

The Journey...

OFFICIAL NEWSLETTER OF CHURCH OF THE SPIRAL TREE
AN ECUMENICAL PAGAN CHURCH

Issue 20

Fall Equinox, 2002

Merry Meet. The Wheel turns, the year continues. Things happen-- world events, everyday business, harmony, fights, births, deaths, and in all things we live our Journey. We walk a spiral. We know, consciously, subconsciously, that to simply travel from point A to point Z in the straightest line would be to waste the greatest opportunity ever the Lord and Lady bestowed... the chance to suffer trials and consequently learn. As we spiral out, as we walk in an ever-widening circle, we encompass that life we have already lived and glimpse across the way the life, the learning, to come. Yet though we can look

forward and back, it is upon the path walked we must concentrate, for to lose sight of the trials under our feet is to stumble, lose a chance to learn, and miss the turn that could take us to the greatest experience of our lives. I glance behind me for wisdom, peek forward for bearings, and kick up the fallen leaves in the place I walk so that I might watch them swirl, have them catch in my hair, and remember to play with my teachers.

-Rhysani
(Melissa Lynn)



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WHO ARE WE?

Church of the Spiral Tree (CST) is a non-profit, volunteer-staffed, ecumenical pagan/wiccan church, designed to foster and celebrate a sense of community and family among pagans, both locally and in other regions of the country/world. CST celebrates the unique pagan family: parents, children, elders, and extended family. 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 was incorporated in August 1997 to provide a legal, tax-exempt status to the Pagan community. This status enables us to offer to the community a variety of open rituals that anyone may attend, to ordain ministers, and to extend our tax-exempt status to sub-groups of CST. One of our projects has been the forming of a Pagan cover school program for home schooling families in Alabama (Sacred Grove Academy). CST also has a Disaster Relief Fund, so we can collectively donate money in the name of an established Pagan church to disaster relief efforts, including the American Red Cross.

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 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. Please 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 Non-Alabama/Georgia Ministers and Groups: For those of you who wish to form a local group or become ordained as a minister and are somewhere besides Alabama or Georgia, you need to let us know 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, due to the 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 website:

<<http://www.spiraltree.org>>.

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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.



Journey On...



Cst Prisoner Services

CST has a new committee dedicated to servicing the religious and spiritual needs of our incarcerated members. We are here to provide information on past and upcoming CST rituals, gatherings, events and news. We also provide tools (if allowed by prison officials), and anything else needed. We are also gathering information on prisoner's religious rights and related topics. Any suggestions, comments or questions are greatly appreciated.

The members of the committee are Cliff Landis, Violet Jade, Heath Frye, Nion, and Linda Kerr. Should you wish to contact the CST Prisoner Services Committee, you can do so via e-mail or by snail mail. We are also in the process of developing a website that can be accessed through CST's main page so anyone can get information about the committee or write to incarcerated CST members. Contact information is as follows:

Cliff Landis
P.O. Box 541
Lake Park, GA 31636

Violet Jade
P.O. Box 55
Alton, AL 35015

You may also send mail to CST's address and it will be forwarded to a committee member.

"We are here to provide information on past and upcoming CST rituals, gatherings, events and news."

Incarcerated member's addresses will be posted on the website and updated as necessary. Should you decide to write a member, please remember that even though they are in the CST family and are fellow Pagans, they are in prison. Some items cannot be mailed to a prison and if someone asks for money to be sent we ask that you please contact a person on the committee so we can approve or disapprove this request.

We are looking forward to the opportunity to making a difference in the Pagan community!



MINUTES

Church of the Spiral Tree

Annual Membership Meeting

August 11, 2002

The meeting was called to order by Craig Kerr at 10:30 am, at Auburn, Alabama, with the following Directors and members present: Craig Kerr, President; Linda C. Kerr, Secretary-Treasurer; Don (Nion) Mikovitz, Member-at-Large; and Marsha Sillery, CST member.

Old Business

Minutes of the last meeting were read and approved.

The Summer Solstice ritual, held on June 29, and the Lammass ritual, held on August 3, both at Waverly, went very well and were very well attended. William and Pelayah did the Solstice ritual and Denso did the Lammass ritual.

