



**CORRELLIAN  
NATIVIST  
TRADITION  
BY-LAWS**

Correllian Nativist Tradition By-Laws  
THE TRADITION STRUCTURE  
CHANCELLOR

The chief executive officer of the Correllian Nativist Tradition is the Chancellor. The Chancellor is responsible for the day-to-day running of the Tradition, the administration of all records and legal matters.

The Chancellor is the deputy of and represents the interests of the leadership of the Correllian Tradition in the legal Tradition. The Chancellor is the principle authority in and the final court of appeals for all matters relating to the administration of the legal body of the Correllian Tradition.

The office of Chancellor must be filled by one of the Joint Heads of the Correllian Tradition, but may be filled by either the First Priestess or First Priest. In the event that the Joint Heads cannot agree on which should act as Chancellor, the matter will be resolved by vote of the Correllian Council of Elders.

Once filled, the office is understood to be held for life. The office of Chancellor is established for the first time with the creation of the Correllian Nativist Tradition as a legal body, in the year 0 Aquarius (2000 AD).

The first Chancellor of the Church is Rev. Donald Lewis- Highcorrell.

#### FIRST PRIESTESS

The First Priestess and First Priest traditionally act as Joint Heads of the Correllian Tradition.

In this capacity the First Priestess is responsible for maintaining the sanctity of the Correllian Tradition and its connection with the Ancestors and the Divine. The initiation of all Priesthood, Temples and Orders ultimately derive authority from this sanctity, and thus from the First Priestess. The First Priestess also acts as chairperson for the Correllian Council of Elders.

The First Priestess also bears the title of Paramount High Priestess, identifying her as the female Head of the Clergy.

The current First Priestess of the Correllian Tradition is Rev. Krystel High-Correll, having been thus acclaimed in 1579 Pisces (1979 AD).

Previous First Priestesses of the Correllian Tradition include Blv. Orpheis Caroline High Correll, Blv. Mable High Correll, and Blv. Rev. LaVeda Lewis-Highcorrell who served as Regent for the office of First Priestess before the acclamation of Lady Krystel.

#### FIRST PRIEST

The First Priest is responsible for coordinating relations between Correllian Temples, and acts as chairperson for the Witan Council when it shall be invoked. The First Priest is responsible for the Tradition's relations with other Wiccan and Pagan Traditions. The First Priest is also responsible for maintaining the Tradition's history and internal records, and its publications.

The First Priest also bears the title of Paramount High Priest, identifying him as the male Head of the Clergy. The current First Priest of the Correllian Tradition is Rev. Donald Lewis-Highcorrell, having been thus acclaimed in 1579 Pisces (1979 AD).

Previous First Priests of the Correllian Tradition include Blv. William High, Blv. Frank High Correll, and Blv. William High Correll.

#### FIRST ELDER

The First Elder of the Tradition is the principle advisor to the Tradition Heads, and to the Tradition as a whole. The First Elder is chosen by the Tradition Heads and is the Philosopher Laureate of the Correllian Tradition. The First Elder is also responsible for overseeing the succession to the offices of the Tradition leadership.

The current First Elder of the Correllian Tradition is Rev. V. L. Smith (Lady Bitterwind), having been thus acclaimed in 1589 Pisces (1989 AD). Previous First Elders of the Correllian Tradition include Blv. Frank High Correll, Blv. Louis High Correll, and Blv. Rev. Gloria High Correll.

#### COUNCIL OF ELDERS

The Correllian Council of Elders (CCE) is an advisory body made up of the Officers of the Correllian Tradition as listed above, as well as other members chosen from among highly respected members of the Tradition.

The Council of Elders might be described as the “cabinet” of the Tradition, being a council whose non-binding opinion is solicited to help shape national policy. The Correllian Council of Elders may be convened at the discretion of either of Joint Heads of Tradition, but is chaired by the First Priestess.

The principle purpose of the Correllian Council of Elders, besides advising on matters of national policy, is to oversee the succession to the offices of the Joint heads of Tradition and the Chancellor of the Tradition. Although the primary title of the members of the Correllian Council of Elders is “Elder” they are considered to hold the rank of Arch Priesthood.

