

## **CORRELLIAN WICCA SHRINE DEVELOPMENT**

### **INTRODUCTION**

This course has been created as a source of information and a reference for anyone who wishes to develop a Shrine within the Correllian Tradition.

This is no easy task, to say the least. It involves much time, and much dedication – To not only the Tradition, the Shrine, the Future members, but to you also.

The very first requirement that one must have – and I cannot stress this enough, **MUST** have and is the desire to develop a Shrine.

Developing a Shrine is indeed very involved, as I have already stated, but this can and does go beyond mere words. I will not try to make this course pleasurable, nor pretty, but this course is created merely on the basis for preparation, understanding and knowledge and on how to cope with what is required to develop a successful shrine of your own founding.

But first we will go one step at a time.

### **So what is a Shrine?**

In the Correllian Tradition, 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 person of any Degree may head a Shrine under the imperium of a third degree cleric.

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, or other such Wiccan rites, unless the Shrine Keeper is a Cleric trained to do so.

The Correllian Tradition recognizes several different types, or 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 preceding the first, allowing for flexibility of organization. Some kinds of Shrine are stages in the Temple-Making process (Witan Shrine, Proto-Temple) and will one day hopefully become full Temples, other kinds of Shrine will always remain Shrines and never seek to become Temples (Personal Shrines, Formal Shrines) unless they apply to change their status. 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 Formal Shrine, then 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, 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 (as in the Personal Shrine) or chartered (as in the form of a Formal or Witan Shrine). This gives the Shrine its official existence within the Correllian Tradition.

**The three types of Correllian Shrines are:**

**1. Personal Shrine:**

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

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

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

Any Correllian member may act as a Personal Shrine Keeper, because of the informal nature of 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 Shrine Keeper- will have no representation on the Witan Council.

(The Witan Council within the Correllian Tradition is an advisory body including all Temple Heads, notables, Elders and Officers of the Tradition, which may be convened as needed to advise on matters of Tradition policy.)

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 via the Tradition's application process.

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.

The imperium of a Personal 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 Personal Shrine excludes;

- \* Formal rituals conducted in the name of the Tradition.
- \* Formal teaching of Clerical classes or initiation.
- \* Representation on the Witan Council.

## **2. Formal Shrine:**

Formal Shrines are Chartered bodies of the Tradition which exist to fulfil a specific spiritual, educational, or charitable purpose.

A Formal Shrine is basically the same as a Personal Shrine: a private worship center maintained by an individual Correllian Tradition member of either Inner or Outer Court. The difference is that a Formal Shrine is dedicated to a specific project, event, or program of a social or charitable nature, which the Tradition endorses.

Correllian Formal Shrines serve a variety of purposes.

Some of our Formal Shrines were created to serve specific functions within specific Temples or Witan Shrines, notably as Distance Shrines serving members remote from the main Temple.

A Formal Shrine, like an ordinary Shrine, has no representation on the Witan Council as it remains essentially a venture of its Shrine Keeper 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.

## **3. Witan Shrine:**

The Witan Shrine is the first stage in the Temple-Making process.

A Witan Shrine is a Shrine founded in expectation of its later becoming a Temple. At this time all new would-be Correllian Temples must spend a minimum of one year as a Witan Shrine, followed by a minimum of one year as a Proto-Temple before they can be officially chartered as Temples of the Tradition. This is what is known as the Temple-Making Process and is overseen by the Office of the Templar Grand Deemstress, under the direction of the Office of the First Priestess.

The one exception to this is that fully seated members of the Witan Council who head or have headed Temples which have been through the Deeming process, do not necessarily require to go through it again should they found a second Temple, in deference to their experience.

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 Keeper must also keep all mandatory annual Tradition fees current.

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 fulfil 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 (after having completed a MINIMUM of one year as a Witan Shrine) the Shrine Keeper feels that their Witan Shrine ready for the next step, they may apply to be Deemed for the next stage in the Temple-Making process.

The application may be made through the office of the Templar Grand Deemstress cc the Chancellor, Witan Herald and First Elder.

Templar Deemings almost always take place at the Lustration weekend, but it is not necessary for the Shrine Keeper to be physically present for the Shrine to be Deemed.

The imperium of a Witan Shrine includes;

- \* Registration of Outer Court Members via the Tradition's application processing Temple
- \* Formal and informal worship services.
- \* Community-oriented and charitable activities.
- \* 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.

#### **4 Proto-Temple**

A Proto-Temple is the second stage in the Temple making process.

The nature and duties of a Proto-Temple basically remain the same as those of a Witan Shrine, however a greater level of performance is expected from the Proto-Temple as it is the last stage before full Temple status.

When a Proto-Temple has completed at least a MINIMUM of one year as a Proto-Temple and the Shrine Keeper feels it is ready to progress to the level of a full Temple, they may apply to be Deemed for .

As before the application may be made to the office of the Templar Grand Deemstress cc the Chancellor, Witan Herald, and First Elder.

When the Proto-Temple 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 sponsor's imperium. Until they have themselves attained the Third Degree, at which time they shall be fully seated on the Witan.

The imperium of a Proto-Temple includes;

- \* Registration of Outer Court Members via an application processing Temple
- \* Formal and informal worship services.
- \* Community-oriented and charitable activities.
- \* 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 Proto-Temple excludes;

- \* Representation on the Witan Council.

### **Why develop a Shrine?**

As part of the global initiative to promote and to expand the Correllian Tradition, in not only a liturgical sense but also an awareness aspect, many Correllian Members in many countries have developed or are now developing Shrines. The Shrines reflect within the Correllian Tradition the spiritual tradition and cultures of their respective countries, giving the Correllian Tradition an "international feel" (or "a world culture" if you will) and enhancing its message of universal friendship and indeed, being a family in Spirit.

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 Shrines, Temples and groups, we are ultimately a single whole with a single Priesthood.

