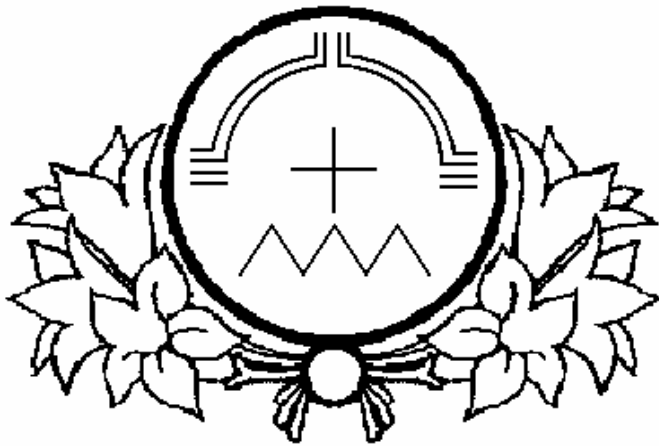


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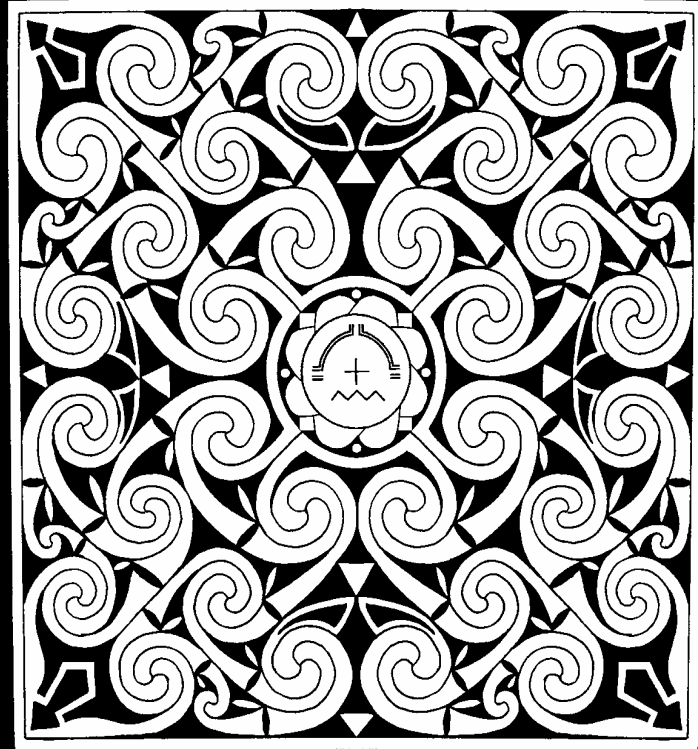


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Correllian Ministry



By M. Rev. Don Lewis

First Degree Clergy Of The Correllian Tradition: Orientation

Welcome!

We greet you with Perfect Love and Perfect Trust, and welcome you in that spirit to your new status as First Degree Clergy of the Correllian Tradition!

What does it mean to be a Priestess or Priest of the First Degree?

The First Degree of Clergy is the entry level of the Correllian Priesthood. As a First Degree Priestess or Priest you have dedicated yourself to the Old Gods, and to a life on a Spiritual path. No matter what else you do in life, you will always retain the special spiritual connection opened by initiation. Even if you try to turn away from Spirit, She will call you back to Her ways.

As a First Degree Cleric you may pursue a solitary path, or you may become part of the Clergy of a particular Temple. If you choose to be attached to a particular Temple, know that each Correllian Temple –while it must recognize your initiatory status- has the right to either accept or reject your application to join their Temple Clergy, or to ask for additional studies or qualifications before accepting you.

You may use your First Degree training to enrich your spiritual life, or as a step in your personal studies. You may choose to become a specialist in one or more areas, such as herbalism, and use your knowledge to enrich your life or the lives of others. You may teach classes, or pursue a path of service in a ministerial Order dedicated to a special focus such as music, healing, or social work. You may also, if you choose, continue your Clerical studies and become Second or eventually even Third Degree Clergy. From there you might one day become a Temple Head, Elder, or Officer of the Tradition –possibly even one of the joint Heads of the Tradition. It depends upon your personal goals, energy, and dedication.

Once you have achieved Clerical status in the Correllian Tradition, only in very rare circumstances can it be taken from you. Recognition of Clerical status may be withdrawn only from Clergy who have been forsworn –who have profaned their Clerical vows or who have intentionally broken or forsaken them, or who have acted to betray or dishonor the Tradition.

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 in October, Year 6 Aquarius (2006 AD).

