

The Journey...S

Official Newsletter of Church of the Spiral Tree
an Ecumenical, Faerie Faith church

Issue 16
Fall Equinox, 2001

NEWS

Donation to Red Cross: CST donated \$500 to the Red Cross right after the September 11 tragedies. If you'd like to make a donation to CST to help re-build our Disaster Relief fund, just mail a check with a note on it to that effect. Please note if you'd like a receipt for tax purposes. Of course, CST is also encouraging everyone to give blood and plasma. By the way, did you know that local blood banks are for-profit businesses? The ONLY way your blood is assured of reaching victims in disaster areas is by donating at the Red Cross. Local blood banks SELL mostly to area hospitals, and very rarely supply blood to victims of disasters.
- Linda Kerr

Pagan Pride Day Review: Pantheon hosted the 2nd annual East Alabama Pagan Pride Day on September 23, 2001, and it was a big success. Dave Troupe did an excellent job of bringing together a gathering of pagans and pagan supporters from as far away as Birmingham. Everyone enjoyed meeting new people, and spending the day with like-minded individuals. There was a huge pot-luck dinner— man those pagans can throw down a feast! There were several workshops presented for those interesting in exploring different paths. The reporters from the Opelika-Auburn News and Auburn Plainsman were there by invitation and they were exceptionally courteous and careful to photograph only those who consented to it. A beautiful ritual was created for the occasion, with the events of September 11th in mind, and it brought a great sense of love and comfort to our community, and a promise of hope and healing for our world. Dave, you'll have a hard time topping this one next year!
- Marsha Sillery

FallFling Review: In the words of Ms. Linda herself, this years FallFling festival (October 4-7, Dragon Hills, GA) was the smoothest one yet. This was especially appreciated since there were so many folks in attendance, over 200 at the last count. FallFling was a great opportunity to meet new people and make new friends. There were plenty of workshops and lots of vendors. These vendors bring such a variety of wonderful wares; herbs, soaps, shampoos and lotions, jewelry, sarongs, gem stones, ritual garb, athames and swords, and—they take checks! Chuck and Sid outdid themselves in (or would that be next to) the kitchen, selling food. Come on now Ms. Linda, you know you don't want to miss out on all the fun of FallFling next year! Set the date, we'll be there! By the way, did anyone find my sippy-cup-of-loooove? I couldn't find my sippy-cup all weekend.
- Marsha Sillery

Newsletter Staff:

Editor/Publisher Linda Kerr

CST Board of Directors:

President Craig Kerr
334-821-4683; < buknbball@yahoo.com >

Vice President Rob Von Allmen
334-826-3953; < skippy_the_witch@yahoo.com >

Secretary/Treasurer Linda Kerr
334-821-4683; < cst@spiraltree.org >

Member-at-Large Cathy Rankin
706-596-0052; < tabbatcat@yahoo.com >

Church of the Spiral Tree
PO Box 186
Auburn, AL 36831-0186
334-821-4683 (Linda Kerr)
cst@spiraltree.org
http://www.spiraltree.org

Who Are We?

The Church of the Spiral Tree (CST) is a non-profit, volunteer-staffed, ecumenical pagan/wiccan church, designed to foster a sense of community and family among pagans, both locally and in other regions of the country/world. It is an ecumenical church in that it encompasses all traditions, and is non-exclusive. It welcomes all who revere the Earth Mother and adhere to the tenets of the Wiccan Rede ("An it harm none, do as you will"), regardless of which tradition one is affiliated with. CST is also a Faerie Faith church, in that it has a goal of spreading the teachings of the Faerie Faith to all who are interested, and giving people better access to this ancient and beautiful Irish belief system. The Faerie Faith itself is a non-exclusive faith; one who is studying the Faerie Faith is always free to study other traditions or join other organizations.

If you would like to help with any of our projects, have any further ideas for the church, or have any resources which would be of benefit, please contact us. CST is also seeking volunteers to help with various parts of the church. Call us with ideas!

Info About Our Services:

Ministers: CST, being a church, may ordain any member over the age of 18 a minister. The fee for this is \$35.00, and you must also be a paid member. This ordination is for life; you do not have to maintain your membership to continue to be a CST minister, but we would really appreciate it. Each year we have to renew our "Registered" status in various states in order for our ministers to be legal, and your continued membership fees help pay for this. Ministers are entitled to perform legal weddings, baptisms, and funerals. Ordination as a minister does not automatically confer "Elder" or "High Priest/ess" status upon anyone.