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 Shrine?**

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 Shrine, 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 fulfil many differing purposes in our Correllian spiritual community. These purposes include worship, teaching, community projects, and many others.

Each and every one of us has unlimited potential, and that potential does not only span in this life. We have had that potential in the past lives that we have already experienced and that we will experience and continue to build on, in generations yet to come.

Each and every one of us also has a Divine purpose, some of us are lucky enough to be aware of that purpose, while others do not, but we all have that Divinity within.

We also, each have paths to follow, be them personal, traditional or otherwise, some will be short and straight, while others are long and winding, but we will always be guided in pure love and pure light.

We are all individual in thought, individual in action and individual in intent and it is that individuality that makes each and everyone of us, truly spiritually unique with our own special Divine connections.

## **What steps I need to take to begin a Shrine:**

### **Step 1: Considerations**

1. There are a few steps that you must consider before being able to begin founding a Shrine within the Correllian Tradition.
2. Do I have the Desire, the Dedication to Found a Correllian Shrine?
3. Do I have strong convictions of my Traditions' Beliefs to promote it?
4. Do I understand that I will be part of an international organization with a unified structure?
5. Am I willing to contend against adversities and adversaries that may arise?
6. Is there enough interest from the public to construct a Shrine?

### **Step 2: Building your first Shrine document.**

This is the very first document that you must draft before you begin building your Shrine. This is the Shrines guidelines.

The guidelines of the Shrine are what you wish to express through the Shrine. Your ideas of the purpose of your Shrine

What you wish your Shrine to achieve

Your process of membership, etc.

In other words your reasons for wanting a Shrine of the Correllian Tradition and what you wish for the shrine to achieve.

### **An example of a Shrine's guidelines.**

As a Correllian Shrine our first principle study is of the Correllian Tradition.  
As a secondary principle, will be the Five Mystic Secrets.

These two scriptures will be the most important to the Shrine, the founder and to all who attend. If the Shrine then develops further, to become a Temple, these would also be carried through the change.

### **Step 3: Shrine Constitution.**

The Shrines' Constitution/by-laws helps not only to maintain order and decorum not only within the Group, Shrine or Temple, but also to aid the general order of business.

A Constitution is a requirement for any Chartered body within the Tradition, and is recommended for recognized bodies as well.

A Witan Shrine, being formed in expectation of being recognized as a full Temple later, will usually model its constitution on the "Model Temple By-Laws" devised by the Tradition's oldest Temples, altering them as necessary to conform to its individual goals and character. This will allow the Shrine to transition to Temple status with relatively little change in how it does business. Nonetheless the Tradition allows Shrines and Temples great leeway in their internal structure, so your constitution may vary considerably from these Model By-laws. An appendix at the end of this course will show how different Shrines have adapted the basic structure.

It should be noted that the "Model Temple By-laws" were adapted by for the Tradition by Rev. Don Lewis from the Holy City Temple By-laws drawn up by Rev. Traci Logan-Wood. Holy City was the first Correllian Temple to draw up such extensive by-laws. Lady Traci in turn drew much of her inspiration from Amber K's excellent book *Covencraft*. Amber K's influence is even more apparent in some of the constitutions of the other Correllian Shrines.

As a Shrine, the Shrine Keeper is the responsible party and in many cases handles all Shrine business. This is because Shrines tend to be small and there may not be people to act as Shrine Officers. In other cases there may be many Officers in a Shrine, but the Shrine Keeper is always viewed by the Tradition as the person running the Shrine and responsible for it.

When you become a Temple you will need a Board of Directors, as outlined below, which is headed by the Temple Head, and may include a wide variety of Officers such as Co-Head of Temple, Treasurer, secretary, etc... All of this is outlined in the Model Temple By-laws.

It should be noted that if there should ever be a conflict between the Shrine/Temple By-laws and the Tradition By-laws, the Tradition's By-laws will take precedence. The Shrine By-laws may allow for consensus decision making for example, or divide up duties between a number of Officers, but to the Tradition the Shrine/Temple Head remains the responsible party for running of the Shrine/Temple regardless of the Shrine/Temples internal structure.

Most of these comments apply to Witan Shrine/Proto-Temples. Other kinds of Shrine, being less formal in nature will usually have simpler by-laws. A Personal Shrine usually does not have Officers other than the Shrine Head. A Formal Shrine may have as many Officers as a Temple, or only the Shrine Head depending upon its needs.

Here is a sample constitution to give you some idea on what is really involved:

### **Model Temple By-Laws**

#### **I. STATEMENT OF PURPOSE**

1. A Correllian Temple exists to provide a place for people to learn about and participate in the Wiccan religion, specifically the Correllian Tradition.

A. The Clerical Membership of this Temple is dedicated to advancing the Wiccan religion and community, particularly but not exclusively Correllian Wicca.

B. The Temple will hold rituals on the Sabbats and Esbats and other special occasions, in order to celebrate the seasons, work magic, recognize rites of passage, and honor the Lord and the Lady.

C. The Temple will teach Correllian Wiccan beliefs and traditional skills to members and students, both in the Craft and in kindred paths; and where appropriate to educate the general public about Wicca.

2. This Temple is a member of the Correllian Tradition, and gives allegiance to that Tradition and its leadership.

#### **II. COMMITMENT**

A. All members of this Temple must have fully committed themselves to this purpose in their beliefs, their actions, and their lives. Ours is an open Temple, and people are welcome at our public ceremonies. It requires no great commitment to attend and share the joy of the Lord and Lady. But to be a clerical member of the Temple is more than this, and requires a full commitment.

B. Members Are Enjoined To;

1. Live in a manner which honors the Lord and Lady, following the Wiccan Rede; "Do as you will, but harm none."

2. Explore and practice Wiccan beliefs and traditions, with a primary focus on the Correllian Tradition.

3. Support one another within the Temple in our healing, growth, and aspirations.

4. Honor the Earth and all Her creatures as sacred, and work to heal and protect the environment within our community, throughout our nation, and around the world.

