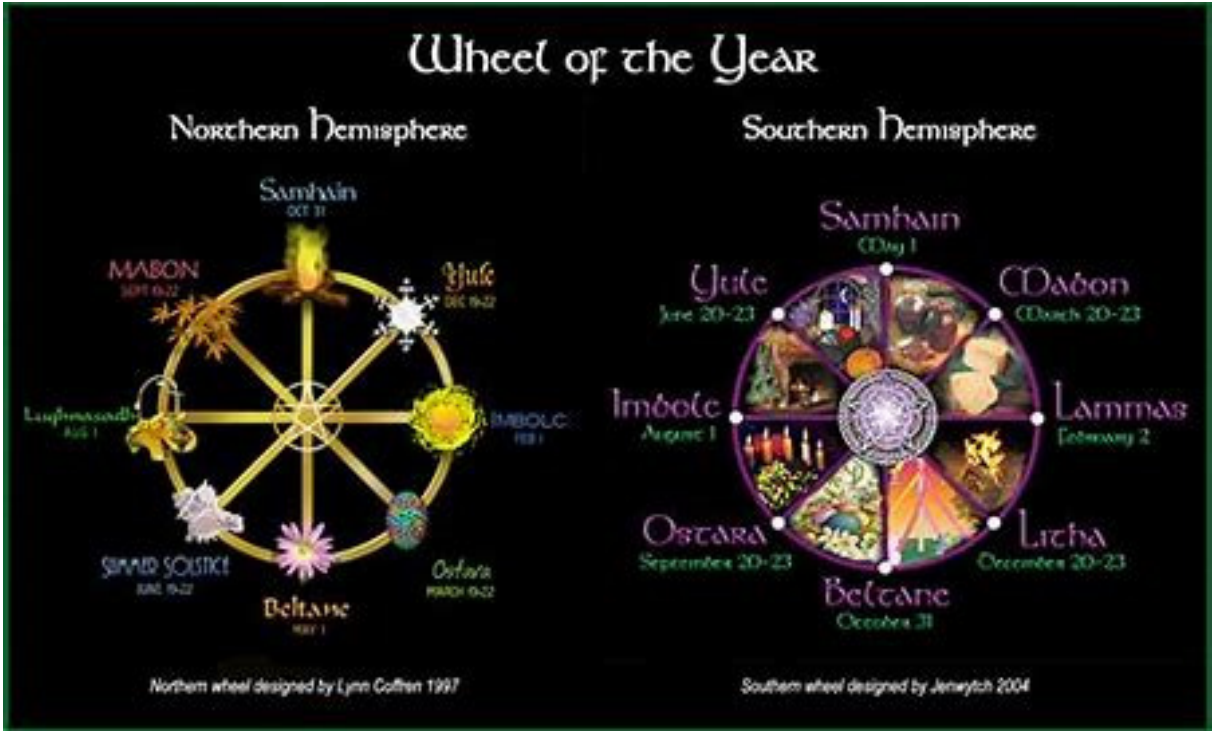


# Correllian Herald

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Issued on first Monday of the month



Blessings of Mabon to all our readers in the Northern Hemisphere  
Blessings of Ostara to all our readers in the Southern Hemisphere

# Festival Recipes for September

By Rev. Bella

## Recipe for the Northern Hemisphere, Mabon

Apple Cider Baked Chicken, found at <https://www.gimmesomeoven.com/>

### INGREDIENTS

- 1 large onion, peeled and cut into eighths
- 1 large lemon, sliced into thin rounds
- 2 cups apple cider
- 2 tablespoons olive oil
- 4 sprigs fresh thyme, plus more for garnish
- 2 tbsp. apple cider vinegar
- 2 tsp. Dijon mustard
- 3 garlic cloves, minced
- 2 bay leaves
- 1/2 tsp. salt
- 1/2 tsp. freshly ground black pepper
- 6–8 chicken legs or thighs
- 2 large apples, each sliced into eighths
- 1 lb. small, red or Yukon Gold potatoes, halved



### INSTRUCTIONS

Place a gallon size heavy-duty zip-top bag into a large bowl. Place the onion and next 10 ingredients into the zip-top bag, combining well. Add the chicken to the marinade. Close the bag, place in the refrigerator to marinate for at least 4 hours or up to 24 hours.

