



Wiccan Church of Minnesota

General Membership Handbook, Third Edition, 2013

Wiccan Church of Minnesota

General Membership Handbook

Third Edition

Newly Revised and Edited

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Preface to the Third Edition

“Is It Worth It?” & “What do dues get me?”

The Church was organized to provide benefits for members that were not generally available to individuals. In joining an organization, individuals give up some personal freedoms in exchange for the benefits the organization provides. Members should strive to act in the best interests of the Church and its membership. People will never totally agree on every topic or action, but it would be hoped that people will keep in mind that the church is made up of individuals, and that criticisms and disagreements will be conducted with the Wiccan Rede in mind, “An it harm none, do what ye will.”

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“The Law of Three” is also considered to be in effect, whatever you sent out returns to you threefold. It will also be good for people to keep in mind that we are all in the church because of shared beliefs and goals. Sometimes the differences become all too apparent, and the shared ideals are taken for granted. A good guideline for continuing church membership might be:

1. Does it help you in the bad times?
2. Is it useful to you in the good times?
3. Are you better off for having it in your life?
4. Does it help answer the Big Questions in your life?

If the answer to most of these questions is yes, then membership is probably worth it. If not, then your Path may lie elsewhere.

What the yearly dues buy a member:

1. Rent and insurance for the facilities for the eight Sabbats and other Church sponsored activities.
2. Supplies for the Sabbats.
3. Support for an umbrella organization for Federal church status and tax exemptions for contributions.
4. Protection of a federally-recognized religion and protection for members from discrimination by being dues-paying members of said federally recognized church.
5. Opportunities for training and degrees.
6. Potential ministerial credentials for people who wish that.
7. A place to worship Gods at the Sabbats with others of like mind.
8. A pool of like-minded people to study, worship, and play with and be available for guidance and council and training when needed.
9. A forum to serve the Gods for the benefit of the Church and Community.

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BY-LAWS AND ARTICLES

These are the documents filed with the Secretary of State.

BY-LAWS OF THE WICCAN CHURCH OF MINNESOTA

Originally Adopted – 1989

Mission Statement

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The Mission of the Wiccan Church of Minnesota is to:

- Be a meeting place for the Wiccan community (i.e., rent suite at Minicon, rent ritual space, sponsor rituals... etc.).
- Provide a common ground to the community by running a Training Coven to provide religious instruction and ministerial training for our members. Oversee Church fulfillment of legal requirements.
- Maintain a confidential roster of member covens for the purpose of referrals. Maintain a database for referrals.
- Promote information exchange and raise public awareness. Maintain Police Liaison, fund copies of relevant books to police, authorize use of Church name by public speakers, operate quarterly Newsletter, print flyers.
- Maintain communications with the Pagan community at large (i.e., operate Newsletter, rent P.O. Box...etc.).
- Provide access to rituals for members not associated with a coven (i.e., rent ritual space, sponsor rituals...etc.).
- Provide a reference library. Fund copies of relevant books to police.
- Develop and maintain a permanent temple site. Maintain a capital investment fund.

Definitions

Associate Member	Anyone who states, in writing, that s/he wishes to be a member and agrees to follow the Church's precepts (subject to Censure by the Elder's Council).
Voting Member	In an accredited initiate (First Degree as recognized by the Elder's Council) and a dues paid Associate Member in good standing. (Note: Only a full Voting Member may hold an elected office.)
Dues	Either money or voluntary mundane services in support of the Church.
Trustees	Legal Representatives of the Church

Executive Committee	Consists of: Current May Queen (non-voting) Current Green Man (non-voting) Representative of the Elders' Council (voting) Representative of the Teachers of the Training Coven (voting) Representative of the General Membership (voting)
Elder	Voting member and at least one of the following: Church accredited Third Degree Initiate Church Minister Previous May Queen or Green Man
Accredited Initiate	As defined by the Elders' Council
Third Degree Initiate	As defined by the Elders' Council
Minister	A Voting Member in good standing who has passed an accredited course of study as defined by the Elders' Council