New Business

Craig Kerr wants to resign his position as President of CST. He wants to find someone to replace him so he can retire on January 1, 2003. Nion asked if we were going to put out requests for candidates from the general group membership. Linda said the BOD would follow proper procedures, as outlined in the By-Laws, which state that the remaining directors in office may appoint someone to fill a vacancy and hold office for the rest of the term (until May). Also, in the case of resignation of the President, the Vice-President shall serve as President Pro Tem, and the Board then appoints a new Vice-President Pro Tem until the next Annual Meeting, which is in May at MoonDance. Linda suggested asking Violet Jade to become a Board member until May, and if she is willing to be the ritual coordinator. Linda also mentioned asking Matt if Violet Jade is not interested.

Linda and Craig want to free themselves up. Craig suggested he would like to see rituals some place besides Waverly. Linda said while she agreed with Craig, she did not see a problem having them at Waverly as long as someone else takes over hosting the rituals to free up their time. On the one hand, it is nice to have the continuity of having rituals at the same place, plus Waverly is very nice in a spiritual sense -- very quiet, reasonably private, and has

a good "feel". On the other hand, it would be nice to have some rituals at other locations just for variety, and to draw people who live in other areas. Nion mentioned that he would ask Lee about using their property as a possible alternative ritual site, to be used occasionally for variation.

Linda suggested removing all mention of Faerie Faith from the CST By-Laws, to reflect the fact that CST is really an ecumenical church, NOT a Faerie Faith church. This will require the vote of the membership, so it will probably wait till May. Linda said that CST is losing money, but that Sacred Grove is doing very well, and is keeping CST afloat. We now have over 50 students enrolled in Sacred Grove. The BOD discussed how the home schooling system worked.

Nion asked whether Pantheon (the Auburn University Student Pagan Association) was affiliated with CST. Linda said no, but the two groups do things together sometimes. The Spring Equinox and the May Day rituals were both handled mostly by Pantheon, and co-hosted by CST, and Pagan Pride Day will be done the same way.

Ideas & Things to Do

Linda brought up the idea of buying a lawn mower and/or trimmer to keep at Waverly (providing rituals continue to be held there). She found some that are in the \$200-\$300 range and said that there were plenty of funds to cover the cost. She said she would shop around for prices.

Linda mentioned that the CST library is organized but that new tubs needed to be purchased to replace the old ones used now, as they do not seal properly.

The BOD discussed the pros and cons of buying cases of soda to keep on site at Waverly for the pot-lucks held after rituals. CST always buys soft drinks and ice for pot-lucks.

Linda has purchased some pocket-planner/2003 calendars and pocket knives with

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Ink's Worth

Cliff Landis

Telesco, Patricia. **Gardening with the Goddess: Creating Gardens of Spirit and Magick.** Franklin Lakes, NJ: New Page Books, 2001

Gardening with the Goddess is another of Patricia Telesco's books aimed towards "the broad based Neo-Pagan community". It is an eclectic book whose first part, "Goddess-Centered Thinking", is geared toward those new to Goddess Spirituality, and introduces common concepts such as energy work, gardening by the moon, and crystal use. In addition, she adds practical advice like companion planting, composting, and gardening by seasons.

The second section of the book, "Goddess Gardens", is a list of Goddesses, with suggestions for gardens loosely based on the mythology of specific Goddesses. For example, in the chapter "Brigit: Threefold Goddess Garden", Telesco introduces some historical information about Brigit, then goes on to suggest plants, patterns, crystals, colors, decorations, etc. for a garden in her honor. The gardens appear to be geared towards magick in addition to communion with the Divine. Telesco also includes an appendix on theme gardening specifically geared towards those who shy away from Goddess Spirituality.

At first glimpse, Gardening with the Goddess appears to be yet another derived list of correspondences -- a "Thirteen Easy Steps to Being a Witch" book. Upon further reading however, Telesco proves herself yet again to have written a thoughtful, well-researched, creative and insightful book. The author aims to bring Goddess Spirituality to those who seek it and does so in surprisingly creative ways. Those looking for more detailed information on

specific plant associations will not find anything new presented, but for those looking for a simple and delightful introduction to sacred gardening, this book may be just what you're looking for!

Telesco, Patricia. **A Witch's Beverages and Brews: Magick Potions Make Easy.** Franklin Lakes, NJ: New Page Books, 2001.

In the tradition of The Kitchen Witch's Cookbook, Patricia Telesco brings us A Witch's Beverages and Brews. Written for the aspiring Kitchen Witch, this book is an absolute delight.

