

Southern Star

Member Newsletter

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Aries Edition 2013



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The Times of your Life

Next Meeting :
2pm 6 April 2013
Theosophical Society Rooms
310 South Terrace
Adelaide



The Times of Your Life – Cate Whelan

The lecture

In this talk Cate will examine the techniques of Electional Astrology – electing a chart for the best or safest time for an undertaking. This could be a wedding, buying or selling real estate, opening a business, signing a contract, having an operation (including a Caesarean) or going on a major holiday. Of course there is no perfect chart, and sometimes we have to settle for the 'least bad'. But it is always beneficial to work as best we can with the Cosmos.

While they have some things in common, Electional and Horary charts are read differently. Cate will clear up confusions and clarify the most effective approaches. She will include examples of both 'good' and 'bad' charts, and look at questions such as *Should the Natal chart be included?*

Finally she will examine the chart that Julia Gillard has chosen for the next Federal election. Should Julia have consulted an astrologer?

The speaker

Cate Whelan has been studying astrology for over 30 years, gaining formal FAA qualifications in the mid-90s, and she has consulted and taught astrology since then. A former high school teacher, she has lectured in SA and interstate, including the Brisbane conference. She has been entranced by and passionate about Electional Astrology for almost 20 years.



Bad Moon Rising

JOY USHER

*Bad Moon Rising.....
I see the bad moon arising
I see trouble on the way
I see earthquakes and lightning
I see bad times today.*

John C. Fogerty

In early October 2012 Saturn moved into the sign of Scorpio where it will remain until late December 2014 when it will enter Sagittarius for the first time in 30 years. Saturn does one more tour of Scorpio when it retrogrades back into the sign in mid June 2015 and finally leaves Scorpio by direct motion in mid September 2015. Saturn's last journey through Scorpio occurred through the years of 1983 to 1985.

Saturn has just left its sign of exaltation – Libra – and has no dignity in Scorpio, so why should its journey through this sign be significant? In my opinion Saturn's pathway through Scorpio has less to do with this planet's own dignities,

and has more to do with two other planets of interest, Moon and Mars, and the observation of a couple of rules from the past.

The Dispositor: A Planet with 'Duty of Care'

In the model of the *Thema Mundi* chart - the theoretical 'Chart of the World' - the planet Mars rules the signs of Aries and Scorpio. This means that Mars oversees the workings of these two signs and wherever they lie in the chart, Mars is required to keep an eye on both of them, regardless of where Mars itself is found. Mars is responsible for Aries and Scorpio and has what could be described as an

Bad Moon Rising

astrological 'duty of care' over these two signs. That means not only the signs themselves and the houses they find themselves in, but also any planet which finds itself placed in Mars' signs.

Imagine that in the same way as a king is responsible for his land and has sovereignty over his subjects, so too does Mars have sovereignty over the signs of Aries and Scorpio. A king's law must be followed and a subject is disposed to follow that law, otherwise he pays the price. A planet that finds itself in another planet's sign is disposed to observe the laws of that ruling planet. This means that any planet in the sign of either Aries or Scorpio is disposed to Mars and must observe and acknowledge his influence over them. Mars is the dispositor of its signs, and by association, is the

dispositor of a planet which finds itself in that sign. The state of Mars will have a direct effect on a planet in its signs, so it is always important to keep a close eye on the ruler of a particular sign. Just as a weakened or endangered king often proves to be ineffective in protecting his subjects, so too does a planet in poor condition act as a poor dispositor for its signs and any planet unfortunate enough to find itself travelling through the territory of a misdirected planet has to be aware of the dangers it may encounter.

The practice of dispositors demonstrates very clearly why the ancients liked the idea of planets being in their own signs of rulership – they were their own dispositors (kings in their own right) and therefore did not have to answer to any other planet. More than having power, they had independence and self-

governance – and as such, they bowed to no other planet's wishes.

Saturn in Scorpio: One Malefic Disposed by Another Malefic

Some astrologers find the naming of Saturn and Mars as 'malefics' to be quite confrontational, but in the true sense of the word used by Ptolemy in the 2nd century AD, these two planets were named as such because of their extreme qualities. Saturn was said to be extremely cold as it was the furthest planet from the earth in a geocentric model, and Mars was said to be extremely hot as it lay so close to the Sun in the same model. As the two extremes in temperature, these planets had the ability to cause the physical world great stress and to either inhibit or delay growth in the case of Saturn (cold), or to retard or enflame

AT ASTRO MUNDI WE HAVE SOMETHING

FOR EVERYONE!

Workshops and Master Class

**FOR THE
BEGINNER**

Mars :

Survival Instincts & Desire Nature



SATURDAY 20 APRIL 2013
10:00 am—1:00 pm
 Astro Mundi Offices, upstairs, 310 South Tce, Adelaide
 Your investment: \$70 EARLY BIRD OPTION \$60 (payable by 12 April 2013)
 Payment by Paypal, EFT, Credit Card, Money Order, Cheque, Cash
 To book email astromundi@internode.on.net or call 1800 003 517

Mars used to be called one of the 'superior planets' as it is one of three planets whose orbit lies on the other side of the earth as it moves around the sun. By its very nature Mars echoes the extreme changeability of our nature - both at its best, and at its very worst. Mars shows us the dizzy heights of our passions, and gives us the power and energy to fulfil our ambitions, but it can also plunge us into chaos and conflict with those we want to lovingly keep closest to us. This workshop examines the quality of our own 'superior planet' and looks at how Mars can work to our advantage, as well as how it plays out in a more destructive way, so that we inadvertently become, 'our own worst enemy'.

**FOR THE
ASTROLOGER**

Saturn

Returns



**Saturday
27 April
2013**
1:00 - 4:00 pm
 Astro Mundi Offices
 310 South Tce
 Adelaide

Your investment: \$70 EARLY BIRD OPTION \$60 (payable by 12 April 2013)
 Payment by Paypal, EFT, Credit Card, Money Order, Cheque, Cash
 To book email astromundi@internode.on.net or call 1800 003 517

Saturn's cycle of approximately 29 years occurs two to three times in a person's lifetime and embodies the principle of structure and boundaries. It is the incarnation of responsibility and represents the individual's material reality. This Master Class will explore the Saturn Cycle and the Saturn Return(s) which describe the development of conscience, strength, self-realisation and personal limitations by facing our inhibitions, fears and restraints.

