



## OK NOW WHAT?

### How These Lessons Came To Be

On Candlemas of 1579 Pisces (1979 AD) the Regent LaVeda, of beloved memory, convened the Correllian Council of Elders for what would prove to be a momentous meeting.

This meeting ended the beloved LaVeda's Regency, acclaiming her cousin Krystel High-Correll as the new Head of the Correllian Tradition. The Elders also acclaimed Lady LaVeda's son, Donald Lewis-Highcorrell, as Co-Head of Tradition.

Lady Krystel's first act as Head of Tradition was to declare the Tradition open to the public and to inaugurate a series of outreach programs. One of these outreach programs was to be a series of correspondence lessons in Correllian Wicca. Lady Krystel entrusted this project to her Co-Head of Tradition, Rev. Donald, who began work on them at once. Lady Krystel, Lady LaVeda, and Lady Gloria -then First Elder of the Tradition- all took part in the compilation of these first lessons.

The draft copy of these lessons was finished and presented to Lady Krystel for her approval by summer of 1586 Pisces (1986 AD), but little was done with them. Proposed revisions were delayed by the passing of key members of the Tradition, as well as the success of other Tradition projects.

By the winter of 1590 Pisces (1990 AD) the revisions had been completed and plans were made to produce both printed and video-taped versions of the lessons. A working partnership was established with Ed Hubbard (who had not yet entered the Tradition) and his

company, Psychic Services Incorporated, with a view toward producing and disseminating the material. In January of 1591 Pisces (1991 AD) filming began on the video-taped versions of the lessons, only to be halted when Rev. suffered a serious accident which would leave him bed-ridden for months and in recovery for several years.

During the First Priest's illness the lessons were set aside. By the time Rev. Don was able to again turn his attention to the lessons, it was decided that the original materials were outdated, and needed a second revision.

Work began on the revisions in 1597 Pisces (1997 AD), and the first of the revised lessons would be presented to Lady Krystel in 1598 Pisces (1998 AD).

The new lessons were much deeper and more thorough, with a stronger emphasis on the inner nature of Correllian teachings. After twenty years, the Lessons in Correllian Wicca were finally completed, and presented to Lady Krystel early in 1599 Pisces (1999



*The Regent LaVeda, of beloved memory.*

AD).

The first Correllian cleric to be trained under this system was Cweord, of Chicago's Holy City Temple, who was initiated as a First Degree Priest on November 11, 1599 Pisces (1999 AD). Cweord was the last Correllian initiated in the old century, and it is fitting that he should have been the first to come in under the long awaited lessons.

### **Some History**

Correllian Nativist Wicca was founded by Orpheis Caroline High-Correll in 1479 Pisces (1879 AD). A woman of Scotts-Cherokee ancestry Orpheis Caroline is claimed by some members of the High-Correll family to have been a Scottish Traditional Witch. She was also a practicing psychic, spiritual healer, and herbalist, who spent many years with the traveling circus which she owned with her husband, John Correll.

In creating Correllian Nativist Wicca, Orpheis Caroline drew upon her Native American heritage, as well as ideas of European Witchcraft, Spiritualism, and Hermetic thought.

The early history of the Correllian Tradition is somewhat unclear, with familial and religious structures wholly interconnected. The family followed a very formal, matriarchal and matrilinear structure with its roots in Cherokee custom, from which the current offices of the Correllian tradition derive their form.

Lady Orpheis called the Tradition simply Nativist, and this would remain the Tradition's primary designation until the appellation of the term "Correllian Nativist" in 1592 Pisces (1992 AD), or as we more commonly call it; Correllian.

Lady Orpheis' Nativism was a highly political and deeply syncretic form of Pagan universalism, which stressed the need for the world's Native (Pagan) religions to unite in the face of colonial Christianity.

