

# **POCKET BOOK OF CORRELLIANISM**





**Your Guide to the Basics of Correlian  
Wiccan Teachings**

**Pocket Book Of Correlianism**

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# What Is Correllianism?

By Rev. Donald Lewis-Highcorrell

Correllianism is a spiritual belief system. Correllianism is a kind of Wicca or Religious Witchcraft, but is also a form of Spiritualism and of Pagan Universalism. Many Correllians consider Correllianism to be a thing unto itself, related to but not necessarily part of, many other movements.

Correllians seek to understand the Universe and humanity's place in it. The nature of Deity (God), the Soul, and Karma, are very important in Correllian thought. Correllians also study the ways in which people can use the higher powers of the Soul, commonly termed "magic", to influence their lives for the better, and have a strong focus on moral issues such as the Wiccan Rede and the concept of Virtue.

Correllians believe in the Hermetic Maxim "As Above So Below". This is the idea that everything that exists reflects Deity, which is its origin, and also that everything that exists embodies Deity via the Soul, which itself is a small portion of Deity.

Thus Deity is in all things, and may be accessed and interacted with through all things, and nothing is ever truly separate from Deity.

Correllians believe that the Earth is a living thing, as is the Universe itself. Correllians believe that everything that exists has a spirit and can be said to be alive at either a physical or a spiritual level – and most often both. This applies not only creatures that are recognizably sentient, like people and animals, but also to things like plants and stones which we also believe are living. Correllians believe that everything has a Soul, and that at the Soul

level everything that exists is equal in its potential, if not necessarily its experience.

Correllians believe in reincarnation. We believe that all souls live many lives – countless lives in fact. During its journey through incarnation the Soul begins with simple forms and as it gains more and more experiences it moves to progressively more complex modes of existence. Souls currently living as human have experienced countless lives as simpler organisms before their first human incarnation.

Correllians feel we have a duty to improve their world, and that the role of spiritual organizations is not merely to preserve and pass on knowledge but to expand and increase knowledge. It is never enough for us to leave the world as good as we found it -we must always try to leave it a better place for our having been here. Lives, and will experience successively more complex forms of life after completing their last human incarnations.

We believe that as the Soul experiences its many incarnations its awareness moves through the Seven Planes. The Seven Planes are the Physical plane, the Emotional Plane, the Mental Plane, the Astral Plane, the Soular Plane, the Monadic Plane, and the Divine Plane. The idea of the Seven Planes is one way of understanding successive levels of incarnation.

This same idea can also be expressed through other archetypes, such as the Nine Worlds or the Tree of Life. As humans we are generally at the level of the Mental Plane, but are moving slowly into the level of the Astral Plane.

When we say that we are “moving through the Planes” what we really mean is that we are becoming more and more aware of these levels of existence. Aspects of our Soul exist in all of the

Seven Planes already, but we are generally not conscious of them. The process of becoming conscious of these different levels of our being is what is meant by “moving through the Planes.”

Those parts of our being that we are already conscious of are described as the “Lower Self” and encompass the Physical, Emotional, and Mental aspects of our existence. Those aspects of our being that we are not generally conscious of but must work to access are described as the “Higher Self” or the “Oversoul”. The Higher Self encompasses the Astral, Soular, Monadic, and Divine levels of our being. Magic is the art of accessing and using these higher levels of our being, from which what we perceive as reality is created and from which it can be affected.

The Seven Planes and all that are in them are emanations of Deity, whose manifestations become more and more numerous as we move from the Divine Plane where all is one to the Physical Plane where forms of life are countless. The Process by which the manifestations of Deity multiply through the Seven Planes resembles forms found in nature, such as tree limbs or roots, rivers, etc, where a single line splits off into many which in turn split off into many more, which further split into countless myriad forms.

Correllians hold that Fortune or Karma is the mechanism by which the lessons of incarnation are learned. We believe that Karma is formed through attachment to ideas, emotions, or situations. Such attachments are often formed through traumatic experiences, and pull us back to similar experiences through many lives until we learn the lessons these experiences hold. This idea is expressed in the so-called “Law of Three” which holds that everything we do comes back to us multiple times. This doesn’t mean that everything comes back to us exactly three times, but rather that things comes back as many times as needed for us to learn the lessons they hold. When the lessons of the situations are learned the Kar-

ma is released, and no longer holds us. Moreover we believe that intentionally working to learn these lessons can speed the process of releasing our Karma.

Correllians place great importance on morality and the idea of “Virtue”. We regard the Wiccan Rede as being the strongest moral statement. The Wiccan Rede is “Do As You Will But Harm None”. This is a common-sense corollary to the sixteenth century Law of Thelema: “Do As You Will”. The Law of Thelema is a statement of ultimate faith in humanity – that left to “Do As You Will” the true nature of humanity is to do the right thing. But obviously this can be abused, and so the corollary of “Harm None” is a wise and necessary addition.

Correllians understand the phrase “Harm None” in the Wiccan Rede to refer to the ordinary meaning of “Harm” as it is commonly understood in conversation, and not to any expanded interpretation. So if a given act would not be considered “Harm” in everyday conversation, it is not “Harm” as defined by the Wiccan Rede. Thus the Wiccan Rede prohibits unprovoked or egregious damage, but does not prohibit things like self-defense.

Correllians place a high value on Virtue, or “Right Action”. Correllians understand all qualities as existing in a continuum stretching from too little to too much, with Virtue being found not at either extreme but in the middle. Thus too little of any quality will be bad, as will too much – only at the center is the quality a Virtue. Let us consider compassion as an example. Too little compassion is hard-heartedness, not a virtue. But too much compassion enables bad behavior and is also not a virtue. Only balanced in the center do we find the Virtue of compassion. The same is true for courage – too little is timidity, but too much is foolhardiness. Only at the center is courage a Virtue. Because of this viewpoint Correllians reject the idea of “Good and Evil” as opposites, holding rather that Good



is in the middle path and never at the extreme.