Preheat oven to 350 degrees. Arrange the chicken pieces in a large roasting pan skin-side up. Pour all of the marinade, including onions and lemons over and around the pieces. Tuck the apples and potatoes around the chicken. Cook for 1 hour and 15 minutes, stirring once halfway through to re-coat everything with the marinade.

Arrange chicken and potatoes on a platter and sprinkle with fresh thyme leaves.

## Recipe for the Southern Hemisphere, Ostara

Beet Salad with Feta, found at <https://moonandspoonandyum.com/>

### INGREDIENTS

- 2 cups cooked beets, chopped
- ¼ cup crumbled feta cheese
- ¼ cup fresh parsley, chopped
- ¼ cup extra virgin olive oil
- 2 tablespoons white vinegar
- 2 tablespoons lemon juice
- ½ teaspoon garlic powder
- 1 pinch salt
- 1 pinch black pepper



### INSTRUCTIONS

In a large bowl, combine the beets, feta cheese, and parsley. Mix to combine.

In a small bowl, combine the oil, vinegar, lemon juice, garlic, salt and pepper. Whisk until smooth.

Pour the dressing over the salad ingredients, then toss to coat.

## THE JOURNEY OF ACCEPTANCE OF THE CRONE FACE OF THE GODDESS IN US...

Rev. Morghanna Silkmoon – Brazil

There are so many considerations that arise when we are faced with life showing us its inevitable face, the one we normally reject precisely because it bothers us – Death! And as we always do with what bothers us, we keep the subject in that little box that exists in our minds, the one called “Things to Solve Later”, with the old and worn promise that we never tire of making ourselves: “later with I dedicate more time to reflecting and meditating on this subject”.

Moreover, since we were born, we know, as the only certainty of our lives, is that, one day, in the same way that birth occurred, physical death will also occur.

However, why, if we are so sure, do not we like to touch on this subject in a deeper, more reflective, and consequently, more realistic way?

We are, above all, spiritualists, and we know that we transcend physical death, as we are immortal in spirit, like the Gods... but still, we don't touch the subject much, we avoid reasoning more about it... and then, how are we left? ?

Fact is, physical death does not wait. When the time comes, she comes and that is it! It gives us the ultimatum that it is time to leave the material world. And just like a child who pleads with his mother to let him play a little longer, when it's time to say goodbye to his friends and go to sleep, in the same way, one day, the Harvester will let us know that it's time to stop "playing" of living in this world. And cross with her the portals that separate the physical world from the spiritual world.

Some facts of our lives make us reflect more on death, whether through the death of a relative, a friend, tragedies... at these times, it is as if a 'click' sounds and we feel that 'the penny has dropped'. It is when we “wake up” from the dream that we insist on dreaming continuously, the dream of “physical immortality”, to remind us that, just like the one who passed away, who made his transition, we too will one day go through the same experience – which will not be the same. neither the first nor the last – and also the Reaper, in our time, will come for us.

But why, despite so much certainty, do we still “tremble” so much when this moment comes? Are we really as spiritually prepared as we think we are? If by chance, when a loved one transitions to another plan, we ask ourselves “why?”, the answer is NO! We are not prepared for physical death.

And what can this mean in our magical path?

It means we still have a lot, a lot to work on about the Reaper in our lives. Especially in ourselves. We need to accept this aspect of the Goddess as well as we accept the Maiden and Mother aspects. So, if there is still some difficulty in accepting the event of physical death, it is because we haven't worked yet, or we haven't yet completed the work – and why not say self-knowledge – with the Elder face of the Goddess.

One of the things that causes us to "shake at the bottom" in relation to physical death is the sudden and drastic reminder of our fragile state. We are vulnerable, extremely vulnerable to things that apparently would not reach us, because they are dimensionally small for us, evolutionarily speaking. A simple microorganism, whatever its nature and classification, is potentially capable of receiving the task of being our Initiator in the plan transition. In other words, they are potentially capable of killing us! Even a stone can be our Initiator, in a bad fall, delivering us to the Reaper's hands. This without counting other

possibilities, from reasons resulting from the violence of cities and countless other reasons that would lead us to this Initiation.