ARTICLES

1. The name of this organization shall be the Wiccan Church of Minnesota. No covens of individual may use or represent the umbrella name without authorization by the Executive Committee.
2. The purposes of the Wiccan Church of Minnesota shall be exclusively charitable, religious, and educational within the meaning of Section 501(c)(3) of the Internal Revenue code of 1954.
3. Notwithstanding any other provisions of these articles, the Wiccan Church of Minnesota shall not carry on any other activities not permitted to be carried on:
 2. By a Church exempt from Federal income tax under Section 501(c)(3) of the Internal Revenue Code of 1954. Or...
 3. By a Church, contributions to which are deductible under Section 170(c)(2) of the Internal Revenue code of 1954.
4. The offices of this organization shall be located at 3905 37th Avenue South in the city of Minneapolis, in the county of Hennepin, and the state of Minnesota. The scope of the organization shall be within the surrounding area. However, we recognize that the activities of the Gods have no boundaries, and meetings and activities of the organization may be held at any place where one or more members are present.
5. Business meetings shall be held on a regular basis, at least once a quarter. Such meetings, announced as is customary, shall be held at any place convenient to the membership. A quorum for a general meeting of the Church shall consist of the attending members. An acceptance vote is by simple majority unless otherwise stated.
6. In accordance with the Craft calendar, the fiscal year of this organization shall begin on the first day of November and close on the thirty-first day of October.
7. We shall request money from all members as survival demands, but none shall be denied voting privileges for the lack of payment, provided contribution in the form of voluntary mundane services is substituted.
8. No part of the net earnings of the Wiccan Church of Minnesota shall inure to the benefit of, or be distributable to, its members, trustees, officers or other private persons except that the Church shall be authorized and empowered to pay reasonable compensation for services rendered.
9. Those who wish to use an alias or Craft-name for Church activities may do so.

10. The Trustees of the Church are responsible for:

- Being the legal representatives of the Church.
- Holding all Church properties in trust.

Their tenure of office shall run three years and unless retired, they may be replaced by a qualified Voting Member at an election at the last general meeting of the tenure year.

11. The Elders of the Church are responsible for:

- Accrediting initiations.
- Appointing leaders to the Training Coven.
- Accrediting ministerial credentials.
- Developing a common Doctrine and Myth.
- Electing one of their own members to the Executive Committee by the end of each even numbered fiscal year.

12. The Teachers of the Training Coven are responsible for:

- Providing the training needed for accreditation for all degrees of initiation.
- Overseeing the work needed for ministerial credentials.
- Electing one of their own members to the Executive Committee by the end of each odd numbered fiscal year.

Membership in the Training Coven is open to any general Church member agreeable to the leaders of the Training Coven. To be recognized as a Leader of the Training Coven

- You must be a Third Degree Member-in-Good-Standing.
- You must be actively teaching.
- And the Elders *must {editors addition}* confirm that you are eligible to hold this title and function. *(Adopted 11/22/97)*

13. As the Goddess and the God go eternally hand in hand, so shall the spiritual leadership of this organization be shared between female and male. The spiritual leadership shall always rest with the May Queen and the Green Man installed at each Beltain as per custom. They shall be responsible for overseeing the eight Sabbats.

14. The elected officers of the Executive Committee shall be selected as follows:

- a. The Elders shall elect one of their own membership to be their representative.
 - b. The Teachers for the training Coven shall elect one of their own membership to be their representative.
 - c. The Voting Members shall elect one of their own membership to be their representative at the last general Church meeting before the end of the fiscal year.
 - d. A quorum shall consist of the Voting Members attending a called meeting. Election shall be by a majority of the Voting Members present, no proxy votes.
 - e. The tenure of these offices shall run as defined elsewhere unless the representative retires, is removed, or is replaced. The method of removal or replacement is to be determined by their respective group and may be implemented as appropriate.
 - f. No individual in or associated with the Church shall be volunteered, assigned, appointed or otherwise obligated to serve or assume a post, position, duties, or office without their express approval. If a person is absent, they may only be recommended or offered the opportunity – confirmation or refusal to come later after the person has been personally contacted by some designated agent of the Church. Any recommendation shall be non-binding and a person shall have every right to decline without prejudice or consequences.
(Adopted 3/1/98)
15. A member of the Executive Committee may hold only one elected office at a time. An appointee may hold an elected office.
16. The Executive Committee shall be empowered to act in the name of the organization. The Executive Committee is responsible for:
- Appointing or removing the Secretary, Treasurer or Editor of the Newsletter.
 - Making other appointments or removals as needed by the organization.
 - Guiding the Church in fulfilling its mission statement.
 - Setting the voting agenda for the business meetings.
 - Overseeing the Church's monies and setting the dues.
 - Assuring that the mundane activities of the Church run smoothly.