Membership on Correllian Council of Elders requires nomination by the Council of Elders or one of the Officers of Tradition, and confirmation by the Tradition Heads.

#### WITAN COUNCIL

The Witan Council is made up of the Heads of all Correllian Temples, members of the Correllian Council of Elders, and the Officers and Heads of the Correllian Tradition. Only fully seated Temple Heads are considered members of the Witan Council, though Acting Temple Heads may attend and address the Council. The First Priest acts as chairperson of the Witan Council.

The Witan Council is an advisory body which may be convened as needed to advise on matters of Tradition policy. However, the principle duty of the Witan Council is to confirm or deny the succession to the offices of First priestess and First Priest. In the event of the death of either of the Joint Heads of Tradition, there shall follow one year of formal mourning. It is the duty of the First Elder to maintain a record of

the current Designated Heir of each Tradition Head, but to keep this knowledge secret until the Tradition Head's death. During the year of mourning the vacant office of the deceased Tradition Head shall be filled by the Designated Heir, who shall act as Regent.

At the end of the year of mourning the Witan Council shall be convened to accept or reject the Regent as successor. At the time of the vote, a statement prepared by the deceased Tradition Head regarding the qualifications of the Regent shall be presented to the Witan, provided such a prepared statement exists. The surviving Tradition Head and each Officer of Tradition shall also address the Witan with their assessments of the Regent's worthiness to succeed.

The Witan may then debate the matter if it shall so choose. Finally the Regent shall be given a chance to address the Witan. The Witan may then vote to accept or reject, with a two-thirds majority being required to reject. In the event that the Witan accepts the Regent, the Regent shall now succeed to the office of Joint Head of Tradition. The Heads of Tradition shall then be free to decide which shall fill the office of Chancellor, as outlined above, under CHANCELLOR.

In the event that the Witan shall reject the Regent as Successor, it shall be the duty of the Council of Elders to select two other candidates for the office. These two new candidates shall then stand with the Regent for a second vote of the Witan. This vote shall be preceded by a debate of the Witan, exploring the reasons behind the initial rejection of the Regent as well as the qualifications of the new candidates. Then the Witan may vote, with a two thirds majority required to elect any of the three candidates.

The debate and vote may be repeated as many times as shall be necessary to achieve the said two thirds majority. The person thus elected shall fill the vacant office.

### **Temples, Shrines, and Study Groups**

Anyone may found a Temple or group based upon or incorporating Correllian ideas – the Tradition has no control over that and has no desire for such control. However such Temples or groups shall have no official connection with the Correllian Tradition, having been independently founded outside of the Tradition's imperium.

To become an official Correllian group of any sort requires recognition from the Tradition, and in some cases a formal charter from the Tradition. This is because we are an organization -a spiritual family whose members acknowledge a spiritual kinship and work together both to help each other, and to make the Earth a better place.

Though the Tradition is composed of many Temples and groups, we are ultimately a single whole with a single Priesthood. Because of this we are able to join together when needed and share our considerable resources to the benefit of our groups and individual members, and hopefully the wider community as well.

As members of a single, unified Tradition we can network and communicate on a global scale, and undertake large scale projects unthinkable otherwise.

We believe that we are called by the Goddess to help the Earth and Her people during the Turning of the Age, to promote and facilitate spiritual evolution -to assist as humanity takes the next great step in its journey. A new world is forming in which spirituality, psychism, and magic play a much greater part -and we believe Wicca is actively involved in that transformation.

So how do you form a Correllian Temple or group? The main prerequisite is the desire to do so -the call of the Goddess which motivates you to service, leading you on from within.

Founding a Temple or group is never a passing fancy -it is deeply motivated spiritual vocation, and it is a lot of work.

The Goddess calls many people, each in their own way and to their own task. When the Goddess calls one to start a group, the call may take different forms -for groups can fulfill many differing purposes in our Correllian spiritual community. These purposes include worship, teaching, community projects, and many others.