In this aspect, we are led to reflect on the Humility aspect. In this field, an excellent measure of our humility is the possibility of death. This is because, if we have difficulty accepting the death of others, using the 'mirror' technique, it is because we have not yet accepted ourselves as the vulnerable and fragile mere mortals that we are.

An excellent comment to make with regard to this item is to cite the example of Initiation of some Tibetan monks, Initiation that lasts a certain time (at the moment I do not remember which monks or the duration of this process). When the moment of initiation arrives, they are placed in ceramic vases, where they remain there for a time established by the master or the Order. They cannot, under any circumstances, leave the pots during this period. His food is received through the mouth of the pot, by a monk already initiated, as well as his physiological needs are collected.

The analogy of this initiatory process is evident: the monks who will be initiated must “die” to the life prior to the Initiation, and for that they are placed there to experience the “intra-uterine” environment again, where the uterus is the pot, and it , the fetus that will be reborn to new life. It is fed just like a fetus in the womb, through the umbilical cord. And there, in that small, dark environment, he will have to meditate on everything he has lived, on everything he has learned and, at the end of this period of confinement to which he is subjected, he is received with great joy by all, as the exit process from the pot through the same place it entered, is analogous to childbirth, and then the monk is “born” into new life.

So no matter how wise you are, how much more powerful you are, it doesn't matter, for the Reaper will come for all of us, wiser and less wise, more powerful or less powerful. Therefore, we need to live in the philosophy of “one day at a time”, and live this “one day at a time” in its fullness, giving the best of us that we can to the world and to ourselves. For as the popular saying goes, "no one knows tomorrow". Therefore, let us set aside our apparatus of wisdom and power, not in order to abandon them, as it would be a denial of existence, and would therefore be a wrong attitude. But yes, we leave, whenever necessary, these apparatuses of wisdom and power, temporarily, in the same way that the Goddess did so wisely, when of her descent to the Underworld, and only in this way could She become the Mistress of the Mysteries of the Life and Death.

We should all meditate, periodically, on the myth of the Descent of the Goddess, as a parameter for self-evaluation on the religious path. For in the same way that other beings, be they minerals, vegetables, animals, made, make and will make their transition from plane, we will one day make it too. And sincerely, we need to be prepared for this moment, when we will receive the kiss of the Ancient Goddess on our foreheads, to receive the Supreme Initiation from Her own hands.

With the greatest blessings!

Morghanna Silkmoon (also meditating on the Reaper and working to absorb the Crone)

(TEXT IN PORTUGUESE)

[O TRABALHO DE ACEITAÇÃO DA FACE ANCIÃ DA DEUSA EM NÓS...](#)

Há tantas considerações que surgem quando nos deparamos quando a vida nos mostra a sua inevitável face, aquela que normalmente repudiamos exatamente porque nos incomoda – a Morte! E como sempre

costumamos fazer com o que nos incomoda, guardamos o assunto naquela caixinha que existe em nossas mentes, aquela de nome “Assuntos para Resolver Depois”, com a velha e desgastada promessa que não cansamos de fazer a nós mesmos: “depois com mais tempo dedico-me a refletir e meditar sobre este assunto”.

E desde que nascemos, sabemos, como única certeza de nossas vidas, é que, um dia, da mesma forma que o nascimento ocorreu, a morte física também ocorrerá.

Mas por que, se temos toda essa certeza, não gostamos muito de tocar neste assunto de forma mais profunda, mais reflexiva, e conseqüentemente, mais realista?

Somos, acima de tudo, espiritualistas, e sabemos que transcendemos a morte física, pois somos imortais em espírito, como os Deuses... mas ainda assim, não tocamos muito no assunto, evitamos raciocinar mais sobre... e então, como ficamos?