Correllians believe that the world has gone through many Ages, which have been colored by different energies. We believe that we are currently at the very opening of the Age of Aquarius, during which we expect to see a continued expansion of consciousness and increasing expression of the powers of the higher powers of the soul in the material world. We believe that ultimately, far in the future, all of the powers of Spirit will be consciously manifest in the physical world.

Correllians believe that the world is in a constant state of spiritual and physical evolution, and that the future will always be better than the past. We believe that the role of the spiritual person is not merely to improve themselves but also to improve their world, and that the role of spiritual organizations is not merely to preserve and pass on knowledge but to expand and increase knowledge. It is never enough for us to leave the world as good as we found it -we must always try to leave it a better place for our having been here.

## **Nine Principles of Correllian Wiccan Faith**

By Rev. Donald Lewis-Highcorrell

### **What are the essential beliefs of Wicca?**

Wicca is a very syncretic and eclectic faith, and how it is practiced varies widely from Tradition to Tradition and even from individual to individual – but what beliefs are essential to being Wiccan? What beliefs define Wicca, and are requisite to being Wiccan? Our

answer to these questions is summed up in Nine Principles.

The Nine Principles outline the essential theological beliefs of Wicca. Differing Wiccan Traditions have many differing peripheral beliefs, which are sometimes in conflict, but these Nine Principles outline the cosmological and philosophical core of the religion.

The Nine Principles are:

### **Deity**

We believe in Deity as the center of all things. Deity -which may also be termed Spirit, God (neutral) or God/dess, etc. – is the creator and source of all life. All things proceed from Deity and are never truly separate from Deity, remaining always part of Deity. Because of this all things reflect the essential nature of Deity. This is encapsulated in the ancient maxim “As Above, So Below.” Everything which exists is a part of Deity, and therefore may be used as a key to understanding Deity. This is why systems of Divination can work as they do – all things are connected and all reflect the same Divine Whole. Deity is both masculine and feminine, both Goddess and God, containing within Itself the nature of all things. The polarity of Goddess and God is one of Yin and Yang, Involution and Evolution, rather than “good and evil” – all aspects of Deity being ultimately good.

### **Incarnation**

We believe that the world is Deity made manifest. Everything which exists is a part of Deity and has its origin and its destiny in Deity. Thus the world and all things in it are ultimately Divine and holy, deserving of respect and veneration. The existence of Deity precedes and extends beyond this world, as well as being manifest in it. Deity is both immanent and transcendent being present

in all we know but having existence beyond our knowledge as well. The ultimate purpose of all things is to express this inner Divine nature as perfectly as possible, a goal accomplished through successive incarnations.

## **Reincarnation**

We believe in Reincarnation, which is the Soul's rebirth in successive physical lifetimes. Reincarnation is the method through which Deity expresses itself in the physical. The Soul lives many lifetimes through which it gathers experiences and learns from these, ultimately perfecting itself as the vehicle of Deity. Between lives the Soul dwells in the Spirit world, or Summerland. The Summerland is a place of rest and renewal, not of reward or punishment.

## **Karma**

Karma is the system of spiritual attachments through which the Soul learns. Every experience and every thought potentially causes an attachment. These attachments draw the soul back into the same situation so that it may see it from all sides and learn the lessons it offers. This is not a matter of punishment, but of learning. Through this learning the Soul perfects itself.

## **Three Fold Law**

The Threefold Law teaches that our actions return to us, for good or ill according to their kind. Everything we do, good or bad, is brought back to us by Karma so that we may experience the other side(s) and learn the lessons of the situation. In the term "Threefold Law" three is symbolic of plurality. It is called the "Threefold Law" not because our actions return exactly three times, but rather to indicate that our actions return as many times as is needed for the Lesson to be learned.

## **Virtue**

Virtue is the system of self-governance which we use to consciously help in the perfection of our Soul, and which we use to more successfully navigate the sea of Karma. Virtue is the cultivation of good character and right action. Virtue is the basis of Wiccan morality. To the Wiccan morality is about how you treat others and how you conduct yourself in life. The highest expression of Virtue is the Wiccan Rede: "And it harm none, do as you will," meaning that the virtuous person does not treat others badly or intentionally harm others. The term "Harm" in the Wiccan Rede must be understood in light of the ordinary meaning of the word harm.

## **Magic**

We believe in magic, which is the conscious use of the powers of the Soul, which owe their ultimate origin to Deity. Magic is the means through which Deity creates the world, and we all take part in this process in every moment of our existence at an unconscious level. Learning to control this process consciously is an important part in the evolution of humankind. Magic is no different than any other skill or ability and once we have learned to use it consciously it is incumbent upon us to use it with the same attention to virtue that we would use any other skill. Magic is neither greater nor lesser than physical action, but rather is but another tool in the human skill set.

## **Faces Of Deity**

We believe that Deity uses many faces to communicate with humankind. This is because every person is different, and every person's relationship to the Divine is consequently individual. Be-

cause all things are manifestations of Deity, anything may serve as a face for Deity. All faces of Deity are equally valid and equally unable to capture the whole range of Divine Nature, whose totality is beyond human understanding. Ultimately communication with Deity comes from within, and so Deity uses those images and symbols which have meaning to the person to facilitate this communication.

### **Nature of Religion**

We believe that religion is not a static idea but a living, growing thing. Religion is the expression of a people's understanding of their relationship to Deity. Religion is built out of a people's experiences of Deity and the Spiritworld, and their ideas about these experiences. As a people gains more experience of Deity and as they gain more sophistication in their ideas and understandings, it is only natural that their religion should change to reflect this. The continuing evolution of religious ideas reflects an active and thoughtful relationship with Deity. It is not possible to have an active relationship with Deity and not experience changes and deepening of our religious understandings.