We recognize a number of different forms which are suited to people's differing directions and levels of training. A basic description of these forms follows;

#### TEMPLES

The principle public expression of the Correllian Tradition is the Temple. A Temple is a formal body of the Tradition, created to facilitate public or semi-public worship, community activities, and the teaching and initiation of Correllian Clergy.

A Temple exists to serve its members and to represent the Tradition in an active and positive fashion. Among the principle functions of a Temple is the regular performance of worship ceremonies, especially in conjunction with the eight major holidays. A Temple may conduct formal ceremonies in the Tradition's name (such as initiations) as well the various holiday ceremonies and any other ceremonies it wishes.

A Temple may formally teach and initiate new Clergy of all Degrees, as well as register new Outer Court Members.

The Temple is responsible for registering all such new members and advances in member's status with the Tradition.

A Correllian Temple may also speak on behalf of the Tradition in matters of established policy. However in matters where no established policies have been adopted, each Temple should remember to speak only for itself.

Temples are encouraged to involve themselves in community activities, charitable activities, and ministerial outreach programs -especially in their local Pagan community. Moreover Temples are encouraged to build a social infrastructure for their members to strengthen bonds between them as well as provide assistance in times of need.

The inner workings of a Correllian Temple are pretty much left up to its members and leadership. All Correllian Temples are part of the integrated whole of the Tradition in their outer functioning, but are also largely independent in their inner functioning. The Tradition requires certain structural elements whose purpose is to facilitate smooth interactions between Temple and Tradition, as well as between Temples in general.

A Correllian Temple may only be created by charter of the Tradition, which may only be granted by the Tradition Heads through the Chancellor's Office. This is because a Correllian Temple serves as an official body of the Tradition, and because it shares in the Traditions tax status, necessitating close relations with the central leadership of the Tradition. A charter establishes a Temple's name, initial leadership, and identity within the Tradition.

In addition, when a Temple is chartered its initial Temple Head is also chartered and empowered to set up and administer the Temple. Only one person may be seated as Temple Head, and this person is solely responsible for the maintenance of the temple and for representing it to the Tradition.

It is the Temple Head who will represent the Temple in the Witan Council when the Council is convened. For more information on the role of Temple Head see our section on structure and also our suggested Temple bylaws.

Ordinarily a Temple may only be headed by a Third Degree High Priest/ess. In certain situations however the Tradition may charter a Cleric of lesser Degree who is studying for Third Degree to serve as Acting Temple Head under the direct imperium of a Third Degree sponsor. In this case the Third Degree Sponsor must oversee the actions of the Acting Temple Head until s/he has attained Third Degree status in her/his own right.

The Temple Head will set up the Temple's initial Board of Directors. A Temple Head may also appoint a Co-Head of Temple who will aid in the daily running of the Temple. The Co-Head has equal dignity with the Head of Temple, but a slightly lesser imperium. A Co-Head of Temple may attend and address meetings of the Witan Council, but the Temple has only one vote in the Council, and it is the Temple Head who is responsible for casting it. This is because the Temple Head is chartered by the Tradition based upon the Tradition's knowledge of and trust in her or him, while the appointed Co-Head of a Temple may not be well known by the Tradition.

Occasionally a Co-Head of Temple may -at the discretion of the Tradition leadership- be granted full standing in the Witan, but this is not to be expected. Commonly the Head and Co-Head of a Temple will be its Chief Priestess and Chief Priest, or vice versa, but this need not always be so.

A Temple must also have a Chief Director who is responsible to the Tradition for maintaining the Temple's records and paperwork. Initially this is often the same person as the Temple Head.

Correllian Temples are expected to conform to the basic tenets of Correllianism, but are given great leeway in the actual running of the Temple.

**The imperium of a Temple includes;**

- Registration of new Outer Court Members.
- The right to formally teach Clerical and other classes in the Tradition's name.
- Initiation of new Clergy.
- Conducting formal ceremonies in the Tradition's name.
- Tax exempt status through the Tradition (as soon as this shall be in place).
- Representation by the Head of Temple in the Witan Council.
- The right to speak on behalf of the Tradition in matters of established policy.