Subordinate Organizations: The main form of a local CST group is a Grove. This can be formed by at least three paid church members, who apply to CST for a charter. If you are interested in forming a Grove, simply find two other like-minded friends, and encourage them to send in their membership to CST, then apply to us for a Grove charter. The application and first year's fee is \$35.00. Note that whomever forms a Grove and runs it, including writing and performing rituals and teaching mysteries, does not automatically become a "High Priest/ess."

Note on Ministers and Groups: For those of you who wish to form a local group or become ordained as a minister, if you're somewhere besides Alabama or Georgia, you just need to let us know a bit ahead of time.

For the group and the ministership to be legal, we need to be registered in your state. This takes a little time to get the paperwork done and sent in. We will register in other states as needed, as there's a bit of expense involved. Your membership fees and the fees for ordination (\$35) and forming a group (\$35) help pay for these costs. CST is already registered in Georgia, so anyone wishing to put together a local CST group there can do so. Full info on starting a CST grove and becoming a minister is now on the web site, < <http://www.spiraltree.org> > .

Ritual Link: You have the option of participating long-distance in our rituals. All you have to do is let us know that you want to do this, and before each of our planned rituals, we will mail, email, or FAX a copy of the ritual to you, along with the "kick-off" time and date of the ritual. This way, members who wish can do the same ritual the rest of the group is doing, at the same time, on the same day.

Let us know if you're interested in participating this way. As our rituals sometimes are not completely written till the night before, we need either an email address or FAX number to quickly send you the ritual.

Natural Family Planning: Cathy, a health services professional, is offering counseling on natural methods of family planning, both fertility and contraception. For more info, email her at tabbatcat@yahoo.com.

From Samhain to Halloween

by Linda Kerr

The Gaelic Celts

Our modern-day Halloween has its beginnings in the Celtic festival of *Samhain* (pronounced Sou'win). The Celts had a great reverence for nature; the passing of the seasons was of great significance to them. This particular festival marked the end of the summer, and their new year, beginning November 1.

The Celtic New Year was a very fragile time of endings and beginnings, full of divinations and protective rituals for the coming year. The 48-hour period from October 31 to November 2 was called *Oidhche Shamhna*, "The Vigil of Samhain"; (Schauffler, ix) the fabric between this world and the next was at its weakest, spirits and faeries were abroad, and even the bravest folk stayed indoors at night. (*Although the Celts gave great reverence to their dead, who were thought to be always close by, they still didn't want too close of a contact with them!*)

During the Vigil of Samhain, the Lord of the Dead, called Samhain, assembled the souls of all who had died during the previous year. (*according to Walker, 372, Samhain was named for the Aryan Lord of Death, Samana, meaning "The Leveller."*) At death the souls of the good entered the body of another human, and the souls of the ones who had sinned were confined to the bodies of animals. (Linton, 5; Douglas, 565; Schauffler, ix) Samhain then decided what form they should take for the next year; some were released to go to the Druid's form of heaven.

The Sun god was also celebrated at this season. Fires were lighted on hilltops and open spaces in his honor. "The Sun, as ripener of the grain, was thanked for the harvest, now safely stored against the winter." (Linton, 4) The bonfires also strengthened the Sun for his coming battle with cold and darkness. (Linton, 4) The fires had other purposes; to welcome the winter season, purify the people and land, and ward off evil spirits, then at their strongest. (Hole, 87) In the home, all cooking fires were put out and new ones kindled for the new year.

As the British Isles came under Roman influence, some of the rites of the Roman festival of Pomona were incorporated into the Samhain activities. Pomona was the goddess who cared for the fruits and presided over harvests; (Douglas, 565) her festival was held around November 1. (Schauffler, ix)

The Middle Ages

The Celtic festival of Samhain continued in one form or another through the Dark Ages, although the original meanings were probably lost, and vague superstitions put in their place. Folk still believed, however, that the dead walked abroad, and were allowed to visit their former homes during these 48 hours.

In 834 A.D., the Church took note of this, and moved their Feast of All Saints from May 13 to November 1. (Linton, 6; Douglas, 576) This was a feast in honor of all the saints, known or unknown. All Saints' Day became known as All Hallows Day, and October 31 as All Hallows Eve. (*All Saint's Day is one of the highest ranking feasts, along with Easter, in the Roman Catholic church; its observance displaces all others. The feast was retained by the Protestants after the Reformation, and it is observed by the Anglican church; Douglas, 576*) "Hallow" means "to make sacred or holy." (American Heritage Desk Dictionary, 444) Christianity had sanctified the pagan season.