In the first part of the book, "History's Chalice", Telesco explores the history, brewing techniques, and magickal uses of beverages of all sorts. By the end, we not only know how to juice our own fruits and mix our own sodas, but we also learn of "Persian Banga", (said to induce visions) and the meaning of the toasting ritual.

"The Recipes" lists different brews by their magickal properties. Looking for wisdom? Try "Sage Beer" or "Snow Song". If you seek grounding you can try "Slavic Bread Wine" or "Security's Simmering". In addition to these recipes, Telesco offers several appendices such as "Brewing Deities" and "Symbolism and Correspondences".

This book is a great introduction to making brews in general, and perfect for whipping up magickal potions. Definitely one for the cookbook shelf!

-Cliff Landis



Ogham

Senagenas Na Sail I e, a.k.a Frank Palmer

A lot has been written on ogham over the last few years. Some of it seems contradictory; this is due to the fact that, after many years of unexplained usage, when ogham was finally written down it had been used for many different things. Ogham receives its name from Ogma the Sun-Face, a Celtic god of poetry and eloquence. The first usage of ogham was by Lugh in the Second Battle of Magh Tureidh Cycle.

Ogham was used mainly by early bards as a means of passing secret information and as a store of information. Ogham is used in Celtic myth by Lugh, Cuchullain, and a number of Druids. Examples of usage can be seen in the Ulster Cycle, the Second Battle of Magh Dureidh, and the story of Baile and Aillinn, the final explaining how myth cycles were carved in ogham. Its most well known usage is that of grave-stone marking and boundary marking. It was also used for divination and carved on rods of yew which were used for measuring dead bodies for the grave.

There are quite a few surviving ancient tracts on this sacred alphabet. These include the scholar's primer and the Dindsenchas. Ogham as we know it today is composed of twenty-five characters -- twenty letters and five diphthongs. The twenty letters are composed of slashes on vertical or horizontal lines.

The most typically known form of ogham is tree ogham, thus the emphasis on it in this article. Ogham is based on letters, not sounds, with any number of ogham alphabets: tree, color, bird, river, fortress, etc. For example, color ogham "B" is Ban which is white, "F" is Flan (red), etc. Anything can be put into ogham.

In tree ogham each letter is a tree name; some have more than one tree association. To each letter is also attached poetic glosses which expand the meaning of each ogham letter, particularly in divinatory use.

Ogham's use in divination appears quite extensive, being used as a form of Celtic I-Ching by casting tiles. Sadly the exact applications of these are lost but with knowledge they can be reconstructed or reformed.

The first, simplest, method of divination is casting tiles. Writings refer to the casting of three tiles, then a reading taken. One good way to determine the meaning is by use of the poetic glosses. Carve the ogham on tiles and proceed as you would with runes.

The next method is Coelbreni or Ogham Sticks. This method was used by the Druid Dubhdiadh to divine some events of the Battle of Moira. Use four sticks of yew or hazel and carve the letters onto them, dividing the first twenty letters into four groups of five. Then cast the sticks. Depending on their lay and whether they are touched crossed, a reading can be made. This form is similar to one of the uses of I-Ching, so study of I-Ching can be useful.

The next form was used in both Ireland and Wales, called Peithynrn in Wales, and Magus rotarum or roth ramhah. In these systems decrees would be carved on wood in ogham and made into the shape of a wheel that was spun to determine the answer.

The last method to be mentioned is called Dichetal Do Chennaib or psychometric composition. This has also been termed "composing on the finger ends" or "cracking of the knuckles". This appears to be a method like using fingers for counting or memory. Each fingertip or joint is assigned an ogham letter and the method is useful in poetic composition, as a memory aid, or as an aid to trigger visions related to the letters.

This is a simple intro to the uses of ogham. Helpful deities are the gods Ogma, Baille, and Lugh and the goddesses Druantia, Nemetona and Morgen.