What is Correllian Wicca?

The Correllian Nativist Tradition is one of the largest Traditions of "Wicca" in the world! Wicca is a Pagan religion which venerates the Earth, looks upon God as both Mother and Father, and believes that God comes to each individual person in the way that is best for them. Wicca also believes that each person can access the powers of their Soul or Higher Self and use these to work miracles in their own life.

To learn more about Correllian Wicca, go to:

WWW.CORRELLIAN.COM

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.

PRIMACY OF TRADITION'S BYLAWS

Although individual Correllian Temples, Shrines, and Orders may have their own internal bylaws to govern their daily running, the creation of which is largely up to them, in all relations between the Tradition and its Temples, Shrines, Orders, etc... the Tradition's bylaws have precedence over the internal bylaws of said Temples, Shrines, and Orders.

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

As a Member of the Correllian Clergy You Are Expected To;

Honor Deity always, Both as Goddess and as God. Revere the sacred Spark of Life, Which is within you and within all things. Revere also the sacred Dance of Life, Which is manifest as the physical world. Honor the Earth, Nature, and Her processes. All life is sacred, and all the Universe is One Being, Whose soul is Gaia. All which exists is eternally and inseparably connected through the Spirit of the Goddess and the Dance of the God.

Honor the Divinity within you. Do not pollute your sacredness with hatred, nor with falsehood. Be honorable, fair, and truthful in all things. Strive always to act from your Higher Self, in Perfect Love and Perfect Trust. Honor the Divinity within others. We are all sacred, all manifestations of Deity. Therefore follow always the Wiccan Rede: "Do As You Will, But Harm None." Honor your Tradition. You are an initiate of the Correllian Tradition –honor it and respect its tenets. The Tradition is a family, bound by love and honor –uphold and defend it always, even as the Tradition supports you. Honor your fellow Correllian Clergy –remember that they have worked hard for their status, just as you have. Show them always the respect to which Correllian Clergy are entitled. Honor the Elders of the Tradition and the leadership of the Tradition –remember that they have spent many years working for the good of the Tradition and the advancement of Pagans everywhere.

Honor your fellow Pagans. Remember always –A Pagan is a Pagan. Our faith comes down to us through many cultures and Traditions. We are as a thousand mirrors reflecting the image of Deity from a thousand angles. We have many differences, yet we must never let these stand between us but embrace one another as a single people. Remember that your fellow Pagans, no matter what their background, are on a spiritual path just as you are. Remember that your fellow Pagan Clergy, though their training and views may be different, have worked just as hard for their rank, and believe just as deeply in the tenets of their Traditions, as you yourself. Therefore while you may sometimes disagree or come into conflict with other Clergy, you should always show them the same civility and respect which you expect to receive yourself.

If You Are A Solitary First Degree Correllian Priestess or Priest

Always, regardless of circumstances, a Correllian Cleric is expected to put forward their best effort and to aspire to fulfill the highest ideals of Correllian belief. We do not expect you always to succeed in this –but we do expect you always to try.

As a solitary Correllian Priestess or Priest you must always do your best to act from your Higher Self. This means acting always from love, not from fear. It is your responsibility to be honorable and fair in your dealings, to avoid gossip or dishonesty, to refrain from judgmentalism or vindictiveness. Above all you have a responsibility to always continue to grow and learn, to improve yourself and expand your consciousness –for this is the heart of the Clerical calling.

Always you must live up to the Wiccan Rede to the best of your ability: "Do As You Will, But Harm None."

Your individual freedom is guaranteed to you by the Divinity within you. So too is your individual responsibility. Remember that all acts come back to you. Always ask yourself "When I am on the receiving end of this action, will I feel I am being harmed?"

Understand however what is meant by "Harm." It is the position of the Correllian Tradition as defined by its Tradition Heads that when we say "Harm None" we are referring to acts of gratuitous, unprovoked, or avoidable damage. This is in keeping with the traditional meaning of the word "harm," for we agree with the American Congress of Witches that the Wiccan Rede must not be subject to interpretation—and therefore must be understood in the common and ordinary meaning of its words.

An act of self-defense, or in defense of another, is not "harm." The punishment of wrongdoing in accordance with the social contract of law is not harm, so long as the law is just. Nor is a fair fight between equals who, knowing their circumstances and potential consequences, willingly enter into conflict of their own accord and in accordance with accepted social custom.

The Correllian Tradition believes strongly that acts of wrongdoing, such as violent crime or forced missionization, should be opposed and if possible prevented, and that to prevent such wrongdoing when possible is completely in keeping with the Wiccan Rede.

