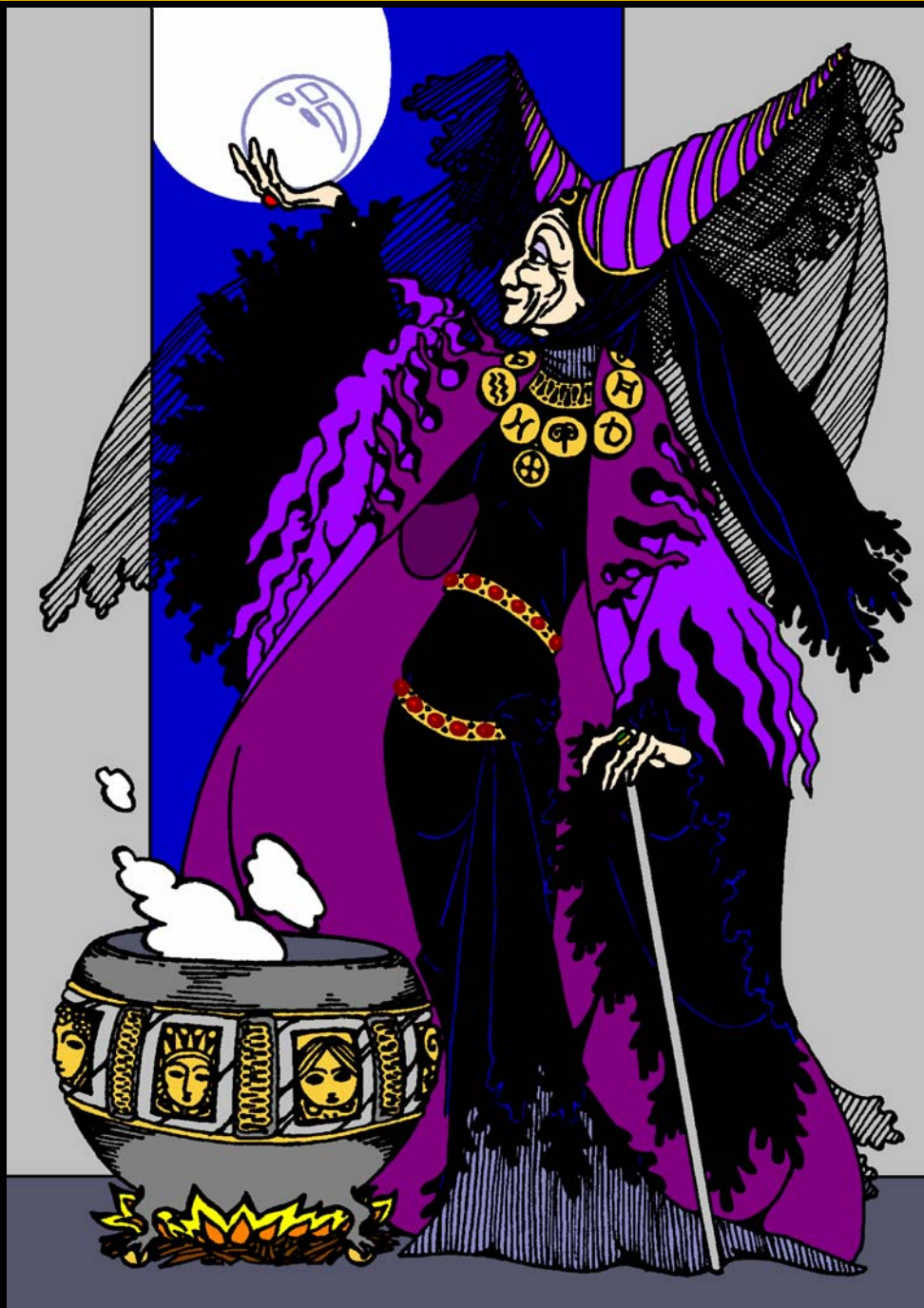




The Correllian Times

1 November, Year 6 Aquarius/2006 AD



THE CORRELLIAN TIMES

**Vol. 1, Issue 1,
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Edited by M. Rev. Krystel High-Correll

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FROM THE LIBRARY

This is the first issue of The Correllian Times, and it is an exciting project. 'From the Library' is the letter from the editor (Krystel-HighCorrell) that will appear in every issue. The Correllian Library is housed in the WitchSchool building, where the School has been kind enough to donate the space needed for the functioning of The Correll Mother Temple. The library is a cozy place of well-filled bookcases, (many books of which came from Rev. Don's personal library), a table, chairs, and lamps. A statue of the Buddha watches from his place high on a bookcase. The candles are lit, and incense is burning. Come and join me, as we share this magazine.

The library is, in a way, the physical heart of the Tradition at this time. Buried in the cement of the library floor is the crystal which is a nexus point for the crystal web. Lady Virginia, head of Selu Temple, holds her weekly classes and rituals here during the winter. I host a weekly meditation group and message circle here on Monday evenings.

This first issue of the Correllian Times coincides with Samhain.

Samhain is one of my favorite sabbats of the year, the other one being Yule. I consider

Samhain to be the Ancestor's special day. One of the things that makes the Correllian Tradition unique in Wicca is our active regard for and work with the Ancestors. In my family the ancestors aren't 'gone', because they are assessable and they visit often. We keep an active Ancestor altar, and there is a reprint of an article on Ancestor Altars written by Rev. Don (published in the Wheel of Hecate, in 1989, and reprinted with his permission) in this publication.

Samhain has an air of mystery, of 'otherness', a magick not completely understood, balanced at the open doorway between the worlds. Lady Virginia Powell, head of Selu Temple, hosted a Witches Ball here in Hoopeston on Oct. 28th that celebrated the magick of this time. (See article and pictures in publication).