Fato é que a morte física não espera. Ao momento chegado, ela vem e pronto! Dá-nos o ultimato de que já é hora de ir embora daqui do mundo material. E tal como uma criança que apela à mãe para deixa-la brincar mais um pouquinho, quando já é hora de se despedir dos amiguinhos e ir dormir, da mesma forma um dia, a Ceifeira nos avisará que já é hora de parar de “brincar” de viver neste mundo. E atravessar em Sua companhia os portais que separam o mundo físico do mundo espiritual.

Alguns fatos de nossas vidas nos fazem refletir mais sobre a morte, seja através da morte de um parente, um amigo, de tragédias... nessas horas, é como se um ‘click’ soasse e sentíssemos que ‘caiu a ficha’. É quando “acordamos” do sonho que teimamos em sonhar continuamente, o sonho da “imortalidade física”, para nos lembrar que, assim como aquele que faleceu, que fez sua transição, nós também um dia passaremos pela mesma experiência – que não será a primeira e nem a última – e também a Ceifeira, ao nosso momento, chegará para nós.

Mas por que, apesar de tanta certeza, ainda “trememos” tanto quando chega este momento? Será que realmente estamos tão espiritualmente preparados assim, tanto quanto pensamos estar? Se por ventura, quando um ente querido faz sua transição de plano, nos perguntamos “por quê?”, a resposta é NÃO! Não estamos preparados para a morte física.

E o que isso pode significar em nosso caminho mágico?

Significa que ainda temos muito, mas muito mesmo a trabalhar sobre a Ceifeira em nossas vidas. Sobretudo em nós mesmos. Precisamos aceitar este aspecto da Deusa, tão bem quanto aceitamos os aspectos Donzela e Mãe. Então, se há ainda alguma dificuldade em aceitar o evento da morte física, é porque não trabalhamos ainda, ou ainda não completamos o trabalho – e por que não dizer de autoconhecimento – com a face Anciã da Deusa.

Uma das coisas que nos faz “tremer na base” com relação à morte física refere-se à súbita e drástica lembrança de nosso estado de fragilidade. Somos vulneráveis, extremamente vulneráveis a coisas que aparentemente não nos atingiriam, por serem dimensionalmente ínfimas a nós, evolutivamente falando. Um simples microorganismo, seja qual for sua natureza e classificação, é potencialmente capaz de receber a incumbência de ser nosso Iniciador na transição de plano. Em outras palavras, são potencialmente

capazes de nos matar! Até mesmo uma pedra pode ser nossa Iniciadora, num tombo mal dado, entregando-nos às mãos da Ceifeira. Isso sem contar outras possibilidades, desde motivos em consequência da violência das cidades e inúmeros outros motivos que nos conduziriam a esta Iniciação.

Neste aspecto, somos levados a refletir sobre o aspecto Humildade. Neste campo, um excelente medidor de nossa humildade é a possibilidade da morte. Isso ocorre porque, se temos dificuldade em aceitar a morte de outrem, utilizando-se a técnica do 'espelho', é porque não nos aceitamos ainda como meros mortais vulneráveis e frágeis que somos.

Um comentário excelente a se fazer no que se refere a este item, é citar o exemplo de Iniciação de alguns monges tibetanos, Iniciação esta que dura um determinado tempo (no momento não lembro que monges e nem o tempo de duração desse processo). Quando se chega ao momento de sua Iniciação, são colocados em vasos de cerâmica, onde ali permanecem durante um tempo estabelecido pelo mestre ou pela Ordem. Não podem, durante este período, sair dos potes, em hipótese alguma. Sua alimentação é recebida através da boca do pote, por um monge já iniciado, assim como são recolhidas suas necessidades fisiológicas.

A analogia deste processo iniciatório é evidente: os monges que serão iniciados devem "morrer" para a vida anterior à Iniciação, e para isso são ali colocados para vivenciar novamente o ambiente "intrauterino", onde o útero é o pote, e ele, o feto que renascerá para a nova vida. É alimentado tal como ocorre com o feto no útero, através do cordão umbilical. E ali, naquele ambiente de pequenas dimensões, escuro, ele deverá meditar sobre tudo o que viveu, sobre tudo o que aprendeu e, findo este período de confinamento ao qual é submetido, é recebido com grande alegria por todos, pois o processo de saída do pote pelo mesmo lugar que entrou, é análogo ao parto, e então o monge "nasce" para a nova vida.

