



# The Journey...

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



## Pagan Pride Day 2017

by Linda Kerr

Each year since 2012 Church of the Spiral Tree has hosted the Auburn Pagan Pride Day (PPD) in Auburn, AL. This year's PPD had a wonderful mix of former and new attendees, and several awesome vendors. The classes included "Nature Matters: Connecting to Mother Earth in a Busy World" by Seba; skippy's annual "Show and Tell" where participants talk briefly about themselves and their path; beginner dowsing by Eponaskia; a very inclusive yoga class by Beth that convinced a few people that yes, they actually **can** do yoga; a very informative class on Reiki by LaDeana; and "Ten Reasons to (Not) Be Pagan" by Hephæstia, which was a great class for beginners who may be considering a Pagan path. All this was wrapped up by an amazing spiral dance ritual by Ivey to help bring healing to ourselves and to Mother Earth.

At the CST meeting held that day, we elected two new members-at-large to the Board of Directors: Arawn Moore & Billye Welburn, and said goodbye to departing BoD members Kat H. and Nion. Kat H. has also stepped down as Ritual Coordinator, having served for a year. She did a bang-up job, and we will miss her!

The other Board members introduced themselves. Madeline she is the Board member who is here to represent the solitary practitioner, and she is here to listen to anyone who just needs to

talk. The CST phone number rings to her, so she is the one who picks up that phone when you call. She stressed anything said to her can and will be kept confidential if desired. Skippy is the Board member who keeps the books and manages the checking account, and he will be happy to show anyone how everything is accounted for. Linda does the newsletters, the website, and handles memberships.

It was put forth and voted in that each BoD member would be able to give a free one-year CST membership to any person of their choice, as a one-time sponsorship, to help people who may not be able to afford a membership.

It was also noted that a perk of being a paid CST member is free camping at Roxanna, the site where most of our rituals are held. Certain restrictions apply, of course, and members must coordinate through Linda Kerr. Non-members may also camp; the fee is \$10/person/night.

We gained four new members at PPD, and had five members renew their memberships.

And thanks to our annual food drive, we collected nearly 100 pounds of food for the East Alabama Food Bank.

Finally, Linda is stepping down as organizer of PPD; her co-coordinator, Sharon, will take over fully next year.

## Mabon/Samhain 2017, #67

### In This Issue:

CST Happenings . . . . .	1
A Crash Course on the Wheel of the Year . . . . .	3
A Mabon Ritual . . . . .	4
Tips for Attending a Pagan Ritual . . . . .	5
Celebrating Samhain . . . . .	6

### CST Directors & Staff:

Founder . . . . .	Linda Kerr
Treasurer . . . . .	skippy
Solitary Representative . . . . .	Madeline Wells Smith
Member-at-Large . . . . .	Billye Welburn
Member-at-Large . . . . .	Arawn Moore
Ritual Coordinator . . . . .	Linda Moore
Meetup Coordinator . . . . .	Callie Pagan Prisoner
Correspondent . . . . .	Mickie

**Church of the  
Spiral Tree**  
P.O. Box 3165  
Auburn, AL 36831-3165  
(706) 489-1017  
churchofthespiraltree@gmail.com  
www.spiraltree.org



# CST Happenings & Recaps

## CST Lammas Auction

Our second fundraiser of the year, held at the Lammas celebration on August 26, was a live auction MC'd by Kayli. We had some incredible donations, by so many gifted and giving people and businesses, including Kayli, Eileen, Linda, Madeline, Kat H., LaDeanna Charlotte, James H., Mason, Beth, and Da Gallery. Thanks to everyone's generosity in both donating and in bidding, we made \$327.75, which went directly towards our Pagan Pride Day expenses. Thank you so much!

## Montgomery Pagan Meetup - By *Arawn Moore*

The CST Montgomery Pagan Meetup, the first Saturday of each month, is still going strong and making great strides in bringing the local community together. Every month we average a dozen or more people; some we see every month, some are new faces; all are welcome and valued members of the community. Topics over the past months have included: Sacred space vs cast circle, how to consecrate salt and water, personal shielding, smudging, and more.

We have made a quite shady spot at Lagoon Park Pete Peterson lodge our home and look forward to meeting everyone that hasn't made it out yet. What are you waiting for?