5. Respect our Pagan clergy, especially but not exclusively Correllian Wiccan clergy.



### **III. MEMBERSHIP**

#### *A. Qualifications for Membership in the Temple.*

1. Membership in the clergy of a Correllian Temple is by invitation only and may be offered to qualified individuals by the Board of Directors upon the recommendation of the Chief Priestess or Chief Priest.
2. The Board of Directors may, upon the recommendation of the Chief Priestess or Chief Priest, recognize a Clerical candidates existing training and or Degree from another Tradition, but is in no wise bound to do so.
3. If a Clerical candidate possesses a Degree from another Correllian Temple the Board of Directors must recognize the Degree, but is not bound to accept the Candidate. Should such a Candidate be accepted for membership, the Board is free to impose whatever additional requirements it may deem fit on an individual basis, such as remedial study if it is judged needed, to bring the candidate in line with the full requirements of this Temple.
4. No person shall be denied membership in either the Outer Court or the Inner Court of a Correllian Temple because of gender\*, race, ethnic background, sexual orientation, physical handicap, previous religious association, or age (provided that they have attained the age of legal majority). Candidates for membership who have not attained the age of legal majority may be considered for membership only at the request of their parents or guardians. (\* An exception re gender is made in the case of Temples which have been specifically chartered to explore Women's or Men's Mysteries as a primary focus.)

#### *B. Categories of Membership.*

##### 1. There shall be two categories of membership in any Correllian Temple;

Members of the Inner Court, and members of the Outer Court. The Inner Court of the Temple shall be composed of initiates who form its Clergy and administrators, and are expected to maintain an active and on-going participation in the Temple. Members of the Outer Court shall be composed of non-initiates who are welcome to attend and take part in Temple functions, or who are training for initiation into the clergy. Registered members of the Outer Court are considered full members of the Tradition and their status in this sense is in no way inferior to that of the initiated Clergy, only different in regard to role and function.

##### 2. Degrees of Outer Court Participation in a Correllian Temple for non-initiates:

A. Outer Court Member: Persons, who regularly attend the Temple functions and wish to maintain an official connection to the Temple, but do not desire initiation into the Clergy. Outer Court Members must attend at least 80% of the Temple's public rituals, and are not eligible to attend Inner Court rituals. Outer Court status may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors. Being a Member at Large of the Outer Court of the Correllian Tradition does not of itself guarantee acceptance as an Outer Court member of any given Correllian Temple.

B. Dedicants: Persons who have dedicated themselves to the Temple for a period of one year and one day to study the path of Wicca and the Correllian Tradition according to the requirements of the Temple. After the period of one year and one day the Dedicant may apply for initiation into the Clergy, or withdraw from further study.

C. Friends of the Temple: Persons who are not initiates of the Temple, but who are welcome to attend Temple rituals normally reserved to members. Friend of the Temple status is by invitation only, and may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

### 3. Degrees of Inner Court Participation in Correllian Temples for initiates of the Temple:

A. Initiates of the First Degree: Those persons who have met the criteria for the lowest level of the Clergy as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the Temple. These requirements shall normally include having been active in the Temple for a minimum of one year and one day, and the successful completion of First Degree classes or their equivalent as mandated by the Temple -however neither of these accomplishments shall in and of themselves automatically entitle a Candidate to initiation. Initiation into the First Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

B. Initiates of the Second Degree: Persons who have been active in the Temple as First Degree Clergy for at least one year and one day, and who have met all requirements for advancement to the Second Degree as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the Temple. These requirements may include successful completion of classes for the Second Degree as mandated by the Temple, as well as demonstrated proficiency and leadership in ritual and Temple activities -However neither of these shall in and of themselves automatically entitle a Candidate to Second Degree initiation. Initiation into the Second Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

C. Initiates of the Third Degree: The High Priestesses and High Priests of the Temple. Those persons who, having been active in the Temple as Second Degree Clergy for at least one year and one day, and who have met all requirements for acclamation to the Third Degree as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the Temple. These requirements may include demonstrated proficiency in energy working, ritual design and leadership, teaching, counselling, group process and administration, but none of these in and of themselves guarantee initiation into the Third Degree. Initiation into the Third Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

### 4. Guidelines for Conduct:

A. All members, Dedicants, Clergy, and Officers of the Temple shall be guided in their conduct by the Wiccan Rede, the Law of Return, the Holy City Temple

Rules, and the Goddess and God within each person. It is expected that all persons involved with the Temple shall conduct themselves in a manner, which is a credit to the Temple and to the Correllian Tradition.

B. Dedicants and Clergy are expected to participate in Esbats, Sabbats, and classes. If any attends fewer than 80% of these, their status shall be subject to review by the Board.

#### 5. Privacy of Members:

A. The addresses, phone numbers, and other confidential information of members will not be disclosed without their express permission.

B. All reasonable precautions will be taken to ensure the privacy of members. The Temple is a public institution, and people who are afraid to be publicly identified as Wiccan may not be comfortable here. However if a member so requests, we will be happy to identify them only by a Craft Name. But the responsibility for maintaining this Craft Name must be understood to be on the member, not on the Temple. Temple clergy will use the designated craft name, but it is up to the member to refrain from disclosing their given name to other members or otherwise compromising their privacy. Temple members are expressly NOT forbidden to mention names, though they are expected to use common sense.

### **IV. ADMINISTRATION AND OPERATION**

A. Board of Directors: This body shall handle the ordinary business of the Temple. Positions on the Board of Directors are as follow;

**i. Temple Head.** Each Correllian Temple shall have a single Head of Temple created by charter of the Tradition. Ordinarily the Head of Temple shall be the Chief Priestess of the Temple, or the Chief Priest. At the discretion of the Tradition however the Headship of a Temple may be held by its Chief Director.