If You Are A First Degree Priestess or Priest Attached To A Particular Correllian Temple

If you are part of the Temple Clergy of a particular Correllian Temple, all of the same things which are expected of a solitary Cleric are also expected of you. In addition, it is incumbent upon you to fulfill an active role in your Temple commensurate with your abilities and with the Temple's requirements.

As Temple Clergy of the First Degree you must attend your Temple's rituals and events, and strive to take an active part in them. Your Temple will most likely have a minimum number of ceremonies which it will require you to attend, but however few or many may be required you should try to attend as many Temple events as possible. You should be active in ritual, and take an active part in Temple events. Show your support for your Temple by your presence, but also by your willingness to take part and do what is needed. Do not hesitate to give your time and energy to the Temple, for the Temple needs these if it is to prosper and endure.

Likewise a Temple may ask for dues from its Clergy, to help in the running of the Temple and its activities. The creation and maintenance of an active Temple is

- Teaching of classes outside of the Orders subject matter.
- Training or initiation of Clergy.
- Claims to legal or financial status through the Tradition.

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 (OUTER COURT)

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 MEMBER –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

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 Orders excludes;

neither easy nor inexpensive. A Temple cannot be truly active without funds. Therefore if you are asked for dues, give them gladly in recognition of the Temple's projects, and make donations when you can so that the Temple may thrive and grow.

To be Temple Clergy is a very special calling. It takes much time and energy, and great dedication. It can also offer great rewards. Remember that if the execution of your Temple duties should become too much for you, you may withdraw to the Temples Outer Court or pursue a solitary practice, without losing your status as a First Degree Priestess or Priest.

In Closing

Your career as Correllian Clergy offers you many opportunities and possible directions. How you wish to pursue it is wholly in your own hands. Whether as a solitary Cleric to enrich your own life and strengthen your connection to Spirit, or as Temple Clergy serving a community, or moving toward the High Priesthood to serve the Correllian Tradition as a whole, your path is your own to choose.

Choose it with our blessings!

- M. Rev. Don Lewis,
Chancellor, First Priest and Paramount High Priest of Tradition
- M. Rev. Krystel Neuman High-Correll
First Priestess and Paramount High Priestess of Tradition
- Rt. Rev. Virginia Bitterwind Smith
First Elder of Tradition
- Rt. Rev. Ed Hubbard
Elder of Tradition
- Rt. Rev. Traci Logan Wood
Elder of Tradition

Why a Study Group?

There are several good reasons to start a Correllian First Degree Study Group.

Although the Correllian First Degree Lessons were created to be complete in themselves, they benefit in many ways from a group setting. The interplay between and feedback from group members adds a great deal to the understanding of the written material. Each person in a study group will have their own knowledge and skills, which can help bring out aspects of the Lessons which others might not see. Working together in this way members of a study group have much wider range of experience to draw upon than would any of its individual members working alone.

Working in a group is also much more fun than working alone. Not only do members get to share points of view and see the ways in which other people relate to the course materials, but friendships develop between them. Group members benefit from mutual encouragement and support from other members.

Also the fact that a study group follows a regular schedule of meetings is helpful to members by providing a time table of study which must be kept up with. This provides an incentive to not procrastinate with the lessons which is not present for the solitary student.

And of course, being part of a study group reminds you that you are not alone—a problem in a religion whose members are sometimes isolated by geography or social prejudice. Being part of a group creates a sense of community and belonging which adds tremendously to the learning experience.

What is a Correllian Study Group?

A Correllian Study Group exists to allow its members to study Correllian and related materials. Normally a Correllian Study Group will form around the “Correllian Lessons for the First Degree”, but they are free to go on to study whatever materials they choose.

Successful completion of the “Correllian Lessons for the First Degree” “Correllian Philosophy” “Correllian Ministry” and “The Five Mystic Secrets” makes one eligible to request initiation into the Correllian Clergy, or Inner Court. However group members may join the Outer Court of the Correllian Tradition at any point they choose, simply by registering with the Correllian Tradition. Registration is easy – you can register online through www.correllian.com, or email it to DonLewisHP@aol.com. A study group can be informal –simply a group of people studying Correllian materials for their own interest. Or it can be a formal Correllian Study Group, recognized by the Tradition.

A formal Correllian Study Group has access to the Tradition’s Officers and Mentors who can give assistance if necessary. A formal Correllian Study Group can also be listed in the Tradition’s directories, included in mailings, etc... To make your study group a formal Correllian Study Group, simply ask us for recognition. To receive recognition you must either already be a member of the Correllian Outer Court, or join the Outer Court. Each formal Correllian Study Group has a single recognized group leader who is recognized by the Tradition as the person in charge of the group. The Group Leader facilitates group meetings, and handles any correspondence with the Traditions, particularly regarding initiation of group members upon successful completion of the lessons.

