



The Journey...

Official Newsletter of Church of the Spiral Tree - an Ecumenical Pagan church



Church of the Spiral Tree News

Meetup.com

Something new that CST is trying are get-togethers organized through Meetup.com. In December we subscribed to this service for six months for \$30, which is half the normal price. We plan to see how well the first six months go, then decide whether to renew at the full price of \$59.97 for another six months. So far we've had three meetups, all in Auburn/Opelika, Alabama, and all have been fairly well-attended. We've met a couple of new people, which is part of the goal.

2016 Pagan Pride Day

This year's Auburn PPD is tentatively (pending reservation of the site) scheduled for Sunday, September 18, 2016. There are home football games throughout the whole month of September, so unless we hold PPD in late August or early October, there is just not any other time. Sundays aren't typically as well-attended as Saturdays, but we will make it work.

Rituals

Wizzard Rodney Hall is CST's new Ritual Coordinator. This is an ad-hoc position, reviewed and renewed every six months, so we can make sure the person serving doesn't suffer from burn-out. The Ritual Coordinator organizes the rituals, finds someone to volunteer

to write and run the ritual, opens and prepares the site, organizes the ritual, and organizes clean-up afterwards. Thank you Wizzard!

CST plans to host a May Day ritual at Roxanna near Auburn, AL, on Saturday, May 7.

Pagan Prisoner Pen-Pal List

Please consider writing to an inmate! Unsure who to pick, out of the 235 listed? Choose someone who is close to release. You could make a serious difference in his/her life after prison. Here is the list (also linked on our website): https://docs.google.com/spreadsh eets/d/1takT08T__oKUif_MQPZv8 KaoQYjm9rNmUPK5vthgoIE/edit# gid=0

Ostara 2016, #61

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CST Directors:

- Gangani Tribe Representative *Vacant*
- Faerie Faith Representative *skippy*
- Solitary Representative *Madeline Wells Smith*
- Member-at-Large *Terrin*
- Founder *Linda Kerr*



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CST Ministers

Circle of Life

**Birthdays for April-May-June!
Happy Birthday to the following
CST members:**

Kat P. (April 4)
James P. (April 5)
Cassandra L. (April 8)
Aries V. (April 12)
Colin K. (May 1)
Zephaniah H. (May 3)
Kirsten R. (May 14)
Douglas C. (May 15)
Deanna L. (May 25)
LaTonya J. (May 31)
Erin L. (June 5)
Anastacia (June 7)
LeePhether M. (June 8)
Craig K. (June 8)
Ricarda M. (June 12)
Angela V. (June 22)
Todd D. (June 28)
Neil F. (June 28)

CST, being a church, may ordain any member meeting the below eligibility requirements as a minister.

The policies below have been put in place to ensure that CST and our ordained ministers remain committed and connected to each other, and is effective for all ministers ordained in the year 2012 and on.

Eligibility Requirements:

You must be a currently paid member of Church of the Spiral Tree, and not incarcerated.

You must have been a paid member of CST for at least one year previous to applying to become a minister.

You must be at least 21 years of age.

Your application must include a photocopy or scan (front and back) of official picture ID; e.g. driver's license, student ID, state ID, work ID, etc.

Your application must include your payment of \$50 for the ordination fee.

It is the responsibility of all ministers to be informed of, and conduct ministerial work in accordance with local, state, and federal laws.

Ordination is for Three-Year Period:

Your ordination will be good for a period of three years, during which you must maintain your paid CST membership. After this three-year period, and if you still meet the eligibility requirements and your membership has been maintained continuously, you may apply to renew your ordination (\$25 fee).

Maintaining Paid Membership:

If the paid CST membership is not maintained during this three-year period or at any time thereafter, the ordination will lapse 30 days after the membership lapses. After renewing your membership, you may apply again to become ordained, for a \$50 fee.