The Temple Head is responsible for the day to day running of the Temple, and also represents the Temple to the Tradition. Each Temple head in the Tradition shall have a seat upon the Witan Council, when it shall occasion to be convened. The founding Head of Temple is responsible for the creation of the Temples initial Board of Directors. A chartered Temple Head may only be removed by the Tradition's revocation of the charter.

Ordinarily the office of Head of Temple is limited to members of the Third Degree, or High Priesthood: however in the founding of a Temple, or in other circumstances as shall please the Correllian Tradition to so charter, a person of any standing may serve as Temple Head provided they are under the imperium of a Third Degree Sponsor who shall have responsibility for their conduct in office. In the expected event that such a one later attains the Third Degree of Clergy, all initiations conducted by them shall be considered to count under their lineage. If however such a one does not in time attain to the Third Degree, their initiates may count their lineage from the Sponsor.

**ii. Co-Head of Temple.** The Head of Temple may name a Co-Head of Temple to assist in the daily running of the Temple. The Co-Head of Temple shall be considered to have equal dignity with the Head of Temple, but is not protected by charter of the Tradition. Ordinarily the Head and Co-Head of a Temple shall be its Chief Priestess and Chief Priest (or vice versa). In meetings of the Witan Council the Head and Co-Head of the Temple may both attend, but the Temple may have only one vote.

**iii. Chief Director.** A Temple must have no less than three members on its Board of Directors. Ordinarily these shall be the Chief Priestess, Chief Priest, and Chief Director. The duty of the Chief Director of the Temple is to maintain the Temple's records and effects in good order. The Chief Director shall supply all documents and information required by the Chancellery to ensure the Temple's continued place in the Tradition -these are submitted via the office of the Witan Herald. However we recognize that it is in the nature of circumstances that the office of Chief Director may not always be separate from that of Temple Head or Co-Head. When it shall be the case that the office of Chief Director is filled by the Head or Co-Head of the Temple, then the third place required for a Board of Directors shall be filled by a Director in ordinary.

**iiii. Directors in ordinary, or simply Directors.** These are persons who have been chosen to help run the Temple in the office of Directors. The Temple may have as many Directors as it pleases whose duties it may assign according to its pleasure. Membership in the board of Directors shall be at the invitation of the existing Board. It may be granted to any member of the Temple deemed worthy. Candidates for invitation to the Board must be sponsored by a Board member and unanimously accepted by the remainder of the existing Board.

v. Additional offices may exist within the Temple at the discretion of the Board, to facilitate the smooth running of the temple, but have no standing on the Board in or of themselves. Such offices may include Maiden Priestess, Cadet Priest, Scribe, Gatekeeper, etc.

**B The Board shall discuss all matters of:**

- A. Program planning and activities.
  - B. Dedication, initiation, and membership generally.
  - C. Finances and budget.
  - D. Outreach, network, and affiliations.
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- A. The Temple income shall include donations, profits from fundraising projects, class fees, and Clergy, Dedicant, Member and guest contributions.
  - B. All Clergy application fees are submitted to the Tradition via the processing Temple. You will be advised, by the Temple you apply to, regarding fee payment and where to send it.
  - C. All required forms and reports shall be filed with state and federal governments so as to maintain the Temple's legal status. This is ordinarily the responsibility of the Chief Director, or else the Head of Temple

These guidelines or bylaws will give you a better understanding of what you wish to achieve as a Shrine, as well as give Rev. Don Lewis, and the Council of Elders concrete information on what you wish to accomplish.

The guidelines do not have to be as complex as this, but the more information that you can supply to Rev. Don Lewis, the better the process in ascertaining the application from you.

#### **Step 4: Seeking Application**

Below is a short list of what you will need to do, in order to become accepted by the Tradition to begin a Correllian Shrine.

- Email the Witan Herald witanherald@gmail.com for an application form for the type of Shrine you wish to apply for.
- Once you have completed the application form draft a letter/email to accompany the application form to the Chancellor and ask formally for rights to begin a Shrine. In this letter/email explain your desires, and reasons for wishing to start a Shrine in your area. Give as many full details as you can think of – all information only aids to a speedier process. This application may be sent to the Chancellor directly DonLewisHP@aol.com with a copy to the Witan Herald witanherald@gmail.com
- On receiving these documents the Chancellor will review them, further questions may be asked. Thereafter assuming the application is accepted you should hear from the Witan Herald who will confirm your acceptance. You can then begin on formally building the shrines foundation aspects.

Application forms for the various Shrines can be found in appendix B  
Relevant email addresses can be found in appendix C

#### **Step 5: Shrines Sigil and/or Garments.**

Each Shrine has its own Sigil, which is its special Heraldic badge within the Tradition. The sigil is your Shrine's signature if you will, a badge/patch denoting your particular Shrine's attunement. You can see examples of Shrine Sigils at [www.correllian.com](http://www.correllian.com) on any of the Temple pages or under "Symbols and Robes".

The Sigil of the Tradition itself is the Correllium.



#### **Explanation of the Correllium**

The White background of the sigil/patch/badge – is symbolic of purity, innocence, and manifestation, that is to say a circle of pure intent.

The Orange and yellow bands at the top, left, right and middle is referred to as “the vault of

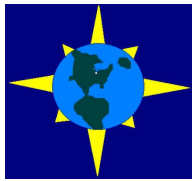
heaven” which is symbolic of the passage from lower levels (most physical) to the higher levels (or most spiritual) the passage from us to the Great Source of Existence.

The Brown Cross in the centre symbolizes the four directions; these are East, South, West and North.

The Blue Zigzags down the base of the Correllium sigil are significant of water which symbolizes Compassion, Emotion, the flow of life, the sustenance of all life, and the cleanser/purifier of all existence.

