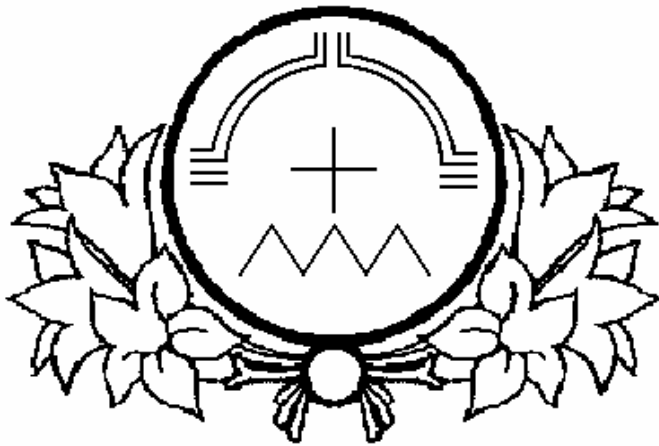


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CWC204

The Correllian State Robes



**Your official guide
to Correllian robes
and vestments.**



Above: Correllian Priesthood at the altar during the Spring Lustration of Year 9 Aq., in Salem, Massachusetts. The details of each robe identify the wearer and their accomplishments.

Correllian State Robes

This course has been created to familiarize you with the various styles of robe you may encounter within the Correllian Tradition.

The Correllian State Robes employ a great deal of symbolism, and understanding that symbolism can tell you a lot about the person wearing the robe. Everything from their status within the Tradition to their home Temple, to Orders they may belong to, will be found in the visual language of the State Robes.

The State Robes create an aura of color and excitement, as well as underscoring our unity as a Tradition. The panoply of personal and Temple Heraldry allows us to display our individual achievements as well as our membership in the global Correllian family.

I hope that you enjoy this introduction to Correllian State Robes and the rich language of color and symbol that comprises them!

May You Blessed Be!

Rev. Don Lewis

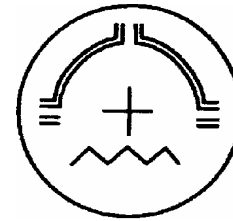
M. Rev. Donald Lewis-Highcorrell
First Priest and Chancellor, Correllian Tradition

What is Correllian Wicca?

The Correllian Nativist Tradition is one of the largest Traditions of “Wicca” in the world! Wicca is a Pagan religion which venerates the Earth, looks upon God as both Mother and Father, and believes that God comes to each individual person in the way that is best for them. Wicca also believes that each person can access the powers of their Soul or Higher Self and use these to work miracles in their own life.

To learn more about Correllian Wicca, go to:

WWW.CORRELLIAN.COM



And if you are interested in studying about magic you can find all manner of online courses in magic and Paganism, as well as a supportive community of like-minded people at:

WWW.WITCHSCHOOL.COM

The hood is always worn up when in Mourning Robes. The exception to this is if one is the principle mourner in which case one might wear a veil instead, or if the occasion is the funeral of a Head or officer of the Tradition, in which case other headdresses may be necessary for some participants.

CONCLUSION

There are of course many areas that we have not touched on as they are of interest only within certain Orders or for special occasions. Orders sometimes have specific Personal Robes unique to them. Also, because we are a living tradition and growing every day, new variations may be introduced to the State Robes in the future.

Some people will ask why we are so concerned with the minutiae of robes. The answer is that in daily life we aren't. Correllian Temples and Shrines use robes in whatever way they choose, and probably the majority of rituals are in every day dress. Some Temples are very formal, others aren't, and the Tradition regards this as part of the variety that is the strength of a healthy movement.

But the use of robes gives a feeling of special-ness, of esprit de corps, and strengthens the magical mind –acting as a Key to help people reach their Higher Self and make the Shift of Consciousness that allows for magic and spiritual communion.

Moreover the use of the State Robes in Tradition-wide ceremonies creates a pageantry and sense of romance sorely lacking in the modern world. People take strength not only from ideas, but also from emotion, and it is at this level that use of robes affects us. Beauty, color, the conscious and subconscious connotations associated with visual style –all these create an atmosphere in which magic is easier and the Veil thinner.

This concludes our brief discussion of the Correllian State Robes and other robes used in the Correllian Tradition. We hope that you find it helpful in better understanding the robes' significance, as well as the reasons we use them.

May you Blessed Be!