On Samhain Rev. Don Lewis will become the president of WitchSchool. On January 1st, 2007, WitchSchool will become a not-for-profit organization. The Correllian Tradition and WitchSchool have always been, and will remain, two separate organizations: but WitchSchool is a primary educational partner of the Tradition

Beginning with the next publication will contain a regular feature—stones and crystals. Each week a different stone will be discussed. Any personal experiences you have had with stones will be welcome submissions. Stones have collected me all of my life and are a special interest of mine.

A Reader's Forum will be introduced next issue also, with monthly topics for discussion. The first topic will be "What is the most important challenge facing the Correllian community today?"

We hope that you will send us photos and write-ups of your Samhain celebrations, Witches' Balls, Ancestor altars, etc... We will use as many as space permits.

The Correllian Times is not so much intended to be published 'for' the Correllian community, as it is 'by' the Correllian community. I welcome submissions of all kinds: articles, poetry, artwork, pictures, and announcements,

With best wishes, from the library—
Blessed Be

Krystel High-Correll

SCIENCE

A poem by Virginia Bitterwind Smith

As sea years for moon in unmated frustration
Matter is bounded by length breadth and depth
And the next function—motion—is defined as time
In inception/creation duration/preservation
Destruction/termination
Given these givens things begin affecting one another
Aspects of relatedness congruent to “affectedness”
“Effectiveness” and “cause”
Break a rock with a hammer becomes “change”
Alteration of form
Alteration of substance, nonliving to living,
Two dimensional alteration “transformation”
“Source” three dimensional, an alteration of essence—
Rocks turn themselves into flowers at their will
Miracle or magic, all concepts fall short
And death it has no dominion.

(reprinted from Wheel of HeKate, 1989, with permission)

3RD ANNUAL HOOPESTON WITCHES' BALL

28 October, Year 6 Aq.

The third annual Hoopeston Witches' Ball, sponsored by Selu Temple, was held on Saturday 28 October, Year 6 Aquarius.