Bad Moon Rising

growth dangerously in the case of Mars (heat). They weren't 'bad' in nature – they just made life extreme which resulted in difficulty or a lack of ease. They both shared the quality of 'dry' and as such were inclined towards 'brittleness' causing confrontation, separation, and isolation.

When Saturn travels through Scorpio, it is disposed by Mars. Mars has a way of being all kinds of conflicting energies ranging from courageous, energetic (but not always in a good way), forthright and determined, to power-hungry, argumentative, dictatorial, and downright foolhardy. Over the next two years Saturn is influenced by Mars, and that may not always be a good thing. As the two planets belong to conflicting sects: Saturn to the diurnal world, and Mars to the nocturnal; the battle between the two forces may alter as swiftly as night follows day and the balance of power may move from one to the other over a period of 24 hours.

The Swift Moving Moon

The Chaldean Order of the Planets lists the seven original planets in order of their respective speeds, starting from the slowest planet Saturn which has a cycle of 28 years, to Jupiter (12 years), Mars (2 ½ years), to the Sun (1 year), then Venus (just under 1 year), Mercury (under 1 year) and lastly the Moon which takes only one month to complete its cycle.

Symbolically this means the soul travels past the planet closest to the high heavens (Saturn) and progresses through the faster moving planets' atmosphere to come to rest at the Moon, the most 'earthly' of the planets, until birth occurs at the allotted time.

In terms of the more modern psychological astrology, a combination of Saturn with the Moon has significant impact on the emotions of the individual and their relationship to their mother. However, in ancient terms Moon conjunct Saturn meant the bringing together of these two divine parentheses which acted as

planetary sentinels for the space the soul needed to cover between heaven and earth – it was a sacred and profound event which happened once a month as the speedy Moon caught up and passed its cumbersome opponent, Saturn. Here the limitations of the physical world were experienced, and the sorrows of the soul could be lightened by the Moon if only for a short period of time.

Moon in Scorpio: That Time of the Month

The Moon travels approximately 14 degrees a day, and will occupy each sign for just over two days. The Moon like any other planet finds some signs to its liking and others not so much. The Moon is in rulership in Cancer and exalted in the sign of Taurus. The opposing signs mark the Moon's position in detriment (Capricorn) and fall (Scorpio). The Moon in fall can indicate all sorts of problems for the Moon: illness, physical strain, family trauma, and emotional distress.

As the Moon passes through Scorpio the sign of its fall, it will encounter Saturn over the next two years. This means that there is a potential for all things lunar to take on the seriousness of Saturn, and whilst the period is very short, only two days and will easily pass, is it worth taking note of this time? Well, fellow astrologers, this is where we learn our trade – we have the theory, but will the practical world back it up? Are these two days a time when we fight more with our loved ones or are separated from them? Do we feel the scorpion's sting more acutely when Saturn and the Moon are disposed by Mars? Do we make critical decisions during this time and then take the time between each conjunction to enact them?

NB Astrologers: See over page for Dates to be marked in Your Diary

The following times mark the period when Saturn has been and will be in Scorpio. Alongside it is the much shorter period when the Moon crosses Saturn and is in its sign of fall. Lastly, the column for Mars shows the state of the Dispositor of both Saturn and the Moon for when

they are in Scorpio. The dates I have given for the Moon's Ingress into Scorpio are taken from the Ephemeris for Greenwich Mean Time. For more accurate timing regarding hours entering or leaving consult a computer generated chart. The dates of the Moon in Scorpio are the ones which need to be recorded in your diary and notes made at or immediately after these two days of the month. Also, you don't necessarily need to mark Saturn's progress through Scorpio in your diary, but be aware that Saturn retrogrades back into the late degrees of Scorpio through several months of 2015. I have marked these dates with an asterisk in the table below.

I would suggest that you pay particular notice to these dates if you have a fixed cross of matter or angles in fixed signs, or if you have any sensitive planets in Scorpio as these transiting planetary combinations are likely to act as catalysts for change – and I know how much we fixed signs love change! Also, watch and record what happens when Mars, the dispositor of Saturn and the Moon, is either in dignity or in debility, as Mars' condition will affect the nature of the Moon Saturn conjunction (see Mars in Libra from December 2013 until the last week in July 2014!)

It won't take much effort to mark the Moon's position in Scorpio and you might find it very interesting to make a few quick notes on what happens during this time. I would love feedback if you think it is of note and has been of benefit to be forewarned of the Moon's movement over Saturn, and whether you noticed Mars' influence through his role as their dispositors.

Lastly, I would like to finish with a verse from the song I quoted earlier as it seems to relate well to what we may expect in the near future – I particularly like the last line as these three planets are inclined to echo the Old Testament's requirement of 'an eye for an eye'.