As a whole, the meaning is the unity between the four directions/elements with the purity from within, giving the power to accomplish the spiritual development that each of us holds within: The connection from the most elemental to the most Divine.

For your Shrine sigil you should choose a design, which expresses the essential elements of your Shrine. You might want to look at the sigils of some of existing Correllian Temples for inspiration.



For its sigil Holy City Temple took a symbol called the “Earthshine” which portrays the Earth spiritually awakened and in cosmic alignment, and the city of Chicago indicated by a star.



The sigil of the Temple of the Dancers of Shakti shows the Nile Valley Goddess arising from the Moon, with a pyramid behind representing the Cone of Power.



The sigil of the Correll Mother Temple itself shows the Serpent of Prophecy Ophion-Ouroboros, the Great Dragon of the Universe, which symbolizes the Tao or flow existence, as well as the prophetic powers of the Third Degree Clergy and of the First Priesthood specifically.

Whatever you choose for your sigil, it should express the spirit of your shrine, and be a symbol you will be proud to display. Also, equally important it should be a design, which is

easy to reproduce, as you will need to place it as a patch on the stole of Shrine/Temple members. Sigils may also be used on banners, ritual items, etc...

Now once you have done this you can continue on with the legalese of the Shrine. And this in itself is where the hard work really begins.

### **Shrine Business Running:**

Each type of shrine has its own pre-requisites within the Tradition, while different classifications of a shrine within the Tradition requires certain records to be kept and as some are formally recognized by the Tradition the imperium of each class of shrine is stated above.

Depending on this classification, a shrine should keep good records of its membership

As Head/Keeper it is your responsibility to deal with any finances, you will need to apply yourself for charitable status for your Shrine it will not be included in the Traditions charitable status. It is advisable to open a bank account if you intend to handle monies via your Shrine.

#### **1. Bank Accounts:**

Bank accounts are a very good idea – as you will develop quickly as a Shrine. Your membership will grow very quick and you need to protect your Shrines finances. Choose a bank that has accounts that will help you in the running of your Shrine, one that has a non-profit business account, or a community account. These types of accounts will not incur the usual business or usual personal account fees, charges, interest rates will also be better on your said account. It is also a good idea to register for a chequebook also – as this, if filled out and kept properly, with help with your financial dealings and records.

#### **2. Tax Registration:**

Dealing with any Tax Office can, in itself be a lengthy and tiring process, but to help these processes along, check, double-check and then triple check all information on your forms or applications to the Tax Office. This will aid the process and save a lot of time wastage.

#### **3. Annual Lustration Reports sent to the office of the Witan Herald**

It is required that Formal Shrines, Witan Shrines, Proto-Temples, Temples and Orders file annual reports with the Tradition outlining their activities. These should be sent to the Witan Herald. The purpose of these reports is to help the Tradition to remain familiar with a Shrine/Temple's needs and accomplishments so that the Tradition may better be of help when needed and so that good work may be supported and rewarded. Personal Shrines by their informal nature do not submit Lustration Report forms.

There is a form for this, which can be easily filled out; instructions on how to complete it are included. The Lustration Report form can be obtained from the Witan Herald. This is completed and sent to the Witan Herald [witanherald@gmail.com](mailto:witanherald@gmail.com)

Commonly Asked Questions and their answers:

Here is a list of some of the more commonly asked questions

#### **1. What do I need to do in order to set up a Correllian Shrine?**

You must follow the procedures as stated in this course.

**2. What else must I do to prepare for Shrine Keeper?**

You must also have taken three additional courses either in real-time through a local Correllian Temple, Shrine, or Study Group, or online at [witchschool.com](http://witchschool.com).

- Correllian Philosophy Course
- Ministry Course
- Mentors Course

This will give you a better understanding of all aspects of Correllianism and prepare you for mentoring others along the same path.

**3. How do I get my Sigil and name for the Shrine?**

You are free to design your own sigil and come up with your own Shrine name.

**4. How do I get members to join?**

You can get members by advertising in local newspapers, shop windows, radio, magazines, and by having a membership drive. There are many ways to get members, and the more creative you get the more you will succeed.

**5. How do I become Chartered as a Correllian Shrine?**

If you have read this course properly, then you are well on your way, providing that you follow the procedures listed within this material.

**6. Will my Witan Shrine automatically be Deemed for the next stage in the Temple-Making process after one year?**

No. A minimum of a year is required before a Shrine may apply for Deeming to move on to the next stage in the Temple-Making process, but this application should not be made until YOU feel that your Shrine is ready. It must be born in mind that the result of the Deeming is not automatic progress to the next stage: rather the deeming assesses whether the group is ready to progress to the next stage, and if the Deemsters feel the group is not ready it will not be advanced, though it can certainly reapply later. Some Witan Shrines wait years before applying to move to Proto-Temple status, to ensure that they are actually ready to do so. Each group may progress at its own pace.

**7. What is meant by the "Serenity of the Tradition?"**

The Correllian Tradition is a family. In origin the Tradition was a single family of common blood: today it is a single family of common spiritual vocation. It is extremely important to the Tradition that its members and Temples respect one another and avoid the kind of internal squabbling and bickering, which wracks some Wiccan Traditions. We do not quarrel within the family. This is what is meant by the Serenity of the Tradition. Our strength is in our unity.

Disagreements will happen, that is natural and there is nothing wrong with it. Arguments may happen, even hard feelings: These things are natural as well, but there are positive ways to handle them. Indeed arguments may even be beneficial by bringing about necessary changes or corrections: but an argument is not an attack. The one thing above all others, which the Tradition frowns upon, is attacking another body of the Tradition: this can only harm us as a family. Disagree: yes. Argue: yes. Attack: never.

People are rarely ever expelled from the Correllian Tradition, but when they are the reason is almost always for having attacked other members over personal issues. We expect differences



to be resolved in a respectful manner, which does not disturb the Serenity of the Tradition.

