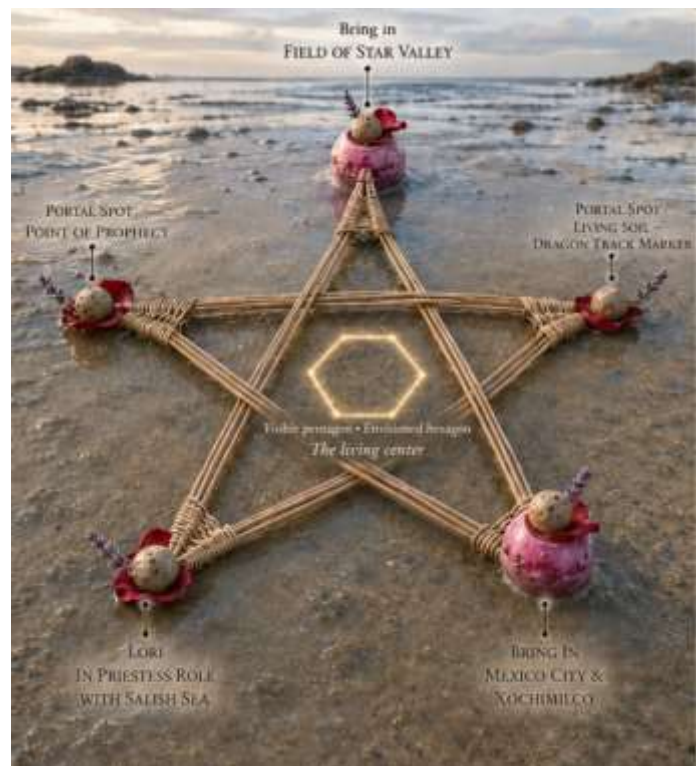




FIVE POINTS • LIVING CENTER

A New Moon Ceremony of Relational Dowsing

Listen • Relate • Tend the Center • Welcome What Is Ready to Begin



July 2026 New Moon Ceremony

*Held at the
Salish Sea Floor's Water Temple*

Brought forward by: The NETWORK
Including Many Seen and Unseen Energetic Allies
Synthesized by: Lori Fleming

July 14, 2026





OVERVIEW: FIVE POINTS • LIVING CENTER: NEW MOON CEREMONY OF RELATIONAL DOWSING

This July New Moon ceremony brings five distinct centers, each carrying its own places, waters, memories, relationships, and living intelligence, into conscious relationship through the five-pointed star form.

Held on the shore of the Salish Sea, it follows a configuration received through communication with Autists, including OW01, who presented themselves as guides and collaborators in the next steps of the water project. The five points are Star Valley, Wyoming; Point of Prophecy beside the Salish Sea; the Living Soil / Dragon Track Marker at Chinese Gardens Lagoon in Port Townsend, Washington; Mexico City and Xochimilco; and LF standing with the Salish Sea in the role of priestess and facilitator.

At the upper point is Star Valley, carrying underground waters, stones, caves, Earth history, and memories of great change moving through the land. At the left is Point of Prophecy, the shoreline portal near where the mastodon tusk emerged. At the right is the Living Soil / Dragon Track Marker, where marsh, roots, soil, stone, and water meet within the Dragon's watershed. At the lower right are Mexico City and Xochimilco, carrying flowers, color, art, soil-water relationship, and the memory of waters beneath the city. At the lower left, LF stands with the Salish Sea as an embodied point through which the other four fields are called into relationship.

LF enters the ceremony after a period of personal preparation that brought greater coherence to her inner field through dreams, images, relationships, and somatic experience. From this grounded center, she steps into the larger constellation.

Each point remains rooted in its own history, character, and living intelligence. As the points are welcomed, coherence grows among them, allowing the star to become a field of relational dowsing—a way of listening across distance while honoring the integrity of each Star Point's center. Through the dowsing mudra shown by OW01 during telepathic communication, the hands and body become instruments for sensing movement, memory, resonance, and possibility.

The physical star creates a visible pentagon where its lines cross. Within this same center, OW01 showed a hexagon associated with conception, emergence, and birth. Their dimensional relationship remains open. Together, they are held as one living center.