-Senagenas Na Saille



Ogham Chart

Letter	Gaelic Name Tree	Poetic Gloss of Morann Man	Word Oghams of Mac ind Oic Color	Bird
B	Beithe	Faded trunk and fair hair	Ban (white)	Besan (pheasant)
L	Luis	Delight of the eye	Liath (grey)	Lacho (duck)
F	Fearn	Shield of the warrior band	Flan (red)	Faelinn (gull)
S	Saille	Dead color	Sodath (fine colored)	Seg (hawk)
N	Nuin	Checking of peace	Necht (clear)	Naescu (snipe)
H	Huath	Pack of wolves	Huath (terrible)	Hadaig (night raven)
D	Duir	Highest of bushes	Dub (black)	Droen (wren)
T	Tinne	Third of	Temen (dark grey)	Truth (starling)
C	Coll	Fairest of trees	Cron (brown)	
Q	Quert	Shelter of the hind	Quiar (mouse-colored)	Querc (hen)
M	Muin	Strongest of effort	Mbracht (varigated)	Mintan (titmouse)
G	Gort	Sweeter than grasses	Gorm (blue)	Geis (swan)
NG	Ngetal	A physician's strength	Nglas (green)	Ngégh (goose)
Str	Straif	Strongest of red	Sorcha (bright)	Stmólach (thrush)
R	Ruis	Intensest of blushes	Ruadh (red)	Rócnat (small roc)
A	Ailm	Loudest of groanings	Glad (piebald)	Aidhiureleós (lapwing)
O	Ohn	Helper of horses	Odhar (dun)	Odorscpach (scrat)
U	Ur	In cold dwellings	Usgdha (resinous)	Uiséog (lark)
E	Edadh	Distinguished wood	Erc (red)	Ela (swan)
I	Ido	Oldest of woods	Irfind (very white)	Illait (eaglet)
Eba	Ebadh	Most buoyant of wood		
Oi	Oir	Most venerable of structures		
Ui	Uilleann	Woodbine the strong		
Io	Iphin	Sweetest of wood		
Æ	Emancoll/Phagu	Expression of a weary one		

The Enchanted Loch

*A tale from the Highlands of Olde Scotl and when
knights were brave and Ladies were fair*

Part 1 of 3

Frater Yod

Once upon a time, long ago, lives a brave Knight of the Trinitarian Shield, so exalted and great he was, he came to be known as Sir Arthur, the thrice-great. This he was called because it was said he had conquered all of his foes in the land, from across the sea, and even had slain dragons who flew in the air. Thrice great was he!

Everywhere Arthur went people extolled his virtues, flattering him and bestowing upon him luxurious gifts. All the people, even his brother Knights, praised him and proclaimed his noble deeds. Until, after awhile, Sir Arthur became pompous and full of himself. So haughty and proud was Arthur that he would exclaim to anyone, everyone, or even to himself, "*No one on earth or in heaven is greater than !!!*".

Of course such a statement is quite audacious for a mere human to make, for even the wealthiest and wisest person. But Arthur had come to believe his own legend and to think of himself as magical and superior to all other beings (Such is the peril of flattery and vain self-regard).

One day the great and haughty Knight summoned his brethren and a few local peers and beckoned them to join him in a party to hunt the elusive stag. All were clothed in fine array, with gorgeous weapons and exquisite adornment. With them were the best hounds from the royal kennels, a loan from the king, who himself doted on Arthur and thought him noble and brave. Sounding their horns and galloping off on their handsome steeds, the party went out.

The day was quite warm and not particularly bountiful, as not a single stag was sighted. After several hours the hunters

became weary and after a wee dram of fine malt and some duty tunes on the pipes, the brethren Knights decided to nap under a huge tree. Soon they were snoring and blissfully dreaming of better hunts. But Sir Arthur could not sleep and wandered away, down to a lake of deep emerald green water, known by all as the Enchanted Loch.

Ignoring the fables and legends that he had heard of the loch, Sir Arthur took off jacket and vest, his tartan kilt and sporran belt, his hose and sghian dubh. All of his regal knightly wear he placed on a rock to air as he dove into the cool green waters. Swimming about, he barely acknowledged in his memory the tales of power this Enchanted Loch held. Arthur thought, "*I am great and magical me-self, why should I worry about olde tales? I am the Thrice-Great and mightier than any 'enchantment'*".

As he swam, a curious event began to unfold. The image of Sir Arthur in the reflection of the water split and now reflected was an exact double image, to which Sir Arthur hardly noticed, so enthralled with himself that his double merely heightened his own narcissism and self-ardor.