Whether Correllian Nativism was originally a branch of what would later be called "Wicca" or not is a matter of debate. Correllianism's claim to Wiccan status rests both upon Lady Orpheis' claimed Scottish Traditional lineage, and also upon her Aradian lineage, which she acquired in 1504 Pisces (1904 AD) through a student of Charles Leland.

There have been many changes instituted in the Tradition over the years, particularly in the Council of 1579 Pisces (1979 AD) and the Council of 1592 Pisces (1992 AD) both of which struggled with the necessities involved in adapting the Traditions forms to the modern world and to the needs required for a public Tradition.

There follows a discussion of the structure of the Correllian Tradition as it now stands.

### **OPEN COURT**

The term Open Court refers to those members of the Tradition who are not initiated Clergy. the

Correllian Tradition maintains a strong commitment to its Outer Court members. We believe that not everyone needs or desires to be part of the Clergy, and that there is much which the Tradition has to offer and to gain from its Open Court Members.

### **INNER COURT**

The term Inner Court refers to the initiated Clergy of the Tradition. These are the people who have made a full commitment to the spiritual path, pursued and received initiation, and form the Tradition's spiritual core. It is the Inner Court which gives the Tradition shape and structure.

**Dedicant** -A Dedicant is a person who has made a formal commitment to study for initiation into the First Degree of Clergy. Usually this period of study usually lasts for

**Postulant** -A Postulant is a person who has completed the requirements for initiation as a First Degree Priest/ess but has not yet received the actual initiation.

**First Degree**, -The First Degree Priest/ess is base level of the Correllian clergy. The First Degree Priest/ess should be familiar with the details of the Wiccan faith, having a thorough grounding in Wiccan philosophy and traditions. The First Degree Priest/ess should be able to answer most questions about Wicca on a practical (as opposed to philosophical) level. The First Degree Priest/ess should be able to take most roles in ritual with reasonable confidence.

**Second Degree** -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** -The Third Degree Clergy form High Priesthood of the Tradition. A 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.

**Order Head** -An order is an association within a Temple dedicated to a particular subject, such as ecology, healing, music, etc. An order must be chartered through a Temple, and registered with the Mother Temple. The Order operates through the Temple's imperium, under the authority of the Temple Heads and

Directors. An order commonly has a single Head who is responsible for organizing and facilitating it, who is called an Order Head. The Order Head may be of any Degree appropriate to the Order's subject.

**Director** -A member of the Temple's Board of Directors is called a Director. Directors are involved in major decisions affecting the Temple, leaving the daily administration of the Temple to the Temple Heads. The Temple Directors function pretty much as any Board of Directors might, deciding questions of importance by vote.

**Chief Director** - The Chief Director of the Temple is responsible for handling the Temple's records and paperwork, and for co-ordinating with the office of the First Director of the Tradition. Copies of the Temple's by-laws, membership rolls, and other important records must be registered with the Tradition through the Office of the First Director.

**Temple Head** -The Chief Priestess or Priest of the Temple is considered the Temple Head. Temple Heads may be nominated by the Temple Directors, but are chartered by the Head of Tradition who alone has the right to affirm or deny this rank. A Temple Head is responsible for the day-to-day running of the Temple, as opposed to the Directors whose responsibility is more general. It is also the right and



*Rev. Donald Lewis-Highcorrell,  
First Priest and Paramount  
High Priest of the Correllian Tradition.*

responsibility of the Temple Head to represent the Temple in meetings of the Witan Council, which meets when needed to advise the Tradition Heads in matters of national importance. The Witan Council functions in many ways like a Board of Directors for the Tradition. A Temple may also have a Co-Head who shares the authority of Head of Temple -This is often the case where there is both a Chief Priestess and a Chief Priest. Unlike the Head of Temple who may only be chartered by the Head of Tradition, a Co-Head of Temple may be appointed directly by the Temple Head. The Co-Head of a Temple is also considered a member of the Witan Council, but the Temple still has only one vote.