In 988 A.D., the Church set All Souls' Day on November 2, rounding out the 48-hour Vigil of Samhain. All Souls' Day is a festival set apart for those who have died in the faith, although they have not suffered martyrdom or achieved sainthood. (Linton, 13) Part of this festival was the return of the spirits of the dead to visit their former homes, and naturally, everything possible was done to make them welcome. (Schauffler, 10)

The family spent the day in prayer and at church-services. After supper was cleared away that night, food and drink were set out on the table, and the fire was banked. The family then went to bed, and the souls of the ancestors came at midnight to eat and warm themselves by the fire. "In southern Italy in the 14th century, every family prepared a special feast for its dead members on All Soul's Day. In Salerno especially this custom reached elaborate heights. There a table was set and laid with a bountiful meal. Then all the members of the household went to the church and stayed there the entire day, leaving the house open for the ghosts. It was a very bad omen if any of the food remained uneaten when the family returned, for this meant that the ghosts were expressing disapproval...As a matter of fact, there was seldom any food left when the family returned; the practice was known to all the surrounding villages and on the morning of All Souls' Day thieves and beggars from near and far gathered on the

outskirts of the town. When all the good people were in church, they swarmed into the town and enjoyed a fine feast. The church banned this custom in the 15th century, proclaiming that it smacked of paganism. No doubt the housewives of Salerno were relieved at no longer having to cook dinners for all the thieves in the countryside.” (Linton, 18. Also see Linton, 19-21, for other cultures.)

The theme of the dead assembling and returning to their homes is common to other cultures as well; the Latvians believed that during the October Feast of the Dead, the departed spirits returned on horseback to visit their families. “As late as the 17th Century, Latvians would lay the skin and guts of a horse on a grave, to help the return of the dead.” (Simpson, 39)

Halloween Fires

In the Gaelic countries of England, Scotland, Ireland, Wales, and Brittany, the old traditions associated with the Celtic Samhain survived into the 19th century. The Halloween fires, called *Samhnagan* by the Scots, were still lit at dusk, although they were not for Samhain, the Celtic god, but for Halloween gaiety and a defiant welcome to the winter season. (Linton, 24)

In the Scottish Highlands in the 18th century, “each family would carry lighted torches into the fields on October 31 and march about the fields sunwise (clockwise) in the belief that good crops would thus be ensured for the coming year. At dark the torches were taken home and thrown into a heap for a bonfire. Each member of the family would put a stone in the fire and mark a circle around it. When the fire was burned out the ashes were raked over the stones. If any stone was found misplaced in the morning, or if there was a footprint near it, the person to whom the stone belonged believed that he would die within a year.” (Douglas, 568)

In Wales, people carried armloads of straw, gorse, and other easily-ignited materials up to hilltops, and lit fires at dusk. The people roasted apples and potatoes, danced around the bonfire, and leapt through the flames. “The end of the ceremony was usually a headlong flight down the hill to escape the *hwch ddu gwta*, the tailless Black Sow who was one of the terrors of Hallowe’en. Out of the shadows of the pagan past she came at the moment when the flames died down, and all fled before her, crying ‘May the tailless Black Sow take the hindmost!’ She might sometimes be encountered elsewhere on All Hallows Eve, and always, like the other strange wanderers of that night, she was dangerous.” (Hole, 88)

Guising

To the spirits originally gathered by the Lord of the Dead were added troops of goblins and fairies. In the Middle Ages, due to the Church’s uprising against what they considered to be “witchcraft,” ugly old witches and their black cats also began to be associated with Halloween. (Linton, 7) Prudent folk stayed indoors to avoid encountering all these strange creatures.

However, there are always a few brave souls willing to challenge the night. “Guisers” were people decked out in strange costumes intended to impersonate the returning dead, going from house to house and singing and dancing to keep evil spirits away.

In England, prior to the Reformation, women and girls went “souling,” visiting houses and begging for “soul cakes.” In return for the cakes, prayers were offered for the souls of the donor’s dead relatives. (Schauffler, 12-13) In time only the children kept to this, singing instead

*“Soul! Soul! for a soul cake!
I pray, good mistress, for a soul cake!
An apple or a pear, or a plum or a cherry
Any good thing to make us merry.
One for Peter, two for Paul,
Three for him who made us all.
Up with the kettle and down with the pan,
Give us good alms and we’ll be gone.”* (Linton, 12)

In the 17th century, the Irish peasants went about asking for donations for a feast in honor of St. Columba, who

had by then taken over the place of the Old Lord of the Dead. (Douglas, 571; Linton, 17)

Another form of souling was carried on in Ireland till after the 1900's. On Hallows Eve, people paraded through the district going to each house, asking for contributions in the name of "Muck Olla." (Linton, 102; Hole, 90) This was a legendary boar of monstrous size. (Hole, 91) The name is probably a perversion of that of an old Celtic god; the custom certainly reminds one of the spirits in their animal bodies, and the Lord of the Dead as Muck Olla.