## Auburn Pagan Meetup Recap - By *Callie Pursley*

The July meetup was held at Aculpoco's Mexican. We had 23 in attendance; this was a great turnout. This was the last meetup Kat H. planned before turning the meetups over to me. Thank you, Kat, for your service! We raised a few dollars for CST, had some good chats and laughs.

The August meetup was the first potluck we've had for meetups. It was held at the AUUF Busch Center. The attendance was low due to people traveling for the eclipse, however it was still a wonderful time. We had a bounty of food, a new person came out, the kids played board games after dinner while the rest of us relaxed on the porch. This was my favorite of the meetups, because it was more personal and homey. We raised around \$10 for CST.

The September meetup was held at Steak N' Shake. We had 9 in attendance. All was well until toward the end of the meet when someone drove by and shot the window we were sitting in front of. I don't think the shooting was aimed at us; we just happened to be in the wrong place at the wrong time. Despite the excitement we still had great fellowship, and raised a few dollars for CST.

The next meetup will be a potluck at the AUUF Busch Center. Check the CST Facebook page or [www.meetup.com](http://www.meetup.com) for the date and time.

## New Staff Members!

Linda Moore has taken over as our Ritual Coordinator, and will be planning and organizing our upcoming rituals. She is in need of a Hospitality person, who can manage the potlucks and greeting arriving people at the rituals.

Callie has taken over as Meetup coordinator, as Sunshine had to move out of state. We are now alternating between having a Meetup in a local (Auburn/Opelika, Alabama) restaurant one month, and having a potluck at the Auburn Unitarian Universalist Fellowship's Busch Center the next.

Mickie has taken on the job of reading all the mail we receive

from inmates, and responding to each one with info about CST, a membership form, or other requested information.

Beginning next issue, Marissa will be doing the newsletter! She is experienced at this, and is ready to get moving on the Yule issue. Please send submissions to her: articles, poetry, artwork, book reviews, event recaps, rituals, recipes, etc.

---

## Circle of Life



## Birthdays for October- November-December! Happy Birthday to the following CST members:

Jim N. (October 7)  
Ken L. (October 20)  
Callie P. (October 9)  
Levi P. (October 18)  
Linda K. (November 10)  
Don M. (November 17)  
Madeline S. (December 2)  
Marcus R. (December 13)  
Brittney M. (December 14)  
Samuel C. (December 22)

## About CST

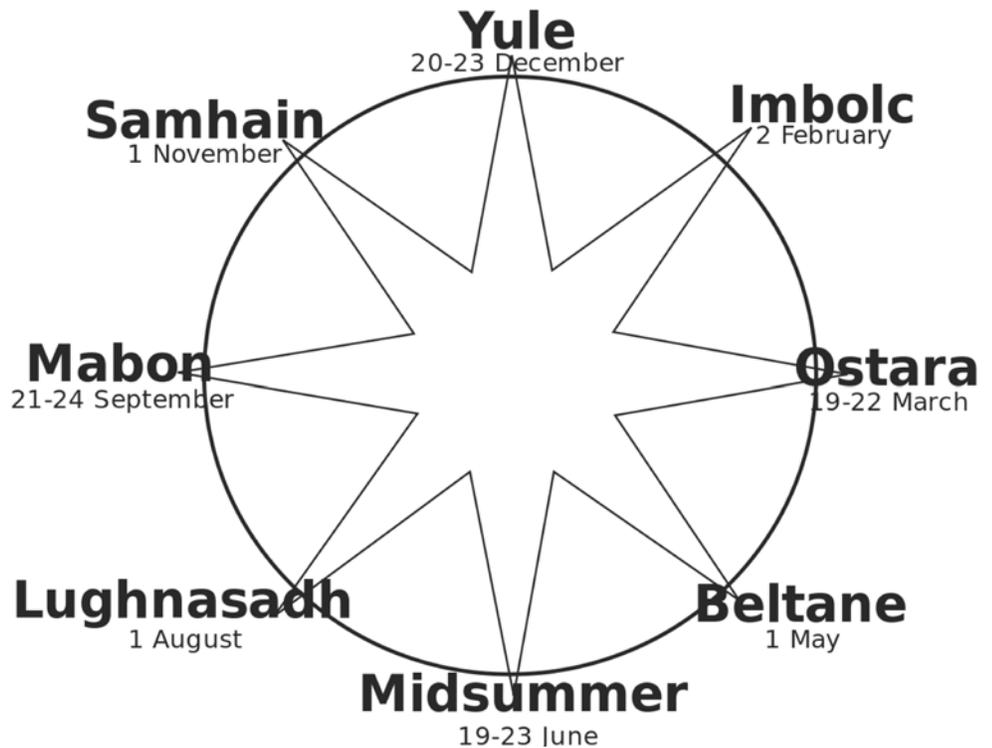
Church of the Spiral Tree (CST) is a non-profit, volunteer-staffed, ecumenical Pagan church, designed to foster and celebrate a sense of community and family among Pagans, both locally and in other regions of the country/world. CST celebrates the unique Pagan family: parents, children, elders, and extended 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).*