## **NATIONAL LEADERSHIP**

**Witan Council** -The Witan Council is an advisory body which may be convened to advise the Tradition Heads on matters of national importance, and which plays an important role in matters of succession. The Witan Council is composed of the Tradition's Temple Heads, Elders, Officers, and other notables, as well as the Tradition Heads themselves.

**Elder** -The Council of Elders is an advisory body made up of highly respected members of the Tradition. It might be described as the "cabinet" of the Tradition, being a council whose non-binding opinion helps shape national policy. Recognition of Elder status requires nomination by a member of the Council of Elders, and confirmation by the Tradition Heads.

**Chief Elder** -The Chief Elder of the Tradition is the principle advisor to the Tradition Heads, and to the Tradition as a whole. The Chief Elder is chosen by the Tradition Heads and is the Philosopher Laureate of the Correllian Tradition. The current Chief Elder of the Correllian Tradition is Rev. V. L. Bitterwind.

**First Director** -The First Director is responsible for maintaining the Tradition's legal records and co-ordinating relations between the various Chief Directors of Temples. The first Director is also responsible for representing the Tradition to the non-Pagan world, and for co-ordinating ecumenical outreach, as well as public relations and publicity. The current First Director of the Correllian Tradition is Rev. E. A. Hubbard.

**Tradition Heads** -The First Priestess and First Priest of the Tradition are the Tradition Heads. The First Priestess is the ultimate head of the Tradition, and might be compared to a corporate Chairperson, while the First Priest functions more like a CEO. The principle purposes of the Tradition Heads are to 1) form national policy for the Tradition, 2) facilitate national communication and networking within the Tradition and with other Traditions, 3) handle the day-to-day running of the Tradition (such as the chartering of Temples, affirmation of Temple Heads and Elders, etc...).

**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 current First Priest of the Correllian Tradition is Rev. Donald Lewis-Highcorrell.

**First Priestess** -The First Priestess is the ultimate Head of the Correllian Tradition, and is responsible for maintaining the sanctity of the Tradition and its connection with the Divine. The First Priestess is responsible for all liturgical matters, and for the chartering of Temples and Temple Heads. The First Priestess acts as chairperson for the Council of Elders. The First Priestess is the ultimate arbiter of all disputes within the Tradition acting as the final court of appeals, and is aided in this by the non-binding opinion of the Council of Elders. The current First Priestess of the Correllian Tradition is Rev. Krystel High-Correll.

## FORWARD

### OK, Now What?

Now that you've finished these lessons, what do you do next?

Well, that's really up to you.

Successful completion of these lessons opens several options to you, within the Correllian system.

If you choose you may apply for formal initiation, as outlined below -but you don't have to be initiated to play an active role in the Correllian Tradition. Correllian Wicca believes that everyone should be welcome to share in the joy of the Goddess and the God. Our initiated clergy have a very important place in the Tradition, but it is not the only place.

You may also choose to forego formal initiation and become an Open Court member of the Tradition instead. Initiated clergy form the Inner Court of the Correllian Tradition, while the Outer Court is formed of people who are considered full members of the Tradition but who for whatever reason have chosen not to pursue clerical initiation -lay believers, if you would. The Correllian Tradition recognizes that not everyone has the time or the inclination to follow the path of clerical initiation, and that providing a role for our Outer Court members is of great importance.

Or you may simply choose to take what you've learned from these lessons and continue on your way, with no further thought of, or connection to, the Correllian Tradition -and we honor that decision too, for those who make it. We have chosen to make these lessons easily available to seekers because we believe that the knowledge they contain is important and worthwhile, and we rejoice for any person who derives

benefit from the lessons, whether they have any further connection to us or not.

### Outer Court Membership

*"If I wish to enter the Correllian Tradition, but do not wish to become initiated clergy, what do I do?"*

We welcome all people of good will. We believe that there should be a place at the table for everyone. Our initiated clergy is important to us, but so are our sisters and brothers in the Outer Court.