### **In Summary**

To be a Wiccan is to move at one with Deity.

To be a Wiccan is to honor Nature and all that is in Her. To acknowledge the life in all things, and be in harmony with it. A Wiccan is to work with the seen and the unseen. To learn the Magical secrets of stones, of plants, and animals to speak to the faeries and the spirits and to hear their replies.

To be a Wiccan is to use every tool available to grow, to learn, to become the best that you can be. To use Magic, meditation, and

ritual to overcome all limitations, all fears, all imperfections, and to move always in harmony with Deity, always to the good, always in accordance with your higher self.

## **Five Mystic Secrets**

From the works of Blv LaVeda Lewis-Highcorrell  
As compiled by Rev. Jason Highcorrell

These five principles outlined by the Beloved LaVeda in her book “The Five Mystic Secrets,” are considered in Correllianism to be the principle points of spiritual knowledge. We reproduce below quotes from “The Five Mystic Secrets” to illustrate each principle.

### **Knowledge**

“Knowledge, as we discuss it here, is the knowledge of existence. Why we exist, how we exist; how we can affect our own existence and the quality of it. The knowledge of the nature of God.”

“There are many paths to such knowledge, many Roads for many travelers. Just as many different roads once led to Rome from the many corners of its Empire, so too, many roads lead to God from the many levels and corners of our existence.”

### **God**

“Sooner or later, you will know God. You will choose Your own way to get there, and no one can simply hand it to you. Again, its not so hard to encounter Knowledge, but it only matters if you make it your Knowledge – for anyone can say they believe, but if You don’t really accept it, it can never help you.”

“And just as God can wait a million years for you to arrive, so too if it takes you a million years, well, that’s all right. God will understand. God doesn’t Hate you. God wants you to find your way. God will wait. God isn’t waiting for any excuse to slap you Down – God is above that.”

## **Life**

“One life is not enough to do or be anything for the vast majority of people. If God were going to judge them on it, how many of them would be any use to Her at all? To sit in a heavenly choir all day and do nothing but sing Her praises maybe, but that is a Remarkably trivial excuse to have gone to so much trouble for, isn’t it?”

“But after many lives a soul could be well educated for eternity, and a credit to God, as well as useful to Her, truly deserving of an eternal existence as a single life could hardly make it, and an end product worth the effort.”

## **The Soul**

“The oversoul (Higher Self) is the total of all your soul’s experiences, in this world and on the Otherside, since it came into existence.”

“The oversoul includes all of the innate abilities of the soul, as well as all of its acquired knowledge”

“All of the so-called paranormal abilities – Clairvoyance, psychokinesis, astral travel, and all of the hidden abilities – reflect the powers of the oversoul.”

“If the oversoul can be said to be the hidden part, Then the under-

soul is the part which is visible.”

“The undersoul (Lower Self) begins with birth and builds throughout one’s life, but it does not cease with death, it is forever a part of the oversoul. Just as the experiences you had as a child are still a part of you, so too, and in the same way, every life remains with the oversoul.”

### **Freedom**

“Taking responsibility in your life is not disobedience to God. God gave you the responsibility in the first Place. If God wanted you to be unable to make choices and stand on your own feet, She would Hardly need have created you, now would She? Why Would God go to the trouble of setting all this up just So She could spend her time matching a hundred billion people’s socks for them?”

“Making your own mistakes is the point of existing at all – so that you can learn from them.”

“So are making your own successes.”

## **A Correllian Creed**

From the works of Rev. Donald Lewis-Highcorrell  
As compiled by Rev. Jason Highcorrell

We believe that Inner Truth is a universal aspect of Nature, expressed in many outward forms. Deity reveals itself to each individual in the manner that best suits them, unique to their personal understanding.



We view “the Gods” as human interpretations of the Divine, representing different ways of interacting with Deity. Each of these perspectives is equally true and valid, as all are attempts to grasp the transcendent nature of the Divine.

We trust in the providence of Deity, believing that all things unfold according to its will, which ultimately serves the greater good.

We recognize that humans possess multiple layers of being, including physical, emotional, and mental aspects, as well as astral and spiritual dimensions.

We believe in reincarnation, holding that the soul originates from Deity and is never separate from it. On an inner level, the soul shares the divine attributes of immortality, magic, and spiritual power.

We believe the Universe is a living, conscious entity, with galaxies, stars, and planets as integral components. Earth, as part of this living system, is also spiritually sentient, and all its creatures and systems are connected parts of a greater whole.

We hold that everything is in a constant state of growth and evolution, and that this process benefits all of existence. The soul, the planet, and the Universe reflect Divinity, which itself evolves and grows.

We embrace the Wiccan Rede, “Do as you will, but harm none,” as the highest moral principle and a guide for living an ethical life.

We acknowledge that ultimate truth is beyond human comprehension. As such, a person’s understanding of Deity naturally evolves to reflect their individual relationship with the Divine.

We believe that all religions should recognize one another as kindred, standing together as equals. Our commonalities far outweigh our differences.

## **The Nine Virtues of Correllian Wicca**

By Rev. Donald Lewis-Highcorrell

### **Honesty**

The First of the Nine Virtues is Honesty. To be Honest is to be straightforward in one's dealings, to tell the truth and abide by one's word. Honesty allows people to trust one another, and makes it easier to deal with one another.

However like all qualities, Honesty exists in a continuum in which both Too little and too much are bad. The person who has too little Honesty is deceptive, untruthful, and crooked in their dealings. The person who Has too much Honesty can be inconsiderate or hurtful to other through extreme candor or through indiscretion, or through repeating what though true should have been confidential.