The procession was led by a man in a white robe wearing a horse-head mask, or the skull of a mare. "The horse was sacred to the Sun God, which indicates that this custom was a survival of a Druid rite." (Linton, 102) The leader "was called Lair Bhan (White Mare). After him walked young men blowing cow horns, with the remainder of the procession trailing behind this group." (Linton, 102) They stopped at each house, demanding contributions to Muck Olla, and predicting dire things if not satisfied. They returned home laden with eggs, corn, potatoes, and other farm produce. Our modern "trick-or-treat" is probably a direct descendent of this custom. (*Halloween was not celebrated in America until after the Gaelic peoples began to arrive from the Old World (the Puritans thought anything fun was evil), and especially after the Irish immigration during the Great Potato Famine of the 1840's; Linton, 100-101.*)

Divinations

Another tradition that is very ancient, and is still around today, is apple-ducking or bobbing. In its older form, it involves a divination game. The person who gets an apple pares it round and round in one long strip and throws the peel over their shoulder. The letter it most resembles upon landing is the first letter of their future lover's name. (Schauffler, 7)

Going back even further, ducking for apples represented soul symbols (the apples) in the Cauldron of Regeneration (the water). (Walker, 372) Owls, bats and cats are also soul symbols cats were sacred to the Celts, who believed they had once been humans who were changed to that form as a punishment for evil deeds. (Douglas, 566) Again, this brings to mind the Lord of Death gathering for regeneration all the souls who had been confined to an animal body for the past year.

The Gaelic people had many games and divination rites associated with Halloween, many of which were practiced in Europe and America until the turn of this century. Most of these harken back to the Celtic new year, when divinations were performed to see what the new year would bring, and games were played to keep the evil spirits at bay. The use of fruits and nuts for divination is borrowed from the ancient Roman festival of Pomona, goddess of fruits and harvests. (Douglas, 570) Originally, the divinations were probably considered to be utterances by the ancestral dead; later they became questions of love and marriage. The season is now regarded as a time of merry-making rather than for serious consultation of magic oracles. (Douglas, 571)

Apples played a prominent part in divinations; if a girl peeled an apple in front of a mirror in a room lighted with a candle, an apparition of her future husband would appear behind her in the mirror. Another method required the girl to cut the apple into nine slices, eating eight of them, and, while standing with her back to the mirror, throw the ninth slice over her shoulder. Turning quickly around, she would see her husband-to-be looking at her from the glass. (Hole, 90)

The English would tie a lighted candle on one end of a stick and an apple on the other, suspend it from the middle and set it spinning. The object was to bite the apple as it swung past and not get burnt by the candle. This may be a diminished relic of the ancient hilltop fires of Samhain. (Douglas, 570)

Another candle game was the candle leap. This involved setting 12 candles in a fairly large ring on the floor, representing the 12 months of the year. A person leapt over each candle in turn. If the leap was clear, that month would be prosperous. If a candle was blown out or knocked over, however, that month would be very unlucky, even bringing death. (Hole, 90) The rhyme "Jack be nimble, Jack be quick, Jack jump over the candle-stick" may have originated from this game.

Superstitions

A curious tradition is the jack-o'-lantern. I have found several different explanations for these; the most amusing is this legend from Ireland. Keep in mind that turnips and rutabagas were common in the British Isles; pumpkins are an American tradition.

A sour man named Jack lived a life of drink and evil deeds. One day Jack drank a bit too much, and his soul began to slip away. The Devil came to claim him, but Jack lured him up a tree, then marked a cross on the trunk so the Devil couldn't come down. Jack then extracted a promise from him that he would never seek Jack's soul. When Jack finally died, he was turned away from heaven because of his love of drink, so in search of somewhere to go, he tried hell. But the Devil wouldn't hear of it, because of the trick played on him in the tree, and hurled a hot coal at him. Jack was eating a turnip at the time, and caught the hot coal with it. With nowhere to go, he was doomed to wander the earth with his lantern lighting his way until Judgement Day. (Linton, 43-45)

According to C. Hole, jack-o'-lanterns are an impersonation of the returning dead and other spirits walking abroad. By this impersonation, they hope for protection of themselves and others from the power of these specters. In some districts in England, turnip-lanterns are hung upon gateposts on Halloween for the express purpose of protecting the house from evil spirits. (Hole, 91)

It seems that anything done to keep the spirits away, was once done to welcome these same spirits, who only became "evil" towards the Middle Ages. In Britain, people hollowed out turnips and placed candles inside them to make food offerings to the spirits of the dead; and the Irish put candles in their windows to guide the spirits home at Samhain. (Hole, 188)