This ceremony honors what gathers and grows before it can be seen. The five points gather the field. The living center receives what moves among them. The ceremony listens for what is ready to begin.





Each point carries its own coherence.
Together, the points become an instrument of listening.
The unseen may become seed within the living center.

CEREMONY

CALLING IN THE SACRED CIRCLE

To **Grandmother Earth** beneath my feet and Grandfather Sky above my head, come be with us.

To **the larger circle already present** in this place—the wholeness that holds all beings, all relationships, all stories, and all possibilities—come be with us.

To the **four directions** and the gifts each carries, come be with us. Step forward and weave with us.

To **the elements of earth, air, fire, and water**, come be with us. Step forward and weave with us.

To **the New Moon**, present within darkness, and to the unseen rhythms of gestation, listening, becoming, and emergence, come be with us. Step forward and hold this ceremony in your quiet care.

To the **waters of the Salish Sea, the rivers, springs, clouds, tides, rain, and all the ways water moves** through this living world, come be with us. Step forward and weave with us.

To **Star Valley, WY** and the waters moving beneath its land; to the caves, stones, striations, and memories of great change carried through Earth and water, come be with us. Step forward and take your place within the star.

To **Point of Prophecy** beside the Salish Sea—to the ancient cliff, the mastodon tusk, the shoreline portal, and all that has spoken through this place—come be with us. Step forward and take your place within the star.

To **the Living Soil / Dragon Track Marker**—to the marsh, lagoon, roots, stone, soil, seep, rain, and all the places where land and water meet—come be with us. Step forward and take your place within the star.

To **Mexico City and Xochimilco**—to the canals, chinampas, flowers, color, art, soil, water, and the ancient waters still moving beneath and within the city—come be with us. Step forward and take your place within the star.

To the **Salish Sea, and to my own body standing here in relationship with this shore**, come be with us. May I enter this star grounded in the coherence I have tended within my own inner field, present in body, clear in intention, and open to the larger relationship now forming.





To **MH, OW01, the Autist collective, and all who have presented themselves as guides and collaborators** in this water project, come be with us. Step forward and weave with us.

To the **stones, cliffs, beaches, forests, marshes, roots, soils, minerals, mycelium, and ancient ledges** of this place, come be with us. Step forward and weave with us.

To the **whales, salmon, octopus, dolphins, seals, gulls, crows, eagles, dragonflies, plants, and all the earthly and mythic beings** who live, move, rest, feed, shelter, and pass through these waters and lands, come be with us. Step forward and weave with us.

To the **dragon whose body is land**, whose tracks and watershed have accompanied this journey, come be with us. Step forward and weave with us.

To the **body as an instrument of listening**—to the hands, breath, heart, senses, and the dowsing mudra shown through OW01—come be with us. May the body receive what moves through water, stone, place, memory, and relationship.

To the **five-pointed star** and the distinct relationships carried at each of its points, come be with us. May each carry its own coherence as relationship grows among them.

To the **visible pentagon** shaped through willow, hand, and physical geometry, come be with us.

To the **envisioned hexagon** perceived within this same living center, come be with us. May its dimensional relationship to the visible form reveal itself in right timing.

To the **living center**—the place of warmth, fluidity, care, conception, gestation, emergence, and birth—come be with us. May the center remain open, protected, and free to receive what is ready to begin.

To the **point that becomes seed, to the seeds carried through darkness, to the many small stars, and to the mythic male seahorse** releasing new life through the center, come be with us. Step forward and weave with us.

To the **highest selves of LiF, CK, MG, CJ, JK, JM KC, and all the teachers, companions, collaborators**, and witnesses who have helped bring this ceremony into form, come be with us. Step forward and weave with us.

To **Grandmother Spider, Kent, Will, Bill**, and all my energetic allies, seen and unseen, aligned with the highest good, come be with us. Step forward and weave with us.

To all those **known and unknown who have contributed** through dream, image, insight, challenge, creativity, courage, care, wonder, and love, come be with us. Step forward and weave with us.