Portanto, não importa o quão sábio se é, o quão mais poderoso, não importa, pois, a Ceifeira chegará para todos nós, mais sábios e menos sábios, mais poderosos ou menos poderosos. Por isso, precisamos viver na filosofia do "um dia de cada vez", e viver este "um dia de cada vez" em sua plenitude, dando o melhor de nós que pudermos ao mundo e a nós mesmos. Pois como diz o ditado popular, "ninguém sabe o dia de amanhã". Por isso, deixemos de lado nossos aparatos de sabedoria e de poder, não de forma a abandoná-los, pois seria uma negação da existência, e seria, por isso, uma atitude errada. Mas sim, deixarmos, sempre que necessário, estes aparatos de sabedoria e de poder, temporariamente, da mesma forma que tão sabiamente a Deusa o fez, quando de sua descida ao Submundo, e somente assim pôde Ela tornar-se a Senhora dos Mistérios da Vida e da Morte.

Devemos todos meditar, periodicamente, no mito da Descida da Deusa, como parâmetro de auto avaliação no caminho religioso. Pois da mesma forma que os outros seres, sejam eles minerais, vegetais, animais, fizeram, fazem e farão sua transição de plano, nós um dia também a faremos. E sinceramente, precisamos estar preparados para este momento, em que iremos receber o beijo da Deusa Anciã em nossas testas, para recebermos de Suas próprias mãos, a Suprema Iniciação.

Com as maiores bênçãos

Morghanna Silkmoon (também meditando sobre a Ceifeira e trabalhando para absorver a Deusa Anciã)



# Celebrate Mabon



Bake bread or  
apple pie



Drink hot  
mulled cider



Set up your  
mabon altar



Reflect and give  
thanks for what  
you've manifested



Cook with  
cinnamon  
to bring love,  
success &  
prosperity



Go outside to collect  
dried leaves &  
acorns for decoration



Donate to  
charity



# An Autumn Harvest Moon Ritual

by Rev. Bella

Written by Julie Peters from <https://www.spiritualityhealth.com/>

Gather:

- A fresh seasonal fruit or vegetable, like a pumpkin, zucchini, apple, or ear of corn
- A leaf that has begun to change color that you gathered from somewhere close by
- A candle
- Pen and paper (optional)
- Salt or chalk (optional)

Light the candle to indicate the beginning of your ritual. Take a moment to acknowledge the land you are on and your relationship with it. It is appropriate to remember the names of the Indigenous people of this area and even to say their names out loud.

Next, draw a protective circle around yourself. You could do this in your imagination or with chalk or salt if you prefer. Set the intention that only loving, helpful energies are welcome within it and any energies that are unhelpful or harmful may not enter and/or must leave the circle.

Now hold the seasonal fruit or vegetable in your hands as you take some time to consider your personal, spiritual harvest. What have you been cultivating? What are you grateful for? What are the energies, habits, and lessons that you hold close and want to keep near? If you wish, write these down.

Set the fruit or vegetable aside and pick up the leaf that has begun to change color. Now is the time to consider what you are letting go of. What are you allowing to die? What habits, energies, and patterns are no longer serving you? Say a gentle, loving goodbye to those things that you are letting go of, honoring them as they begin to shift and change color, preparing to drop from the tree. You may also like to write these down.

Finally, place the fruit or vegetable and the leaf down next to each other and take a few moments to behold these symbols of coming and going, gratitude and loss, letting go and hope. You may like to finish by setting an intention or making a promise to yourself or your body. You could write this down as well.

When this process feels complete for you, gently bow to the produce, the leaf, the candle, the air, the sky, the water, the land, your own body, and anything else that may need a thank you. Declare your circle closed but never broken and blow out the candle.

You may wish to keep the notes you wrote down, especially the intention you set or the promise you made to yourself. Eat the fruit or vegetable you used in this ritual. You can do this right away or in a shared meal with others later on. Return the leaf to the earth.