Superstitions abound at Halloween. Here is one to think about, told by Lillian Eichler, from "Hallowe'en." "The white hare is more feared on Halloween than any ghost. The superstition is that when a maiden, having loved not wisely, but too well, dies of a broken heart, her spirit comes back in the shape of a white hare to haunt her deceiver. The phantom follows him everywhere, and is invisible to all but him. Ultimately it causes his death on some dark Hallowe'en. We see the white hare as a symbol of conscience. It is usually conscience that gives rise to fear, and fear, to superstition." (Schauffler, 4)

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MINUTES CST Board of Directors September 30, 2001

The meeting was called to order by Linda Kerr at 2:50 pm, at Auburn, Alabama, with the following Directors and members present:

Rob Von Allmen (Skippy), Vice-President; Linda C. Kerr, Secretary-Treasurer; and Cathy Rankin, Member-at-Large.

Old Business

Minutes of the last meeting were read and approved.

We finally made the CST display in time for Pagan Pride Day. It's a black foam-core board folding display, with an ivy border, and pockets for CST flyers, Sacred Grove flyers, and Upcoming Events flyers. It still needs a bit of finishing to be complete. It cost about \$33.00. We'll make a smaller, more portable one soon.

In the last several months CST has held May Day on April 28 at Waverly, Solstice on June 23 at Waverly, and

Lammas, on August 4 at Linda & Craig's house in Auburn, and co-hosted Pagan Pride Day on September 23 in the Arboretum on the Auburn University campus. We had several people sign up for the email list at PPD.

CST gave \$500 to the American Red Cross after the September 11 events. We've asked for donations to replenish our disaster relief fund, but have only received a small amount so far. People are probably donating directly to the Red Cross.

Upcoming Events

The CST party at Moondance went very well, but we won't be doing it again this year at FallFling. There's a lot of work involved, and just not enough people to help out and take some of the load off Linda, who is already busy running the festival. We may do it again at Moondance next year, if we can get someone to handle it.

Pantheon is probably going to hold a ritual for Samhain the first weekend of November, so CST may co-host that one. We'll know for sure next week.

CST's Yule ritual is scheduled for Saturday, December 22, either at Waverly or at Linda & Craig's house, depending on the weather. Our second annual membership (non-voting) meeting will also be held at that time.

We already have the 2002 ritual schedule up on the web.

Ideas & Things to Do

Maybe we could put out a collection box at FallFling and other CST events to collect money for our Disaster Relief fund. We need to get a receipt book.

We still need to get a subscription to Circle Network News.

It was decided that we will send our current CST logo to Tess, the person who made the greeting cards, and get her to design a nicer graphic to use as our permanent logo. We will then make t-shirts for sale, with discounts to CST members, and also buttons, bumper stickers, and other things. We need to get this logo by Yule.

It was suggested that we do blanket give-aways at CST rituals, similar to the ones held at Moondance and FallFling, especially for Yule.

We need to be more pro-active about getting people involved in CST rituals, in writing them and running them. This year most of the rituals have been done by Linda or Craig, with a couple of exceptions. We also need to get people more involved in all church activities. Right now we only have rituals with potlucks - no other church socials of any kind.

We should make CST less abstract to people and more like a real "church," maybe by putting up CST signs at Waverly, by having the CST display set up, and so forth. At rituals, acknowledge CST and welcome people by saying at the beginning of the ritual: "CST is happy to see our members and friends..."

Another thing we can do is list people who own businesses in the Journey. This can apply to members and non-members. If it's successful after a couple of issues, if they actually get some more business because of the listing, then we can ask that they become members in order to continue the free listing.

Ongoing

Sacred Grove has nearly 50 students now. Most of them are sending in their attendance forms at the end of the year, which is the only thing required by law apart from the Church School Enrollment Forms. We hang onto the attendance forms; we don't have to file them with anyone else. Linda has an automatic reminder set up on the Sacred Grove email list to remind people to re-enroll and send in attendance forms.

Other Business

The next two meetings were scheduled to be held October 27, 2001, and February 2, 2002, in Auburn, AL.

There being no other business the meeting adjourned at 3:45 pm.

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CST Calendar:

Church of the Spiral Tree welcomes church members, beginners, newcomers, solitaries, and anyone else interested in participating in rituals honoring the Sabbats. You need no experience or knowledge to participate, but we do request you come with an open mind and heart, and show respect for your fellow participants. Email us for directions. We share a potluck dinner after each Sabbat, so those who come are asked to bring some type of food to share.

Please wear something comfortable and appropriate for outdoors. Ritual robes are welcome but not necessary. Children of all ages are welcome. Donations to the Church are entirely optional but appreciated.