Bad Moon Rising

Saturn in Scorpio	Moon in Scorpio	Saturn/Moon's Dispositor: Mars
2012		
6 th – 31 st October	16 th – 18 th	Mars in Sagittarius
November	12 th – 14 th	Mars in Sagittarius
December	9 th – 11 th	Mars in Capricorn (exalted)
2013		
January	6 th – 8 th	Mars in Aquarius
February	2 nd – 4 th	Mars in Pisces
March	1 st – 3 rd	Mars in Pisces
	29 th – 31 st (Easter)	Mars in Aries (rulership)
April	25 th – 27 th	Mars in Taurus (detriment)
May	22 nd – 24 th	Mars in Taurus (detriment)
June	19 th – 21 st (solstice)	Mars in Gemini
July	16 th – 18 th (Uranus goes retrograde)	Mars in Cancer (fall) NB: Moon & Mars will be in mutual reception but both are in terrible condition
August	12 th – 15 th	Mars in Cancer (fall) as above
September	9 th – 11 th	Mars in Leo
October	6 th – 8 th	Mars in Leo
November	2 nd – 4 th	Mars in Virgo
	30 th Nov – 2 nd Dec	
December	27 th – 29 th	Mars in Libra (detriment)
2014		
January	23 rd – 26 th	Mars in Libra (detriment)
February	20 th – 22 nd	Mars in Libra (detriment)
March	19 th – 21 st (equinox)	Mars in Libra (detriment)
April	15 th – 17 th	Mars in Libra (detriment)
May	13 th – 15 th	Mars in Libra (detriment)
June	9 th – 11 th (Neptune goes retrograde)	Mars in Libra (detriment)
July	6 th – 9 th	Mars in Libra (detriment)
August	3 rd – 5 th 30 th Aug – 1 st Sep	Mars in Scorpio (rulership) Mars will be travelling with Saturn and the Moon will pass both as a conjunction
September	26 th – 28 th	Mars in Sagittarius
October	23 rd – 26 th	Mars in Sagittarius
November	20 th – 22 nd	Mars in Capricorn (exalted)
1 st – 23 rd December	17 th – 19 th	Mars in Aquarius
2015		
*16 th – 30 th June	26 th – 29 th	Mars in Cancer (fall) as above
*July	24 th – 26 th (Venus & Uranus turn retrograde)	Mars in Cancer
*August	20 th – 22 nd	Mars in Leo
*1 st – 18 th September	16 th – 19 th	Mars in Leo

Good luck and good scribbling!

*Bad Moon
Rising.....
Hope you got your
things together
Hope you are quite
prepared to die
Looks like we're in for
nasty weather
One eye is taken for an
eye*

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Joy Usher is a practising astrologer who has been teaching astrology since attaining her qualifications in 1995. She is co-principal of AstroMundi, co-author of *Scala Coeli*, and a member of the FAA, PFA and AGE Faculty. She writes and lectures nationally, passionately loves her astrology, her garden and her family, though not necessarily in that order.



A Lady in Tasmania

RALPH HOLDEN

Astrologers seem in general to be very interested in the question of prediction, but very uninterested in that of predestination. Yet it is surely impossible to divorce the two. If a matter is predicable, it must – to the degree which it is predictable – also be predestined.

As one looks at history it seems that by and large astrologers have seen prediction as their particular concern, while theologians have argued learnedly about predestination. Never the less at the same time both – in the practical events of their lives – appear equally to have sought to exert their own freedom of choice and will.

This apparent confused state of mind may perhaps also have been aggravated by the various statutes which outlawed the practice of fortune telling. Thus English law from the 16th century strictly forbade any person to “exercise of any kind of witchcraft, sorcery, enchantment, or conjuration, or undertake to tell fortunes”.

Australia naturally followed English legislation, and all states had various Vagabond Acts which similarly proscribed fortune telling. In general astrologers tried to side step such legislation by disclaiming any ability to make direct predictions of the future, but only the ability to foresee ‘likelihoods’.

However by the mid 1970s there were many who felt the legislation to be inappropriate, and some more militant souls (not astrologers) in Australia were publicly telling fortunes and being prosecuted for their trouble. I myself had a small pamphlet published entitled *The Astrologer and Australian Law*, in which I concluded, “The problem with fortune telling lies not in that it does not work, but in that so many believe that it might”. Happily during the 1980s, these laws were repealed throughout Australia.

The issue of prediction – and hence by association predestination – was therefore one which was much alive in the Australian community (and I suspect elsewhere as well) at this

A Lady in Tasmania

period. It was also at this time that I came across Dr. J. E. Orme's book *Time, Experience, and Behaviour*. This brought home to me the fact that the other ingredient in the Prediction-Predestination dilemma is our understanding of the nature of time.

It was these particular circumstances which led to the writing of the essay which follows.

Sometimes – for a variety of reasons – one particular event or circumstance becomes the centre around which a whole set of experiences or ideas seem to develop. For me one such focus was related to a set of detailed yearly predictions which I was asked to prepare for the year 1974 at the request of a lady living in Tasmania. For September and October of that year I made the observations that “in some way you may yourself be involved in travel” and that “the changes (of this period) would seem to be very helpful for you”.

Some time later I received a letter from my client which read in part, “Thank you very much for my forecast for the year 1974. It is almost uncanny – considering the events which have taken place. I was offered a plane fare to England and return by one of my very old friends who thought that I was run

down. My plane reservation is booked for the 14th October”.

Being a conscientious graduate of the (English) Faculty of Astrological studies, I had always taken the trouble to include a preface with all of my written work for clients, as I had been carefully taught to do. Part of this read, “Remarks on the possibilities for the future should be understood as indicating the probable outcome of the potentials of the birth-moment only. Astrology attempts to indicate a life pattern, but the way in which this finally becomes evident in our experience must ultimately depend upon ourselves.”

There appears to me to be two things which we value above almost all else in our society. These are sex and freedom. I must confess that I am more than a little confused about both, but perhaps especially so about the latter. It was George Bernard Shaw who said that “sex makes a very great difference on a very few occasions”. Certainly the same could be said of freedom, if indeed it can be said at all.

Like most astrologers, I feel a degree of smug satisfaction if my delineation of a birth chart is greeted with an over-awed approval by the person whose horoscope it is. However my lady in Tasmania has always – in a sense – worried me.

I guess that I have quite frequently thought of astrology as if it were a kind of psychological short cut, and that astrologers and psychologists really have similar ends in view. Both seek so to understand a person's nature and the strengths, weaknesses of that nature, so that the reactions of that person to the events of life may be both understood and anticipated. The psychologist does this by recourse to various techniques of experiential analysis, while the astrologer seeks to do it by his or her interpretation of the birth chart.

Now while such a point of view seems to be perfectly valid if one is thinking about how a certain person will react given a particular relationship or circumstance, it really falls to the ground totally with regard to that sequence of events which my lady in Tasmania experienced. There is obviously no possible analytical mechanism by which a psychologist may come to the conclusion that “next October you will be given an opportunity to travel”. This can only be said if we are prepared to use concepts concerning the way that the world works which generally astrologers – just as much as any one else – find difficult to accept.