A Correllian Study Group can do many things beyond just study –it may also hold informal rituals, conduct field trips, etc. However a Correllian Study Group is not a Temple. Correllian Temples are created by Charter from the Tradition and have a

same way as a Witan Shrine, and has identical imperium, except that it is expected to display a greater level of stability and expertise.

The imperium of a Proto-Temple 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.

The imperium of a Proto-Temple excludes;

- Representation on the Witan Council.
- Claims to legal or financial status through the Tradition.

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

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.

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 as a proto-Temple and receives its charter as a Temple, the Shrine Keeper becomes recognized as the seated Head of Temple. If however the Shrine Keeper is below Third Degree when the Temple is chartered and is acting under the imperium of a Third Degree sponsor then the Shrine Keeper shall be recognized as Acting Head of Temple under their sponsors imperium until they have themselves attained the Third Degree, at which time they shall be fully seated on the Witan.

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.

The imperium of a Witan Shrine excludes;

- Representation on the Witan Council.
- Claims to legal or financial status through the Tradition.

PROTO-TEMPLE

After spending a minimum of one year as a Witan Shrine a would-be Temple is eligible to be deemed for Proto-Temple status. A Proto-Temple functions in the

much more formal structure.

Temples must have specific officers (such as a Temple Head and a Board of Directors) and have specific duties to their membership and to the Tradition itself. It is not uncommon for a study group to later become a Temple, however.

Where to Start

Your first and probably most important consideration in setting up a study group, whether informal or formal, is where to hold it. In this you have two basic choices: you can hold the group meetings in a private home, or you can hold them in a public place. Each of these choices has advantages and disadvantages.

It is easiest to hold a study group in your home. There is no trouble or cost involved in obtaining the space, and you can set it up any way you wish. All your materials –such as incense, candles, etc.– are handy, and the furniture is comfy. However holding the study group in your home imposes a number of potential restrictions upon it. If your study group is meeting in your home you will probably want to be much more selective in regards to who you allow to attend it. You don't necessarily want a group of strangers in your home, plus you don't necessarily know what kind of people will be interested in attending –usually they are nice people like yourself with an interest in spirituality, but sometimes you may attract people who are disturbed or dangerous: these people you would not want in your home. For this reason it is often best to publicize only your phone number: interview potential group members on the phone, and perhaps meet for coffee before you decide whether or not you wish to invite them to your home.

Also if the study group meets in your home you may feel pressured to “entertain” them –providing refreshments, cleaning the house specially for group night (not to mention cleaning up after), and so forth. Not to mention children or other family members may make it difficult to hold group by being noisy or disruptive (i.e.: living their normal lives).

However it may still be easier to hold the group meeting in your home, since public space can sometimes be hard to come by. Also, some people will feel awkward attending a Wiccan study group in too public a place, because of the prejudice Wiccans still face in some areas. But if you can secure public space, it offers a number of benefits: you can be more open about who you allow to attend; you don't have to worry about cleaning for company; and after-group clean-up is as simple as everyone throwing away whatever trash they may have (such as disposable cups, etc.). Moreover there is a very good chance that the public space where you are holding your study group will help to advertise it, making it easier to set up.

The most likely public space in which to hold your study group will be your local metaphysical bookstore. Metaphysical bookstores are much more common now than they used to be, so it is likely there will be one in your community or near by.

Most metaphysical bookstores have rooms for classes just like this, which they are happy to let out. They may let you have it free of charge in expectation that the group will bring them business –which it almost certainly will. Or they may ask a small fee for the use of the room, which can be raised by asking a fee to attend the group.

If there is no metaphysical bookstore near you, the next best place to consider is a regular bookstore. Many bookstores today, especially chain stores like Borders Books, have classes and events all the time –they use these to promote interest in books they carry on the same subjects. They may be happy to have you – especially if they have a large “New Age” or “Metaphysical” section. Another good place to consider is a coffee house. Coffee houses sometimes let groups hold meetings in the expectation that group members will buy lots of refreshments. Sometimes they also have a back room available for a small charge. Coffee houses often like to have unusual attractions like Wiccan study groups. And don’t forget your local library –often libraries will provide space to local groups at no charge.