To the **relationships that sustain life**—within the self, among beings, across places, beneath the land, and beyond what can presently be seen—come be with us. Step forward and weave with us.

To the **relational field itself**—the living web through which coherence becomes an instrument of listening and the unseen may become seed—come be with us. Step forward and weave with us.

And to **ALL THAT IS**, come be with us. Step forward and weave with us.

CEREMONIAL INTENTION

May this be a circle of coherent relationship.

May each point remain true to its own nature while entering the larger field.

May the coherence tended within my own inner field help prepare me for coherence among places, waters, beings, and worlds.

May our bodies listen with clarity.

May the living center be held with warmth, fluidity, care, and welcome.

May what is gathering in darkness receive the protection and time it needs.

May what is ready to become seed find its right conditions.

May what is ready to emerge come forward in its own form and right timing.

May all that unfolds here serve joy, clarity, beauty, love, transformation, reciprocity, harmony, ease, grace, abundance and the wellbeing of all.

And may this ceremony deepen our capacity to listen across distance, honor the intelligence of place, and welcome the life that coherent relationship makes possible.



THE TEACHING

This ceremony begins with the work of coherence within LF, who will stand as one of five distinct centers.

In the weeks leading toward the New Moon, dreams, images, relationships, somatic experience, and a Jungian-first insight processing approach invited LF to bring parts of her inner field into more conscious relationship. Feelings, symbols, memories, bodily responses, and emerging understandings were given time to find their place. This preparation became part of the ceremony itself, grounding LF in her own center and helping her hold distinct inner realities with care.

The ceremony carries that movement into a larger field.

Five distinct centers are called into relationship: Star Valley; Point of Prophecy; the Living Soil / Dragon Track Marker; Mexico City and Xochimilco; and LF standing with the Salish Sea. Each carries its own geography, history, water, memory, and living intelligence. Their distinctness gives the star its shape.

A star depends on separate points. Each holds its position while participating in the whole. Coherence grows as distinct beings and places remain true to their nature and enter trustworthy relationship. Difference, held with care, strengthens the field.

Star Valley carries underground waters, caves, stones, striations, and memories of great water movement through the land. The Point of Prophecy carries the ancient cliff, shoreline portal, and place where the mastodon tusk emerged. The Living Soil / Dragon Track Marker carries marsh, roots, stone, soil, lagoon, and the meeting of land and water within the Dragon's watershed. Mexico City and Xochimilco carry canals, chinampas, flowers, art, color, and waters moving beneath and within the city. LF stands with the Salish Sea as the embodied point through which these fields are welcomed into relationship.

The ceremony works across several scales at once: inner life, body, place, water, memory, and collective field. Coherence cultivated within one person becomes the ground for participating in coherence among distinct centers. LF enters the larger field with her center intact and available.

This is where relational dowsing enters the teaching. During communication with OW01, dowsing first appeared through hands placed on the ground, sensing water beneath the land. It then expanded through hands held together, responsive bodies, and relationship itself functioning as a sensing instrument. The dowsing mudra carries this understanding into the ceremony.

The mudra helps the body listen.

Through hands, breath, heart, nervous system, and felt sense, LF listens for movement, memory, resonance, and possibility. Water, stone, place, body, and relationship become one





field of attention. One person may sense through the body; several coherent points may create a larger sensing capacity. As each point enters the star, the field becomes more able to listen through itself.

At the center of the physical star, the crossing willow lines create a visible pentagon formed through material, hand, and geometry. Within this same field, OW01 showed a hexagon.

The relationship between these forms remains open. The hexagon may belong to another dimension of the same center, become perceptible as coherence grows, or be part of a larger geometry that holds the pentagon expressed here. The ceremony allows this relationship to reveal itself through experience and in its own timing.

The visible pentagon and envisioned hexagon meet as one living center. The pentagon carries the form made in this dimension. The hexagon carries a generative quality associated with conception, emergence, and birth. Together, they draw attention to what can be seen and what is still forming.

This center is held with warmth, fluidity, care, coherence, and welcome. Seeds need darkness, moisture, warmth, and time. New forms arise through relationships among many influences, including some that remain unseen.