It seems by observation that one of the axioms of a western understandings of life is that men and women possess free will, and –



A Lady in Tasmania

judging by prefaces of the kind which the Faculty of Astrological studies urges upon its students – western astrologers seem to be as anxious to uphold this point of view as much any one else. When challenged that astrology appears to negate freedom of the will, most will defend their practices by quoting that old Latin tag which roughly translates as, “The stars incline but do not compel”. A thought of course echoed by Shakespeare’s line, “The fault, dear Brutus, lies not in our stars but in ourselves”.

But to return to my Tasmanian lady. It seems to me that I am faced with two alternatives. Either I must have been involved in an almost impossible coincidence or accident, or else in fact – from the chart – I did predict an event in which her own volition, her own free will, her own feelings, and her own attitudes, had no influence at all upon the circumstances which transpired. However, if matters of this kind are indeed predictable – things in which the person principally concerned has no causative part in that series of events which create those circumstances in which he or she finds herself – then it seems to me that we need to think quite carefully about our understanding of freedom of action or free will.

Now while I think that it is true (as I said previously) that the vast majority of people in our society are dedicated to the concept of freedom of action and free will, it is one of those things that we know exactly what it is that we believe until we are asked to describe it. In practice, when we come to consider any specific issue, it is often quite difficult to decide whether a particular action or decision that we have taken, has been made freely or not.

Let us take as an example, an imaginary person in prison. We will say without hesitation, “Of course, he is not free”. By this we mean that he is not free to go where he wishes, or to do as he likes. Yet are any of us? Besides,

the prisoner may very well say that even in his situation he still does have some very real freedoms which he is able to exercise. He is free to sit up or lie down, to choose what he will read, or to think as he pleases.

However our prisoner – like ourselves – also suffers a second imprisonment. This is his imprisonment to his birth, his heredity, his environment, his nature, his experiences, and so on. Even within the prison’s walls, the prisoner is also a prisoner of himself. As well as within walls of stone, he lives as well in that personal prison which places its own peculiar restraints upon his ability to exercise his will freely.

Just the same, it is hard to divest ourselves of the idea that we are not free (say) to learn from our mistakes, or that we do not have a freedom to choose our relationships or at least some of the circumstances of our lives. Unfortunately, the more one thinks about this, then the more it seems to me that the whole structure of astrology argues against such a point of view.

Most astrologers (I am sure) will suggest that a person whose seventh house contains a number of badly aspected planets will not only find difficulty in one marriage, but will quite likely experience similar problems arising in any subsequent relationship. It is indeed a statistical fact – as well as an astrological one – that people have a marvellous propensity for re-experiencing the same kind of situation as that which has already given them much personal pain, and from which they have sought to escape. We have been reminded of this quite recently, as apparently the divorced wife of the notorious Yorkshire Ripper has formed a personal relationship with a man serving a prison term for the murder of his wife and family!

I think also that we need to remember that the use of the houses in astrological interpretation presupposes a world in which not only are our responses to various circumstances predetermined, but also that the actual realisation of

such experiences in our lives is equally inescapable. That is, a horoscope does not simply suggest that if we happen to become involved (say) in occult associations, then our reaction to these experiences will be of such and such a kind; but that it is of the nature of our life that we will be drawn into such circumstances. It says that these things will by nature form a necessary part of our experience, and that it is of the essence of our being that such circumstances should be encountered.

Incidentally, I do not think that we can avoid this dilemma by abandoning the house structure. The Ebertin system (for example) seems simply to transfer the same interpretive structure back onto the planets and their mid-points.

Perhaps what I am saying is this. If we are concerned that the question of human free will appears to be compromised by the use of the predictive techniques of astrology, then I fear that the solution is not to give up prediction, but to abandon astrology entirely. Every natal chart is by its nature a predictive document. Indeed, if it were not, then there would be little point at all in the practice of astrology.

This was in fact the point which St. Augustine of Hippo sought to make in the 4th century AD. In his work *The City of God* he admits to the accuracy of astrological techniques. However he argues that if events in a person’s life are indeed predictable, then this must obviously limit God’s freedom to order the world as he chooses. This naturally poses an impossible dilemma. Therefore he suggests



The City of God
Source: New York Pictures

A Lady in Tasmania

that astrology must be a device used by the devil himself in order to deceive us in our understanding of God's nature. It must therefore be eschewed by Christians.

Later Christian writers however modified this rather extreme view by saying that the use of astrology in areas which impinged upon God or man's free will was certainly not permissible, but that its use in the prediction of "natural" events was indeed beneficial. Thus one was allowed to predict earthquakes, pestilence, or disaster, but not when a great prince would marry. It all became rather complicated.

Still, I am fairly sure that most people – while being prepared to admit that perhaps life and the exercise of free will is a bit more complex than we generally care to admit – feel that the idea that life may be totally predetermined is quite abhorrent. Such a concept would seem to reduce us to the level of automatons running along a set of tracks from which we can never deviate, and reduces the whole process of intelligent and meaningful living to a nonsense. What point is there in trying to make decisions if we have no alternatives anyway? Or bearing hardships for the sake only of obtaining the inevitable?

Now that of course is a quite serious issue. Predictability, predestination, and free will, all involve questions that involve our basic understandings of what life is about. The lady in Tasmania challenges me to understand the meaning of my own existence. Because I seem to be the observer of a totally predetermined set of events in her life, then I must find it exceedingly difficult to argue that my own life can be an exception to this inherent structure of things.

In a matter of such fundamental importance as this, we would rather naturally expect to find a great abundance of philosophical or religious speculation available to the inquirer. Alas almost the opposite seems to be the case. Like the Victorian attitude to sex, it

appears that we all know that free will exists, but that it is not proper to talk about it in nice company.

Philosophers (for example) appear to have been far more interested in the question, "How do we know what the world is really like?" than in the one, "What does it mean?" Christian religious thought has been much more concerned with the issue of whether God – by means of his infinite knowledge – is able to know the predestined eternal destiny of each individual person, than whether or not I am fully free to eat the cheese sandwich in front of me. However the general consensus of Christian theologians seems to be that by and large we are free to make choices in most every day affairs.