## A Crash Course on the Wheel of the Year

by Arawn Moore



The easiest way to picture the Wheel of the Year is to draw a circle and mark it out sort of like a clock.

At 12:00 you have Yule, the shortest day of the year. We celebrate the rebirth of the sun on this day. The Christians made it Christmas and celebrate the birth of the Son.

At 1:00 (really halfway between 12 and 3:00) you have Imbolg, which is the celebration of the first stirrings of life in the soil, the quickening, crocus bloom. This was turned into Candelmas and Groundhog Day.

At 3:00 is Ostara. This is the time of equal day and night. It was turned into Easter, which is the first Sunday after the first full moon after the Vernal Equinox.

At 4:00 (or halfway between

3:00 and 6:00) is Beltain. Now the veil is thin between the worlds, and we practice fertility rites.

At 6:00 is Midsummer or Litha, the longest day of the year.

At 7:00 (again, part way between 6:00 and 9:00) is Lughnasadh, the first harvest festival of grains.

At 9:00 is Mabon, which is again equal day and night, and is the second harvest festival.

At 10:00, halfway between 9:00 and 12:00, is Samhain, which is the third and final harvest festival, the blood harvest. The veil between the worlds is thin, and we commune with the dead. This is considered to be the Witches' new year; and it was turned into Halloween.

# A Mabon Ritual

*author unknown*

## Invoke The God And Goddess

Priestess:

"We call upon the blessed Lady, queen of the harvest, giver of life, be with us and give us your joy and beauty. Holy and nurturing Mother Goddess, we join in these rites to honor You in this time of thanksgiving. We invite Your presence with open minds and hopeful hearts."

Priest:

"We call upon the Lord of the harvest, sacred King, giver of riches and protection. Be with us here and give us your strength, laughter and power. Holy and protective Father, we join in these rites to honor You in this time of thanksgiving. We invite Your presence with open minds and hopeful hearts."

## Mabon Celebration

Priestess:

"This is the time of the second harvest, of thanksgiving and joy. Now day and night are equal, in perfect balance, and we give thought to the balance and flow in our own lives. The Sun King has become the Lord of Shadows. He sleeps in the womb of the Goddess. Let us now make an offering, a gift of the harvest, to mark here the fullness of the season. Life does fulfill its cycle and leads to life anew. In the eternal chain of life it has stretched and bent but never broken."

Priestess takes an ear of corn and presents it to the heavens:

"O great and timeless Goddess, we give thanks for this, the season of the harvest. We can

give nothing that is not already yours, yet we ask you to accept with our love this offering."

Each, in turn:

"I thank You for \_\_\_\_\_."

(Each tosses their offering into the basket after naming at least one thing for which s/he is thankful.)

All:

"We have sown. We have tended. We have grown. We have gathered. We have reaped a good harvest. Goddess, we thank You for Your gifts. God, we thank You for Your bounty."

Priestess takes the corn and offers it to someone in the circle:

"That the season of plenty shall return once more, in celebration of life springing ever new from death, I charge you now to bury within the earth this offering we make with love to our Lady."

Priest:

"This is a time of joy! Let us now eat and drink and each within ourselves, invite the Gods and Goddesses to be with us here. To enjoy this time of celebration with us now."

Close with wine and cakes.