Correllian State Robes

ROBES

In [Lesson 1:8](#) we discussed the use of robes in a general sense, and touched briefly upon the Correllian State Robes. In this class we will discuss in more detail not only the State Robes but also other forms of robe you might encounter in the Correllian Tradition.

There are several kinds of robes commonly used in the Correllian Tradition. Some of these are very casual and individual -others are very formal, with each element having a set meaning.

When people think of specifically Correllian robes they are usually thinking of the State Robes that are used for the most formal occasions. There are however a number of different kinds of robe which you will find in use in the Tradition.

The primary kinds of robe used in the Correllian Tradition include: Personal Robes, Casual Robes, Dress Robes, and State Robes.

Before discussing robes however, let us first review the use of the Stole.

THE STOLE

The principle vestment of the Correllian Tradition is the Stole, a long piece of cloth worn around the neck during ritual. The Stole can be worn with any type of robe used in the Tradition, or with ordinary street clothes, as occasion requires.

Sometimes the Stole is worn by every one present at a ceremony, sometimes it is worn only by the presiding Clergy –this varies with the occasion and the location. When it is not being worn, the Stole can be doubled and suspended from the Degree Cords, though this practice varies as well.



Left: Members of Sacred Sea Temple, Georgia, in Correllian State Robes during the Fall Illustration of Year 8 Aq. L to R: Clergy Dedicant Samantha, Rev. Michael Barry, Rev. Michael Neal, and High Priestess Stephanie Neal.

Different members of the Tradition wear different colors of Stole according to their role. The Stole worn by Outer Court Members of the Tradition is green. The Stole worn by Clerical Dedicants, that is those who are studying to become Priesthood, is white. The Stole worn by the Tradition's Clergy is purple. The Stole worn by Priesthood whose Degree is Honorary is lavender.

In addition the Stole usually bears patches which display the Degrees the Priest/ess has attained, and what organizations within the Tradition they belong to.

Patches

A variety of patches may appear on the Stole of an accomplished Priest/ess. Patches representing the Cleric's Degrees appear on the right side of the Stole, because these are ranks earned through action. In the photo above you will see on the right side of Rev. Stephanie's Stole (the viewers left) the sigils for First, Second, and Third Degree.

Members of the Outer Court wear black robes or simply black clothes. First Degrees wear black robes with a purple shoulder sash over the left shoulder, similar to the Dress Robes. Second Degrees wear black robes, a purple shoulder sash and their Second Degree Hood. Third Degrees wear a black robe, Hood, and a purple tabard. Temple Heads wear a black robe, Hood, their Witan Collar, and a black tabard with a narrow purple border. Elders and Officers of the Tradition wear a black robe, Hood, Witan Collar, and a black tabard with a wide purple border.

Degree Cords are usually worn with the Mourning Robes. As a rule the Stole is only worn with Mourning Robes by Clergy actively taking part in a ceremony.

It should be born in mind that we do not wear Mourning Robes to show sadness as some religions do. Rather we wear Mourning to show respect for the departed, who now becomes an Ancestor, and to acknowledge that the Veil is thinner for the bereaved after a death.



Above: Mourning Robes of an Elder of Tradition, shown displayed on a mannequin.



These mannequins show the State Robes as worn for formal Mourning. Shown are a Mourning Herald with Temple sigil on his chest, First, Second, and Third Degree Clergy, a Temple Head and an Elder.

Mourning Robes –Mourning is a formal period observed after the death of a loved one. The Correllian State Robes have a special Mourning version that can be worn for funereal rites and also during the period of formal mourning that follows the death of a Head of Tradition.

Mourning Robes are black and purple. They are more subdued than the normal State Robes, but are not terribly different in construction.

On the left side of the Stole are patches representing organizations the Cleric belongs to within the Tradition –including the Tradition itself, and whatever Temple the Cleric may belong to, if they belong to a specific Temple. These are placed on the left side of the Stole because they are memberships, not personal Degrees. In the photo above you will see on the left side of Lady Stephanie’s Stole (the viewers right) the Correllium sigil representing the Tradition itself, the sigil of the Correll Mother Temple, the sigil of Sacred Sea Temple, and the sigil of the Witan Council.



Left: High Priestess Becci Penry, Founding Head of PURE Sanctuary Temple in Illinois, during the Fall Lus-tration of Year 2 Aq. Lady Becci wears a purple Clergy stole with many patches. Patches on the right side of the stole show Lady Becci’s Priestly Degrees, while those on the left show her group affiliations.