One of the few modern writers who has been concerned to any degree with the question of free will is a German theologian named Emil Brunner. In an essay on human nature he says, "The animals and God have no responsibility; the animals because they are below the level of responsibility, and God because he is above it. The animals because they have no freedom, and God because he has absolute freedom. Man however has limited freedom. This is the heart of his being man, and it is the 'condition' on which he possesses freedom".

I think that actually Emil Brunner is saying something that reflects pretty accurately what most people – and most astrologers – believe in their heart of hearts. God can do what he likes; we can sometimes do what we like; and animals do what they have to do. We are people of limited freedom, and it is often suggested that the more a person is aware of his or her own true nature (and in such a process astrology will have an important role to play) then the more we are able to exercise freedom of will. It is only the ignorant and the unenlightened who are the victims of their own destiny. Indeed, the truly enlightened man or woman (so we imagine) must have freedoms far beyond any that we are able to contemplate.

But is it true or reasonable to say that God can do what he likes? If I say to you, "Black is white", then I have spoken a nonsense. It is surely no less a nonsense to say "God is free to make black white". If this were so then the whole universe would simply tumble into chaos, as there would be no ground upon which anything could continue without the threat of continual and instant annihilation either into its opposite or into nothingness.

That is, even the freedom of God is limited by the creation for which he is responsible and in which he is (presumably) still involved. If then God is not able to do freely as he might wish, it is doubtful if we are.

With this kind of thought in the back of our minds, let us return to our question about prediction and free will. What I am suggesting is not that there is no such thing as free will, but rather that freedom of the will – like every other aspect of our experience – operates in its own specific and properly defined area of our life.

You see, most people have difficulties with the idea of prediction because it suggests that the future is already set and unchangeable; and that is something that they do not wish to believe. People want the freedom to be able to mould the future in ways which will be acceptable to them, and bring to themselves personal advantage.

That is, we want the freedom to be able to change things for our benefit. We want to be free to be able to arrange our lives so that certain things will not happen. We want the freedom – and perhaps even more importantly – to have the hope of being able to change ourselves into people who will be more attractive, or richer, or healthier, or braver, or more popular than we perceive ourselves to be at the present time. Now that (I think) may not be all that much different from wanting the freedom to be able to change black into white.

On the other hand, if we take the point of view that freedom is the quality of being able to attain what is possible, we may be able to

A Lady in Tasmania

understand things in a different way. I exercise my free will when I seek to become truly myself; not when I seek to become something different. My freedom of will lies in the area of my own self, not in the area of re-ordering or changing the structures of the world about me (which is a mesh of inter-related actions and energies) simply in order to achieve what I consider to be a personally desirable goal at one particular time in my life.

One of the things that we need to recognise in this regard is that the

ability to change things or to change ourselves, requires not only an ability to change the future, but also the ability to change the past. The way that I will behave tomorrow – or the events which will occur to me – are the result of processes already long under way. If it were possible for me suddenly to become immensely rich or powerful, this would require not simply the addition of some new quality into my life, but also the undoing and rebuilding of much that has made me the person that I am today.

For my Tasmanian lady, not to have been offered a plane ticket when she was – and for her progressed chart not to have suggested travel when it did – would have demanded changes to a very large number of diverse and complex circumstances. First of all it would have required that she should have been born at a different time or place; yet the circumstances of her birth were obviously themselves the end of a long process that involved a large number of complex issues. Secondly, it would also have required the reshaping of a number of events not only in her own life, but presumably also in the life of her generous friend.

Any event in our life, no matter how apparently unimportant, is always the culmination of a web of events and circumstances that stretch back and back until they are lost from sight. If we wish to have the freedom to alter the future by some present act of self decision, we need also to have the power and the freedom to reshape the past. If we accept a world in which history is fixed, we may well have to be content to accept one in which the future also may not be tampered with. Yet if the exercise of free will is of the kind which I have suggested – that is, the free acceptance of who we are and the rejoicing in our own uniqueness – then this freedom is in no way limited should the future be as unalterable as the past.

I have a kind of feeling that deep down many people may sense this to be so. All astrologers are no doubt frequently confronted by people apparently asking questions about the future; and asking for predictions to be made from their charts. Of course simply by the fact that they have asked – and we have indicated that we will try to answer their questions – commits all of us to a predictable universe. I am sure too that should some predictions fail to be fulfilled in some gross way, we will no doubt seek to explain this not by denying the predictability of experience, but by some failure of technique or interpretation.

20th FAA international astrology conference



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Mail: 14 Sandra Drive, Blackmans Bay, Tas 7052, Australia

Conference News



Isn't it exciting that now, rolling in to 2013, the conference is only next year!

The registrations to 21st December were **extremely pleasing** and give indications that this conference will **sizzle!** We have also had healthy bookings for the pre- and post-conference workshops already, and, while there are still plenty of spaces, if you are considering attending them it **might** be wise not to leave it to the last minute. I will be letting you know if we start to look like booking out.



Next Early Bird Discount
Register before March 21 2013

A few words about the Conference Basic/Conference Plus, as we have had enquiries asking the difference. Well, firstly there is the "Meet the Speaker" cocktail party on Thursday 23rd kicking off following Caroline Casey's keynote address and the exciting special opening ceremony. The cocktail party is held on the picturesque boardwalk and continues building the energy and focuses on attendees to meet and greet, and to be introduced to all the speakers who will be bringing you this astrological feast in the following few days. With Tasmanian canapés and cocktails, you won't want to miss this!

Secondly, we have a very special event organised for the Saturday night – a time when we are all deeply focused on our astrological community – and that is a **dinner dance in a gorgeous retro ballroom at West Point** (no travelling!) which will be decorated appropriately! **We have hired a rockin' local band** which will have you dancing and foot tapping. **The dinner is a sumptuous buffet with great Tassie specialities** and there will also be lots of surprises over the evening. So don't miss this chance to feast and dance the night away and also a good chance for social interaction with all our mates!!

Send me a message noelle@chariot.net.au if you need more information about any aspect of the conference.
Cheers — Noelle Ratray

A Lady in Tasmania

However if we think about these requests carefully, I am sure that we will find that in probably a majority of cases the request for prediction made by a client is really not so much a request seeking information about future events, as a seeking of information about his or her own self.