**8. Do I need to run a study group within the Shrine?**

No, you don't HAVE to run a study group, but this would be a well advised as this is one of the main reasons for a Correllian Shrine.

**9. Do I need to register the Legal name of the Shrine?**

This would be a good idea, yes. It is only a trading name, but it is worth the monies spent. It assures you that the name is unique to your shrine.

**10. Who funds the shrine?**

Although you are a recognized body of the Correllian Tradition, all funds are created and earned from hard work and effort from you and the shrines members. It seems a little difficult first, but in the end the natural satisfaction always ensures stability within your foundations.

**11. Is my Title as Reverend legal?**

This depends upon where you are located. In the United States the title of Reverend has legal status. Outside of the United States this is not the case –though that is expected to change in the future. Nonetheless wherever you are located you should consult your local governmental authorities to be sure of your legal standing. Remember too that the different Degrees of Priesthood within the Tradition have different imperia, and can only perform certain duties under each imperium. This is addressed in the Tradition's by-laws and elsewhere. If you are under the imperium of a Third Degree sponsor –which is conferred upon Witan Shrine Keepers when their application to start a Witan Shrine is accepted- then you may perform the duties of a Third Degree Cleric, but should do so under the direction of your sponsor.

**12. Besides a yearly report, are any other reports required by the Tradition?**

No.

**13. Would you say it is necessary for us to draft Shrine by-laws?**

Yes it is necessary to draft Shrine bylaws – This helps all to understand more easily, just exactly what the proper operating procedures that we as a shrine entail...and it also gives the Witan Council understanding of your shrines intent.

**14. When we become a formalized Temple the by-laws will fall away will they not?**

Not exactly. When you become a Temple your by-laws will require revision. However if you write your by-laws with your future status as a Temple in mind, there should not be a need for extensive revision. There need not be much difference in the inner workings of a Witan Shrine Vs a Temple. However titles will change: once your Shrine becomes a Temple your title will change from Shrine Keeper to Head of Temple if you are a Third Degree already or Acting Head of Temple if you are still under the imperium of a Third Degree sponsor.

**15. Have any idea on what colors are available for shrine garments?**

At this time each Shrine/Temple has its own unique color, which is used in various ways in the robes and artefacts of the Shrine/Temple. It is clear however that because of the number of Shrines/Temples in the Tradition it will not always be possible for a color to be unique to one Shrine/Temple alone. In a world of 6 billion people there are far more potential Temples than there are colours. Therefore in theory all colors are available, but it is preferred that if you choose a color already in use by a Shrine/Temple that you try to use a different shade of the color. However even if in time some Temples may share a color, the combination of color and

sigil will always be unique.

**16. Do I need a website and email address?**

I would strongly advise it, yes. It is a world of technology – and since the Correllian Tradition is online also – it would be greatly advisable.

**17. Would the shrine have structure?**

Yes it would. You would be Founding Head of the Shrine, and you can then, as membership grows, form a committee or a board. You can even create ad hoc committee for fundraising, and other shrine related activities etc.

**18. What about general maintenance and upkeep? How would one finance this, along with general sundries such as day to day running costs?**

This is entirely the responsibility of each individual shrine and its members.

**19. Although a shrine is basically an informal temple, would the shrine members be allowed to wear traditional robes?**

Yes, you can. The usual black robe with your Shrines sash and belt color is the norm.

**20. The cord colors for the Correllian Tradition are?**

Shrine cord – a choosing of your own color

First Degree – white

Second Degree – Black

Third Degree –Red

Outer Court Members – Green

**27. The Stole/vestment colors for the Correllian Tradition are?**

Outer Court Members stole – Green

Initiated Clergy Members stole – Purple

Honorary Clergy stole - Lavender

Correllian Dedicant stole – White

**28. Can I change the purpose of my Shrine?**

Approval must be requested and given by the Chancellor cc First Elder, if a group wishes to drastically change its goals, main objectives, or works outside its approved scope.

As you can well begin to realize now, with a much better understanding of what is truly involved. Developing a shrine requires dedication and much hard work. As a body of the Correllian Tradition the outreach that your Shrine will access to broaden the scope of Correllianism, it is indeed worth all the effort.

Dedication, Reverence, Endurance, Determination, and Effort are what you need most to do anything in life. For acting upon what you truly believe within will always be your sanctity, and the Traditions.

You are Correllian Proud in your intent and with purity, love and Divine guidance on your side you will always succeed.

Many Blessings!

## **APPENDIX A**

### **HOLY CITY TEMPLE BY-LAWS**

Joint Heads of Temple Rev. Don Lewis HP, Rev. Traci Logan Wood HP

Holy City Temple received its Charter on 31 October, 1591 Pisces (1991 AD). Holy City is the second oldest Temple in the Correllian Tradition in continuous operation, after the Correll Mother Temple. These By-Laws were drawn up by Rev. Traci Logan Wood and were enacted early in the Temple's eighth year of existence.

#### **I. STATEMENT OF PURPOSE**

1. Holy City Temple exists to provide a place for people to learn about and participate in the Wiccan religion, specifically the Correllian Tradition.

A. The Clerical Membership of Holy City Temple are dedicated to advancing the Wiccan religion and community, particularly but not exclusively Correllian Wicca.

B. The Temple will hold rituals on the Sabbats and Esbats and other special occasions, in order to celebrate the seasons, work magic, recognize rites of passage, and honor the Lord and the Lady.

C. The Temple will teach Correllian Wiccan beliefs and traditional skills to members and students, both in the Craft and in kindred paths; and where appropriate to educate the general public about Wicca.

2. Holy City Temple is a member of the Correllian Tradition, and gives allegiance to that Tradition and its leadership.

#### **II. COMMITMENT**

A. All members of this Temple must have fully committed themselves to this purpose in their beliefs, their actions, and their lives. Ours is an open Temple, and people are welcome at our public ceremonies. It requires no great commitment to attend and share the joy of the Lord and Lady. But to be a clerical member of the Temple is more than this, and requires a full commitment.