## *Five Ideas for Celebrating Mabon (Without a Group, Grove, or Coven)*

### *1) Seek a Night Under the Stars and Moon*

*Clear summer nights are now a memory, but there are still nights that are warm enough to spend a lot of time star gazing or watching the moon: get out into the open, far from lights, and enjoy the night sky one more time before it gets too cold. Take a star chart to find a favorite constellation.*

### *2) Indulge in the Fruits of the Season*

*Just as the grains were harvested at Lughnasadh, the vegetables and fruits are harvested in early fall: make apple cider or sauce, carrot cakes and cranberry juices, eggplant and stuffed peppers. Share the bounty!*

### *3) Reflect on Patience and Perseverance*

*This is the time when acorns become fully ripe and start to drop from the oaks: meditate on the patience it takes to create a great tree from such a tiny seed, and the perseverance required to overcome adversity.*

### *4) Enjoy the Vine-Harvest*

*Autumn is the time to celebrate the intoxicating fruit of the vine as well: seek friends and community, two gifts of the vine's child, wine. Cast off an inhibition that has held you back, or seek the Green Man in the trees!*

### *5) Make a Prosperity Candle*

*Find a candle in a color that says "harvest" or "fall" to you, sage, and cinnamon essential oil. Carve into the candle a sign that means "money" to you, and anoint the candle with the oil and the sage. Visualize how you will attain the prosperity while you do this, and then let the candle burn (safely, not unattended) until it goes out on its own.*



## *Five Ideas for Celebrating Sp. Equinox (Without a Group, Grove, or Coven)*

### *1) Start Your Seeds*

*If you garden and you haven't started your seeds yet, it may be time, even if they're indoors in a pot. If you don't garden, consider getting a simple plant (basil or rosemary are great, since they're also useful in the kitchen) and starting it on a window sill or ledge.*

### *2) Seek New Life*

*Go into your back yard, or a park, or just to a grassy spot. Look for signs of greening, birds you haven't seen since autumn, or flowers poking up from the earth. Reflect on what it means that life is renewed.*

### *3) Pray the Sun-Stations*

*There are three points on the Equinox when all is equal: solar noon, dawn, and sunset. Create a brief prayer for each of these stations, and check to find out when they occur at your location. Then speak each prayer at the appointed time.*

### *4) Transfer Your Hearth Flame*

*If you keep a hearth flame, take it outside and light a bonfire with it, transferring the flame that keeps your house warm to the fire of fellowship that we kindle and sit around on those warm nights to come.*

### *5) Dye Divinatory Eggs*

*Hard boil 24-25 eggs, then take the clear wax crayon that comes in an egg-dyeing kit and write a rune or ogham sign on each egg. Then, mix them up and pick three: dye those three eggs to see what blessings will come to you in the spring.*

## **The Human Shadow is Not as Black as They Paint It...**

**by Humberto Trevellin**

First Degree Clergy Student – Brazil

In occultism, Mulengro and Exú are representations of archetypal forces that play different but interconnected roles in the spiritual journey and understanding of human nature. Mulengro is an entity that perpetuates addictions and manipulations, while Exú is a concept in Afro-Brazilian religions, often associated with a messenger between the worlds, guardian of limits and transformation.

Both reflect dark aspects of the human psyche and are essential to understanding and working with the occult in a balanced way. Just as Mulengro represents the dark and hidden part of human nature, Exú is an intermediary who helps access these dark areas for transformation and growth.

In our daily lives, as priests or practitioners of the occult, it is essential to recognize these elements within us and learn to work with them. Mulengro reminds us of the negative tendencies that can take us away from our true selves and our spiritual journey. Exú, in turn, teaches us to face these dark parts with respect and humility, transforming them into tools for our evolution.

Through practices such as meditation, introspection, and rituals, we can consciously integrate these aspects, recognizing our weaknesses and working to transmute them into positive strengths. Just as Exú is a guardian of the crossroads, we can make conscious decisions at our own personal crossroads, choosing paths that lead us to spiritual growth and inner balance.

Therefore, working with Mulengro and Exú in occultism involves self-awareness, self-knowledge and the integration of the dark and bright parts of our nature. As priests, our role is to guide others through this process of transformation, helping them to find their own inner balance and wisdom as they explore the hidden realms of mind and spirit.