Let us suppose that we are asked the question, "Will my husband leave me?" or "Will my son die as a result of this accident?" To say simply, "Yes", or "No", is not in fact to answer the question in any adequate way. The question that the person is really asking is, "Should this event come to pass, what will happen to me?" The client does not so much need to know what the future will bring in detail, as to know that whatever it does bring, she will survive as a person.

In the end, I suspect, it is rather unimportant what events the future actually brings into my life. The importance of the future is that – whatever does happen – it will provide me with the opportunities I need for the exercise of my free will. That special and personal freedom of will which allows me to take a particular circumstance into my experience and through it to become more fully myself.

In this respect it is perhaps worthwhile to make the point that I am not simply talking about what we usually perceive to be the peaks (or the valleys) of our experience. Let me put it this way.

We sometimes behave as if there are two quite different sorts of decisions that we make in life. There are the major ones that determine our ultimate destiny, and the there are minor ones that simply correspond to some small and limited circumstance which has no-going effect. Thus (for example) to buy a cheese sandwich is a minor decision, and in which we may presumably enjoy virtually perfect freedom of choice since no major direction in our life will be determined by it. However to decide what occupation we shall enter is a decision which will

have ultimate and far reaching consequences, and therefore may be seen to be one which is part of some overall plan or destiny. In this case our freedom may be restricted by the ultimate goals which fate has decreed for us.

In this respect cheese sandwiches do not normally figure prominently in horoscopic predictions, but work and employment are generally felt to be a quite proper subject for predictive work.

Let me briefly recount a personal story.

I was riding my motor cycle from Adelaide to Sydney, and camped at a small country town overnight. After I left in the morning the crossed a river a mile or so outside the town. When I came to the bridge I found that the river was in flood and had risen about 18 inches over the roadway. I had to decide whether or not I should attempt to ride across the bridge, or push my motor cycle through the water and so fairly obviously get my feet wet.

I decided to attempt the former. About halfway across the bridge a semi-trailer came from the other direction, and the surge of water which this vehicle created swamped my engine. The motor stopped, and I had to push the bike across to the other side. When I got there it was necessary to disassemble the fuel system to remove the water.

So in fact I got my feet wet after all. But (dear reader) before you laugh at the apparent inconsequentiality of my failure to exercise my right to decide my fate freely, there is a little more to add.

I finally left the river an hour or so later than was my plan. In the evening of that day a truck pulled out of a side road, the driver of which did not see me on my motor cycle with the setting sun behind me. I collided with the vehicle, as it was impossible for me to brake on the road's gravel surface.

The front forks of my motor cycle were bent, and I spent the next two days hitch-hiking into the nearby large town with my front wheel and forks to have these straightened and

repaired. To fill in my idle town, I wandered into the new Anglican Church, and from its bookstand took a small manual on Anglican Church belief. From that point onward I began to find my previous religious attitudes unsatisfactory. This eventually led not only to a change in my religious faith, but also finally to my entering the priesthood of my new allegiance.

Now in retrospect those series of events at the bridge obviously constituted a major turning point in my life. This being the case, one would assume that they would belong to those things which should be predictable and designated in the horoscope in some way.

However, it strikes me that a decision about whether to get one's feet wet or not is intrinsically not a lot more important than one concerned with what kind of sandwich filling should be bought. If one is worthy of predetermination, so it would seem should be the other.

*I have then a feeling that
there may be no
unimportant decisions in
life, and that there are
no events which happen
that do not have the
possibility of being the
harbingers of great and
wondrous things.*

Now, I am what I am today because of a seemingly trivial issue in my past. I also believe that I cannot change what I am today, because I am unable to change this past. It is also fairly obvious that I cannot – at this instant – suddenly transport myself and become the master of a harem in some dark and distant land where a fate worse than death awaits any who would challenge my desires. It seems therefore to matter little if also I am unable to alter a future which I have not yet experienced. The future – in

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other words – is not the matter upon which free will operates. Free will is a quality of our being, not a technique or tool for manipulating tomorrow.

If there are any areas in which determination – or predestination, or predictability (call it what you will) – operates, then it seems to me that it must operate in every event in the life of every person who lives. This is the kind of rule which can sustain no exceptions. Freedom does not comprise an ability to alter the future – any more than it is an ability to alter the past or present – but only in that quality of existence which allows us to accept what is, and then to be able to use this so that we may become what we truly are by nature.

Or perhaps to use another analogy. If you catch a train from Adelaide to Melbourne, you are not especially disturbed should you arrive at your predicted destination at the predicted time. The significance of the journey (should it have one) will rest in your reaction to it or the reason for it. It is not the knowability of the future which disturbs us, but rather the thought or fear of our reaction to it.

But what if – you may say – our astrologer should forecast that this particular train was to be involved in an accident, would we not then decide to avoid the journey? No doubt we would, but perhaps later be confronted by the news that a friend or relative had died in it. Perhaps it was proper that we should have avoided the accident in order that we could experience the other tragedy associated with it.

One is reminded of the Pope whose astrologer forecast that he would die in Jerusalem. Naturally the pontiff decided never to visit Jerusalem, only to die by an assassin's hand in the Jerusalem Chapel of the Church of St. Mary the Less. It is unwise to assume that we have the freedom to side step life's path.

We also need to remember that whenever we try to think about this

question of free will, prediction, or predestination, we are also talking about our understanding of time. Dr. John Orme is one of the few people who have written to any extent on this question. His main conclusion in his book *Time, Experience, and Behaviour* is that whatever time is like, it is certainly not like whatever a clock measures. He draws a picture of our experience which is similar to a cork floating upwards in a long tube of liquid. As the cork moves upwards, experiences pass our mind and they are recognised as the present. If we reach downwards into the past we have memory, and if we can reach upwards into the future we have precognition.

Dr. Orme also suggests that there is no reason logically why we should believe that cause and effect work from past to future. It may indeed work the other way about, and the present and the past that we know are caused by an ultimately necessary future. Perhaps in the sense that we could say that our presence on the train in the Adelaide station is caused by our necessary destination at Melbourne.