B. Members Are Enjoined To;

1. Live in a manner, which honors the Lord and Lady, following the Wiccan Rede; "Do as you will, but harm none."

2. Explore and practice Wiccan beliefs and traditions, with a primary focus on the traditions of the High-Correll family.

3. Support one another within the Temple in our healing, growth, and aspirations.
4. Honor the earth and all Her creatures as sacred, and work to heal and protect the environment within our community, throughout our nation, and around the world.
5. Respect our Pagan clergy, especially but not exclusively Correllian Wiccan clergy.

### **III. MEMBERSHIP**

#### **A. Qualifications for Membership Holy City Temple.**

1. Membership in the clergy of Holy City Temple is by invitation only and may be offered to qualified individuals by the Board of Directors upon the recommendation of the Chief Priestess or Chief Priest.
2. The Board of Directors may, upon the recommendation of the Chief Priestess or Chief Priest, recognize a candidates existing training and or Degree from another Tradition, but is in no wise bound to do so.
3. If a candidate possesses a Degree from another Correllian Temple the Board of Directors must recognize the Degree, but is not bound to accept the Candidate. Should such a Candidate be accepted for membership, the Board is free to impose whatever additional requirements it may deem fit on an individual basis, such as remedial study if it is judged needed, to bring the candidate in line with the full requirements of this Temple.
4. No person shall be denied membership in Holy City Temple because of gender, race, ethnic background, sexual orientation, physical handicap, previous religious association, or age (provided that they have attained the age of legal majority). Candidates for membership who have not attained the age of legal majority may be considered for membership only at the request of their parents or guardians.

#### **B. Categories of Membership.**

1. There shall be two categories of membership in Holy City Temple; members of the Inner Court, and members of the Outer Court. The Inner Court of the Temple shall be composed of initiates who form its clergy and administrators, and are expected to maintain an active and on-going participation in the Temple. Members of the Outer Court shall be composed of non-initiates who are welcome to attend and take part in Temple functions, or who are training for initiation into the clergy.
2. Degrees of Outer Court Participation in Holy City Temple for non-initiates:

**A. Outer Court Member:** Persons who regularly attend Holy City Temple functions and wish to maintain an official connection to the Temple, but do not desire initiation into the clergy. Outer Court Members must attend at least 80% of the Temple's public rituals, and are not eligible to attend Inner Court rituals. Outer Court status may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

**B. Dedicants:** Persons who have dedicated themselves to the Temple for a period of one year and one day to study the path of Wicca and the Correllian Tradition according to the requirements of the Temple. After the period of one year and one day the dedicant may apply for initiation into the clergy, or withdraw from further study.

**C. Friends of the Temple:** Persons who are not initiates of Holy City Temple, but who are welcome to attend Holy City Temple rituals normally reserved to members. Friend of the Temple status is by invitation only, and may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

**3. Degrees of Inner Court Participation in Holy City Temple for initiates of the Temple:**

**A. Initiates of the First Degree:** Those persons who have met the criteria for the lowest level of the clergy as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the Temple. These requirements shall normally include having been active in the Temple for a minimum of one year and one day, and the successful completion of First Degree classes or their equivalent as mandated by the Temple -however neither of these accomplishments shall in and of themselves automatically entitle a Candidate to initiation. Initiation into the First Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

**B. Initiates of the Second Degree:** Persons who have been active in Holy City Temple as First Degree clergy for at least one year and one day, and who have met all requirements for advancement to the Second Degree as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the

Temple. These requirements may include successful completion of classes for the Second Degree as mandated by the Temple, as well as demonstrated proficiency and leadership in ritual and Temple activities -However neither of these shall in and of themselves automatically entitle a Candidate to Second Degree initiation. Initiation into the Second Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

C. Initiates of the Third Degree: The High Priestesses and High Priests of the Temple. Those persons who, having been active in Holy City Temple as Second Degree clergy for at least one year and one day, and who have met all requirements for acclamation to the Third Degree as defined by the Board of Directors, and have been duly initiated by the Chief Priestess and or Chief Priest of the Temple. These requirements may include demonstrated proficiency in ritual design and leadership, teaching, counselling, group process and administration, but none of these in and of themselves guarantee initiation into the Third Degree. Initiation into the Third Degree clergy of the Temple may be given only upon the recommendation of the Chief Priestess and or Chief Priest and the approval of the Board of Directors.

#### 4. Guidelines for Conduct:

A. All dedicants, members, and officers of the Temple shall be guided in their conduct by the Wiccan Rede, the Law of Return, the Holy City Temple Rules, and the Goddess and God within each person. It is expected that all persons involved with the Temple shall conduct themselves in a manner which is a credit to Holy City Temple and to the Correllian tradition.

B. Dedicants and initiates are expected to participate in Esbats, Sabbats, and classes. If any attends fewer than 80% of these, their status shall be subject to review by the Board.

#### 5. Privacy of Members:

A. The addresses, phone numbers, and other confidential information of members will not be disclosed without their express permission.

B. All reasonable precautions will be taken to ensure the privacy of members. Holy City Temple is a public

Temple, and people who are afraid to be publicly identified as Wiccan may not be comfortable here. However if a member so requests, we will be happy to identify them only by a Craft Name. But the responsibility for maintaining this Craft Name must be understood to be on the member, not on the Temple. Holy City clergy will use the designated craft name, but it is up to the member to refrain from disclosing their given name to other members or otherwise compromising their privacy. Holy City members are expressly NOT forbidden to mention names, though they are expected to use common sense.