**The imperium of a Temple excludes;**

- The right to speak on behalf of the Tradition in matters of unresolved policy.
- Making commitments of any sort on behalf of the Tradition unless specifically empowered to do so (in writing).
- Superseding or ignoring the rules of the Tradition as set out in our bylaws, and collateral writings.

**SHRINES**

-In Correllian parlance a Shrine is a place of worship similar to but less formal than a Temple. Whereas a Temple must be headed by a Third Degree Cleric, or under the direct imperium of a Third Degree Cleric, a Shrine may be headed by a person of any Degree.

A Shrine may host study groups, retreats, and informal rituals. It may not however initiate new Clergy, or conduct formal rites such as handfastings, funerals, etc.. unless the Shrine Keeper is a Cleric trained to do so.

**TYPES OF CORRELLIAN SHRINES**

The Correllian Tradition recognizes several different levels of Shrines, in keeping with the varying needs of our membership.

Within the Correllian Tradition there are Shrines (also termed Personal Shrines), Formal Shrines, and Witan Shrines. Each of these is a little more formal than the one before, allowing for flexibility of organization. The simplest level of Shrine is very informal and highly personal in nature.

A Shrine does not have to stay at the level at which it is founded. A Shrine can begin as an informal Personal Shrine, and progress to a Witan Shrine and thence to a Temple, if that is what it wishes. Or it may remain a Personal or Formal Shrine and focus on a narrower range of activities than a Witan Shrine or Temple would.

Shrines may be founded as independent entities, solely under the administration of their founding Shrine Keeper. Or they may be founded as part of a larger entity such as a Temple, Order, or House of Contemplation, for the purpose of overseeing a specific aspect of the activities of the parent body, and run as a branch of it.

In any event, to formally be a part of the Correllian Tradition a Shrine must be either recognized (Personal Shrine) or chartered (Formal or Witan Shrine). This gives the Shrine its official existence within the Tradition.

## **SHRINES**

A Shrine is an informal, private worship center maintained by an individual Correllian who acts as Shrine Keeper. The Shrine is essentially the personal property of its Keeper, who is free to direct the Shrine pretty much as s/he chooses within the guidelines set forth below.

Sometimes a Shrine is formed as a less formal alternative to a Temple. Other times a Shrine may be formed to fulfil a specific function -as an annual ritual, social event, ministerial or charitable activity.

To be an official Correllian Shrine, a Shrine must be recognized by the Tradition. A Shrine is given official existence through recognition rather than Chartering. Recognition may be obtained through application to the Council of Elders through the office of the Chancellor.

Though a Shrine may be recognized by the Tradition, it is not an official body of the Tradition, but rather the private project of a Tradition member. Any Correllian may act as a Shrine Keeper, because of the informal nature of a Shrine vs a Temple. A Keeper may be a Cleric of any Degree, or even an Outer Court Member, since a Shrine performs no official ceremonies.

However for the same reason a Shrine -no matter what the Degree of the Keeper- has no representation on the Witan Council. A Shrine can maintain a formal membership, and may accept members of any Degree. A Shrine may also register new Outer Court Members under its own imperium. The Shrine is responsible for registering all such new Outer Court Members with the Correllian Tradition..

A Shrine may not conduct official ceremonies representing the Tradition (such as initiation). However a Shrine may conduct all manner of informal ceremonies and projects under its own imperium.

Similarly a Shrine may study, but cannot formally teach Clerical Lessons. Nor may a Shrine initiate Clergy. An exception to this is if the Shrine Keeper is a Third Degree Cleric (or acting under the imperium of a Third Degree sponsor), in which case they may teach and/or initiate at the Shrine under their personal imperium, and may conduct formal ceremonies at the Shrine under their personal imperium.

A Shrine should keep good records of its membership, especially any new Outer Court Members whom it registers. However because of its informal nature a Shrine need not keep financial records -but neither may it make any financial claims through the Tradition in regard to tax exemption or other privileges.

The imperium of a Shrine includes;

- Registration of Outer Court Members.
- The performance of all manner of informal rituals and activities.
- The study of Clerical lessons and other Correllian materials, or materials of interest to members.