I would also wish to argue that our enjoyment of the present will not necessarily be inhibited by the knowledge of a fixed future. The film which we see is no less enjoyable – and no less a present experience – because we happen to know that its end is not only predetermined, but already exists within the projector.

This is perhaps going a little bit further than is necessary for our purpose. I only want to make the point that the question of freedom or free will may contain many more issues that we may at first imagine; and that the idea of a predictable world is not so frightening or confining as we may tend to believe. Personally I believe that it is no more appropriate for me to complain that I cannot choose to be what I am not, than it is for a dog to complain that it is not a pig, or a grasshopper an elephant. To change myself – or to change the future – is not the prerogative of free

will. Free will acts on a totally different area. It acts upon will, not history. It is concerned with my ability and right to become that one truly unique individual whom I know as myself.

In this sort of context, my own free will means to me three things.

Firstly, I exercise it in being prepared to accept my given nature, dark patches, warts and all. I am free to accept or reject myself. If I do reject myself, then my life will be one of dissatisfaction and fruitless struggle to be other than what I am. Obviously in the end I cannot escape from myself, but my own nature can fight against my will until my personality is totally atrophied.

Secondly, I can exercise my free will in accepting the circumstances in which I find myself. I can freely believe that these are those particular situations which are necessary and essential if I am to become the person that I really am.

And thirdly, I can exercise my free will in seeking to bring together all the varying parts of my nature into one accepted and harmonious whole. Perhaps in the same way that an ocean is filled with varying currents and yet is still a single ocean. So all the forces and energies of my life are bound together for the fulfillment of one single nature.

Finally – to draw to a conclusion this rather rambling essay – I would also like to suggest that the responsibility of the astrologer does not end with the delineation of the birth chart, nor with the production of a set of yearly predictions, no matter how accurate these may prove to be. The real subject of astrology is not planetary aspects, houses, signs, midpoints, transits, nor progressions, but people. Astrology is a tool to use for the benefit of people, as is medicine, psychiatry, or law.

People come to astrologers because they are seeking, and their quest has often been unfulfilled by the systems of the society in which they live. People come because they want to know themselves, to understand their own lives, to find a

A Lady in Tasmania

pattern for their existence, to make sense of their tragedies, and to find an assurance about their own selves. To pass them off with a treatise about planetary aspects, or a dry list of predictions based upon primary or secondary directions is (in the words of Jesus) to give your son a stone when he asks for bread.

Perhaps I am a little critical, but I think that often the meetings of astrological societies spend too much time drawing charts upon blackboards – charts which without exception we describe as “interesting” – and then making obvious conclusions about known lives from often obscure and ill-defined astrological data. The real and final test of the astrologer is whether he or she is able to speak meaningfully – not about the chart – but to the person whose chart it is. So that in the end that person can say, “That has made my life more understandable, more acceptable, more joyful, and more hopeful”. Unless we can solve the problems of people, there seems to me to be little point in trying to solve the problems of astrological techniques.

So in the end my lady in Tasmania and her generous friend have led me to places that were as unexpected as her own travels. Just the same, I hope that somewhere along the not very well directed course of this perhaps unexpected diversion from the main stream of astrological topics, the reader may have found a morsel of interest or perhaps even of stimulation.

Never-the-less I hasten to add that given the things which I have written, it was of course inevitable, inescapable, and necessary that you should now be reading these words. All other doors were in fact shut to you. But please take some comfort – because even in this matter – as in all the other events of your predetermined and predicable life – you have still been able to exercise your total and absolute free will.

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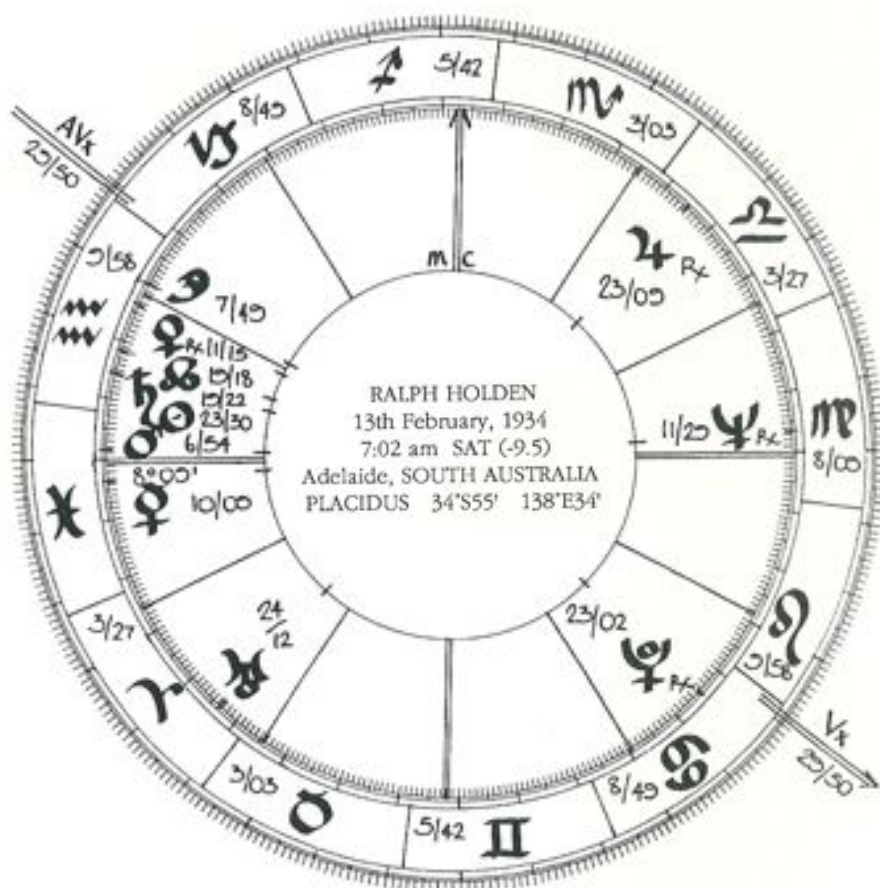


RALPH HOLDEN graduated as a civil engineer at the University of Adelaide and worked as a Civil Engineer from 1953-57. He graduated in Divinity at Melbourne in 1960 and was ordained as a priest in the Anglican Church at St Peter's Cathedral, Adelaide in 1962. From 1963 until 1986 he was rector of several Anglican parishes across SA. In 1986 he became State Director of the Industrial Mission until resigning from that position in 1992. After undertaking several locum tenancies he was appointed priest of St. Cyprian's Church, North Adelaide, in 1996. He finally retired in 2009, having overseen the restoration and renovation of the heritage listed property.