The Executive Committee shall hold meetings as often as necessary, but not less than once a quarter. Officers of the Church may attend these meetings.

17. No substantial part of the activities of the Wiccan Church of Minnesota shall be the carrying on of propaganda or otherwise attempting to influence legislation, and the Church shall not participate in or intervene in (including the publishing or distribution of statements) any political campaign on the behalf of, or against any candidate for public office.
18. Changes to these articles may be propose, in writing, at any General Membership, or Elders' Council, or Teachers meeting by a Voting Member. If approved by a majority of those present, the change will be voted upon by the Voting Members. Voting Members will then vote, by written ballot to be sent out at least one month before the voting date. The written ballot must be received by the Executive Committee by the time of the vote. The articles may be amended by an acceptance vote of 2/3 of the Voting Members of Record. An abstain vote counts as a "NO." *(As clarified in the 1/20/91 newsletter)*
19. Upon the dissolution of the Wiccan Church of Minnesota, the Executive Committee shall, after paying or making provisions for the payment of all liabilities of the Church, dispose of all the assets of the Church exclusively for the purposes of the Church in such a manner, or to such an organization or organizations organized and operated exclusively for charitable, educational, religious, or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 1501(c)(3) of the Internal Revenue Code of 1954.
20. It is the conviction of the Wiccan Church of Minnesota that: as the Goddess and God are everywhere and within everything, and that all interconnections and consensual interactions express Their Sacred Will; therefore do we recognize, validate, and sanctify any and all stable, nurturing relationships between consenting adults. *(Adopted 1/20/91)*
21. As wine is a symbol of the union of the Goddess and God, sacramental use of wine (or other sacramental alcohol) is acceptable by all attendees at WiCoM Rituals.
22. The Wiccan Church of Minnesota prohibits consumption of non-sacramental wine (or other alcohol) by any attendee under the legal drinking age. *(Adopted 12/2/95)*



POLICIES AND PROCEDURES

From time to time throughout the years issues and questions arose. If the issues were of enough importance, the officers and members of the Church would adopt written policies deciding the issues.

OUTING POLICY

WiCoM "Outing" Policy

Adopted by the General Membership – 12/3/93

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The First Amendment of the U.S. Constitution guarantees freedom of speech. However, it has been codified that freedom of speech ends when it infringes on the rights of another. Therefore it is WiCoM policy that any member may not, when communication in a public or semi-public forum (a), use the name (b) of any other WiCoM member or other person who is affiliated with or was a participant at any WiCoM functions, without the express, personal permission of said person.

This is to protect the privacy of all who would participate in Church functions:

- a) A public or semi-public forum includes, but is not limited to: TV, radio, newspaper, magazines, newsletters, CB's, walkie-talkies, ~~BBS~~ internet, or any electronic means. Basically any spoken or written medium which is not under guaranteed access or control by the communicator. A private phone conversation or letter or journal entry would not be considered to be a public or semi-public forum under ordinary conditions. A phone call using a cordless or cellular telephone is considered to be a public or semi-public forum.
- b) Names include full or partial, mundane or magical name or any nickname or any combination or variations thereof. Further, descriptions without names must be vague enough that the person would not be identified by an acquaintance in another arena of life.

Eight words the Wiccan Rede fulfill.

An it harm none, do what ye will.