The imperium of a Shrine excludes;

- Formal rituals conducted in the name of the Tradition.
- Formal teaching of Clerical classes or initiation.
- Claims to legal or financial status through the Tradition.
- Representation on the Witan Council.

### **FORMAL SHRINE**

A Formal Shrine is basically the same as a Shrine, described above: a private worship center maintained by an individual Correllian Tradition member of either Inner or Outer Court.

The difference is that a Formal Shrine has a higher degree of recognition by the Tradition. Unlike an ordinary Shrine a Formal Shrine shares in the Tradition's tax exempt status (when this is fully in place), and as a result has a higher set of requirements than an ordinary Shrine.

Notably a Formal Shrine must keep detailed financial records of anything it wishes to claim under tax exempt status, and must file quarterly reports with the Witan Herald reporting these.

A Formal shrine is created by Charter rather than recognition. To be granted a charter as a Formal Shrine a Shrine must meet these criteria;

A) The Shrine must have been in existence as a recognized Shrine of the Correllian Tradition for a minimum of one year prior to applying for a charter as a Formal Shrine (three years is preferred).

B) To be chartered as a Formal Shrine a Shrine must be associated with a charitable activity or ministerial outreach project of some sort, beyond the celebration of worship. Despite this a Formal Shrine, like an ordinary Shrine, has no representation on the Witan Council as it remains essentially a venture of its Shrine Warder rather than of the Tradition as such.

The imperium of a Formal Shrine differs from that of an ordinary Shrine in the following ways;

The imperium of a Formal Shrine includes;

- Recognition under the Tradition's tax status.
- A requirement for charitable or ministerial outreach activity.

### **WITAN SHRINE**

A Witan Shrine is a Shrine founded in expectation of its later becoming a Temple. At this time all new Correllian Temples must spend at least one year as a Witan Shrine prior to being officially chartered as Proto-Temples of the Tradition.

A Witan Shrine functions in the same manner as a Shrine, described above, with the difference of its being considered a formal body of the Tradition rather than a private function of the Shrine Keeper, and it's focused toward developing the functions of a Temple. A Witan Shrine must maintain good records of its membership and finances. A Witan Shrine may register Outer Court Members like a Shrine, but may also teach and initiate Clerical students under the terms described below.

A Witan Shrine is expected to hold ritual gatherings, and to fulfill the other functions normally expected of a Temple. A Witan Shrine may hold informal rituals like any other Shrine, but it also may hold formal rituals in the name of the Tradition (within the scope of the Shrine Keepers imperium) and it may also formally teach initiatory and other classes.

The Keeper of a Witan Shrine must be a member of the Third Degree High Priesthood, or a person studying toward Third Degree and under the imperium of a Third Degree sponsor approved by the Council of Elders.

A Witan Shrine may initiate students, providing that the Shrine Keeper holds Third Degree status. If the Shrine Keeper does not yet have Third Degree status, initiations must either be via self-initiation or must be conducted by the Shrine Keeper's Third Degree sponsor or by another Third Degree High Priest/ess acting as the representative of the sponsor.

Unlike ordinary and Formal Shrines a Witan Shrine is considered a formal body of the Tradition, A Witan Shrine Keeper is not regarded as having a seat on the Witan Council, and hence has no vote in the Council, but may attend and participate in the Council on the same basis as Acting Heads of Temples.

When a Witan Shrine has completed its time of a minimum of one year before upgrading to Proto-Temple

The imperium of a Witan Shrine includes;

- Registration of Outer Court Members
- Formal and informal worship services.
- Community-oriented and charitable activities.
- Registration of Outer Court Members.
- Formal teaching and initiation of Clergy subject to the terms discussed above.
- Teaching of other classes or materials as may be desired.
- Status as a formal body of the Tradition.

The imperium of a Witan Shrine excludes;

- Representation on the Witan Council.

### **STUDY GROUPS**

A Study Group is an informal group recognized by the Tradition for the purpose of studying Correllian lessons, literature, and ideas. A Study Group may exist as a branch of a Temple or Shrine, or it may exist as an independent entity in its own right. Recognition of a Study Group by the Tradition does not grant a Study Group formal existence as a body of the Tradition, but rather acknowledges it as the informal project of a Tradition member.