Only as he swam about, his double left the surface reflection, became flesh and donned his clothes! Fetching Sir Arthur's horse from where the napping Knights lay, the double dashed away noisily. This awakened the brethren who, thinking they were being left behind in the hunt, quickly mounted and sped after him.

After he had cooled his person and languished awhile, Arthur (the real) climbed from the Loch. Searching the rock where he had placed them, he could not find his clothes -- gone were kilt, jacket, vest, and

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all regalia! Looking up by the huge tree he discovered his fellows has already departed and even taken his mount. What an outrage! How dare them! They must have gotten drunk and thought this was a merry prank! They would pay for this foolishness! Soon the sun was setting and up in the Highlands it grows cool fast after dark. So fashioning himself a covering out of some reeds he wove together, Arthur donned these and set out. Barefoot and nearly naked, the going was rough. Walking about he could hear no hounds nor see any of the hunters in the distance. Naked and alone he trudged through the night.

Toward midnight Sir Arthur suddenly realized that one of his fellow Knights lived on an estate not far from where he was and that if he could only make it there he would be accommodated. After all, he was the Thrice-Great! How could his brother refuse? *"He will be glad to see me,"* thought Arthur.

Having come some miles through fields of rough stones and across thickets of briar, Arthur was disheveled, bloodied about the foot and leg and soiled all over. It was quite an unseemly ordeal for one as great as he and he was quite miffed! But not nearly as upset as he was soon to be.

Arriving at the manor of his fellow, Arthur pounded on the outer gate and screamed in rage when no one came to receive him. Finally, in due time and not inconsiderable delay, however excusable in view of the late hour, the peep-hole of the gate opened. Sir Arthur roared for his fellow to open the gate and grant him access to his abode -- **IMMEDIATELY!**

"Who are you?", queried the rudely awakened Knight.

"Open and receive you superior at this instant or I shall have no mercy on you later." Upon hearing this the brother withdrew and set loose the guard dogs of the manor who promptly chased Arthur for several furlongs across the estate.

So, freezing cold and totally outraged at his predicament, Sir Arthur found a warm shed on a neighboring property to spend the remainder of the night.

At first light Arthur went out and took from a rubbish pile some tattered rags of cloth and fashioned a pair of breeches of crude design. Now filthy, scratched, with tangled hair and beard, Arthur set off to regain his rightful stature.

Coming upon various dwellers of the village on the road traveling in their daily business, Arthur was impetuous and demanding of them that they relieve him of his imposition. Others he loudly demanded that they tend to his needs, forthwith! One and all laughed and snickered at the filthy wretch who was so deranged he thought himself a worthy nobleman! So at every encounter Sir Arthur was rebuffed and his requests ignored; a few even applied the scourge to his nasty hide when he advanced too closely.

Journeying onward, Arthur remembered a cathedral was under construction not too far ahead and the master of the Guild of Stonemasons was a trusted and virtuous man who had once worked on Arthur's manor. Surely he could find someone who recognized him and would aid him in his need.

Arriving at the cathedral Arthur found to his dismay that ruffians had slain the master a few days before and that most of the craftsmen and apprentices had set out to capture the murderers. Nonetheless, Arthur's instincts about the builders of the cathedral being altruistic souls was correct. Remaining behind was a weathered and aged mason who was trimming stones for a precarious arch. Stooped over and shambling he greeted Arthur with a kind gaze and a pitying smile. Without being asked he took off his outer cloak and offered it to Arthur, who quickly put it on. Before Arthur could explain who he was, the old man went to fetch food and ale and a pair of old boots left behind by a more prosperous fellow.

("Loch" Continued on page 13)

Contacts

Remember, you get a free listing with your paid membership. You may also submit your listing at any later time. NEW SERVICE: You can send letters to CST, and we will forward them to your intended recipient.

Carla Ann Nelson: P.O. Box 155, Cottonton, AL 36851, email: <rcarlats1@cs.com>.

Cori Tindragon: <cori_tindragon@hotmail.com>.

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

Frank Palmer: (a.k.a. Bridget), Druid (always in training!), seeking friends to correspond. I am incarcerated, please don't let that deter you. Frank Palmer, a.k.a. Bridget #546776, Box 9200, New Boston, TX 75570-9200.