How to Become Ordained:

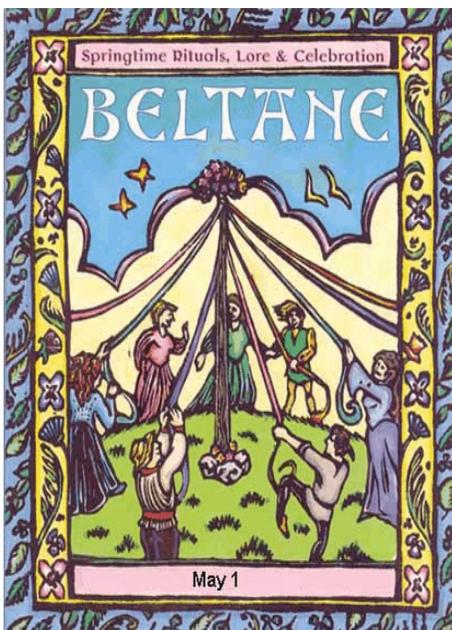
The ordination process begins with your application (found on our website: www.spiraltree.org/ordain.shtml) along with the \$50 fee. Your application will be reviewed by the Board of Directors. If you are not approved, \$40 of your fee will be refunded.

If ordained, you will be entered into our database, and will soon receive your certificate of ordination and a card to carry with you.

Important:

Paid members of CST who are currently incarcerated are not eligible to apply for ordination through CST.

The Board of Directors of CST reserves the right to deny and/or revoke any ordination as determined by vote of the Ministerial Committee and the Board of Directors that said minister has misrepresented him/herself or CST; or has behaved in a manner that is inconsistent with the policies or bylaws of CST or behaves verbally or physically in a manner that has a negative impact on the reputation or credibility of CST.



About CST

Church of the Spiral Tree (CST) is a non-profit, volunteer-staffed, ecumenical Pagan 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 who respect themselves and others, 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. CST also has a Community Relief Fund, so we can collectively donate money in the name of an established Pagan church to individuals in need and to disaster relief efforts, including the American Red Cross.

Church of the Spiral Tree is classified as a 509(a)(1) & 170(b)(1)(A)(i) organization. We are tax-exempt under section 501(a) of the Internal Revenue Code as an organization described in section 501(c)(3).

Solitary Beltane Ritual

From: <http://www.angelfire.com/ia/LiliWicca/beltane.html>

Preparations

For decorations, use a vase of fresh flowers and daisies, red and white streamers, and regular altar tools. Include a wicker basket, an herb sacred to the Goddess, an herb sacred to the God, and a 3ft white ribbon.

Ritual

Cast the circle and say:

"I am here on this day, Beltane, May Day, and the time of the Sacred Marriage. I am here to understand life, death, and rebirth and to give reverence to those who have endured each."

Bow your head to think about Beltane and how it fits into the three groups above and the wheel of the year. Say:

"I stand here before the gate between the living and the dead on this day when the Sun is ageing and maturing, and looking towards marriage. I am here to witness the marriage of the God, Green Man, The waxing lord of the Sun, and his pregnant lover, Mother Earth. Union...a necessary transition in the wheel of the year."

Place the herbs or flowers that represent the Goddess in the basket. Then the God herbs. Say:

"Congratulations, beloved Sun King!"

Place the two kinds of herbs very close together.

Meditate upon the goals and symbolic seeds planted at Ostara. Think about how they are stepping stones on the path to achieving your true will. Do martial (love divinations. Now is also a good time to plan for upcoming weddings, wedding showers, and baby showers).



You can now conclude the Ritual. Say:

"May i be Triumphant in my destiny. May i always know my true will."

Close the circle. Serve strawberry bread, and grape juice in your simple feast. Leave the marriage basket on the altar until Midsummer to remind you of your own strive for unity.

Maypole Festivals: Dancing to Celebrate Spring

By Rich Beattie

Published April 21, 2006

From: http://www.nytimes.com/2006/04/21/travel/escapes/21ahead.html?_r=0

Never did the woods ring to such a merry peal as we of the Maypole shall send up!" cry the pagans in Nathaniel Hawthorne's short story "The Maypole of Merry Mount." In the story, set in the 1630's, Puritan spoilsports soon arrive to chop down the pole. But for today's maypole dancers, things usually go more smoothly.