PORTUGUESE

## **A Sombra Humana não é tão preta quanto pintam...**

**by Humberto Trevellin**

First Degree Clergy Student – Brazil

No ocultismo, Mulengro e Exú são representações de forças arquetípicas que desempenham papéis diferentes, mas interconectados, na jornada espiritual e na compreensão da natureza humana. Mulengro é uma entidade que perpetua vícios e manipulações, enquanto Exú é um conceito das religiões afro-brasileiras, frequentemente associado a mensageiro entre os mundos, guardião dos limites e da transformação.

Ambos refletem aspectos sombrios da psique humana e são essenciais para entender e trabalhar com o ocultismo de maneira equilibrada. Assim como Mulengro representa a parte obscura e oculta da natureza humana, Exú é um intermediário que ajuda a acessar essas áreas sombrias para transformação e crescimento.

No nosso dia a dia, como sacerdotes ou praticantes do ocultismo, é fundamental reconhecer esses elementos dentro de nós e aprender a trabalhar com eles. Mulengro nos lembra das tendências negativas que podem nos afastar do nosso verdadeiro eu e da nossa jornada espiritual. Exú, por sua vez, nos ensina a enfrentar essas partes sombrias com respeito e humildade, transformando-as em ferramentas para nossa evolução.

Através de práticas como meditação, introspecção e rituais, podemos integrar conscientemente esses aspectos, reconhecendo nossas fraquezas e trabalhando para transmutá-las em forças positivas. Assim como Exú é um guardião das encruzilhadas, podemos tomar decisões conscientes em nossas próprias encruzilhadas pessoais, escolhendo caminhos que nos levem a um crescimento espiritual e equilíbrio interior.

Portanto, o trabalho com Mulengro e Exú no ocultismo envolve a autoconsciência, o autoconhecimento e a integração das partes sombrias e luminosas de nossa natureza. Como sacerdotes, nosso papel é guiar outros nesse processo de transformação, ajudando-os a encontrar seu próprio equilíbrio e sabedoria interior, à medida que exploram os reinos ocultos da mente e do espírito.





**1.**  
**What  
has  
grown**

**2.**  
**What  
to keep**

**3.**  
**What  
to give**

**4.**  
**What  
to  
receive**



# OSTARA

## SPRING & EQUINOX

### TAROT SPREAD

1.  
Seeds  
and  
dreams  
to plant

2.  
What  
they  
need to  
grow

3.  
How to  
nurture  
them  
and  
yourself

4.  
How to  
prep  
for  
their  
arrival

## Southern Hemisphere

# Celebrate Ostara

Spring clean & declutter

This is a great time to plant seeds

Decorate Ostara eggs

Fill your home with spring flowers

Hares symbolise fertility

Bake hot cross buns

Create a fairy garden

Burn incense such as jasmine or rose

@thestarseedwitch\_

# Altar Ostara

Prepárate para el Equinoccio de Primavera

Los huevos simbolizan la fertilidad y el regreso de la primavera

Coloca velas mágicas con flores o hierbas (rosas, violetas y jazmines son ideales)

Decora huevos de pascua para tu altar

Siembra semillas en una maceta de barro junto con 3 monedas (de oro principalmente)

Realiza una limpieza de primavera (¡a fuera lo viejo!)

Coloca un hermoso arreglo de flores

Ve a la naturaleza y observa un nido, solo observa

@magia\_wiccandwitch



## Chartered Bodies of the Correllian Tradition

**Witan Shrines** are the first level of the Temple-Making Process. Witan Shrines are created by Charter of the Tradition and may progress to Full Temple status over the course of several years or remain at Witan Shrine status indefinitely.

A list of current Witan Shrines may be found HERE: <http://correllian.weebly.com/witan-shrines.html>

**Proto-Temples** are groups which have progressed beyond the status of Shrines and are on their way to becoming Full Temples but have not yet achieved that status.