In the photo of Rev. Becci Penry above you will see many of the same patches worn by Lady Stephanie. On the right side of the Stole (the viewer’s left) are the patches for First, Second, and Third Degree. On the left side of the Stole (the viewer’s right) are the Correllium, and the sigil of PURE Sanctuary Temple. Above this would normally be the sigil of membership in the Witan, but as of the time of the photo Lady Becci had not added this sigil yet.

This brings up the interesting point that not everyone always wears all of the sigils to which they are entitled since the sigils can be time consuming to make or expensive to acquire. In the past all sigils were made by hand like those worn by Lady Becci. Increasingly the sigils are now becoming available in embroidered versions, but not everyone who is entitled to a sigil will necessarily have acquired it yet.

The Correllian system of Stole and patches was developed by Rev. Traci Logan-Wood, of Holy City Temple, Chicago USA, based in part upon the works of Amber K. Many Pagan Temples use purple Stoles, an idea popularized by Amber K in her book *Covencraft*, but our patch system is unique to the Correllian Tradition.

PERSONAL ROBES

Personal Robes are robes that are unique to the individual. Most Correllians, like most Pagans, wear Personal Robes when they wear robes.

Personal Robes are unique to the individual and express each person's character and personality. There are no rules for them: they can be whatever the person wishes to wear to express themself.

Obviously the variety of Personal Robes is endless.

Sometimes a Correllian Temple will have a specific style of robe unique to it, and not part of any of the robe styles listed below. These would also be termed "Personal Robes," in this case personal to the Temple rather than to the individual



Above: Correllian Heralds. Left: Rev. Jason Highcorrell, Herald to the Chancellor; Right: Rev. Kim Anders in the grey and black tabard of an Elder's Herald attends First Elder Rev. Virginia Bitterwind Smith.

A Temple Herald wears a parti-colored tabard of black and red with a gray border. A Herald of the Witan wears a white and red parti-colored tabard with a gold border, while a Herald of the Council of Elders wears a black and grey parti-colored tabard with a white border. Deemster's Heralds wear gold and cream tabards while Mourning Heralds wear purple and black.

As a rule Heralds only take the role of ushers at large or very formal ceremonies.

Another kind of Herald who often has a higher profile are those who serve as assistants to High Priesthood or Arch Priesthood of the Tradition, and the Witan as a whole. The Witan Herald, the Chancellor's Herald, a number of Elder's Heralds as well as Heralds pro tem are often very visible in their distinctive Herald's tabards at Lustrations and other events.



Left: Rev. Richard Lunn, of Triad Temple in Philadelphia. Rev. Richard wears the Personal Robes of Triad Temple, which are unique to that Temple. With his robes Lord Richard also wears his full compliment of Degree cords.

Right: Chancellor Rev. Donald Lewis-Highcorrell Heads a Deeming Council with Deemsters Pro Tem Rev. Reanna Marie of Enchanted Realm and Rev. Karla Summers of Circle of Friends, at the Fall Lustration of Year 8 Aq.



There are two kinds of Deemsters: Black Handed Deemsters who assemble facts but do not make decisions about them, and Red Handed Deemsters who are empowered to render a decision.

Deemsters may be appointed for a single occasion or they may be inducted into the Order of Deemsters and serve indefinitely.

Deemsters wear golden yellow tabards with the symbol of their Order emblazoned on the front. Special headdresses are worn by the presiding Deemster of a tribunal of Deemsters or by Grand Deemsters.



Above: The Sigil of the Order of Herald

Heralds –Heralds are responsible for making sure that everything is in order and where it needs to be for ritual or other purposes.

Most commonly a Temple Herald's duties include maintaining, acquiring or making the robes, altar furnishings, etc, that are needed for the ritual. Another primary duty of Herald –which can sometimes be very important in large rituals- is to act as ushers and direct people to their places, keeping an eye out for and handling any potential problems. A Herald acting as an usher however wears a special parti-colored tabard with the symbol of their Temple on the chest.

CASUAL ROBES

Casual Robes are not really robes at all. Rather they are tunics or shirts made for informal use at Temple events and activities. Casual robes are intended for active wear, and consequently are quite short and usually worn with pants, skirts or kilts.