The May Day dance may seem a trifle outdated, but every spring in communities here and there across America, celebrants follow the ancient custom, erecting a maypole, usually cedar or birch, and dancing around it, typically weaving colorful ribbons around the pole as they go. Sometimes the dancers are just celebrating springtime; other times the revelry is explicitly tied to pagan fertility rites or ethnic history.

The maypole dance has seduced people in Europe and America for centuries. And, as Hawthorne illustrated, it has attracted its share of scorn. While its origins are obscure, medieval Celts are known to have danced around the pole to ensure a fruitful planting season — to the disapproval of the Christian church, which was angered by the ceremony's pagan roots and obvious phallic symbolism. The disapproval was appeased only when Victorian England transformed the maypole into a celebration of maidens, virtue and other 19th-century ideals of womanhood.

Yet even in the age of "Sex and the City," some still follow the custom. "There's something primeval about the maypole," said Chrystelle Bond, a professor of

dance history at Goucher College in Baltimore. "It continues to speak to us across generations."

The changing fortunes of the maypole dance are exemplified in Long Beach, Calif. April 29 will mark the first time it has been performed there since 1949, when Soviet parades of military hardware had become regular features of international labor day celebrations on May 1, making the occasion "a show of arms," said Karen Clements, who works for Long Beach Heritage and is chairwoman of the event. "The community didn't want to be associated with that."

But the dance, along with a parade and the crowning of a May Day queen, was a longstanding tradition in Long Beach, and this year community leaders decided to revive it. A Girl Scout troop will weave ribbons around the maypole and children from the neighborhood will be invited to follow suit.

Older maypole traditions have their adherents as well, some of them much older than either Long Beach or the United States. Outside French Lick, Ind., on May 6, Our Haven, a community that welcomes pagans, Wiccans and other religious groups harking back to a pre-Christian past, will include the dance as part of its festival of Beltane, named for the springtime fertility festivities of the Celts.

Beltane is celebrated, the Our Haven Web site says, "in honor of our Celtic brethren from eons past and in the spirit of fertility and all that is erotically sacred to the coming of age of the new year." In

the ritual, 13 women wearing jeans and black turtlenecks will perform a sword dance, ushering in the god of fertility. Then the maypole will be put up and everyone invited to participate in the weaving of the ribbons. The larger festival runs May 3 to 7 and includes drum circles, fire spinners and dances around bonfires.

Some maypole dances proudly celebrate European roots. For Swedes, the raising of the maypole marks not springtime but the summer solstice. So on June 17, the American Swedish Institute in Minneapolis celebrates "Midsommar" with arts and crafts, food and the pole. Here the dance is different: the pole, which includes a crossbar, is already adorned with wreaths. Instead of weaving ribbons, performers in traditional Swedish costumes simply dance in a ring around it.

Most maypole dances stick to the springtime calendar while adding some modern touches. In Austin, Tex., on April 29, the dance will be part of a popular spring festival that's in its 43rd year: a birthday party for the "Winnie the Pooh" character Eeyore, which attracts at least 10,000 people and raises money for local nonprofit groups. This year's festivities will include music, face painting, costume contests and several maypoles.

Continued on page 7

May Day, Maypole, May Queen. What Is It?

By Raven

From:

<http://asthecrowflies-raven.blogspot.com/2011/05/may-day-maypole-may-queen-what-is-it.html>

Early Origins of May Day

In ancient Rome the first day of May fell during the festival of Floralia, named in honor of Flora, the goddess of springtime and flowers. It was a time of singing, dancing, and flower-decked parades, and also to hang flowers on a loved one's door. Roman prostitutes especially enjoyed the festival, for they considered Flora their patron goddess.

The New Funk & Wagnalls Encyclopedia says on page 8294: "May Day festivals probably stem from the rites practiced in honor of a Roman goddess, Maia, who was worshiped as the source of human and natural fertility." A conspicuous feature of this celebration has been (and still is, especially among school children) the dancing around the Maypole.