## Mabon Incense

*(From Scott Cunningham's Incense, Oils, and Brews)*

2 parts frankincense  
1 part sandalwood  
1 part cypress  
1 part juniper  
1 part pine  
½ part oakmoss (or a few drops oakmoss bouquet)  
1 pinch pulverized oak leaf

Burn during Wiccan ceremonies on Mabon (the Autumnal Equinox, circa September 21st), or at that time to attune with the change of the seasons.



# Tips for Attending a Pagan Ritual

by Patti Wigington

From: <https://www.thoughtco.com/tips-for-attending-a-pagan-ritual-2561719>

Are you attending a Pagan event for the first time? Perhaps you're not Wiccan, but you've been invited by your friend to join in her coven's next circle. Or maybe your buddy from work has invited you to his upcoming Pagan celebration at the park. You want to participate, but have no idea how Pagans behave, or what the proper protocol is for a non-Pagan attending a ceremony. Or perhaps you are a Pagan, but you've been invited to attend a ritual with a group that's brand new to you.

So now what do you do?

Believe it or not, most rules of common sense and courtesy apply here, just as they would apply to you attending any other religious service. For starters, it's important to be respectful. For a non-member to be invited to a coven's ritual—which are often members-only events—is a privilege and an honor. Have the courtesy to show up on time. Although you may hear jokes about "Pagan Standard Time," which is the practice of getting there 20 minutes late for everything, be punctual. Typically, there's an arrival time when everyone shows up, and then another time designated for when ritual will start. If you arrive too late, you might find the doors locked and no one answering your knock.

When you do arrive, you may see people who look different or downright unusual. If you see someone wearing Ren-Faire garb, long white robes, Spock ears, a pink tutu, or even nothing at all, don't stare.

Try not to make assumptions about people based on what they're wearing (or, as the case may be, not wearing). You should

ask the person who invited you what the proper attire is for the ceremony beforehand. You may be welcome to show up in sweatpants and a t-shirt, or it may be more formal than that.

Ask in advance, and react accordingly. It's a good idea, also, to ask if there's something you should bring. You may be invited to make an offering, or contribute food for people to eat after ritual.

When you enter the ceremonial area, you may be anointed with oil or smudged with sage. It's also possible that the High Priestess (HPs) or some other member of the group will welcome you with the words, "How do you enter the circle?" The proper answer is typically, in Wiccan groups, "In perfect love and perfect trust." Other Pagan groups that are not Wiccan may use a question and answer that is more tradition-specific. You may wish to check with the friend beforehand. Once you are in the ritual space, walk in a clockwise direction unless otherwise directed.

Bear in mind that an open circle is not a Wicca 101 class. In other words, there's going to be stuff done and said that you don't understand -- but the middle of ritual is not the time to ask for explanations. If there's something you're unfamiliar with or would like more information on, wait until after the ceremony has concluded to ask your questions. Don't raise your hand in the middle of things and say, "Hey, why are you waving that knife around?"

If things are happening that are making you feel uncomfortable—whether it's the words being spoken or just the

general energy of the circle—ask someone to cut you out of the circle. This is a formal way of you exiting the circle without disrupting the energy for everyone else. Although not all groups and traditions require this, it's polite to ask before stepping away from the group.

If you've never attended a Pagan or Wiccan ceremony before, try to remember that for many Pagan traditions, joy and laughter is often a part of ceremony. While Wiccans and Pagans do indeed honor their gods and goddesses, they also understand that a little levity is good for the soul. While in many religions, solemnity and somberness is the rule, in Wicca you may find it's the exception. Wiccans and Pagans typically will tell you that the universe has a sense of humor, so if someone drops an athame or sets their robe sleeve on fire, it's all just part of the ritual experience, and it's okay to find it amusing.

A few things to remember here—again, all matters of common courtesy. First, don't touch anything on the altar unless you are invited to. Second, don't handle anyone else's tools without permission—what may look like just a plain old rock to you may be a crystal that another individual has charged with their energy. Remember the basic rule of kindergarten: don't touch things that aren't yours.

**Continued on Page 8**

# Celebrating Samhain

by Selena Fox

From: <https://www.circlesanctuary.org/index.php/celebrating-the-seasons/celebrating-samhain>

As October turns to November, thousands of Witches, Wiccans, Druids, and other Pagans across America, Canada, Europe, and elsewhere observe the sacred time of Samhain. Samhain is a festival of the Dead. Meaning "Summer's End" and pronounced saah-win or saa-ween, Samhain is a celebration of the end of the harvest and the start of the coldest half of the year. For many practitioners, myself included, Samhain also is the beginning of the spiritual new year.