In its simplest form the Casual Robe can be no more than a T-shirt with the Temple sigil. Usually however they are specially made and are either in the Temple's heraldic color or are black with a band of the heraldic color imitating the shoulder sash of the Dress Robes. Usually the Temple sigil appears over the heart.

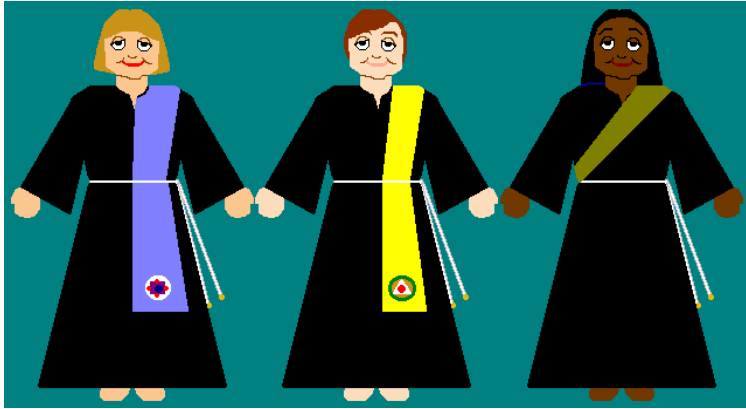
In some cases Degree cords will be worn with the Casual Robes, in other cases they will not –this varies according to the Temple.



Above Right: Rev. Don Lewis, Chancellor of the Tradition, wears the Casual Robe of Holy City Temple, Chicago USA. It is a black tunic with a purple stripe mirroring the shoulder sash of the Temple's Dress Robe. The strip is actually on the left and the patch above the heart –the photo was flipped in processing for aesthetic reasons.

DRESS ROBES

Dress Robes are a semi-formal style of robe worn by many Correllians for events that do not require the formal State Robes. More comfortable than the State Robes, Dress Robes were originally designed for use in the Tradition's Shrines. Rev. Aine Massie of Crystal-line Star Temple designed the first Dress Robe for her Shrine and the style was subsequently adopted by others.



These mannequins show different ways of wearing the Dress Robe shoulder sash.

The Dress Robe is a basic black robe or black tunic and pants, with a colored sash over one shoulder. Each Temple and Shrine has its own specific color, though some do overlap since there are only so many colors. The Temple's color and sigil are considered heraldic in nature.

Different Temples wear the Dress Robe shoulder sash in different ways. In some Temples the shoulder sash is worn vertically, and is belted by the Degree Cord. In other Temples the sash is worn diagonally. The width of the sash varies somewhat as well.

Often the Temple sigil is placed on lower end of the shoulder sash, though not all Temples do this. In some Temples Degree sigils are worn at the lower end of the shoulder sash. Sometimes the sash is simply worn plain.

Degree cords are usually worn with the Dress Robes, but as a rule the Stole is not. When Dress Robes are worn for a ceremony the presiding Cleric will often wear the State Robes with Stole.

STATE ROBES

State Robes are the most formal of Correllian robes. They are required for attendance at formal ceremonies of the Mother Temple, meetings of the Witan and its various regional Courts, and other events of Tradition-wide significance.



Left: Correllian First Elder Rev. Virginia Smith, better known as Lady Bitterwind, kneels holding the Lustral cauldron to receive the Blessing of the Ancestors delivered by the Oracle, in this case Rev. Don Lewis, at the Fall Lustration, Year 3 Aq. Both the First Elder and the Chancellor wear gray Elder's tabards as well as the purple clavii of an Officer of the Tradition.

Special State Robes

In addition to the basic State Robes described above, there are also robes specific to other offices and situations. We will discuss only a few here.



Above: Sigil of the Order of Deemster's

Deemsters –Deemsters are persons appointed to investigate situations for any of various reasons. Sometimes this is part of a normal process. For example, all Witan Shrines are reviewed by a board of Deemsters before being translated into Proto-Temples, and again before attaining full Temple status. Sometimes a situation is in dispute or an allegation of wrong doing has been made, and a Deemster is sent to determine as much about the situation as possible so that the issue may be resolved.

Officers of the Tradition are persons who hold Tradition-wide Offices such as First Elder and First Director. The Tradition also has many regional Offices, including regional Paramount High Priesthood, which are not considered to be Elder level –though the person who holds such an Office may also be an Elder of Tradition in their own right.