The ceremony tends those conditions.

The five points gather the field. The mudra opens the body to listening. The New Moon offers darkness and protection. The center receives what moves among water, stone, memory, place, body, and relationship.

Another image deepens the teaching: a five-pointed star rotating, contracting into a single point, then re-emerging as a field of much greater light.

The larger form gathers into its smallest expression. Within that density, the star becomes seed.

This movement carries the rhythm of gestation. A visible form contracts, enters darkness, and holds its potential within a small center, much as a seed carries the pattern of a future plant before any leaves appear.

An image was also shown of a male seahorse releasing millions of seeds or tiny forms from the center of the star as the points came into intentional relationship. The seahorse brings gestation and birth into the water field. Its male body holding and releasing new life widens familiar ideas about how creation moves through relationship.

Many small stars, seeds, and seahorse young suggest emergence in multiplicity. The center may release one form, many forms, or a field of possibility. What comes forward carries its own scale and timing.





A six-pointed star geometry was also shown as a possible future phase. It suggests that the current ceremony may belong to a larger developing sequence. The six-pointed form remains in the field as a blueprint of emerging architecture. Its timing, meaning, and application will be learned through later experience.

This ceremony asks for full participation, careful listening, and room for mystery. LF enters the star, embodies her point, calls the other places into relationship, enacts the mudra, and tends the center. She holds it spaciously enough for something new to arise in its own form.

At the New Moon, the moon is present within darkness. Its hidden phase carries inwardness, rest, gestation, and unseen motion. Water continues to move. Seeds begin beneath soil. Memory remains within stone. New forms gather before becoming visible.

This ceremony enters that hidden phase with intention.

It listens beneath the surface of land and water. It honors what has been preparing within the individual. It brings five distinct points into conscious relationship. It tends a center where visible and envisioned geometries meet. It welcomes the possibility that coherence may allow the field to sense, receive, and generate something beyond what any single point could create alone.

At the heart of the teaching is this:

Coherence is tended within each distinct center and grows through relationship.

Each point remains true to its own nature.

Together, the points become a living instrument of listening.

Within the center, the unseen may become seed.

And so we enter this ceremony to practice relationship as a form of perception. We come to:

- Listen through body, water, land, stone, memory, and place.
- Tend the conditions through which new life may begin.
- Stand faithfully at our own points while allowing the larger star to form.
- Welcome what the living center is ready to bring forward.



INVOCATION

Today we gather on the exposed sea floor, where tide, land, body, and memory meet.

The circle has been called.

The five points have been welcomed.

The living field is present.

We bring our attention, our care, our willingness to listen, and our readiness to participate.

May I enter this star grounded in my own center and open to the larger coherence forming among the points.

May my hands be steady, my heart clear, and my body responsive to what moves through water, stone, place, memory, and relationship.

As the willow star rests upon the shore and the five points take their places, may each center remain true to its own nature.

May relationship deepen as each center remains true to its own nature.

May the field become capable of sensing what no single point could perceive alone.

May the living center be spacious, protected, and receptive.

May what is gathering in darkness receive the conditions it needs.

May what is ready to begin find its own form, scale, and timing.

With gratitude for the Salish Sea, for the lands and waters gathered here, and for all who helped bring this ceremony into form, we step across the threshold.

We enter the star.

We enter the field of relational dowsing.

We listen together for what is ready to emerge.



POEM: HOW THE FIELD BEGINS

To the Sea

This morning
a willow branch
gave way
without breaking.

Only then
would it weave.

Later,
hundreds of birds
crossed the evening.

One
lifted its head
into my heart.

I still don't know why.

The mountain
kept its old silence.

It didn't ask me
to walk
another man's stride.

I sat down.

It was enough.

Today
I opened the door
wearing what
my own hands
had made.

Another
answered
in the clothes
of their own remembering.

The house
grew larger.

Sea—

perhaps this
is how a field begins:

each life
keeping its own shape,

and still
entering
the weave.

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OFFERING THANKS TO THE PLACE

To this place, we offer our gratitude.

To the exposed sea floor of the Salish Sea, for receiving the willow star, the sand spheres, the beet-water orbs, the lavender, the rose petals, our bodies, our questions, and our listening.