### **Generosity**

The Second Virtue is Generosity, whether generosity of act, thought, or feeling. Generosity allows movement and encourages growth – both in the world about the generous person, and also

within them. Generosity of action makes for generosity of spirit, and so the generous help themselves as well as others through their Generosity. Generosity can be expressed through sharing - whether sharing resources, ideas, or emotions. But Generosity can also be expressed through allowing – allowing freedom of action, thought, etc. Another way to describe Generosity is Freedom. The person who has too little Generosity is miserly in thought and action, and has too little movement in their heart. The person who has too much Generosity however is profligate, giving everything away and finding themselves with nothing left to share.

### **Sincerity**

The Third Virtue is Sincerity, or being true to yourself and truly embodying what you believe. Sincerity is walking the walk as well as talking the talk, both internally and externally. The sincere person is at pains to make sure that their internal self and their external self are in alignment. Another way to describe Sincerity is Integrity.

The person who has too little Sincerity hides their true self, often even from themselves. They are alienated from their true nature and their true motivations, and may not understand the reasons why they do things. The person who has too much Sincerity however may be so highly aware of their own nature as to be unable to consider other people or external conditions, falling into hubris and placing their own ideas and ideals above all other things.

### **Courage**

The Fourth Virtue is Courage, or the ability to meet and overcome challenges. Courage is what allows us to go forward in the world, even when we are afraid. Courage permits us to grow and to accomplish. Courage allows us to see that perceived barriers can be overcome, perceived limitations transcended. The person who has

too little Courage is cowardly – that is, they are ruled by their fear and imprisoned by it. The person who has too much Courage is foolhardy, disregarding reasonable fears and failing to properly consider or prepare for actual dangers.

### **Service**

The Fifth Virtue is Service, the desire to help others and to create better situations in the world around one. Being of Service is a willingness to pitch in and improve circumstances and better situations. By helping others and improving their world, we often find that we improve our own world as well. If Courage allows the individual to move forward, Service allows the group to move forward. The person who has too little sense of Service never extends themselves for others or concerns themselves with the wider world, allowing bad situations that they might have been able to improve to instead worsen. The person who has too much sense of Service however may give so much of themselves that they find themselves enslaved to others' needs, neglecting their own.

### **Practicality**

The Sixth Virtue is Practicality, or considering the outcome of one's actions and acting accordingly. Practicality allows us to use knowledge or past experience or to judge how best to create favorable outcomes to our actions, as well as to foresee unfortunate consequences and avoid them. Practicality allows us to spare ourselves and others much pain by applying to present or future circumstances the wisdom we have gained from lessons already learned.

The person who has too little Practicality does not consider the consequences of their outcomes and so frequently experiences bad outcomes and often repeats unpleasant situations. The per-

son who has too much Practicality however can be imprisoned by expectation, never being willing to take a chance, make a change, or venture into uncharted territory.

### **Modesty**

The Seventh Virtue is Modesty, which is to allow room for the recognition of other people and their skills and achievements, rather than promoting your own character, skills, and achievements to the detriment of others. Modesty manifests as moderation in self-estimation and self promotion, an avoidance of egotism and braggadocio. The modest individual, being confident of their knowledge and abilities does not need to brag about themselves, and still less needs to denigrate others, but rather shows their worth through competence.

The person who has too little Modesty is arrogant and focused only upon themselves and their own accomplishments. The person who has too much Modesty is self-negating, not valuing themselves or their actions, and as a result denying the world what they have to offer.

### **Compassion**

The Eighth Virtue is Compassion, or understanding and sympathy for others. Through Compassion we not only help others, but grow emotionally ourselves. Through Compassion we gain understanding of others' needs, and increase our own understanding of others and their situations, allowing us greater insight into our own inner nature and outer situations. Acts motivated by Compassion build a better world both improving the lot of others, and often by stabilizing difficult situations, which might otherwise grow worse, affecting all around them.

The person who has too little Compassion has no understanding

of others and consequently can be hard-hearted and may be cruel. The person who has too much Compassion, however, may find themselves enabling the bad behavior or abusive actions of others by being too understanding of these.

## **Piety**

The Ninth and final Virtue is Piety, by which we mean Right Relationship. Piety is the respect and consideration appropriate to any relationship. In Religious terms Piety is the respect and devotion of the person toward Their Patron Deity, or toward the ideals of their faith. Filial Piety is the Respect and devotion of children toward parents, and in a wider sense of Persons toward their families – whether family by blood or by choice. One can also have a pious attitude toward education, career, law, etc.

In short, Piety refers toward the social bonds on which society is built. The person who has too little Piety has respect for nothing, and destroys all they touch through not caring about the consequences to personal and societal relationships. The person who has too much Piety can turn Personal and societal relationships into rigid and fossilized forms, ultimately destroying them by preventing any sort of growth, change, or adaptation.

## **The Correllian Manifesto**

The following is the Correllian Manifesto adopted by the Correllian Council of Elders in 1979. In the course of the decades which have since passed the Manifesto has been modified slightly to keep up with the times and to make its contents more universal, but with the exception of just a few words the document is unchanged from

the original version.

It should be noted that in writing the Manifesto the Correllian Elders were addressing the actions of the state toward its citizens. Because one is born into a given state and cannot easily leave it at will, the Elders felt strongly that a state must respect these basic rights of people.

Some people have attempted to take the provisions of the Manifesto and apply them to private organizations. This is not what the Elders intended.

The Manifesto was never meant to apply to consensual organizations which one could join or leave at will. It has always been the opinion of the Correllian Tradition that private organizations should have the right to govern themselves according to their own rules, whatever these may be, in recognition of the fact that members are free to come or go as they choose. The Manifesto was created to apply to situations in which people do not have that choice.

## **THE CORRELLIAN MANIFESTO**

We, the undersigned, hold the following rights to be absolute and unbridgeable:

- 1) The right to freedom of religion, religious theology, expression and practice.
- 2) The absolute right of free speech.
- 3) The right of free association for all people.

4) The right to be treated equally regardless of religion, race, reputation, or other individual distinctions before the law and public.