High Priestess Virginia Powell, Head of Selu Temple, did a wonderful job organizing this years Witches' Ball, which took place at popular Hoopeston eatery Ruby Nell's.

This years Ball was very well attended with the largest crowd the event has seen yet.

People came from as far as Rockford Illinois to the west and Ohio to the east.

Left: Rev. Don and Lady Krystel prepare for the Witches' Ball

Among those in attendance were four of the five Elders of the Correllian Tradition: Rev. Don Lewis, Rev. Krystel High-Correll, Rev. Virginia Bitterwind Smith, and Rev. Ed Hubbard, who acted as MC for the event.

Also present were the Heads of several Correllian Temples. In addition to Lady Virginia herself, who Heads Selu Temple, Rev. Reanna Marie and Rev. Jason Mycroft, Joint Heads of Enchanted Realm Temple, and Rev. Aine Massie Head of Crystalline Star Temple were also present.

Many of the members of these Temples also came to the Ball, as well as people who are not affiliated with any specific Temple.

There were also people from the town who came to enjoy the Ball as well .

Our server, Karlisa, kindly skipped a party of her own to work the Witches' Ball.

Throughout the night we kept her running with food and drink orders.

Sadly, and unbeknownst to us, Karlisa has a deep seated fear of clowns.

Consequently she was a bit traumatized by the arrival of the Insane Clown -who seemed to take rather much delight in chasing her about through out the evening

At eight PM the Ritual for the Dead was held.

Led by Rev. Don Lewis the ritual focused on the Ancestors and honored them at this, their season.

A special Ancestor altar has been created at the corner of the room where people could light candles for their particular ancestors or loved ones in spirit, throughout the evening .



Above: Rev. Virginia Powell dances with Death at the Witches' Ball

Right: The Ancestor altar

Because the Witches ball is a party, the ritual was a short one.

More serious Samhain rituals will of course be held by the various Temples represented, but tonight we were here to party!

After the ritual DJ Phil Lacey began the music and the dance floor got busy!

The dancing was interrupted only for the evening's contests: the Broom Riding Contest and the Costume Contest.



He won the contest.

The Costume Contest on the other hand was very popular.

Always the costume contest was a high point of the evening, the Costume Contest did not disappoint. We had a wonderful group of costume contestants - almost everyone came in costume this year.

Contestants included Death, the Insane Clown, the Belly Dancer, the Barmaid, the Gothic Fairy and Gothic Fairy Princess, the Evil Queen, the Fairy Godmother, the Gypsy Fortune Teller, and the Dysfunctional Couple.

Rev. Aine, Mike, and Rev. Virginia acted as judges for the contest. Contestants were asked to line up and were presented one at a time.



Above: The Costume Contest



Above: Dancing!!

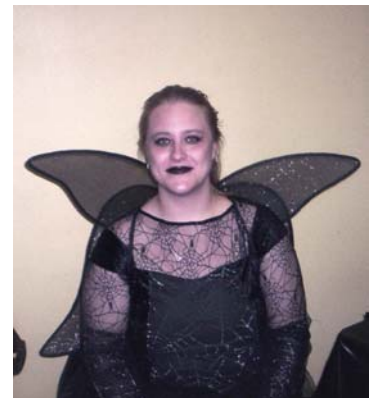
In the Broom Riding Contest contestants strive to devise the most creative ways of "riding" a broom. Usually this is one of the most popular contests at the Ball.

Oddly enough, this year there was only one contestant for this years Broom Riding Contest: Death.

The Gothic Fairy Princess won Best Costume. The Evil Clown won for Scariest Costume -he terrorized our poor waitress Karlisa. And Death won for Funniest Costume, because of his antics throughout the evening.

It was a great night enjoyed by all! And when the Witching Hour came to end the festivity it was definitely all too soon!

Congratulations to Lady Virginia of Selu for a job well done!!