Ralph obtained the Diploma of the London Faculty of Astrological Studies and was awarded their Astrological Medal in 1972. In 1974 he became a Founding National Executive member of the FAA for SA. In 1977 "The Elements of House Division" was published. The book was reprinted by the Urania Trust in London in 1991 and became a set book within the Diploma

Correspondence Course of the Faculty of Astrological Studies. The rights to the work were transferred to the Faculty at that time. In 1998 a German translation, "Astrologische Hausersysteme" was published by the Chiron Press. This book was reprinted by the Urania Trust in London in 1991 and became a set book within the Diploma Correspondence Course of the Faculty of Astrological Studies. The rights to the work were transferred to the Faculty at that time. In 1998 a German translation, "Astrologische Häusersysteme", was published by the Chiron Press. In 2006 and 2012 he published two railway themed books : "No. 259 – the Forgotten Story of a Curious Locomotive", and "A Stupid Undertaking". In mid 2013 a history, "St. Cyprian's Anglican Church, Lower North Adelaide", is due to be released.

Ralph maintained a private professional astrological practice from 1974 until 1982. He is married with four children; with interests including music, metaphysics, reading, sailing and model railways.





Musings from the President

I have been spending some of my Mercury Retrograde time sorting out the huge pile of papers that accumulate on my desk and in my two office trays. Needless to say, this hasn't been a speedy task, as I read, sort, throw or file. Mercury Rx involves going over old ground, and as I have done this I have been reflecting on previous classes and clients.

One thing that keeps re-emphasising is that Astrology is essentially subjective. As much as we learn techniques, use respected references and try to be objective in all things, we still view and interpret the world through our own charts. We cannot do otherwise. Even as you air signs object, crying that you only do horary or use classical techniques, your airy nature makes you think that this is being objective. And in the main, it may be. But we are still the sum of our chart and our experiences, and to use Bernadette Brady's metaphor, you may be mostly Eagle, but there is always some Lark.

The subjective nature of our interpretation was brought home to me very clearly in a class some years ago. Now, I have two yods in my chart, and a long time ago I attended a seminar by Karen Hamaker-Zondag on this topic. I also have her Yod Book.

Her claim basically is that if you have a yod in your chart (or unaspected planets), your life cannot be planned, in the conventional sense. You may get to your endpoint, but it won't be by the road you expected. So your way of dealing with life is to make sure you retain your integrity, learn as much about yourself as possible, and allow life to take its course.

Well, that resonated with me. Suddenly my life made sense. Dreams and passions did sometimes manifest, but never by the means I had imagined, and never by conventional routes. I had been to many goal-setting gatherings, and I could set a goal as well as anyone, but my heart was never in them and I really created them because I was expected to.

I never really knew what my goals were. So to have permission NOT to have goals was liberating and exciting!

As happens in astrology, you get clients who are dealing with the things you are dealing with. In my progressed Balsamic lunar phase, I got Balsamic clients. Now I got clients with yods. As I explained to them how the yod worked in their life, the veils lifted and they too felt empowered by their new knowledge.

Then came Pam. She came to my classes and was an enthusiastic and vibrant student. She also had a yod in her chart. But when we got to the class on yods, she listened to the information with dismay. The concepts that to me had been liberating were to her devastating. She felt that her life was no longer worth putting any effort into.

Now, I have a mutable chart. Other than Mercury, all my personal planets, and my Ascendant, are mutable. Karen Hamaker-Zondag, also, has a largely mutable chart. We mutables adapt to change and are happy to go with the flow. The energy of the yod fits well with our own predispositions.

Pam, on the other hand, has a stellium of 5 planets in Aries, and Mars angular conjunct the Ascendant. Life is all about challenges and setting goals! While she now understood why her journeys rarely went as expected, why her goals often remained out of reach, the idea of letting life take its course was totally alien to her.

Obviously, we worked on ways to reconcile these energies. But it also taught me a lesson. I was seeing the Yod through the eyes of my own mutable chart. I was happy to adapt to the Yod energy. Pam's reaction was totally unexpected, although, in hindsight, totally consistent with her chart. What I saw as liberating, she saw as a death sentence.

Musings from the President

We can never take ourselves out of our astrological search. But we do need to be aware just how much our own horoscope affects the way we see things. None of us is holder of the Truth.

At the last meeting Adrienne Barkla provided a different astrological perspective as she introduced the concepts of Esoteric Astrology. Every form of astrology offers different and beautiful insights.

Peter Whitewood was to have presented the April lecture, but he is unwell and his talk on Chinese and Western Astrology will be later in the year. We wish him a speedy recovery.

May love and laughter light your days.

Cate



Cate Whelan
PRESIDENT



ASTROLOGY IN 2013

6 April Saturday 2pm

The Times of Your Life

CATE WHELAN

4 May Saturday 2pm

Saturn Return

MARI GARCIA

1 June Saturday 2pm

Sedna

VIVIEN LOWE

6 July Saturday: Full Day Workshop

Genetic Astrology

ALICE PORTMAN

NOTE:

Lecture previously scheduled for 9 April has been POSTPONED (until further notice) due to illness.

The Missing Link: Integrating Chinese & Western Astrology

PETER WHITEWOOD



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23-27 January 2014

Federation of Australian Astrologers SA Inc.

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Southern Star

Aries Edition 2013

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Submissions: All articles and advertisements are to be submitted digitally to the editor via email by the 12th day of each month.

Disclaimer: The Editor reserves the right to edit or refuse submissions to the newsletter. The opinions expressed herein do not necessarily reflect the opinion of the Federation of Australian Astrologers or the Southern Star Editor.

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