James A. Roesch: Advanced adept in multiple disciplines and orders. Hermeticist/Qabalist, A.A.S. R. 320, Rosicrucian. Will advise, guide, or discuss the Craft as any may desire. Write to: James A. Roesch #049547, Mayo Correctional Institution, P.O. Box 448, B1-2117-U, Mayo, FL, 32066.

Jimmy Pesci: Encouraging all members to contact me for intellectual and spiritual rewards. Jimmy Pesci, Box 495, F.C.C.C., 13613 S.E. Highway 70, Arcadia, FL 34266.

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

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.

Scott Moore: Looking for like-minded people to correspond with. Scott W. Moore #22154, U.S.P., P.O. Box 250, Draper, UT, 84020-0250.

Shane Smith: Looking for like-minded people to correspond with. Shane Smith #31594, OQ 1-105-B, U.S.P., P.O. Box 250, Draper, UT, 84020-0250.

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, S-208-L, IC/USCF, 2136 N. Main St., Cedar City, UT 84720.

Timothy Hornsby: Seeking pen-pals who are Wiccan/Pagan. Interested in all subjects: divination, Pagan philosophy, ecology, self-improvement, Irish and Welsh traditions. Timothy Hornsby #166781, C-3, 565 Bibb Lane, Brent, AL, 35034.

Timothy O'Brien: Sincere, mature, responsible Irish pagan seeking correspondence - prisoners welcome. Interests: all Wiccan-Druidic-pagan related topics/studies, self-transformation, music, fantasy art, environmental issues. Working to become spiritual counselor and pagan clergy of depth and character. Mentors needed. Timothy O'Brien, #69221, P.O. Box 1010, Canon City, CO, 81215-1010.

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, Dodge State Prison, Q2 16T, P.O. Box 276, Chester, GA 31012.

Violet Jade: Interests are gardening, herbology, stones, reading, spirituality, drumming, wicca, shamanism and currently studying Faerie Faith. (205) 621-9938, P.O. Box 55 Alton, AL 35015-0055, <violetjade11@yahoo.com>.

Notices

Wiccan/Pagan Fellowship Club

The Circle of the Goddess sponsors an international pen friend club for shut-ins. What we do is match up people with similar interests from the "free world" with those who find themselves shut-in.

The program has been in operation for over ten years now is ever growing. Many great friendships have developed over the eight years we have been going at this little labor of love.

We are looking for outside people to get involved via the inky trail.

If you are interested please contact the address below and information will be sent to you. Any requests for information will be just that, information only. You will be sent membership forms and full details, and then if you are still interested you can return the forms.

Douglas H. Lagossy (Aspen)
P.O. Box 760
Campbellford, Ontario
Canada K0L-1L0

The following organization puts out a newsletter for prisoners:

The Millennial Kingdom
681 North Second St.
Pottsville, PA 17901
Rev. Paul Salem or Louise Salem
Newsletter: Rays of Light Newsletter

Cost: 4 postage stamps per issue (quarterly) for prisoners

A prisoner may send 4 stamps initially, requesting the most recent issue of the newsletter, and then go from there.

(From: Timothy O'Brien)

Lock of Love web site: <<http://www.locksoflove.org/>>

Locks of Love is a non-profit organization that provides hairpieces to financially disadvantaged children across the U.S. under age 18 suffering from long-term medical hair loss.

We meet a unique need for children throughout the United States by using donated hair to create the highest quality hair prosthetics. Most of the children helped by Locks of Love have lost their hair due to a medical condition called alopecia areata, which has no known cause or cure. The prostheses we provide help to restore their self-esteem and their confidence, enabling them to face the world and their peers. You can help by donating your hair after a hair cut!

The Breast Cancer web site: <<http://www.thebreastcancersite.com/>>

You can click a button on this site to help fund mammograms for women in need.

Greenpeace: <<http://www.greenpeaceusa.org/>>

Greenpeace began in 1971 and for 30 years, Greenpeace has tackled environmental issues. Today their work focuses on six major efforts: Saving ancient forests, Stopping global warming, Eliminating persistent organic pollutants (POPs), Protecting the oceans, Eliminating the threat of genetic engineering, and Ending the nuclear age.

Contact information:

<http://www.greenpeaceusa.org>

Phone: 1-800-326-0959

9:30am - 5:00pm Eastern, Monday - Friday

You can join Greenpeace for as little as a \$5.00 donation.

PETA: <www.peta.org>

PETA (People for the Ethical Treatment of Animals) has a website full of resources and information on a variety of environmental issues.