Originating in ancient Europe as a Celtic Fire festival, Samhain is now celebrated worldwide. The timing of contemporary Samhain celebrations varies according to spiritual tradition and geography. Many of us celebrate Samhain over the course of several days and nights, and these extended observances usually include a series of solo rites as well as ceremonies, feasts, and gatherings with family, friends, and spiritual community. In the northern hemisphere, many Pagans celebrate Samhain from sundown on October 31 through November 1. Others hold Samhain celebrations on the nearest weekend or on the Full or New Moon closest to this time. Some Pagans observe Samhain a bit later, or near November 6, to coincide more closely with the astronomical midpoint between Fall Equinox and Winter Solstice. Most Pagans in the southern hemisphere time their Samhain observances to coincide with the middle of their Autumn in late April and early May, rather than at the traditional European time of the holiday.

Samhain also has been known by other names. Some Celtic Wiccans and Druids call it Calan Gaeaf, Calan Gwaf, Kala-Goanv, or Nos Galan Gaeof. In Welsh, it is Nos Cyn Calan Ghaul. It also is known as Oie Houney. A medieval book of tales, the Yellow Book of Lecan, reports that common folk called it the "Feast of Mongfind," the legendary Witch-Queen who married a King of Tara in old Ireland. In the ancient Coligny Calendar, an engraved bronze dating from the first century C.E. and dug up in 1897 in France, Samhain is called Trinouxtion Samonii, or "Three Nights of the End of Summer." Variant spellings of Samhain include Samain, Samuin, and Samhuinn.

With the growth and spread of Christianity as the dominant religion throughout Europe, Samhain time took on Christian names and guises. All Saints' Day or All Hallows on November 1 commemorated Christian saints and martyrs. All Souls' Day on November 2 was a remembrance for all souls of the dead. With the coming of Christian Spaniards to Mexico, the indigenous customs of honoring the dead at this time of year mixed with Roman Catholicism and gave birth to the Day of the Dead, Dia de los Muertos, in early November. Samhain shares the ancient spiritual practice of remembering and paying respects to the Dead with these related religious holidays of Christianity.

Halloween, short for All Hallows' Eve, is celebrated on and around October 31. Although



occurring at the same time of year and having roots in end-of-harvest celebrations of the ancient past, Halloween and Samhain are not the same, but two separate holidays that differ considerably in focus and practice. In contemporary America and elsewhere, Halloween is a secular folk holiday. Like its cousin, Thanksgiving, it is widely and publicly celebrated in homes, schools, and communities, large and small, by people of many paths, ethnic heritages, and worldviews. Furthermore, Halloween has evolved to be both a family-oriented children's holiday as well as an occasion for those of all ages to creatively express themselves and engage in play in the realm of make-believe and fantasy through costumes, trick-or-treating, storytelling, play-acting, pranks, cathartic scary place visits, and parties.

In contrast, Samhain and its related Christian holiday counterparts continue to be religious in focus and spiritually observed by adherents. Although

observances may include merry-making, the honoring of the Dead that is central to Samhain is a serious religious practice rather than a light-hearted make-believe re-enactment. Today's Pagan Samhain rites, while somber, are benevolent, and, although centered on death, do not involve human or animal sacrifices. Most Samhain rituals are held in private rather than in public.

Samhain's long association with death and the Dead reflects Nature's rhythms. In many places, Samhain coincides with the end of the growing season. Vegetation dies back with killing frosts, and therefore, literally, death is in the air. This contributes to the ancient notion that at Samhain, the veil is thin between the world of the living and the realm of the Dead and this facilitates contact and communication. For those who have lost loved ones in the past year, Samhain rituals can be an opportunity to bring closure to grieving and to further adjust to their being in the Otherworld by spiritually communing with them.