Anyone can adopt Correllian beliefs at will and consider themselves to be Correllian in an inward sense. But to be *recognized* by the Tradition you must do the following things;

1) Register with the Correllian Directorate so that we will know who you are and may confirm your formal recognition.

2) Perform the Outer Court Dedication ceremony. The instructions for performing this ceremony will be sent to you when we receive your registration. You may perform the ceremony for yourself, or if you have access to other Outer Court Correllians or to initiated Correllian clergy, they can help you with it.

Recognition by the Tradition makes you a formal member and means that should your membership ever be questioned the Tradition will vouch for you. This is particularly important if you wish to attend members-only events or take advantage of members-only offers which may be made available by the Tradition itself, or by its individual Temples.

To register with the tradition send a letter or post card to the Tradition's First Director, Rev. Ed Hubbard, affirming that you wish to be registered as a Recognized Member of the Tradition. You must include your name and address. It is also good to include your phone number and/or email address. If you like, you may use the prepared form included below, or a facsimile of it. Send this to;

Rev. Ed Hubbard  
Correllian Directorate  
4300 N. Hamlin  
Chicago, IL 60618

You will then be registered with the Tradition and entered into our membership lists. These lists are strictly confidential and are used only by the Tradition itself. Once registered your name will be given to the First Priestess, who will enter it into the Book of Life. The Book of Life, kept in the possession of the Correll Mother Temple, contains the names of all recognized members of the Correllian Tradition, past and present.

Once registered you will receive confirmation by mail, along with a certificate signed by the Heads of Tradition attesting to your status as an Outer Court Member and a wallet sized membership card. And because you are registered in our membership lists, we will be able to vouch for your status even if you lose this paperwork.

It must be noted however that we do reserve the right to refuse membership to anyone, but we have never done so.

### **What If I Do Want To Be Initiated?**

These lessons are made available in the expectation that most of the students taking them are seeking initiation. Successful completion of the lessons entitles you to apply for initiation as a First Degree Priestess or Priest of the Correlian Tradition. The First Degree is the entry level of the Correlian clergy.

How you go about applying for initiation depends upon the format through which you have taken the lessons. There are several formats available;

You may be studying through a member Temple of the Tradition. Or you may be studying with an individual member of the Correlian clergy. Or you might be studying through one of our teaching programs such as the DailySpell. Or perhaps you are studying completely independently.

Applicants for initiation who have successfully completed the lessons are usually accepted as a matter of course, but this is not guaranteed, and the Tradition does reserve the right to refuse an applicant -though this is not common.

To be considered for initiation you must have completed the lessons and the tests included in them. This includes the chapter tests as well as the final, comprehensive test. In addition individual Correlian Temples or teachers may have additional requirements for initiation.

If you are studying with a Temple, clergy member, or other teaching program, they will assess your tests as you go. If you are studying independently you will need to send your completed tests to the Tradition itself for assessment.

Your acceptance for initiation will be based upon these tests and your understanding of the material.

If you are studying through a Temple, initiated clergy member, or a teaching program, they may handle the application and assessment process for you. If you are studying independently, or if your Temple or teacher does not handle the application process, you will need to apply directly to the Tradition;

To apply for initiation you must contact the Correlian Directorate, which handles all records. You must send your name and address, and may include your phone and/or email address if you wish. Your completed tests must be included. Send these to;

Rev. Ed Hubbard  
Correlian Directorate  
4300 N. Hamlin #3  
Chicago, IL 60618

Notification of acceptance for initiation will be mailed to you. Once accepted, you will be classed as a Postulant until the initiation occurs. If you are in a Temple the initiation will probably follow quickly. If you are studying independently or through a teaching program, an initiation will be scheduled as quickly as possible, according to details of location and schedule.

We hope that you have enjoyed these lessons.  
May you be blessed be!

Rev. Donald Lewis-Highcorrell