But with any public space remember that the proprietor may not know what Wicca is –we are still a small religion after all. Worse, sometimes they may have negative misconceptions of us. Always emphasize that Wicca is a positive, life-affirming religion. Emphasize its connection to nature. Terms like “Earth-based spirituality” or “Goddess spirituality” can be good ways to describe Wicca to people who have never heard of it. Also, the fact that we are a legally recognized religion in the U.S. and many other countries can be helpful to point out, since to many people this symbolizes legitimacy. You might also mention that the “Correllian Nativist Tradition, Inc.” is a legally incorporated church, head-quartered in Illinois.

You might also wish to emphasize that a study group will bring business to the location –whether bookstore, coffee house, etc.– and that they group members will return repeatedly as the course goes forward. For metaphysical stores this means that the group members are likely to be buying such items as candles, incense, altar furnishings, stones, and so forth –and are most likely to buy them at the same place the study group meets, since they are there anyway. For a bookstore this also means increased business, since Pagans as a rule love books. And for a coffee shop, everyone who attends a study group meeting is likely to want some sort of refreshment.

How to Get People

Whether you choose to hold your study group from home or from a public place, your next consideration will be how to get people to it.

You may choose to have your study group open only to family or friends who you know are already interested. In this case you really don’t have to do much more than let them know where and when.

- The study of Clerical lessons and other Correllian materials, or materials of interest to members.

The imperium of a Personal Shrine excludes;

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

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. 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;

- A requirement for charitable or ministerial outreach activity.
- Claims to legal or financial status through the Tradition.

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 before being eligible to be deemed as a Proto-Temples, and a second year as a Proto-Temple prior to being officially chartered as 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 rather than a private function of the Shrine Keeper, and it’s focused toward developing the functions of a Temple.

either recognized (Personal Shrine) or chartered (Formal or Witan Shrine). This gives the Shrine its official existence within the Tradition.

PERSONAL SHRINES

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

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

To be an official Correllian Personal Shrine, a Personal Shrine must be recognized by the Tradition. A Personal 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 Personal 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 Personal Shrine Keeper, because of the informal nature of a Personal Shrine vs a Temple. A Personal Shrine Keeper may be a Cleric of any Degree, or even an Outer Court Member, since a Personal Shrine performs no official ceremonies. However for the same reason a Personal Shrine -no matter what the Degree of the Keeper- has no representation on the Witan Council.

A Personal Shrine can maintain a formal membership, and may accept members of any Degree. A Personal Shrine may also register new Outer Court Members under its own imperium. The Personal Shrine is responsible for registering all such new Outer Court Members with the Correllian Tradition.

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

Similarly a Personal Shrine may study, but cannot formally teach Clerical Lessons. Nor may a Personal Shrine initiate Clergy. An exception to this is if the Personal 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 Personal Shrine under their personal imperium, and may conduct formal ceremonies at the Personal Shrine under their personal imperium.

The imperium of a Personal Shrine includes;

- Registration of Outer Court Members.
- The performance of all manner of informal rituals and activities.

However if you plan to have your study group open to new people, you will have to have a way to let them know about it.

One of the best ways to do this is through fliers. A simple one page flier which includes information on what the group is about, how often it will meet, what charge if any is being asked, and contact information for you, can be distributed in a number of places: metaphysical stores, bookstores, coffee houses, alternative stores of any sort, libraries, etc... If you are holding the group in a public place, mention the location on the flier as well. Newspaper ads are also a possibility – especially if your community has any alternative newspapers. And of course, you can advertise your group on the internet.

Money

In the opinion of the Correllian Tradition, it is completely appropriate to charge a fee for attending a study group. This fee should not be exorbitant, but can be very helpful in offsetting the cost of the course materials, as well as the cost for the space (if there is one), and can allow you to provide refreshments and any additional course materials which you might like to supply. Plus, it might also possibly generate a small profit which you can spend as you see fit.

We hope that this answers most of your questions and helps you on your way to starting a successful study group.

May you Blessed Be,

Rev. Don Lewis
Chancellor and First Priest,
Correllian Tradition

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. The Chancellor is the principle authority in and the final court of appeals for all matters relating to the administration. 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 was established for the first time in the year 0 Aquarius (2000 AD).

The first Chancellor of the Tradition 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.

- 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.
- 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).
- Superceding or ignoring the rules of the Tradition as set out in our bylaws, and collateral writings.
- Claims to legal or financial status through the Tradition.

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 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

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. A charter establishes a Temple's name, initial leadership, and identity within the Tradition. It should be noted that while these rules outline the way in which a Temple may be recognized as a part of the Tradition, if the Temple wishes to enjoy any sort of legal standing then it must incorporate in its own right.

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.

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.

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 Church.

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