Note: the schedule below is subject to change! Firmer times and locations of all rituals will be available closer to the date of the ritual.

2001

October:

Earthdance, October 12-14, at Dragon Hills.

Serpentstone's Samhain, October 25-28, Dragon Hills.

Samhain ritual, October 27, Dave Troupe's house, Auburn, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Directors' meeting.

December:

Yule ritual, December 22, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards. Also CST's 2nd annual General Membership meeting.

2002

Imbolc:

February 2, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

Ostara:

March 23, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards..

May Day:

April 27 OR May 4, at Waverly, AL, 9:00 am. Weekend of Board of Director's meeting.

Moondance:

May 24-28 at Dragon Hills near Carrollton. Includes CST's General Membership meeting and election of officers.

Summer Soltice:

June 22, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards.

Lammas:

August 10. We will meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

Pagan Pride Day/Fall Equinox:

September 21 OR 22, Pagan Pride Day, including the Fall Equinox ritual, at the Arboretum, on the Auburn University campus, Auburn, AL. CST is co-coordinating with Pantheon.

Samhain:

November 2 OR 9, location TBA. We will meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

Yule:

December 21, at Waverly, AL. We will meet at 6:00 pm, with a pot-luck and party afterwards. Also CST's 2nd annual General Membership meeting.

Upcoming Festivals (Not CST events):

Earthdance	Oct. 12-14, 2001	Hard Labor Creek St Pk, Athens, GA
Moondance	May 23-27, 2002	Dragon Hills, Carrollton, GA

Contacts:

Remember, you get a free listing with your paid membership. You may also submit your listing at any later time.

Densho: < densho@knology.net> , from Montgomery and all points thereof.

Shadowhawk: < billyshadowhawk@yahoo.com> , <http://www.geocities.com/billyshadowhawk>, Ozark, AL, 334-445-0647.

Curtis Fuller: Male, 60 yrs of age, interests: Paganism in general, Wicca, runes, and hexcraft in particular. Seek contact with male and female, any age. P.O. Box 1023, Aberdeen, MS 39730-1023.

Frank Palmer: #546776, 2101 FM 369N, Iowa Park, TX, 76367-6568. Eclectic Druid student (nearly full Druid priest), male, feminist, seeking anyone who wishes to correspond. I study Ayurvedic Healing, plus any other healing methods. I'm knowledgeable in several forms of magic and divination. Please write? I practice a zoomorphic form of Druidism and am a 2nd year Shaman student.

James Pesci: Youthful prisoner desires correspondence for spiritual support and friendship. James R. Pesci, #270633, B.K.C.C., P.O. Box 430, Dillwyn, VA 23936.

Laura J. Arendall: 170 Co. Rd. 1130, Cullman, AL 35057, email < larendall@hotmail.com>

Lori Irely (Magickal Name: Reverend-Priestess Aradia): Practice Avalonian and Druidic Mysteries, located in the Orlando, FL area. Contact info: ireytribe@mindspring.com

“Skippy” Rob Von Allmen: Tired? Bored? Wanting to find true love and happiness? Well, what are you doing talking to me?! I don't have all the questions, much less the answers. But I do have a clue (I found it in a cereal box) and am licensed to share the wisdom of the ages (answered an ad in Rolling Stone). If you also ponder such mysteries as “Is there life after death?”, “Was he a man dreaming he was a butterfly...?”, and “Where am I parked?”, then please drop me a line at: Swann's Tr. Pk. #1, Lot 130, Auburn, AL 36863, < skippy_the_witch@yahoo.com> , 334-826-3953.

Stacy Bandura: sbandura@tuckercapital.com

Steven D. Richert: Beginner Asatru Gothi and still new to this path, recent CST Minister and general all-around eclectic Celtic and Norse pagan. I'm looking to write with anyone who will write an inmate in prison. Steven D. Richert #17987, Aspen 331-B, P.O. Box 550, CUCF, Gunnison, UT, 84634.

Tony Jackson: Just an ole Pagan Seeker with a desire to know fellow members - do you have rune, herb, folk lore, or Fairie Faith knowledge you wish to share? I could be your captive audience. Tony C. Jackson EF 183981, D2, CSP 4600 Fulton Mill Rd., Macon, GA 31208.

Samhain Celebration

October 27, 2001, 6:00 pm Central Time

Hosted by Pantheon and Church of the Spiral Tree

Pantheon/CST's Samhain celebration will be held at Dave Troupe's house in Auburn, Alabama, at 6:00 pm. A pot-luck and party will follow after the ritual. Bring a dish for the pot-luck, including cokes, tea, or whatever you want to drink.