To the water temple beneath the sea floor, the circle of stones revealed by the receding tide, and the Dragon's watershed moving through cliff, marsh, root, soil, lagoon, rain, seep, and underground water.

To the ancient ledges, stones, minerals, mycelium, plants, and creatures who carry the memory and living intelligence of this land and sea.

To the shore that has received our footsteps, ceremonies, offerings, wonder, and care.

For the willow that gave way without breaking and became the star.

For the five points held upon this sea floor, and for the living center where the visible pentagon and envisioned hexagon meet.

For the body listening through hands, heart, breath, and mudra.

For what became perceptible here, for what remains hidden, and for what may have become seed.

May we leave this place with humility and greater care.

May we remember that the living world speaks through water, stone, body, creature, pattern, and place.

May what was offered here be received in the spirit of relationship in which it was given, and may what began here continue in right timing and right relationship.

For this shore, this sea, this watershed, and all that holds them—

we offer our gratitude.



CEREMONY CLOSING

To **Grandmother Earth beneath my feet and Grandfather Sky above my head**, thank you for holding this ceremony in your care. Remain in your own good rhythm.

To the **larger circle** already present in this place—the wholeness that holds all beings, relationships, stories, and possibilities—thank you for receiving this ceremony within the greater whole. The ceremony closes; the larger circle remains.

To the **four directions** and the gifts each carries, thank you for stepping forward and weaving with us. Return now to your own good rhythm.

To **the elements of earth, air, fire, and water**, thank you for being present through stone, breath, warmth, tide, body, and sky. Return now to your own good rhythm.

To the **New Moon** and the unseen rhythms of gestation, listening, becoming, and emergence, thank you for holding what is gathering within your quiet darkness. Continue in your own good timing.

To **the Salish Sea, the rivers, springs, clouds, tides, rain, and all the waters** moving through this living world, thank you for carrying memory, movement, relationship, and possibility. Remain in your own good rhythm.

To **Star Valley, Wyoming** and the waters beneath its land; to its caves, stones, striations, and memories of great change, thank you for entering the star and sharing the intelligence of Earth and water. Return now to your own place and rhythm.

To **Point of Prophecy**—the ancient cliff, the mastodon tusk, the shoreline portal, and all that has spoken through this place—thank you for taking your place within the star. Remain in your own good rhythm.

To **the Living Soil / Dragon Track Marker**—the marsh, lagoon, roots, stone, soil, seep, rain, and meeting places of land and water—thank you for taking your place within the star. Remain in your own good rhythm.

To **Mexico City and Xochimilco**—the canals, chinampas, flowers, color, art, soil, water, and ancient waters beneath and within the city—thank you for entering this relationship across distance. Return now to your own place and rhythm.

To the **Salish Sea and to my own body** standing in relationship with this shore, thank you for holding my place within the star. May I leave this ceremonial role grounded in my own center, carrying only what is mine to carry.

To **MH, OW01, the Autist collective, and all who have presented themselves as guides and collaborators** in this water project, thank you for the images, questions, relationships, and possibilities brought into this field. Remain in your own good rhythm.





To the **stones, cliffs, beaches, forests, marshes, roots, soils, minerals, mycelium, and ancient ledges** of this place, thank you for the memory and intelligence you carry. Remain in your own good rhythm.

To the **whales, salmon, octopus, dolphins, seals, gulls, crows, eagles, dragonflies, plants, and all earthly and mythic beings** who live, move, rest, shelter, and pass through these lands and waters, thank you for sharing this place. Remain in your own good rhythm.

To the **dragon whose body is land, whose tracks and watershed have accompanied this journey**, thank you for your presence in stone, water, image, and place. Remain in your own good rhythm.

To the **body as an instrument of listening**—to hands, breath, heart, senses, and the dowsing mudra shown through OW01—thank you for receiving what moved through water, stone, place, memory, and relationship. May the body now soften and return to rest.

To the **five-pointed star and the distinct centers held at its points**, thank you for forming a field of relationship while each remained true to its own nature.