The same encyclopedia states: "This Maypole is believed by most scholars to be a survival of a phallic symbol formerly used in the spring rites for the goddess Maia."

According to the polemic anti-Catholic pamphlet, *The Two Babylons*, the origin of the maypole dance began in ancient Babylon during sex worship and fertility rites. The church of St. Andrew Undershaft in the City of London is named after the maypole that was kept under its eaves and set up each spring until 1517 when student riots put an end to the custom. The maypole itself survived until 1547 when a Puritan mob seized and destroyed it as a "pagan idol."

The World Book Encyclopedia (1973 edition) notes: "The English and other peoples whom the Romans conquered developed their May Day festivals from the Floralia." And whom did that

festival honor? It was held in honor of Flora, the goddess of flowers.

When the Romans conquered other lands, they took their customs with them. However, in Celtic countries the Romans discovered that the first day of May was already celebrated as the festival of Beltane. The preceding evening, the start of the Celtic new day, all fires were extinguished, and when the sun rose, people lit bonfires on hilltops or under sacred trees to welcome summertime and the renewal of life. Cattle were put out to pasture, and the gods were invoked for their protection. Soon Floralia became entwined with Beltane and became the festival of May Day.

For German-speaking and Scandinavian peoples, Walpurgis was the equivalent of Beltane. Festivities began on Walpurgis Night (the eve of May Day) with the lighting of bonfires to drive away witches and evil spirits. Other Europeans developed their own variations of May Day customs, many of which still survive.

Christendom's churches had little effect on such pagan festivities. "May Day—or Beltane—was the calendar's most permissive day, the one festival the Christian church and other authorities could never quite control," observes England's Guardian newspaper.

May Day Customs

By the Middle Ages, new customs had been added to what had become England's favorite holiday. Men and women spent the night in the local woods gathering flowers and blossoming boughs to 'bring in the May' at sunrise.

Immorality was widespread, according to Puritan Philip Stubbes' tract *The Anatomy of Abuses*. Revelers set up a tree as a Maypole in the middle of a village, and it became a focus for day-long dancing and games. Stubbes referred to it as "this stinking Idol."

The people chose a May queen and often a May king to preside over the festivities. Maypoles and May queens were common in other parts of Europe too.

In mythology, The May Queen is also known as The Maiden, the goddess of spring, flower bride, queen of the faeries, and the lady of the flowers. The May Queen is a symbol of the stillness of nature around which everything revolves. She stands for purity, strength and the potential for growth, as the plants grow in May. She is one of many personifications of the energy of the earth.

She was once also known as Maid Marian in the medieval plays of Robin Hood and of the May Games - she is the young village girl, crowned with blossom, attended by children with garlands and white dresses. Some folklorists have drawn parallels between her and Maia, the Roman Goddess of Springtime, of Growth and Increase whose very name may be the root of "May."

May King

May King is a figure in the mythology of Great Britain and Ireland, as well as a folk custom. Every year, or every seven years, a man from the village would be chosen to represent the King of the May. He would bring fertility to the village, and during the time that he was in power, he could impregnate any woman in the village. At the end of his "reign," he would be ritually sacrificed and a new King of the May would be chosen. According to J.G. Frazier's *The Golden Bough*, this type of custom was derived from earlier Indo-European tree worship fertility rituals.

What was the significance of these May Day customs? The *Encyclopædia Britannica* explains: "Originally such rites were intended to ensure fertility to the crops, and by extension to cattle and human beings, but in most cases this significance was gradually lost, and the practices survived merely as popular festivities."

Ebb and Flow

The Protestant Reformers tried to stamp out what was viewed as a pagan celebration. Calvinist Scotland prohibited May Day in 1555. Then a Puritan-led English Parliament banned Maypoles in 1644. When England was without a king during the Commonwealth period, May Day's "licentious practises" were discouraged. However, Maypoles were restored with the monarchy in 1660.

Maypole festivities gradually declined during the 18th and early 19th centuries but have been revived in more recent times with a more moral tone. Many of what are viewed as traditional May Day customs, such as children dancing round the Maypole plaiting gaily colored ribbons, date from this more recent time.