An RSVP is requested, so we know how people to prepare for, and whether we need to delay the ritual to wait for someone to show up. And please tell your like-minded friends - all are invited! Kids are welcome. Limited crash and lots of camping space is available; just let us know ahead of time.

DIRECTIONS:

FROM AUBURN:

Take Opelika Hwy. from Auburn towards Opelika. Go past the mall, and look for Red Lobster on the left, and the yellow flashing caution light. Turn into the driveway just past Red Lobster, to the left, by the red brick house, at mailbox #1823. Go down the driveway, and Dave's trailer is straight ahead, at the end, second one on the left - if you keep going you'll run into the hedge!

FROM OPELIKA OR FROM I-85:

(For all coming from Opelika, Atlanta, Columbus, and Montgomery) First take Exit 58 off I-85 and go West on Hwy. 280. Go through the first traffic light, and at the second light, turn LEFT onto Hwy 29/Pepperrell Parkway. There's a Golden Corral restaurant and an Outback steakhouse there.

Almost immediately after turning, you'll go through a traffic light, where WalMart is. Go another 2 miles or so. You'll go through another traffic light, where Office Depot is, and then another, where Mandarin Chinese restaurant is. Go past Krystal hamburgers on the right, then a express oil change place, then a laundromat. Turn into the second driveway past the laundromat, at mailbox #1823, by the red brick house. (If you pass Red Lobster, you've gone too far!) There's also a flashing yellow caution light right at the driveway. Go down the driveway, and Dave's trailer is straight ahead, at the end, second one on the left - if you keep going you'll run into the hedge!

FROM BIRMINGHAM:

Take Hwy 280 east to Opelika. Go to the intersection of 280 and 29/Pepperrell Parkway, where the WalMart and Golden Corral restaurant. Turn RIGHT onto Hwy 29/Pepperrell Parkway.

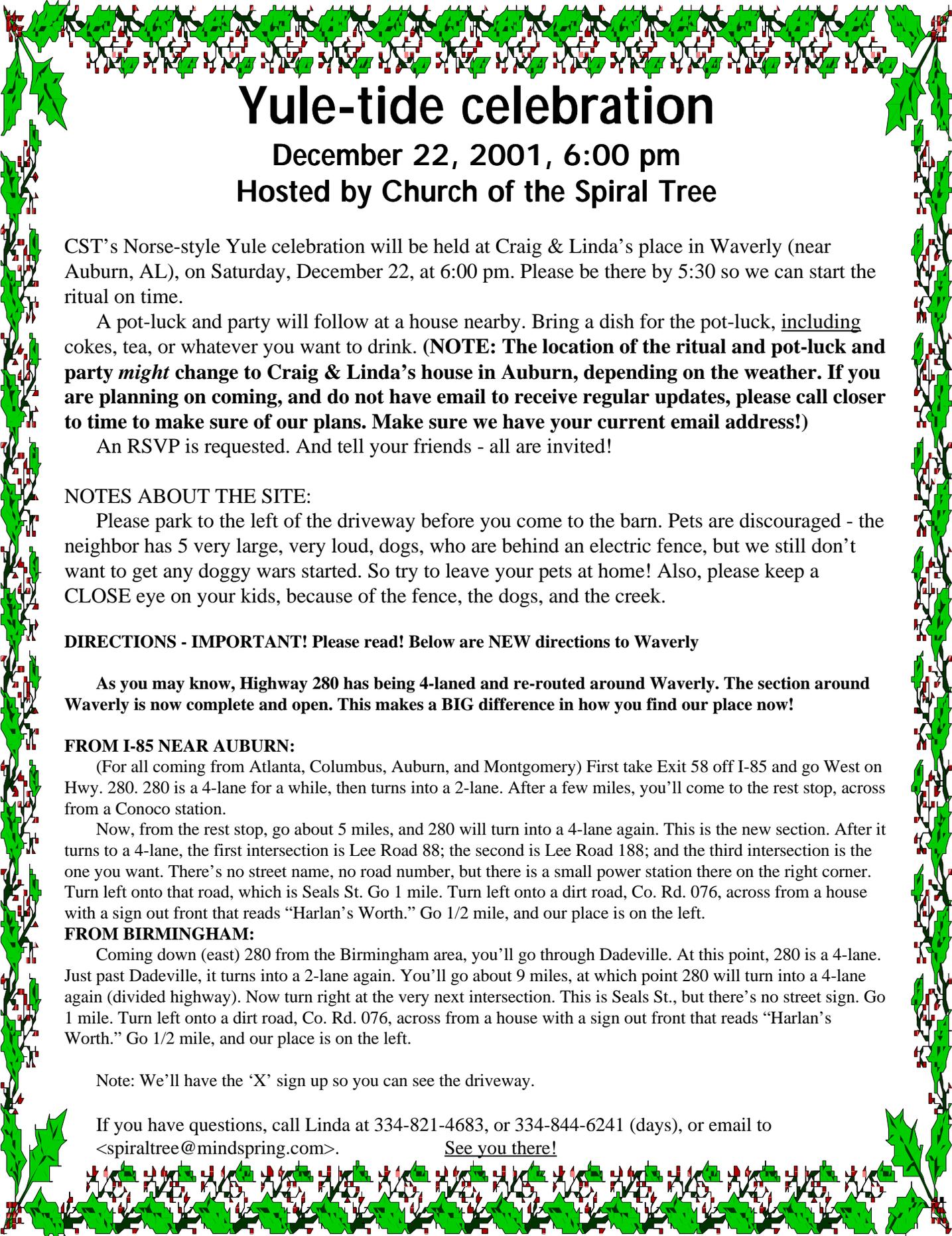
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Lobster, you've gone too far!) There's also a flashing yellow caution light right at the driveway. Go down the driveway, and Dave's trailer is straight ahead, at the end, second one on the left - if you keep going you'll run into the hedge!