Above: Best Costume Winner, the Gothic Fairy Princess

THE ANCESTORS

By Rev. Don Lewis

When I was young, one of the things most stressed in my family, was the belief in spirits. There was a strong belief that a spirit or discarnate soul could choose to communicate with the living, and that they often did—principally the spirits of people who were related to you by family or, less often, by friendship. This communication usually took the form of dreams, visions, “feelings,” or come by divination. It was believed that the ancestors guided one in one’s life, and that people were born into families as part of an arrangement between the souls involved, rather than by chance or accident. Sometimes your “Ancestors” include friends and relatives from other lives as well. Sometimes ancestors are attached to groups or institutions other than family.

WHAT ANCESTORS ARE

Ancestor “worship” (the term worship applied incorrectly by Christians who have never been able to distinguish between worship and reverence) was almost universal in the pagan world, although sometimes less obvious than others. Some peoples actively sought the guidance of the dead, others left it to the spirits to guide only when they felt it was needed.

It was generally believed—though it probably would not have been phrased this way—that the dead, freed from the “binders” of the physical body and material world, were fully possessed of the psychic powers of the soul. Consequently, they possessed the powers of prophecy and magick, which they could share with the living.

The ideas of ancestor reverence may at first appear to conflict with reincarnation, but this is not necessarily so. My personal belief is that the period between lives varies, depending upon the needs, wishes, and level of development of the soul in question. Some may go directly to their next life, others may spend generations in the Summerland before continuing. Also, I don’t believe that time in the spiritual world is the same as in the physical world—that physical time as we know it is tied to our physical bodies and does not necessarily bind the spirit, and that the physical world in all of its millions of years, co-exists all at once to the soul, to which time is a different quality. Also, the soul can lead more than one existence simultaneously in the physical world, without the different existences necessarily being aware of each other, because of the different time track of the spirit world. Thus the ancestors may be seen as being between incarnations or as being several manifestations, incarnate and discarnate, at once. These two ideas may be taken separately or together as I take them. There are also other explanations besides these, however, I will limit myself to my own.

CONTACT WITH THE ANCESTORS

The ancestors send people help and information whether they are asked for it or not, and whether the person realizes the source or not. They may send you dreams, visions, omens, and especially, “feelings,” Divination, meditation, prayer, and trance are all ways in which you may get in touch with them. As well as information, ancestors can send healing energy, or offer material aid.

HISTORY

Most pagan groups had a belief in the ancestors, though not all believed that one should actively seek their guidance. Some believed that to do so might bind the ancestor from going on to another life. My own tradition believes that a spirit cannot be bound unless it //believes it can be. Also, if your attentions are unwelcome, you will likely be told so.

Some of the more famous examples of historical ancestor worship include these: The Egyptians, whose magnificent tombs still inspire awe. They made it a habit to make offerings to the ancestors at the tomb or in special mortuary temples. Mortuary temples often had images of the ancestor, before which the offering would be made. The poor often had a special kind of ancestor figure fashioned in the form of Osiris (Asar-power, spiritual energy), which represented the deceased as Osiris, the freed soul to which Egyptians likened all the dead. These images were also often fashioned as Ptah-Seken_Asar (Ptah-the opener, Seker-the enclosed, Asar-power: thus, the opener of the enclosed power, the soul). Such a figure would be mummiform, the body shrouded with only the head and hands exposed and inscribed with magickal formulae and invocations. Often a piece of the deceased’s physical body, such as a mummified finger, would be enclosed within a compartment in the figure.

The Egyptians had many beliefs concerning the ancestors, most of which are the same as current beliefs. Like everyone, they looked for signs, dreams, and guidance. A special custom of theirs was to write letters to the dead. These were usually written on papyrus, but were sometimes inscribed on stone. The letter would be placed at the tomb, and sometimes read aloud and the dead were expected to send some form of answer.