A list of current Proto-Temples may be found HERE: <http://correllian.weebly.com/proto-temples.html>

**Full Temples** of the Correllian Tradition have completed the Temple-Making Process and, if headed by a Third Degree, have representation on the Witan Council. A Full Temple can perform all of the functions of a Temple and may in some cases have multiple branches.

A list of current Temples may be found HERE: <http://correllian.weebly.com/temples.html>

**Formal Shrines** are Shrines that are dedicated to specific activities of a limited nature. Formal Shrines may exist as an aspect of a larger group or may stand alone in their own right.

A list of current Formal Shrines may be found HERE: <http://correllian.weebly.com/formal-shrines.html>

**Personal Shrines** are an aspect of an individual Correllian member's personal piety and are not bodies of the Tradition as such. Personal Shrines exist wholly at the discretion of the member, however the Tradition does acknowledge them upon request.

A list of current Personal Shrines may be found HERE: <http://correllian.weebly.com/personal-shrines.html>

**Orders** are associations within the Tradition dedicated to specific skills, tasks, or interests. This sort of Order is not to be confused with the Meritorious Orders which are awarded in recognition of service.

A list of current Orders may be found HERE: <http://correllian.weebly.com/orders.html>

**Houses of Contemplation** are established to facilitate the temporary or permanent practice of the contemplative religious life. Depending upon the rules of the specific House of Contemplation guests may come for spiritual retreats of designated length, or to pursue a life of permanent contemplation in the manner of a Monastery.

A list of current Houses of Contemplation may be found HERE: <http://correllian.weebly.com/houses-of-contemplation.html>

For information on how to start a Shrine, Order or Correllian Study Group or for an application form contact the Witan Herald: [witanherald@gmail.com](mailto:witanherald@gmail.com)

## Membership Groups

### **Outer Court Department**

<https://www.facebook.com/groups/265398186909862>

This is a social group for all the members of the Outer Court of the Correllian Tradition. Feel free to share, discuss, and enjoy with all our wonderful Correllian family around the Globe!

### **Correllian Membership Hub**

<https://www.facebook.com/groups/CorrellianMembershipGroups>

Correllian membership group for all Correllian members

### **Correllian Clergy**

<https://www.facebook.com/groups/CorrellianClergy>

Group for all members of Correllian Clergy

### **Witan Herald's Office**

<https://www.facebook.com/groups/WitanHeraldOffice>

This is where general membership and clergy may directly contact the Witan Herald

### **Correllian Herald - Newsletter**

[www.facebook.com/groups/correllianherald/](http://www.facebook.com/groups/correllianherald/)

Correllian Herald Publication Group. This group is for the distribution of the Correllian Herald Newsletter.

### **Correllian Prayers**

<https://www.facebook.com/groups/2112247592362824>

To provide a supportive venue where all Correllians, friends and family may post prayer requests.

### **Correllian Elder's Office**

<https://www.facebook.com/groups/133563646851853>

This Facebook group is for ALL TRADITION members to enter and submit a comment.

### **The Correllian Temples, Shines, Groups and Project Keepers**

<https://www.facebook.com/groups/1508370089410767>

The Correllian Temples, Shines, Groups and Project Keepers is a place for all Third Degrees, Second Degrees, First Degrees, Temple Heads, Shrine Heads, Group Heads, and Project Keepers. Purpose: is so that all groups can share open communication with each other. Giving each other support and encouragement. As well as hopefully, work on collective projects from time to time.

## Herald Adverts & Articles

Disclaimer: Any views expressed within any articles in this publication are not necessarily the views of the Correllian Tradition the Correllian Herald Publication or the Correllian Herald Editor and staff. Any groups advertised within the Herald, which are not part of or affiliated to the Tradition, are not endorsed by the Tradition.

Herald Writers for September:

Rev. Morghanna Silkmoon - Brazil

Humberto Trevellin - Brazil

Rev. Bella - Belgium

Editor Lady Anna – UK

Send your adverts, articles and inclusions to: [heraldeditor@gmail.com](mailto:heraldeditor@gmail.com)

If you would like to write articles or be an online reporter for the Herald, please contact the Herald editor:  
[heraldeditor@gmail.com](mailto:heraldeditor@gmail.com)

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