However, folklorists researching May Day's more distant past are discovering many



of its pagan roots. In fact, if people knew the real meaning behind the Maypole dance they may not want to participate, certainly true Christians would stay far away from it. For example, according to Yasmine Galenorn, in the book "Dancing with the Sun", the pole represents the male principle, and the ribbons that wrap around it (and the wreath placed atop the pole) are symbolic of the female principle. The Maypole represents the phallus of the God. The wreath atop represents the vagina of the Goddess. As the Maypole is danced, the ribbons wind around the pole and the wreath lowers, symbolizing the Divine Marriage, the sexual union of God and Goddess.

The Dance

The May Day dance is rich in pagan symbolism. There are usually eight dancers, one for each sabbat of the year, paired into four couples. (Of course, many more may dance. This is only a suggestion.) The dance involves moving in circles and weaving over and under the other dancers. The women take the white ribbons with their right sides

to the pole, and the men take the red ribbons with their left sides to the pole. The weaving of the symbolic birth canal begins with music or chanting as everyone moves forward from where they stand, moving alternately over and under each person coming toward them. (To start, the men begin weaving under the upheld ribbon of the first woman they encounter). Continue the dance until the maypole is wrapped. Tie off the ribbons and let the wreath drop to the ground.

European emigrants took their May Day customs with them to new lands, and some of their descendants still observe May Day in the traditional way. However, in many countries May Day, or the first Monday following May 1, is now simply a workers' holiday.

May Day Becomes Labor Day

Modern May Day began in North America. Why there? The industrial revolution brought new machines that ran continuously, with the result that factory owners often expected their



employees to work up to 16 hours every day except Sundays. (Now, some people work as long even on Sunday).

In an effort to improve the lives of workers, a federation of trade and labor unions in the United States and Canada called for an eight-hour workday beginning on May 1, 1886. For the most part, employers refused to grant this, so on the first of May, thousands of workers went on strike.

The Haymarket Riot in Chicago, Illinois, gave the labor movement in the United States its first martyrs, and workers in England, France, Holland, Italy, Russia, and Spain rallied in support. In 1889 a congress of world Socialist parties meeting in Paris declared that May 1, 1890, would be a day of international demonstrations in favor of an eight-hour workday. The date thereafter became an annual occasion on which to raise workers' demands for better working conditions.

Today many countries observe a holiday called Labor Day or International Workers' Day on the first of May. The United States and Canada, however, celebrate Labor Day on the first Monday in September.

Ancient and Modern Links

May Day has always been a people's festival. Workers took the day off with or without their

employers' approval. Social roles were reversed. The king and queen of the day were chosen from the common people, and the ruling classes were often the butt of jokes. May Day, therefore, readily became identified with labor movements, and by the 20th century, it had become part of the Socialist calendar.

Like the old May Day, the International Workers' Day has become a day for parades through the streets. Yet, violence has become common during May Day celebrations in recent years. May Day 2000, for example, was the occasion for worldwide rallies against global capitalism. Protests then were marred by fights, injuries, and damage to property.

Maypole Festivals, cont. from page 4

But for some, the tradition itself is enough reason to celebrate. On May 6, the Buffalo Springs Herb Farm, in Raphine, Va., two hours west of Richmond, will hold nature walks, lectures on herbs and festivities around a maypole. "It's such a tradition around here," said Mary Johnson, the farm's office manager. "Come spring, you just always do the maypole dance."



2016 PUBLIC NORTH AMERICAN MAY POLE FESTIVALS:

SEATTLE, WA
 May Day Celebration & Potluck
 May 1, 2016, 3 pm
 Woodland Park
<http://fremontartscouncil.org/may-day/>

Play games, sing, dance around the Maypole, bring a potluck dish, and watch the fire ritual.

AUSTIN, TX
 Annual Eeyore's Birthday Party
 April 30, 2016
 Pease Park, 1100 Kingsbury St.
<http://www.eeyores.org/>

May pole, costume contests, games, face painting, henna, musicians.