There are many ways to celebrate Samhain. Here are a few:

- **Samhain Nature Walk.** Take a meditative walk in a natural area near your home. Observe and contemplate the colors, aromas, sounds, and other sensations of the season. Experience yourself as part of the Circle of Life and reflect on death and rebirth as being an important part of Nature. If the location you visit permits, gather some natural objects and upon your return use them to adorn your home.
- **Seasonal Imagery.** Decorate your home with Samhain seasonal symbols and the colors of orange and black. Place an

Autumnal wreath on your front door. Create displays with pumpkins, cornstalks, gourds, acorns, and apples. Set candles in cauldrons.

- **Ancestors Altar.** Gather photographs, heirlooms, and other mementos of deceased family, friends, and companion creatures. Arrange them on a table, dresser, or other surface, along with several votive candles. Kindle the candles in their memory as you call out their names and express well wishes. Thank them for being part of your life. Sit quietly and pay attention to what you experience. Note any messages you receive in your journal. This Ancestors Altar can be created just for Samhain or kept year round.
- **Feast of the Dead.** Prepare a Samhain dinner. Include a place setting at your table or at a nearby altar for the Dead. Add an offering of a bit of each beverage being consumed to the cup at that place setting, and to the plate, add a bit of each food served. Invite your ancestors and other deceased loved ones to come and dine with you. To have this as a Samhain Dumb Supper experience, dine in silence. After the feast, place the contents of the plate and cup for the Dead outdoors in a natural location as an offering



for the Dead.

- **Ancestor Stories.** Learn about family history. Contact one or more older relatives and ask them to share memories of family members now dead. Record them in some way and later write accounts of what they share. Give thanks. Share what you learned and have written with another family member or friend. Add names of those you learned about and wish to honor to your Ancestors Altar.
- **Cemetery Visit.** Visit and tend the gravesite of a loved one at a cemetery. Call to mind memories and consider ways the loved one continues to live on within you. Place an offering there such as fresh flowers, dried herbs, or a libation of water.
- **Reflections.** Reflect on you and your life over the past year. Review journals, planners, photographs, blogs, and other notations you have created during the past year. Consider how you have grown, accomplishments, challenges, adventures, travels, and learnings. Meditate. Journal about your year in review, your meditation, and your reflections.
- **Renovate.** Select an area of your home or life as a focus. Examine it. Re-organize it. Release what is no longer needed. Create a better pattern. Celebrate renewal and transformation.
- **Bonfire Magic.** Kindle a bonfire outdoors when possible or kindle flames in a fireplace or a small cauldron. Write down an outmoded habit that you wish to end and cast it into the Samhain flames as you imagine

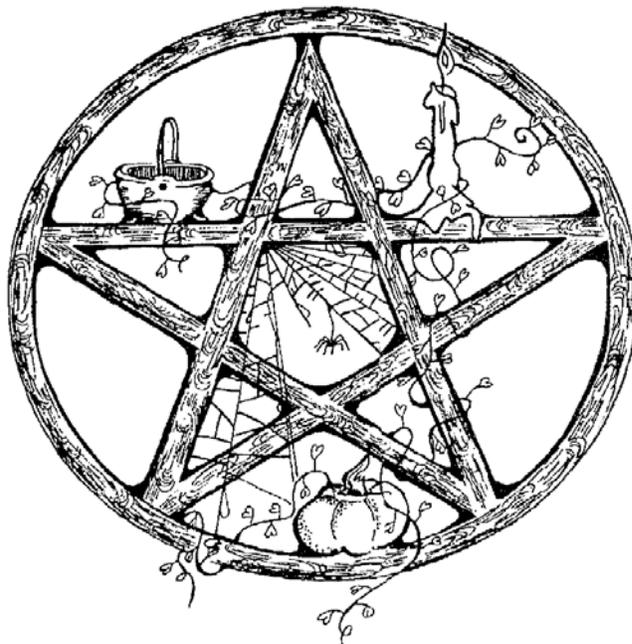


release. Imagine yourself adopting a new, healthier way of being as you move around the fire clockwise.

- **Divinatory Guidance.** Using Tarot, Runes, Scrying, or some other method of divination, seek and reflect on guidance for the year to come. Write a summary of your process and messages. Select something appropriate to act upon and do it.
- **Divine Invocations.** Honor and call upon the Divine in one or more Sacred Forms associated with Samhain, such as the Crone Goddess and Horned God of Nature. Invite Them to aid you in your remembrance of the Dead and in your understanding of the cycle of life, death, and rebirth. If you have lost loved ones in the past year, ask these Divine Ones to comfort and support you.
- **Transforming Expressions.** If you encounter distortions, misinformation, and/or false, negative stereotypes about Paganism and Samhain in the media, contact the source, express your concerns, and share accurate information. Help eradicate

derogatory stereotyping with courteous, concise, and intelligent communications.