Recognition allows the Study Group to communicate directly with the Tradition leadership and to be kept informed of the latest news and/or publications released by the Tradition.

Due to its informal nature a Study Group may be headed by any member of either the Inner or Outer Court of the Tradition. For purposes of recognition one person must be

designated as the Study Group's leader. A Study Group is not considered to have a formal membership as such, nor may it register Outer Court Members -these must be referred directly to the Tradition itself.

A Study Group may study informally the Correllian Clerical lessons and other materials of interest, but may not formally teach or initiate. A Study Group may also conduct any informal rituals or activities it wishes, but may not enact rituals in the Traditions name (as initiation for example).

If a Study Group's leader or other members are Third Degree Clergy (or acting under the imperium of a Third Degree sponsor) that High Priest/ess may formally teach, initiate, and conduct rituals in the Traditions name through the Study Group but under their own personal imperium.

Because of its informal nature a Study Group need not maintain formal records of any kind. However a Study Group may make no claims to legal or financial standing or privileges through the Tradition.

The imperium of a Study Group includes;

- Informal study of Clerical lessons and other Correllian materials, or materials of interest to members.
- Informal ceremonies of any sort.

The imperium of a Study Group excludes;

- Formal teaching of Clerical lessons or initiation.
- Formal ceremonies conducted in the Tradition's name.
- Registration of Outer Court Members.
- Claims to legal or financial status through the Tradition.

## **ORDERS**

An Order is an association within the Tradition dedicated to a particular subject, such as ecology, healing, music, etc.

Formerly Orders could form only within Temples, under the Temple's imperium. But today Orders are free to form on a Tradition-wide basis. An Order is formed by a Charter from the Tradition, which may only be granted by the Heads of Tradition through the office of the Chancellor. An Order may be formed around any subject of interest.

An Order commonly has a single Head who is responsible for organizing and facilitating it, who is called an Order Head. The Order Head is also established by Charter from the Tradition. The Order Head may be of any Degree appropriate to the Order's subject, as defined by the Tradition.

Regarding the Witan, an Order Head is regarded as having the same status as the Acting Head of a Temple or a Witan Shrine Keeper: that is, they may attend and take part in Witan meetings, but are not regarded as being seated on the Council or having a vote in it. The exception to this is if the Tradition Heads or Elders shall, through the office of the Chancellor, choose to seat an individual Order Head as a full member of the Witan, which honor shall be regarded as personal and non-transferable.

The imperium of an Order includes;

- The pursuit of such activities as may be suitable to the Orders subject matter
- The organization of Order members to the extent and in the manner appropriate to the Orders subject matter, including the maintenance of member records and the organization of member meetings
- Registration of Outer Court Members

The imperium of an Order excludes;

- Teaching of classes outside of the Orders subject matter.
- Training or initiation of Clergy.

## **HOUSES OF CONTEMPLATION**

The Correllian Tradition strongly favors the development of Contemplative orders focused on meditation and self development. These orders may be based upon temporary or longer-term retirement from the mundane world. We believe it is important for people to be able to get away from the pressures of the world for spiritual retreat and re-creation.

We feel that an ideal period for such spiritual retreat for most people would be from a few days to a few weeks. To this end we desire to found one or more Contemplative Houses to provide for this need. These Contemplative Houses would be available to members of the Correllian Tradition for spiritual retreats whenever needed. In addition they could sponsor classes and workshops for Tradition members as well as the general public.

There were several unsuccessful attempts to turn Greenwood House, the former site of the High-Correll covensted, into such a Retreat. To date however our spiritual retreats have normally been confined to weekend events.

## **DEGREES OF MEMBERSHIP**

Membership in either the Outer or the Inner Court of the Correllian Tradition does not in and of itself guarantee acceptance into the membership of any given Correllian Temple.

## **OUTER COURT**

Outer Court Members are registered members of the Tradition who are not members of the Priesthood. The Outer Court constitutes the laity of the Tradition.