MINNEAPOLIS, MN
 Midsommar Celebration
 June 18, 2016
 American Swedish Institute,
 2600 Park Avenue.
<http://www.asimn.org/programs-education/events/midsommar-celebration-2016>

Join in traditional Swedish Midsommarstång (Midsummer-pole) raising.

Beltane-Themed Pagan Festivals

From: Linda's List of Pagan Festivals, Compiled by Linda Kerr
<http://www.faeriefaitth.net/festival.list.html>

FIRES OF BELTAINE - <https://www.facebook.com/Fires-of-Beltaine-Festival-324668634302676/>

April 21-24, 2016

Summerland Ranch, Bonita Springs, FL

Drum circle every night around the fire. Fire and flow arts are welcome and encouraged. Summerland Ranch is private property opened to pagan communities. Located in the lush native flora and fauna of Southwest Florida. Six acres adjacent to protected wetlands and a nature preserve.

BELTAINE - <http://beltaine.ourhaven.info/2016/>

April 28-May 1, 2016

Our Haven, French Lick, IN

Join us as we celebrate the coming of the rich, fertile earth, the health of earth, animals and everything around. Join us as we reconnect with old friends and build new ones. This is a time that we put the past behind us and start anew!! Join the new breath and spirit at Our Haven! Nestled in the beautiful rolling hills of southern Indiana's countryside is Our Haven, an 175 acre nature sanctuary.

DRAGON STEAD BELTANE - <https://www.facebook.com/events/219428475064863/>

April 29-May 1, 2016

Roxanna, near Auburn, AL

This year's theme is Mardi Gras/Carnival. We will have a Spirits & Sweets Meet & Greet Friday night after Opening Ritual. We'll have Main Ritual on Saturday and a masked party Saturday night.

BELTANE FESTIVAL - <http://www.mountain-mysteries.org/>

April 29-May 1, 2016

Heavenly Acres Campground, Stanardsville, VA

Here in the scenic private campground you can raise your spirits and your voices to honor the seasons and our community as a whole. We provide workshops on various topics, rituals, drumming, entertainment, and all kinds of vendors. We have children specific workshops as well as a children's ritual and Beltane games planned. On Friday join us in the evening around the fire for drumming and dancing with Community Night. All of this as well as three powerful community rituals and the annual Maypole dance.

WYLD FIRE BELTANE HUNT - <http://4qf.org/beltaine>

April 30-May 1, 2016

Gryphon's Nest Campground, Springfield, LA

The Wyld Fire Beltane Hunt is a night-time ritual and party dedicated to celebrating Beltane (the Celtic fire festival of sex, fertility, and new life). A roving group of predators will be assembled to hunt numerous prey in woods and meadows, until the May Queen is found. The predator who catches her will be crowned May King! Her capture will start our sacred bonfire ritual, and we will celebrate the union of the May King and Queen all night pool-side with drinks and hors-d'oeuvres.

BELTANE FLORIDA PAGAN GATHERING - <http://www.flapagan.org/>

May 4-8, 2016

Retreats by the Lake, 2819 Tiger Lake Rd., Lake Wales, FL

Florida Pagan Gathering is a place of spirituality, imagination, growth, learning, rambunctious good times, artistic revelry, perfect love and perfect trust where pagans, young and old, new and current, solitaires, covens, eclectic and traditional can enjoy a community free from the mundane worries of modern society.



Contacts

You get a free contact listing with your membership. You may also submit your listing at any later time. As an additional service, you can send letters to CST, and we will forward them to your intended recipient.

Rev. April Iris McLeod: P.O. Box 916, Grand Bay, AL 36541.

Douglas N. Cole #137773: My Wiccan name is Levi Brummy. The chaplain does not have a Pagan/Wiccan service. I practice solo. Contact me at DRU, 880 East Gains St., Dermott, AR 71638. I am seeking all information of current events.

Gary Fimple #1204170: I am looking to correspond with any Wiccans. Augusta Correctional Center, 1821 Estaline Valley Rd., Craigsville, VA 24430.