- **Community Connections.** Connect with others. Join in a group ritual in your area. Organize a Samhain potluck in your home. Research old and contemporary Samhain customs in books, periodicals, on-line, and through communications with others. Exchange ideas, information, and celebration experiences. Regardless of whether you practice solo or with others, as part of your festivities, reflect for a time on being part of the vast network of those celebrating Samhain around the world.



*Selena Fox is senior minister of Circle Sanctuary, an international Wiccan church and Pagan resource center headquartered in the rolling hills of southwestern Wisconsin, USA. Selena also is a psychotherapist, a minister active in interfaith endeavors, and a guest speaker at conferences, festivals, colleges and universities and other venues. Her writings have appeared in a variety of publications in-print and on-line. More info about her and her endeavors: [www.selenafox.com](http://www.selenafox.com).*



## Tips for Attending a Pagan Ritual, continued from page 5

Also, don't be alarmed or surprised if you begin to feel a little strange—some people new to a circle may feel dizzy, lightheaded, or even a bit jittery. If this happens to you, don't panic—a lot of energy can be raised within the circle, and if you're not familiar with the experience, it can feel pretty weird. Let someone know how you're feeling—without leaving the circle—and they'll help you get "grounded" and back to normal.

Once the ritual is over, there are often refreshments and drinks. In many traditions, the High Priestess takes the first bite before anyone else may eat or drink—be sure to watch and see what everyone else is doing before shoveling any food in your mouth.

Finally, be sure to thank your host for allowing you to attend their ritual. If you're interested in learning more about the group and their practices, this is a good time to mention it. If the High Priestess invites you back, consider it a great honor indeed!



# 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.

**Holly Cannon:** (334) 520-4318,  
[wannakitkat06@yahoo.com](mailto:wannakitkat06@yahoo.com).

**Ken Laporte #62822066:** I am an inmate and I get out between June 2017 and June 2018. After I get settled I hope to start a non-profit that will advocate, help, mentor, and support Pagan/Wiccan inmates. I want to be your voice. I am a gay nocturnal, eclectic Witch. I go by Sebastian and my Pagan name is Corvus Dark Moon. P.O. Box 5000, Yazoo City, MS 39194-5000.

**LaTonya Jones of Peoples Care:** Auburn, AL;  
(334) 524-1364.

**Madeline W.S.:**  
[makalinakittenmother@yahoo.com](mailto:makalinakittenmother@yahoo.com).

**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 Cole:** 9724  
132nd Ave NE,  
Kirkland, WA 98033;  
[theelfneil@icloud.com](mailto:theelfneil@icloud.com).

**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 GA and can work in the Southeast USA. Contact: Nion011@aol.com, Leephether@gmail.com, or (470) 399-4928.

**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) 707-9076.

**Robert Kaczorowski:**  
<Bobbykacz@silverhands.net>.



## **CST Calendar**

CST welcomes 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 before or 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 CST's Facebook page at <<https://www.facebook.com/Church-of-the-Spiral-Tree-81596562207>> for up-to-date information, directions, and links to RSVP for each ritual. Rituals without at least five attending will be cancelled.

<b>EVENT</b>	<b>DATE</b>	<b>LOCATION</b>
Samhain Ritual	11-4-17	Roxanna, near Auburn, AL
Yule Ritual	12-23-17	Roxanna, near Auburn, AL

**Board of Directors' Meetings:** The next BoD meeting will be held during the weekend of FallFling, near Auburn, Alabama. BoD meetings are held four times a year; check website at <[www.spiraltree.org/upcoming.shtml](http://www.spiraltree.org/upcoming.shtml)> for exact date and location of the next meeting.

### **Upcoming Alabama Festivals (Not CST events, admission fee charged, but CST members get a discount):**

**FallFling:** October 12-15, 2017, Roxanna, Alabama

---

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

ADDRESS SERVICE REQUESTED