**DEDICANT** -A Dedicant is a postulant cleric, who has dedicated a period of one year and one day to study and training toward the Priesthood. At the end of that period the Dedicant may return to Open-court status, or be offered First Degree initiation, at the discretion of the Temple.

**HONORARY** -Individual Correllian Temples may extend Honorary Temple Membership to any person whom they shall choose. These Honorary Members may be treated as either Outer Court or Inner Court by the Temple which grants the status. Such Honorary Members are members of the Temple, not of the Correllian Tradition as such.

## **DEGREES OF PRIESTHOOD: INNER COURT**

**FIRST DEGREE** -A Novice Priest/ess. The First Degree Priest/ess should be familiar with the details of the Wiccan faith, having a thorough grounding in Wiccan philosophy and traditions. The First Degree Priest/ess should be able to answer most questions about Wicca on a practical (as opposed to philosophical) level. The First Degree Priest/ess should be able to take any role in ritual with reasonable confidence, short of ritual leader.

**SECOND DEGREE** -Full Priest/ess. The Second Degree Priest/ess should be able to take any role in ritual, and answer most questions about Wicca, whether practical or philosophical. The Second Degree Priest/ess should be able to manipulate energy in ritual and other settings, with reasonable competence. The Second Degree Priestess should be familiar with most Wiccan rituals and techniques, and be able to undertake them without direct guidance.

**THIRD DEGREE** -High Priest/ess. The Third Degree High Priest/ess should be able to answer all questions about Wicca, and to facilitate all Wiccan rituals met with in the ordinary service of a Temple. The Third Degree High Priest/ess should be competent in energy work, should be able to deliver an oracle or Spirit message, and perform the ceremony of Drawing Down the Moon.

**CLERICAL INITIATION** -Only a Third Degree High Priest/ess or one acting under the imperium of a Third Degree High Priest/ess can initiate persons into the Correllian Clergy. When a Cleric acting under the imperium of a Third Degree High Priest/ess achieves Third Degree status in their own right, any initiations which they have performed under the imperium of their Sponsor shall thereafter be considered part of their own lineage. If however a Cleric acting under the imperium of a Sponsor never achieves Third Degree status, initiations they have performed shall trace through the lineage of their Sponsor.

#### WITHDRAWAL OF RECOGNITION

The Correllian Tradition reserves the right to extend or withdraw its imperium at its own discretion, as decided by the Heads and Officers of the Tradition through the office of the Chancellor. No other conditions including custom, tradition, or prevailing opinion, shall take precedence over the discretion of the Heads and Officers of the Tradition with the sole exception of these bylaws.

Any Charters or Recognition given by the Tradition may also be withdrawn by the Tradition for any reason whatsoever which the Heads of the Tradition shall see fit. Similarly recognition of Priestly Degrees may also be withdrawn if, in the opinion of the Heads of the Tradition, the initiate has profaned their initiation and forsworn their Priesthood through breaking their initiatory vows or through unworthy acts against society or the Tradition itself. (In instances of self-initiation, where the actual ceremony has been performed without the presence of a High Priest/ess, it shall be assumed that the customary vows are used.)

By the same token, those who are under the Tradition's imperium whether by Outer Court Membership, Priestly initiation, or holding the status of a Recognized or Chartered body of the sorts outlined above, shall be free to leave the Traditions imperium at their own discretion. This shall be a simple matter of notifying the Tradition except in the case of Chartered bodies. In the case of Chartered bodies a process shall be established for the purpose of making sure that the rights of the individual members are respected, and that any properties being used by the Chartered body but actually belonging to the Tradition shall be returned to the Tradition.

#### CHANGING THE BY-LAWS

The Correllian Tradition reserves the right to alter these by-laws in whatever manner we shall deem appropriate as the need shall arise. At this time it has pleased the Heads and Elders of the Correllian Tradition that the power to alter the by-laws be vested exclusively in the office of Chancellor, who is alone empowered to by virtue of said office to execute any changes in the by-laws. The most recent revision of these bylaws took place on 7 April, Year 2 Aquarius (2002 AD).