To the **visible pentagon** shaped through willow, hand, and physical geometry, thank you for giving the center form.

To the **envisioned hexagon**, thank you for entering the field of perception and carrying the mystery of a larger geometry. Continue to reveal your relationship to the visible form in right timing.

To the **living center**—the place of warmth, fluidity, care, conception, gestation, emergence, and birth—thank you for receiving what moved among the points. May what has begun there remain protected and free to develop in its own form and timing.

To the point that becomes **seed**, to the seeds carried through darkness, to the many small stars, and to the mythic male seahorse releasing **new life** through the center, thank you for bringing the promise of emergence into this ceremony. Continue in your own good rhythm.

To the **highest selves** of LiF, CK, MG, CJ, JK, JM, KC, KG and to all teachers, **companions, collaborators, and witnesses** who helped bring this ceremony into form, thank you for your presence, insight, care, and contribution. Return now to your own good rhythm.

To **Grandmother Spider, Kent, Will, Bill, and all energetic allies, seen and unseen**, aligned with the highest good, thank you for weaving, guiding, guarding, and accompanying this work. Return now to your own good rhythm.

To **all those known and unknown** who contributed through dream, image, insight, challenge, creativity, courage, care, wonder, and love, thank you for what you brought into this field. Remain in your own good rhythm.





To the **relationships that sustain life**—within each center, among beings, across places, beneath the land, and beyond what can presently be seen—thank you for continuing to teach us how coherence grows through relationship. Remain in your own good rhythm.

To **the relational field itself**—the living web through which the points became an instrument of listening and the unseen could become seed—thank you for holding what was ready to gather here. Continue in your own good rhythm.

And **to ALL THAT IS**, thank you for being present within this shore, this body, these waters, these places, this star, and this living center. Remain in your own good rhythm.

May each center return to its own place with its integrity intact.

May the relationships formed here continue only in ways that serve the highest good.

May what has become seed receive darkness, warmth, water, protection, and time.

May what is ready to grow emerge with joy, clarity, beauty, love, transformation, reciprocity, harmony, ease, grace, abundance, and wellbeing for all.

May I leave this shore with humility, carrying the teaching without grasping for the outcome.

The five points are released.

The living center remains held in care.

The seed continues in its own timing.

The larger circle holds.

This ceremony is complete.

FIVE POINTS • LIVING CENTER

A NEW MOON CEREMONY OF RELATIONAL DOWSING

*Held on the exposed sea floor of the Salish Sea
A ceremony of coherent relationship, listening, and emergence.*



1. The five points gather the field.

Five distinct centers enter conscious relationship:
Star Valley, Point of Prophecy, Living Soil / Dragon Track Marker, LF with the Salish Sea, and Mexico City / Xochimilco.



2. The body becomes the dowsing instrument.

Through the dowsing mudra shown by OWOI, hands and body listen for movement, memory, resonance, and possibility.



3. The living center receives.

The physical star creates a visible pentagon. Within the same center, an envisioned hexagon is welcomed as the generative field of emergence.



4. The New Moon protects gestation.

This ceremony honors what gathers and grows before it can be seen.



5. Seed and emergence.

A star contracts to a point, becomes seed, and opens the possibility of new life, many small stars, and future geometry.

THE CEREMONY SEQUENCE

1 PLACE



Lay the willow star on the exposed sea floor.

2 MARK



Set the five point markers: sand spheres for the three local points; frozen beer juice orbs for Star Valley and Mexico.

3 CALL IN



Enter the mudra and welcome each field into relationship.

4 LISTEN



Tend the living center and sense what coherence reveals.

5 WELCOME



Hold the center in care and welcome what is ready to begin.

POINT MARKERS



Point of Prophecy, Living Soil / Dragon Track Marker, and LF are marked by sand spheres with lavender and red rose petal. Star Valley and Mexico City / Xochimilco are marked by frozen beer juice orbs topped with small sphere, lavender, and red rose petal.



CORE INSIGHT



Each point carries its own coherence. Together, the points become an instrument of listening. The unseen may become seed within the living center.

We listen. We remember. We relate. We welcome what wants to be born.