Dr. Katharyn Privett (and family): Minister, Priestess of Gangani Tribe of Alabama.

LaTonya Jones of Peoples Care: Auburn, Alabama, (334) 524-1364.

Madeline W.S.: makalinakittenmother@yahoo.com.

Michael Anthony Eric Draven #57995-083: Wiccan, wrongfully convicted, devout to our community. Open-minded, only wish for true friends. I value loyalty, love, and trust. I love studying and research, have many plans for our community, am a poet and a photographer. Write to me at: USP Allenwood, P.O. Box 3000, White Deer, PA 17887.

Matthew Thomas Parker #281518: I am new to Wicca and would like to correspond with like-minded people. Easterling, 200 Wallace Dr., Clio, AL 36107.

Neil Ferrell #39921: Eclectic practitioner of witchcraft for the last 10 years, and I will be a free man in April 2016. I would like to establish some like-minded contacts. Lovelock Corr. Center, 1200

Prison Road, Lovelock, NV 89419.

Nion and LeePhether: We are vibrational alchemists who facilitate Reiki sessions/attunements based on Usui, Lightarian, and other non-traditional methods. Ordained as clergy (Nion CST, Lee CST & ULC), we offer handfastings/weddings, baptisms, requiems (passing-on rites), as well as spiritual guidance. We are on the council of The Sweet Potato Clan of The Free Cherokees and are pipe carriers. As certified Angel Therapy Practitioners (ACP) and certified Wholeness Blessing Facilitators we are excellent listeners. We reside in west Georgia and can work in the Southeast USA. Contact info: Nion011@aol.com, Leephether@gmail.com, or (404) 789-4178.

Ricarda Munch: (256) 590-8502.

Richard Peebles #523160: I will correspond with Wiccan gay or straight males and females alike; I only ask to write and make friends, and an opportunity to learn something new in Wicca. Riverbend C.F., ED115, 198 Laying Farm Rd., Milledgeville, GA 31061.

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: "Skippy" Rob Von Allmen, 425 Webster Road #934, Auburn, AL 36832, <skippy_the_witch@yahoo.com>, (334) 826-3953.

Robert Kaczorowski: <Bobbykacz@silverhands.net>.

Siryndolphinsong-Bradford: <la.siryndolphinsong@yahoo.com> Travis Wayne Baczewski #1656476: I am looking for a penpal in the Pagan community to talk about spirituality. I am also the neo-Pagan coordinator for my unit and always looking for contacts in the Pagan community to help. If either of these pique your interest, please write me at Polunsky Unit, 3872 FM 360 South, Livingston, TX 77351.

Zebate bon Manbo (Danielle Bozeman): dunes38@ymail.com.



CST Calendar

CST and its affiliate Groves welcome church and community members, beginners, newcomers, solitaires, and anyone else interested in participating in rituals honoring the Sabbats and new & full moons. 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. We usually share a potluck dinner after each ritual, 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. You do not have to be a member of CST to participate! 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. Please visit <www.spiraltree.org/upcoming.shtml> for up-to-date information, directions, and links to RSVP for each ritual. Rituals without at least five attending will be cancelled.

EVENT	DATE	LOCATION/HOST
Beltane Celebration	5-7-16	Roxanna, Auburn, AL/CST
Litha Ritual	6-18-16	Roxanna, Auburn, AL/CST

Board of Directors' Meetings: The next BoD meeting will be held Thursday, May 26, 2016, at Moondance at Roxanna, Alabama. BoD meetings are held four times a year; check website at <www.spiraltree.org/upcoming.shtml> for exact date and location of the next meeting.

Upcoming Festivals (Not CST events, admission fee charged):

DragonStead Beltane: April 29-May 1, 2016, Roxanna, Alabama

Moondance: May 26-30, 2016, Roxanna, Alabama

DragonStead Litha: June 24-26, 2016, Roxanna, Alabama

Church of the Spiral Tree
P.O. Box 3165
Auburn, AL 36831-3165

ADDRESS SERVICE REQUESTED