DISCRIMINATION AND HARASSMENT POLICY

Discrimination and Harassment Policy

Adopted May 15, 2005 at a General Moot

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Policy Statement

It is the policy of the Wiccan Church of Minnesota (WiCoM) to provide an educational and religious environment in which all members and guests of the church are treated with respect and dignity. WiCoM prohibits any form of discrimination or harassment of members and/or guests whether verbal, written, physical, visual, environmental, or any combination therein. It is a violation of this policy for any agent of the church to harass a member / guest or for any member to harass another member / guest in a discriminatory manner as outlined by federal and state law. It is never a defense to a claim of discrimination or harassment that the alleged offender did not intend to discriminate or harass.

Reporting & Confidentiality

Members and guests of WiCoM who feel that they have been subjected to discriminatory or harassing behavior by an agent or member of the church are encouraged to file a formal written complaint with the Wi-CoM Executive Board. Every effort shall be made to protect the privacy of all parties involved in any complaint. Files pertaining to complaints are confidential and will only be discussed by the Executive Board and parties directly involved in the complaint when necessary for the investigation and/or resolution of the matter.

Note – a single incident of sufficient severity may constitute discrimination or harassment. In determining whether a specific act or pattern of behavior is within the confines of discrimination or harassment, the circumstances surrounding the conduct shall be considered together with the definition of discrimination and/or harassment. Such a determination shall be made from the perspective of a “reasonable person” of the same sex as the victim.

Retaliation

WiCoM forbids retaliation against anyone who reports discriminatory or harassing behavior, or who participates in the investigation of such a report.

Response

If an agent or member of WiCoM is found to have engaged in discriminatory or harassing behavior against another member or guest of WiCoM, the Executive Board

will impose such sanctions as the majority of board members deem appropriate. The complainant will be notified in writing of the resulting action taken.



WHO IS AUTHORIZED TO SPEAK FOR WICOM AND IN WHAT CAPACITY

Adopted by the Executive – 5/22/94

1. **Ministers** – Speak for their “congregations,” within and without the Church. They may not represent themselves as speaking for the Church as a whole.
2. **Trustees** – Speak for the Church in legal matters and at the dissolution of the Church.
3. **General Membership Representative** -- Speaks for the Church in business transactions and legal matters (subject to the approval of the other Executive Committee members).
4. **Elders’ Representative** – Speaks for the Church in business transactions and legal matters (subject to the approval of the other Executive Committee members).
5. **Teachers’ Representative** – Speaks for the Church in business transactions and legal matters (subject to the approval of the other Executive Committee members).
6. **May Queen** – Speaks for the Church, with regard to spiritual matters, to the General Membership (subject to Elders’ Council censure).
7. **Green Man** – Speaks for the Church, with regard to spiritual matters, to the General Membership (subject to Elders’ Council censure).
8. **Fool** – Speaks for the Church, with regard to spiritual matters, to the General Membership (subject to Elders’ Council censure).
9. **Treasurer** – Speaks for the Church in financial transactions (subject to Executive Committee approval).
10. **Editor of the Newsletter** – Speaks for the Church to the General Membership (subject to Executive Committee censure).
11. **Police Liaison** – Speaks for the Church to Police, Park Police and other law enforcement agencies (subject to Executive Committee censure).
12. **Legal Representative** – Speaks for the Church to legal, state, local or federal government officials (subject to Executive Committee approval).”

HOW DOES ONE GET AUTHORIZATION TO SPEAK FOR WICOM

Adopted by the Executive – 5/22/94

1. Present your petition, in writing, for permission to speak for the Church to any member of the Executive Committee.
2. The petition should include the reason for your request, the text of your statement and/or the proposed extent of your request.
 - a. How will you be representing the Church?
 - b. Where?
 - c. When?
 - d. How long?
 - e. To Whom?
3. The petition will be discussed and voted upon at the next scheduled meeting of the Executive Committee.
4. You will be notified in writing of the acceptance or rejection of your petition.

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The Next point was adopted during an Executive Moot on 8/22/2004 –See Mabon 2004 Newsletter. This policy was passed in reply to a question from Nicki asking if she could speak for WiCoM to reserve library space.