Elders of Tradition are distinguished members of the Tradition appointed to the Council of Elders because of personal merit. Elders of Tradition may or may not hold any other Office besides Elder.



Left: In the photo at left you can see examples of Elders, Officers, and Witan robes. L to R: Elder Rev. Traci Wood wears the gray tabard of an Elder of Tradition, Chancellor Rev. Donald Lewis-Highcorrell wears the purple clavis of an Officer of Tradition, and Rev. Stephanie Neal of Sacred Sea Temple wears the black clavis of the Witan. All three wear red Third Degree tabards. Taken at the Fall Lustration of Year 9 Aq.

Elders wear a long, narrow gray tabard that bears their personal sigil. If the Elder is also a Temple Head, they would wear their black Clavis over the gray tabard, and the personal sigil would be on the black Clavis.

If the Elder is also an Officer of the Tradition they would wear a purple Clavis over the gray tabard. On the purple Clavis of the First Priesthood is the Correllium, signifying their mystical identification with the essence of the Tradition. Other Officers' Clavii bear their personal sigil.

In addition, State Robes are sometimes worn at the Temple level: sometimes by the entire Temple Clergy, and sometimes only by presiding Clergy. This is up to the individual Temple and practice varies widely.

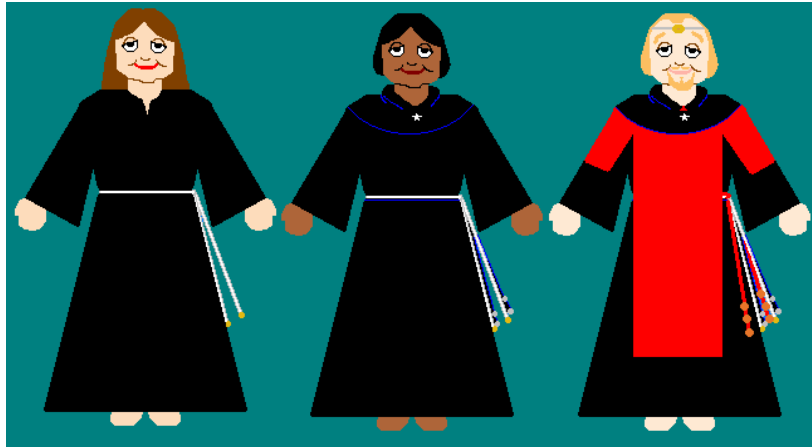
Every aspect of the Correllian State Robes has a meaning.

White robes are worn by Outer Court Members, while black robes are worn by Clergy.

This was not always the case –in the '90s the practice was to wear white robes during the Light Half of the Year and black robes during the Dark Half of the Year, a fact sometimes reflected in older photos showing the State Robes.



Above: A group of Correllians in an outdoor procession during the Spring Lustration of Year 3 Aq., showing both white and black robes. Visible are the Tradition's First Elder Lady Bitterwind at the rear of the procession, Rev. Diana of Holy City Temple, and Clerical Dedicants Meghan and Melissa. Meghan and Melissa wear white robes .



These mannequins illustrate the State Robes as worn by First, Second, and Third Degree Clergy.

First Degree Clergy wear a plain black robe with a white cord.

Second Degree Clergy wear a black robe with both white and black cords and a separate cowl or hood. The exact cut of the cowl/hood can vary considerably, and this item will sometimes be omitted from the robes. In many cases the cowl/hood features a wide collar that bears the Degree symbol at the throat—a white star for Second Degree, which is augmented by a red triangle if the person later achieves Third Degree.



Third Degree Clergy wear a black robe with white, black, and red cords, the Second Degree hood, and a red tabard with flying sleeves.

In addition there are a variety of tabards and other honorific garments that are worn by persons in specific offices.

Left: Rev. Aine Massie wearing the Third Degree tabard.

Members of the Witan also add a gold or silver cord to their Degree Cords. Although one might expect that Witan Priestesses would wear silver cords and Witan Priests would wear gold, drawing upon Goddess/God symbolism, this is not the case—it is left to the individual to choose which they prefer, since it is not uncommon for the individual to have a strong preference.

The Witan Robes were first created by the Blv. Regent LaVeda and Rev. Don Lewis-Highcorrell, and later became the basis for the State Robe system.

Elders And Officers Robes

The Correllian Council of Elders is made up of the Heads, Officers, and Elders of the Tradition.