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 pot-luck 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. No skyclad, please! Children of all ages are welcome. Donations to the Church are entirely optional but appreciated. All times are Central Standard Time.

2002

Samhain: November 2, Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

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

2003

Imbolc: February 1, Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

Spring Equinox: March 22, Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards.

May Day: April 26, Waverly, AL. Meet at 9:00 am. Weekend of Board of Director's meeting. CST is co-hosting with Pantheon.

Summer Solstice: June 21, Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards.

Lammas: August 2, Waverly, AL. 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 20 OR 21, 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 1, Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards. Weekend of Board of Director's meeting.

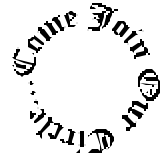
Yule: December 20, at Waverly, AL. Meet at 6:00 pm, with a pot-luck and party afterwards. Also CST's bi-annual General Membership (non-voting) meeting.

Upcoming Festivals (Not CST events)

FallFling: October 11-13, 2002 Dragon Hills, Carrollton, GA

Moondance: May 22-26, 2003 Dragon Hills, Carrollton, GA

Earthdance: August, 2003 Hard Labor Creek St Pk, Athens, GA



CST Minutes

(Continued from page 4)

the CST name and info imprinted on them. We will have 400 planners and 100 pocket knives, in addition to the ink pens purchased last year. Linda asked Marsha about the Adopt-a-Military-Pagan program that came across the internet last year. CST had considered joining up and sponsoring a military Pagan. Marsha is not sure how to make connections with the group that is doing that. Nion said WitchVox has a whole section on military Pagans. Marsha said she would go to their website and start there by contacting their coordinator.

Linda and Nion discussed the e-mail Linda sent out about a prisoner liaison and how the program should be set up with special consideration to safety. Nion suggested whomever serves in this capacity use a P.O. Box instead of home addresses. He also suggested that the person needs to be mature enough to use caution and discretion. He also brought up the point that the prison rules should be researched and followed, as to what prisoners can receive. Linda told Nion she would put him in contact with those who were interested in doing this so he can go over it with them, and see that they follow the guidelines.

Linda suggested that certain persons who make purchases for CST be given a credit card, with restrictions. For instance, the person doing the newsletter will need a credit card for postage and copying.

Linda wants to put a note in the CST newsletter that any member can also get a Sacred Grove newsletter if they want one. For most people it will not be very relevant, as it mostly talks about home schooling topics.

Upcoming Events

Our next event is Pagan Pride Day on Septem-

ber 21. Linda and Craig will not be there, but Pantheon is co-hosting it along with CST. Our next ritual is Samhain, set for November 2. Cathy might be interested in doing that one.

Other Business

The next two BOD meetings were scheduled to be held November 2, 2002, and February 1, 2003, in Auburn, AL. The bi-annual membership meeting (non-voting) will be held at the CST Yule ritual, December 21, 2002, at Waverly.

There being no other business, the meeting adjourned at 11:15 am.



("Loch" Continued from page 9)

Seeing the traveler relieved of his hunger and thirst and having clothes to stay warm in, the gentleman went back to his work. Arthur stutteringly began to recount his travails, but the old fellow was not impressed. Nor was he interested when Arthur told him of all of his wealth and glory. The ancient worker merely smiled and said, "I give to all who need, whatever I have, for to do less to any would only do less for all." Now these were strange utterings to Arthur, who had never been particularly generous or forgiving to anyone. And upon their parting the kind man took from his pocket a small pouch which contained seven coins and a parchment with some writings. The fellow bid Arthur well and said to him to keep the faith. The parchment he said had on it a writing, "the Royal Secret".

To Be Continued...

-Fratr Yod

IMPORTANT DATES

Board of Directors' Meetings:

November 2, 2002, Auburn, Alabama; February 1, 2003, Auburn, Alabama.

Annual Meetings of the General Membership:

December 21, 2002, Yule Ritual, Waverly, AL; May 25, 2003, Moondance, Dragon Hills, Carrollton, GA

CST Sabbat Dates:

Imbolc	February 2
Ostara	March 16
May Day	April 27
Summer Solstice	June 28
Lammas	August 3
PPD	September 21
Samhain	November 2
Yule	December 21

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

ADDRESS CORRECTION REQUESTED