5) The right to freedom of personal mores, so long as these harm none -that harm is concrete, and does not extend to disagreement with prevailing morals/opinions.

6) The unquestionable and absolute right to freedom of thought and ideas, and the exchange of ideas regardless of any particulars whatsoever.

7) The need for law and the necessity of government

\* That said, government must not be biased so that some citizens are elevated, others denigrated.

\* That this is especially true in regards to religion and personal belief.

\* That no religion may use the state or law, established for the good of all, to enforce its own beliefs.

\* That neither race, sex, sexual mores, theology, ideology, cultural background, personal reputation, ancestry, or other distinguishing characteristics are in any way excuse for governmental bias towards citizens: neither personal past, family past, or the past actions of ones associates: none of this is reason for the government to judge an individual.

8) The right to freedom of conscience, not under any circumstances to be impinged by the state.

9) The absolute right to freedom of personal Beliefs.



\* That no religious or philosophical point of view has the right to use the state to force others to abandon their own religion or philosophy.

\* That the state must be absolutely impartial in its treatment of religious and philosophical differences among the people, protecting the rights of all, not merely the culturally dominant.

10) That censorship is an aberration not to be tolerated within the bounds of civilized society.

\* That all people are entitled to the free exchange, both public and private, of ideas, whether they conform to the standards of others or not, and that to use law to suppress ideas or the free and proper expression of those ideas, is immoral and unacceptable.

\* That society may have the right to concern itself with the public (i.e.: on the street or public-owned buildings) display of certain extreme materials, but that no one is entitled to interfere with an individual's right to knowledge and experience, free speech and free association, so long as it is a private and consensual individual matter and does no harm to any other.

\* That disagreeing with someone, or provoking doubt or reflection in that one, on matters of religious or theological dispute are not harm and cannot be considered so.

11) That laws regarding the family must not be based solely upon the values of one religion, to the denigration of others – specifically divorce, adoption, attempts to suppress the matriarchal family, attempts to use law to separate or destroy non-Judeo-Christian-Muslim families, the use by the state of child custody as a threat.

\* That the state has no right to separate children from their par-

ents solely because of the parents religious or moral beliefs, and that said practice is immoral, reprehensible, and utterly condemned by the undersigned.

\* That the only reasonable cause to so remove children from their families is concrete abuse -not so-called “abuses” dealing with the above stated religious, moral, or social opinions of the parents.

12) That the individual has the right to choose or refuse medical treatment according to his or her views, opinions, and desires, specifically in pregnancy and terminal illness. That the individual alone knows what is best in such situations and that no second party has any right or reason what so ever to attempt to compel such persons to follow another path, and that persons -specifically medical and legal personnel- who do not respect this right are guilty of extreme disservice and abuse of the concerned individual.

13) That no individual has the right to force his or her views on an unwilling other for any reason or under any circumstance whatsoever.

\* That no religious or political group has any right to do so either.

\* Specifically to use the law or the engines of the state to enforce their view.

\* Particularly regarding religion or personal morality.

\* That to do so is immoral and impious: that each individual has the right to be free from such force.

\* That this tendency alone is the single greatest cause of bloodshed, oppression, and intolerance in all man’s history, as well as the greatest cause of cultural decline.

\* That attempts to use law or pressure to force an unwanted view upon another must not be permitted.

14) That all people must be committed to ensuring the freedom of all, rather than trying to force their own view on others. That all people must commit themselves to the responsible use of the rights and privileges or citizenship, and must not allow them to erode or vanish or be misused unopposed.

15) That to ignore these rights will surely lead to social disintegration, violence, and oppression by the strongest.

\* That to protect and pursue these rights will ensure the future of all and the free and peaceful exchange of ideas and love among divergent groups.

16) That no individual should permit his or her rights and beliefs to be trampled upon, nor the rights and beliefs of others, but should defend these rights and beliefs.

\* That safety lies in darkness, but none should have to seek protection through anonymity or secrecy because he or she seeks to exercise these rights, specifically religious rights.

\* That individuals and families have the right to follow their own beliefs and practices, so long as they harm no one, free from harassment from those who disagree. That people should not have to fear for themselves or their families, nor risk dissolution of their families, because of the intolerance of others in religious, philosophical, or moral matters.

17) That those who seek to thus oppress others must not be allowed to do so unopposed.

# Honoring the Ancestors

By. Rev. Phoenix Coffin-Williams

For Correllians, maintaining our connection to our ancestors is essential. Since we believe that the incarnate and discarnate “walk hand in hand”, we regard our connection to our discarnate relations with respect, joy, and urgency. In this context, I refer to our ancestors as our discarnate relations to highlight the fact that The Great family is both a family of origin, as well as a family of choice. Some of the people regarded as Ancestors may be a parent, sibling, child, cousin, or friend of The Great Family. If they died loving us, we will spend our lives remembering them. As Correllians, our connection to our ancestors is our primary connection to the higher planes, our direct connection to all things divine and the source of our magic. In truth, learning to hear the voice of the Ancestors as clearly as possibly is the gateway to deeper wisdom, stronger magics, enhanced experiences and a substantiated faith.

As I teach in “Magick at the Ancestor Altar”, There are multiple classifications of Ancestors. There are Familial ancestors, who are those that we are related to by genetics and adoption and represent our family of origin. For Correllian examples of these would be Blv. Caroline and Blv. Windy. There are also ideological ancestors, these are the people whose contributions revolutionized the way that people thought about life and the world. Examples of these might be Norma Mankiller and Nelson Mandela. Relational ancestors are those who we chose to keep near us or made an impact on us as individuals. A particularly endearing coach or teacher with whom we always had a good rapport or a mentor that we treasure would be considered a relational ancestor. An Environmental ancestor is one who has had a lasting impact on the natural world. Those who learned to irrigate and control water, and those who learned to harness wind and solar power would be ex-

amples of Environmental ancestors. Finally, an Elevated ancestor is one who uses their ancestral power or connection in powerful ways while alive, and once discarnate. Elevated ancestors are the ancestors that are always busy. They are the ones who are on everyone's altars frequently receiving offerings and taking requests. The thing to remember about Elevated ancestors is that any of the above classifications could also be an Elevated ancestor. A familial ancestor could be elevated. An ideological ancestor can be elevated. One of the ways Correllians can honor ancestors is to support them by elevating them.