If you have questions, call Dave at 334-524-2394, or email to <troupe@gm.net>.

See you there!



Yule-tide celebration

December 22, 2001, 6:00 pm

Hosted by Church of the Spiral Tree

CST's Norse-style Yule celebration will be held at Craig & Linda's place in Waverly (near Auburn, AL), on Saturday, December 22, at 6:00 pm. Please be there by 5:30 so we can start the ritual on time.

A pot-luck and party will follow at a house nearby. Bring a dish for the pot-luck, including cokes, tea, or whatever you want to drink. **(NOTE: The location of the ritual and pot-luck and party *might* change to Craig & Linda's house in Auburn, depending on the weather. If you are planning on coming, and do not have email to receive regular updates, please call closer to time to make sure of our plans. Make sure we have your current email address!)**

An RSVP is requested. And tell your friends - all are invited!

NOTES ABOUT THE SITE:

Please park to the left of the driveway before you come to the barn. Pets are discouraged - the neighbor has 5 very large, very loud, dogs, who are behind an electric fence, but we still don't want to get any doggy wars started. So try to leave your pets at home! Also, please keep a CLOSE eye on your kids, because of the fence, the dogs, and the creek.

DIRECTIONS - IMPORTANT! Please read! Below are NEW directions to Waverly

As you may know, Highway 280 has being 4-laned and re-routed around Waverly. The section around Waverly is now complete and open. This makes a BIG difference in how you find our place now!

FROM I-85 NEAR AUBURN:

(For all coming from Atlanta, Columbus, Auburn, and Montgomery) First take Exit 58 off I-85 and go West on Hwy. 280. 280 is a 4-lane for a while, then turns into a 2-lane. After a few miles, you'll come to the rest stop, across from a Conoco station.

Now, from the rest stop, go about 5 miles, and 280 will turn into a 4-lane again. This is the new section. After it turns to a 4-lane, the first intersection is Lee Road 88; the second is Lee Road 188; and the third intersection is the one you want. There's no street name, no road number, but there is a small power station there on the right corner. Turn left onto that road, which is Seals St. Go 1 mile. Turn left onto a dirt road, Co. Rd. 076, across from a house with a sign out front that reads "Harlan's Worth." Go 1/2 mile, and our place is on the left.

FROM BIRMINGHAM:

Coming down (east) 280 from the Birmingham area, you'll go through Dadeville. At this point, 280 is a 4-lane. Just past Dadeville, it turns into a 2-lane again. You'll go about 9 miles, at which point 280 will turn into a 4-lane again (divided highway). Now turn right at the very next intersection. This is Seals St., but there's no street sign. Go 1 mile. Turn left onto a dirt road, Co. Rd. 076, across from a house with a sign out front that reads "Harlan's Worth." Go 1/2 mile, and our place is on the left.

Note: We'll have the 'X' sign up so you can see the driveway.

If you have questions, call Linda at 334-821-4683, or 334-844-6241 (days), or email to [<spiraltree@mindspring.com>](mailto:spiraltree@mindspring.com).

[See you there!](#)

Important Dates

Board of Directors' Meetings:

October 27, 2001, Auburn, Alabama; February 2, 2002, Auburn, Alabama

Annual Meetings of the General Membership:

December 22, 2001, Yule Ritual, Waverly, AL

CST Sabbat Dates:

Samhain	November 3 or 10, 2001
Yule	December 22, 2001

Church of the Spiral Tree
P.O. Box 186
Auburn, AL 36830

ADDRESS CORRECTION REQUESTED