#### **IV. ADMINISTRATION AND OPERATION**

**A.** Board of Directors: This body shall handle the ordinary business of the Temple.

1. Membership in the board of Directors shall be at the invitation of the existing Board. It may be granted to 2nd or 3rd degree members of the Temple. Candidates for invitation to the Board must be sponsored by a Board member and unanimously accepted by the remainder of the existing Board.

2. The Board shall discuss all matters of:

- A. Program planning and activities.
- B. Dedication, initiation, and membership generally.
- C. Finance and budget.
- D. Outreach, network, and affiliations.

3. Additional offices may exist within the Temple at the discretion of the Board, to facilitate the smooth running of the Temple, but have no standing on the Board in or of themselves. Such offices may include Maiden Priestess, Scribe, Gatekeeper, etc...

4. Finances.

**A.** The temple income shall include donations, profits from fundraising projects, class fees, and Dedicant, Member and guest contributions.

**B.** All required forms and reports shall be filed with state and federal governments so as to maintain the Temple's legal status.

#### **V. REVISING BY-LAWS:**

A. Any part of these by-laws may be revised by the board of directors at any time as they may deem fit.

This by our hand

CHIEF PRIEST Rev. Don Lewis, Head Holy City Temple, First Priest and Chancellor of Tradition.

CHIEF PRIESTESS Rev. Traci Logan-Wood, Joint Head Holy City Temple Elder of Tradition.

CHIEF DIRECTOR Rev. Ed Hubbard, Chief Director Holy City Temple.

## APPENDIX B

### Certificate of Recognition Application; Personal Shrine

A Personal Shrine may be established by any member of the Correllian Tradition of either Inner or Outer Court. A Personal Shrine is not a formal body of the Tradition but may be recognized by the Tradition as an informal body, as described in the Tradition bylaws.

Please complete the following information and paste it in a word document where possible and send it with a covering email to the Chancellor DonLewisHP@aol.com and a cc to witanherald@gmail.com Please include in your email the specific purpose of your Personal Shrine.

---

#### **Personal Shrine Application**

##### ***Your Details***

Legal Name:

Craft Name:

Current Degree Status (Outer, First, Second, etc.):

Outer Court or Inner Court certificate number:

Mailing Address (snail mail):

Email Address:

Phone Number (optional):



### ***Shrine Details***

Name of proposed Personal Shrine:

Purpose of Shrine:

Keeper Email Address:

Web Address (if applicable):

Sigil (if already prepared):

Color Desired for Sash:

### **Charter Application; Witan Shrine**

You must be a member of Clergy to start a Witan Shrine and 18 or over to start any type of Shrine.

A Witan Shrine is a body of the Tradition established by Charter. A Witan Shrine is a temple in training and must be in existence for one year before consideration for upgrade to Proto-Temple status

Please complete the following information and paste it in a word document where possible and send it with a covering email to the Chancellor DonLewisHP@aol.com and a cc to witanherald@gmail.com

***NOTICE:*** *Once you have a Chartered Shrine you must supply an annual Lustration Report. You will receive a reminder to submit this before it is due.*

---

### **Witan Shrine Application**

#### ***Your Details***

Legal Name:

Craft Name (if applicable):

Mailing Address (snail mail):

Phone Number (optional):

Current Degree Status, First, Second or Third:

Please supply your Clergy Certificate Number:

### ***Shrine Details***

Name of Shrine:

Email Address of Keeper:

Web Address of the Shrine:

Yahoo/Group Address of Shrine (if applicable):

Sigil

Recent Photo for the Witan Gallery

A brief description of the goals and purposes of your shrine, and a timeline of how you expect the Shrine to develop in future.

Please name the sponsor of your Shrine whose imperium you will be under if you are not a 3<sup>rd</sup> Degree, making sure you have their permission first. If you do not have a preference you will be placed under Rev. Don's imperium:

Name:

Email:

### **Charter Application Form; Formal Shrine**

You must be a member of Clergy to start a Formal Shrine and 18 or over to start any type of Shrine.

A Formal Shrine is a body of the Tradition established by Charter. A Formal Shrine is not a temple or proto-temple but is a religious body established for specific purposes, as described in the Tradition bylaws.

Please complete the following information and paste it in a word document where possible and send it with a covering email to the Chancellor DonLewisHP@aol.com and a cc to witanherald@gmail.com Please include in your email the specific purpose of your Formal Shrine.

***NOTICE:*** *Once you have a Chartered Shrine you must supply an annual Lustration Report. You will receive a reminder to submit this before it is due.*

---

### **Application for Formal Shrine**

#### ***Your Details***

Legal Name:

Craft Name:

Current Degree Status (First, Second, etc.):

Clergy certificate number:

Mailing Address (snail mail):

Email Address:

***Shrine Details***

Name of proposed Shrine:

Shrine Email Address:

Keeper Email Address:

Phone Number (optional):

Mission Statement (goals & purposes) of Shrine:

Timeline or Expected development of Shrine:

Sigil (if already prepared):

## **APPENDIX C**

### **Where to apply for your Shrine application form:**

Witan Herald R. Rev. Anna Rowe: [witanherald@gmail.com](mailto:witanherald@gmail.com)

### **Where to email your Shrine application form:**

M. Rev. Don Lewis HP [donlewishp@aol.com](mailto:donlewishp@aol.com)

With a carbon copy to Witan Herald R. Rev. Anna Rowe: [witanherald@gmail.com](mailto:witanherald@gmail.com)

### **Where to email your Lustration reports:**

Witan Herald R. Rev. Anna Rowe [witanherald@gmail.com](mailto:witanherald@gmail.com)

### **Where to email your Shrine Deeming request:**

Grand Deemstress Rev. Angela Munn HP [admunn@bellsouth.net](mailto:admunn@bellsouth.net)

With a carbon copy to First Elder R. Rev. Stephanie Neal:  
[correllianfirstelder@gmail.com](mailto:correllianfirstelder@gmail.com)

I have hereby read and understand the Shrine Development Course.