As previously stated, the Elevated Ancestors are the ancestors that are always busy. They are the ones who are frequently on the altar with candles and petitions near them, or with offering plates before their images. Working with our ancestors in this way. Asking for their assistance, asking them for attunements, and giving them opportunities to serve us has a karmic impact on them spiritually as well. The ancestors that work hard and serve our family from their side of the veil are working on their aspect of the great work just like we are. We serve them and make them stronger and our family strengthens and gets more powerful. Our ancestors serve us, help us tend to our needs and our family strengthens and gets more effective. In this way our power and effectiveness is co-creational and reciprocal. Its also a way of representing the essential lines in the rede "fairly take and fairly give", in which for all things we receive we make willing offerings in exchange for, even our ancestors maintain this in their afterlives.

There are many ways to honor, and by honor I mean elevate your ancestors. All of them are equally as powerful in bringing your ancestors strength. You can say their names and tell stories about them. One context is if you're already talking to a friend or relative, you can bring up a common relative and a memory you have of them. You can ask other family members if they have common

memories as you? Cousins are often good sources for this. If your parents are siblings chances are you were together at family gatherings and have a common memory of deceased loved ones. Having conversations, sharing memories, laughs, and tears with relatives regarding common ancestors is a powerful way to elevate them. Additionally, maintaining burial or resting places of your dearly departed is a wonderful and ongoing way to elevate an ancestor and build a regular relationship with them. On the ritualistic and ceremonial perspective of course you can erect an ancestor altar. Having an altar or shrine with pictures and items that belong to them can be an ongoing project. You can make offerings at this altar to one particular ancestor or to the collective groups of ancestors you are working with. For example, you can make a yearly offering to your grand parents on their wedding day. You can make an offering to the folk hero John Henry on labor day or you can make an offering to Harriet Tubman on Juneteenth.

Putting the ancestors to work by asking them for answers, money, protection, love and fame may seem to be incredibly low vibrational however, our ancestors, once being alive themselves have a deeper level of empathy for the human condition. They are currently existing as spirits, which means they have access to a more divine insight. Working with us is an opportunity for them to impact the evolution of humanity in a more perfect or high-vibrational way. Working with us in this way also makes our ancestors our intercessors as we learn to trust spirits in general. Learning to trust our spirit based relatives helps us develop the process for trusting the various angels, demons, and divinities that populate our consciousness. Working with us on our so called low vibrational needs also allows our ancestors to help us renegotiate our connection to "Ancestral or Generational Karma". This alone highlights Correllian attention to the Nature of the Soul. Since one Soul can produce many individual lives, any of whom could be incarnated as a relative, a pet, a childhood friend, a business partner, a romantic part-

ner, or any other relation and can be in many positions or configurations across various lifetimes, we utilize the ancestor altar to honoring our connection to the power of the human spirit as exemplified by these exemplary manifestations.

## **Correllian Beliefs on Death and the Afterlife**

By Rev. Alyssa Kemp-Highcorrell

When it comes to our beliefs in death and the afterlife, the Correllian Tradition is not so different from other Pagan and Wiccan Traditions. What separates us from other Traditions is our deep connection to the Ancestors and the belief that we can consciously direct our next life, known as Conscious Incarnation.

In many Pagan Traditions, as with ours, the afterlife is traditionally referred to as the Summerlands. Effectively the Summerlands is a place for a soul to rest and rejuvenate before moving on to the next life through the process of reincarnation. This period of rest has no set time limit and depends on the soul themselves. Reincarnation is the process of a soul being re-born into the physical in a new life. This process of life, death, and reincarnation is a cycle with most souls repeating this process again and again, each time learning new lessons. Advanced souls can choose to remove themselves from this cycle, this would be referred to in Hindu religion as Moksha or in the Buddhist faith as Nirvana.

Correllians believe that advanced souls who have done the work in life necessary to direct or influence their afterlife and reincarnation can choose to reincarnate or to remain in the Court of the Ancestors. The Court of the Ancestors is a sacred space where es-

pecially powerful or awakened Correllian Ancestors are said to reside. Many Correllians have had the experience of visiting this place in meditation or dreams. Even those Ancestors who have chosen to reincarnate still have a portion of their higher self that remains in the Court of the Ancestors guiding and advising. These Ancestors are what we call Conscious Incarnates, meaning that they have a level of control over their souls journey and can choose the manner of their rebirth so that they can continue on with their with the work of their previous life or continue contributing to the Correllian Tradition in some way.

Many of these Conscious Incarnates, with the dawn of the information age and the internet, are being born farther afield, allowing them to have unique experiences to bring back to the Tradition when they find us again. It is important that we as a Tradition are able to recognize these Conscious Incarnates when they return.

The Correllian Tradition has an entire order called the Order of World Walkers, founded by Retired First Priestess M. Rev. Krystel Highcorrell, their entire purpose is to aid Conscious incarnates in the process of death and reincarnation and recognize them when they return based on a set of pre-determined signs. Also, similarly to Tibetan Lamaism, these Conscious Incarnates will often be drawn to items they once owned or feel as if they have a map in their head leading to an unknown place.

The Correllian Tradition has the unique belief that there is no separation between our Incarnate, or living members, and our Discarnate, or deceased members. We are all one Great Family working toward a common goal and the veil is no separation: death does not stop the work. The Ancestors are able to see and guide the big picture of the Great Work, being midwives and guides of the new age, and contribute their energy and advice. We are never separate from them.