ANCESTOR ALTARS—THEIR PURPOSE

Your ancestors are always around you, whether they give any sort of formal recognition or not. Many spirits are around us at all times. The purpose of the ancestor altar is to help oneself to have a productive relationship with the ancestors.

An altar focuses our feelings about our ancestors and sharpens our awareness of them, due to the need to be tended to. It makes us more conscious of the influences which seek to help us, by calling our attention to them. In this way, the altar facilitates regular communication, as opposed to the nebulous or haphazard communication which occurs when one's relationship with the ancestors is unfocused. Because you are more aware of them, it is easier for them to communicate with you, or you with them. Also, the altar allows one to show love and respect for the ancestors and make them feel welcome in your home. It encourages them to act in the role of ancestor, by showing them their aid is desired and needed.

ANCESTOR ALTARS—WHAT THEY ARE

When all is said and done, an ancestor altar can be as simple as a photograph, and a candle. Most are more elaborate though and details depend upon one's traditions. An African based tradition for example, would include a glass of spirit water (water to which a small quantity of white rum or anisette has been added) on the altar, which would be set upon a piece of white cloth. It would certainly not include salt which would be believed to keep spirits away.

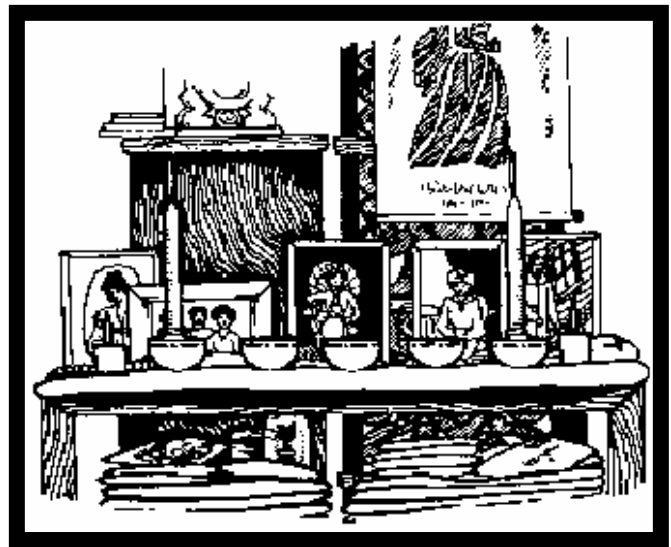
The altars with which I am familiar are made in many ways, but usually include photos, most always candles, and "power objects," things which feel powerful for you. Often the four airts will be marked out, though not necessarily in the corners. There are usually bowls for offerings to be made. These are often in the form of a cup of water; a cup of wheat or maize flour; and a cup



Above: An Ancestor Altar

of salt. I set the salt on the right to represent the masculine, material element, the water on the left to represent the feminine spiritual element, and the flour in the center to represent the fruit of their union—life.

Other offerings might include such things as fresh flowers, small portions of food and drink, especially things one or more ancestors were fond of (which can later be eaten or released to the elements, depending on which you feel comfortable with) and of course, the most common offering—lighting candles and incense. Often possessions of an ancestor will be put on the altar, especially things they loved in life. The idea is to stimulate your relationship with the ancestors, but it is not intended in any to bind them or call them back against their will and this should always be made clear when you first use the altar and



Above: An Ancestor Altar

perhaps occasionally thereafter—you seek their guidance, but only if it pleases them to give it. Also, you should not limit your altar to only those ancestors who you think would help you, as there may be others whom you may not even know about who want to assist you.

The altar is used to make offerings, to seek special help, such as healing, and sometimes to meditate with. It's nice to light it on important days, such as birthdays and for family gatherings too. All in all, the altar will clarify your relationship with the ancestors around you, intensify your feelings of family and have many benefits in your life.

Excerpted from the article---The Ancestors, printed in The Wheel of Hekate, published 1989, reprinted with permission.