The Joint-Heads of the Tradition are the First Priestess and First Priest, who are also the Paramount High Priesthood of the Tradition. The Chancellor of the Tradition, who is the Tradition's Chief Executive Officer, is always one of the Joint-Heads.



These mannequins illustrate the State Robes worn by the Witan, Elders, and Officers of Tradition.

In order to be seated in the Witan one must be a Third Degree, though in some cases this status is Honorary. For a description of Honorary status see the Tradition's bylaws.

Witan robes are distinguished by the Clavis and the Witan Collar.

The Clavis is a narrow black tabard that bears the personal vision symbol. The meaning of the vision symbol is individual to the person and is never revealed except to their teacher. Formerly this symbol always came via vision, but today members of the Witan are allowed to design a symbol to represent themselves if they choose.



Left: Rev. Donald Lewis-Highcorrell, Chancellor of the Tradition, in Witan Robes. Rev. Don wears the red tabard of the Third Degree and the black Clavis of the Witan. On his shoulders Rev. Don wears the Witan Collar.

The Witan Collar is a chain of symbols mounted along the edge of the Second Degree hood. These symbols include the seven Ptolemaic planets, the twelve Zodiacal signs, the four Elements, and the four Seasons, all of which are called upon to bless the Witan member at the time of their installation.

Because the collar is rather heavy, it is sometimes omitted for less formal occasions –such as seasonal Temple ceremonies. It would not be considered proper however to omit the collar during a formal ceremony.

STATE ROBES FOR SPECIFIC OFFICES

Sheer White Tabard

A sheer white tabard is worn by Cadet Priests and Maiden Priestesses, as well as by Witan Shrine Keepers.

You may recall that Pursuivants (Maiden Priestesses or Cadet Priests) are considered to hold roughly the same status as Witan Shrine Keepers – that is, they are Temple Heads in training.



Above: Examples of the sheer tabard worn by Pursuivants Priesthood and Witan Shrine Heads. L: Rev. Peter Hertzberg of Northern Lakes, Wisconsin, teaches a Handfasting workshop at attends Spring Lustration Year 9 Aq. R: Rev. Terry Power of Celtic Cross, Barbados, attends the Deeming Council in Year 6 Aq.

The sheer white tabard may be made of any sheer cloth. It is usually made from something like a chiffon or an organdy, but may also be made from netting or mesh. This is one of the few tabards among the state robes to allow for a border, partly because of the fragility of the cloth. If you look closely at the photo above, you will see a slender, silver gray border at the edge of Rev. Peter's tabard.



Above –Examples of the White tabard worn by Acting Heads of Temples and Co-Heads of Temples: L: Rev. Demorae Sweeting of Sacred Circle of the Spiral Goddess attends the Deeming Council, Year 5 Aq. R: Rev. Yoko of Honorable Southern Constellation, Uruguay, and Rev. John Ing Snodgrass of Our Lady of the Sylvan Wood, Texas, attend Spring Lustration, Year 6 Aq.

White Tabard

A white tabard is worn by Acting Heads of Temples and by Co-Heads of Temples.

An Acting Temple Head is a Temple Head who is not yet fully seated in the Witan -which requires Third Degree status.

Witan Shrines are often started by persons who are not yet Third Degrees but are under the imperium of a Third Degree sponsor. After the Shrine becomes a Temple the Acting Temple Head cannot be fully seated in the Witan until after the Third Degree is earned.

From the inception of a Witan Shrine to full seating in the Witan can sometimes take several years. This process allows for the creation of a strong foundation for the Traditions Temples.

Both Acting Temple Heads and Co-Heads of Temples are allowed to attend and to address the Witan, but neither has a vote in deliberations.



Above: A group of Correllian High Priesthood including several members of the Witan photographed at the Lustration of the Ancestors in Olympia, Washington, Year 7 Aq. L to R Rev. Terry Power of Celtic Cross, Rev. Debbe Tompkins of Heritage Temple, Rev. Virginia Powell of Selu Temple, Rev. Don Lewis (behind), Rev. Moonstorm, and Rev. Windy LaJoie of Hooded Crone Shrine. Note that the Witan members are not wearing their Witan Collars, which are often omitted on less formal occasions because of their weight.

Witan Robes

The Witan includes all fully seated Temple Heads, as well as the Elders and Officers of the Tradition. The Witan may also include Notables of the Tradition, which are members who have greatly distinguished themselves in the Tradition, without holding specific any of-
fice.