# **Ancestor Altars**

By Rev. Jason Mycroft-Highcorrell

In Correllian Wicca, we believe that the Incarnate and Discarnate walk hand in hand. Making an ancestor altar is a simple way to honor and connect with one's ancestors. It serves as a focal point for communication, remembrance, and spiritual connection with those who are just across the veil. Building a ancestor altar plays a vital role in spiritual practice for several reasons.

The first one is being able to connect to Ancestral Wisdom. The Ancestors communication is a constant sources of wisdom and guidance. By creating an altar in their honor, practitioners open a direct line of communication with those who came before them, tapping into their accumulated knowledge and experience. This connection can provide insights, protection, and support in navigating life's challenges.

The second is acknowledging ancestral lineage both personal and on the Tradition level. The altar serves as a reminder of one's spiritual and personal heritage and lineage. Correllian Wicca places importance on understanding and honoring where one comes from, as it strengthens personal identity and fosters a deeper sense of belonging. By maintaining an ancestor altar, practitioners show respect and gratitude for the sacrifices, lessons, and legacies of their ancestors.

The third is healing and reconciliation. The unresolved issues, trauma, or negative energy can linger in family lines. An ancestor altar can be used for healing and reconciliation, allowing practitioners to work through any family karmic issues, release past hurts, and bring peace to both the living and the dead.

The fourth is maintaining spiritual energy. Ancestors are seen as protectors and guardians who can influence the energy surrounding the living. An ancestor altar helps to maintain a flow of positive energy and blessings in one's life. By offering prayers, food, or other offerings at the altar, practitioners can strengthen this bond and invite their ancestors' protection and guidance into their daily life.

The Fifth is honoring the cycle of life. The ancestor altar also embodies the Correllian belief in the cyclical nature of life, death, and rebirth. By honoring ancestors, practitioners affirm the continuity of the soul and recognize the sacredness of life and death as part of the same spiritual journey. Here is simple way to make an Ancestor Altar.

### **How to make a Ancestor Altar**

Things you will need:

- Photographs or mementos of deceased loved ones.
- Candles to represent light and guidance.
- Offerings, such as food, drink, or flowers, to honor the ancestors.
- Incense or other items associated with purification and communication with the spirit world.
- Symbols or items connected to the ancestors' spiritual traditions or cultural background.

Overall, having an ancestor altar in Correllian practice is a way to show respect, stay spiritually connected, and maintain harmony between the realms of the living and the dead.

# Correllian Views on the Afterlife

By Rev. Jason Mycroft-Highcorrell

The Correllian Nativist Tradition, a Wiccan tradition, holds distinct views on the afterlife, influenced by its unique blend of Wiccan, Pagan, Spiritualist, and Eastern spiritual beliefs.

One of the key tenets of Correllian belief is reincarnation. We believe that the soul undergoes multiple lifetimes, evolving spiritually with each incarnation. The ultimate goal is spiritual growth and enlightenment across lifetimes.

Like many other Wiccan traditions, Correllians believe in the concept of Summerland, a peaceful, paradisiacal place where souls rest between incarnations. It's seen as a temporary state where the soul can reflect, heal, and prepare for the next life.

There's an openness to personal experiences in the afterlife. Correllians believe that the afterlife experience can vary depending on the individual's beliefs, expectations, and spiritual state. Those with different spiritual views may experience different forms of afterlife.

The Correllian Tradition places great emphasis on the connection to ancestors. The dead are honored and remembered, and it's believed that ancestors can offer guidance to the living from the afterlife. Though Correllians believe that the soul experiences many incarnations we also believe that the essence of each remains intact within the soul and can be called upon for guidance in this manner even as the soul goes forth through subsequent incarnations.

The Correllian Tradition teaches that through cycles of life, death, and rebirth, the soul evolves towards unity with the Divine. This view emphasizes spiritual progress rather than a final destination, aligning with the broader Wiccan belief in ongoing growth.

## **Correllian Magick and Prayer**

By Rev. Alyssa Kemp-Highcorrell

It has long been my experience that the Correllian method for working magick is highly individualized and varies between individuals and Temples. Every member of the Correllian Tradition has had core training in intent, manifestation, and using keys to access and work from our Higher Selves. These keys are ritual clothing, objects, or tools that are used as focus or trigger for a magickal state. Within the framework of the Correllian lessons however, the way each Correllian chooses to approach magick is often very different and is directly connected to that individual's life experience, culture, and learning background. For example, I myself am a highly intuitive practitioner and my spells and rituals are often rather impromptu or only vaguely conceptualized beforehand.

We Correllian's also have the most beautiful Rituals and Initiations which are pre-written and often done in the same way. Our Lustration Ritual for example is a beautifully written microcosm of Correllian beliefs culminating in an Oracle from the Ancestors and a blessing of the Tradition and all of its members, both Incarnate and Discarnate, using sacred waters from the Vermilion River and locations around the world.

To me what's beautiful about the spellcraft and prayer in our Tradition is how unique we all are and yet we all share a common

foundation. It promotes an environment of constant learning, appreciation, and energy that is uniquely Correllian.

## **Correllian Prayer & Spellcraft**

By Rev. Phoenix Coffin-Williams

In Correllian approaches to spirit work and magick we view our actions and behaviors in accordance with their desired result. Intention is how we define a working. A verbal offering of words regarding gratitude and thanksgiving can be considered a prayer of thanks. We can offer much to the ancestors, spirit guides, and forces that power our work when we use our words. In addition to offering thanks we can offer up our grief, our desires, and our hopes. Additionally, if we are using our words to ask for something it can be considered a petition, request, or supplication. A prayer that requests the presence of Ancestors, Gods or Guides can be called an invocation.

Spells are types of prayers. Spells are powered by combining any of the elements of creation to call our intentions to manifest in the physical world. The purpose of a spell is to cause noticeable change in one's reality. Spells can involve candles, special waters, special herbs, and the smoke produced by burning objects to ash.

For example, a protection spell might be worked by praying over a fire to charge it with a mars blessing and passing an iron nail through the flames to transform it into a magickal item to keep harm and evil away. A second example would be to pray over some water or a tea mixture to create a bath that washes away illness and disease and then deploying this bath on your family. Finally, using the smoke from an incense to transform vibrations in

a space is an example of a common spell that many may have used in their magickal practices.

Fundamentally for Correllians, there is no way for a prayer or spell to backfire. This is a worry that many folks new to the craft have. This worry is largely based in media portrayals of fledgling magick users biting off more than they can chew. Our connection to the Ancestors, our many ways of utilizing divination, and our abilities to connect with our own higher selves prevents this from being a possibility. Our belief in the nature of the Soul and Karma helps us to understand that the powers of the Soul do not move toward harm, even if our lower selves cannot readily translate our situations as affirmative.

Prayers, Spells, Ritual services and Ceremonies of all sorts are all keys. Just like a wand, an athame, a ring, and a robe are all keys that help one to shift consciousness and access the part of the personality that is ready to perform miracles, so are the words, ingredients and gestures. Correllianism does teach that candles provide energy and have a soul, that herbs and stones have a soul and provide energy to our work. Supplemental to this, is that reaching for stones or ritual items represents the shift in consciousness just like putting on a robe does.

## **Simple Self-Wiccaning**

For this ritual you will need;

Candle- white or purple

The Wiccaning Candle should be a small, quick burning candle. A votive or even a tea light is good.

Lighter or matches

Quite space

First begin by clearing and releasing the all the stress of the day. Breath in the love of deity , hold for a second then breath out all tension and anxiety, repeat this three times. Now sit in a comfortable position and imagine a silver sparkling light coming down from the sky feeling Your room with this light and now image a gold sparkling light coming up from the earth see the light mixing clearing out all negative energy from the space. After you feel the area cleansed. Now Let the light dissipate and go back to the earth and sky.

Take the candle and light it.

Look upon the candle. Look at the flame. Watch how it dances, how it sways. Behold its beauty. Its strength. How generously the flame shares its light. Know this;

The flame that you are watching is but a pale reflection of another, greater flame -an Eternal Flame. A flame which burns within you, at the core of your soul.

That Eternal Flame has burned since before creation, and will burn throughout existence. It is your inmost soul, the Divine Spark of Deity within you.

Through that Eternal Flame you are always connected to the Divine, your source and the ultimate center of your being. Through the Eternal Flame you are connected to all things which exist, from the smallest molecule to the greatest star -indeed the whole of creation -for the same Eternal Flame burns within all of these.

Through the Eternal Flame you are always connected to the divine. Through the Eternal Flame you may always call upon Her. Through the Eternal Flame you may always access Her love, Her strength, Her powers. When you grow spiritual, the Eternal Flame burns stronger and your ability to access increases. When you deny your spirit, the Flame burns low -but it can never go out. Not ever.

The Eternal Flame has always burned there, within you, but now you know and acknowledge it.

You might say something like;

“Behold, It is not the light of this candle which lights my path, but the light of another, greater flame -the Eternal Flame which burns within me, and has burned within me since the first beginning. The spark of Divinity placed in me by the Goddess, which binds me to Goddess and God now and through all time. Through this inner Flame I draw upon the Divine energy which is always available to me in limitless quantities. I light this candle to remind myself now and forever of that Eternal Flame within me, and I shall never forget it again.”

Stop and think about the Eternal flame within you -your connection to Deity, the Monad which is the point of Divine consciousness within you. See the flame and imagine it growing stronger and brighter. Feel its strength and beauty, and the love of Deity within the flame.

Now speak the Oath;

“Behold I (your Name) declare myself a spiritual child of the Correllian Nativist Tradition of Wicca. Acting from my highest self, and in accordance with the Sacred Flame which burns within me, I



make this Oath of my own free will. I swear that I shall always respect the Tradition's teachings, and that I shall always act in accordance with the Wiccan Rede and the Law of Three. I call upon the Goddess and the God to witness my sacred Oath and to help me to make it as deep and full as possible. By my will, I will it so, so mote it be."

Now place the candle back upon the altar or fire safe place. If possible it should be allowed to burn until it is completely gone.

**Congratulations** -after performing this ritual you may call yourself Correllian. To be formally recognized as an Outer Court member of the Tradition, go to [Correllian.com](http://Correllian.com).

## **About The Authors**

### **M Rev Donald Lewis-Highcorrell**

M Rev Donald Lewis-Highcorrell is First Priest of the Correllian Tradition, Retired in Office, acclaimed in 1979 and retired in 2023. Rev Don is Head of Holy City Temple (EST 1991).

### **Blv LaVeda Lewis-Highcorrell**

Beloved LaVeda Lewis-Highcorrell is the third head of the Correllian Tradition serving as Regent of the Tradition from 1966 to 1979.

### **Rt Rev Jason Highcorrell**

The Right Rev. Jason Highcorrell is the First Director of the Correllian Tradition, appointed in 2013. Rev. Jason is Head of PURE Sanctuary Temple (EST 1999).

### **M Rev Alyssa Kemp-Highcorrell**

The Most Rev Alyssa Kemp-Highcorrell is First Priestess of the Correllian Tradition, acclaimed in 2023. Rev. Alyssa is Head of the Dancers of Shakti Temple (EST 1974) and Armorial Grand Deemstress of the Tradition.

### **M Rev Phoenix Coffin-Williams**

The Most Reverend Phoenix Coffin-Williams is First Priest of the Correllian Tradition, acclaimed in 2023. Rev. Phoenix is Head of Holistic Knowledge Temple (EST 2016), Templar Grand Deemster of the Tradition, and Lord of the Blue Door.