- 5) Anyone who is arranging for activity space for an approved WiCoM activity shall have automatic authority from the Executive Board unless specifically prohibited. Said individual may not commit WiCoM to any financial liability without authorization from the board.

PROXY VOTING

See the Elder and Executive Moot minutes dated 8/22/2004 in Mabon 2004 Newsletter.

Proxy voting is allowed provided the following conditions are met:

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- 1) The proxy must be in writing with a valid signature.
- 2) The proxy must identify the member and identify the specific individual who will be allowed to vote on the member's behalf.
- 3) The member must be a voting member in good standing.
- 4) The vote is not an executive committee election.

Sample Proxy Statement

I, _____, do hereby give my voting proxy to _____ to be used by him/her for all purposes contemplated by the by-laws and policies of the Wiccan Church of Minnesota and voted at his/her discretion for a period of _____ months or until revoked by me whichever is earlier.

Signature of Member

Date _____



OFFICIAL MEETING PROCEDURES FOR WICOM

Adopted by the Elders – 5/89, updated 2/13/94

The agenda for the meetings is set by the Executive Committee member chairing the meeting or their appointed representative. Once the meeting starts, no changes in the order are allowed.

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1. Voting status is determined before the meeting.
 - Check in with the chair.
 - Be issued a voting token / flag, ... etc.
 - Once the meeting starts, voting status for the meeting is fixed.
3. The chair is empowered to eject members from the meeting for violation of the procedures.
4. All motions made during the meeting will be made in writing, and the person making the motion is responsible for keeping track of any and all modifications to the original motion. The final written version of the motion will be surrendered to the secretary for inclusion into the minutes of the meeting.
5. The procedures to be used for all meetings.
 - A motion is made by an eligible member.
 - The motion is seconded.
6. Discussion occurs with a fixed five (5) minutes time limit with one extension of five (5) minutes permitted at the discretion of the chair. During the discussion any of the following may occur:
 - a. A motion may be made for a friendly amendment:
 - I. The motion for a friendly amendment is seconded.
 - II. The person who made the original motion decides if the amendment is friendly:
 1. If the motion is not friendly, it is dropped.
 2. If the motion is friendly, state the reworded motion.
 - b. A motion may be made to table the original motion. (Only one motion to table may be made for the original motion.):
 - I. The motion to table is seconded.

II. The one who proposes the motion explains his reason(s).

III. A vote is taken:

1. If the vote is yes, the original motion is tabled until the next meeting.

2. If the vote is no, discussion continues.

- A vote is taken:

- a. If the vote is yes, the motion is recorded and goes into effect when it is permanently read into the record at the next meeting. (Provided the motion is a legal motion for the body making it.)

- b. If the vote is no, the motion is recorded as having failed.”

(from 2nd Edition “WiCoM Customs Regarding Members, Officers & Their Traditional Responsibilities)

Any official Church business meeting shall be chaired by a member of the Executive Committee. The May Couple shall get first choice, then if they decline the responsibility or cannot agree, it shall fall to another member of the Exec. who may then chair the meeting or delegate the chair to another attending member that they deem fit. If no member of the Exec. is present the meeting shall be chaired by any member deemed fit to do so by a majority of voting members present, but in that case the Chair (or Secretary if present) shall be responsible for providing a detailed report.



VOUCHING POLICY

Adopted by the Elders – 1/8/89

For those who would like to bring non-WiCoM people to a WiCoM ritual, the following set of guidelines have been drawn up by the Elder's Council. (Assuming the ritual is open to outsiders.):

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1. Apprentices will be vouched for by the leaders of their coven only, assuming the coven leadership is qualified for the specific ritual.
2. In keeping with Craft tradition, members of a coven must be vouched for by the coven leader(s), assuming the coven leadership is qualified for the specific ritual.
3. A person must be recognized by WiCoM as qualified for the degree level of a ritual before they can vouch for someone.
4. A visitor to WiCoM must be accompanied by their sponsor.
5. A member of a coven whose leadership is associated with WiCoM, may be vouched for in advance and may be unaccompanied.
6. The presiding Priest/ess has the final approval of all vouching at any particular rite; arrangements should be made at least 24 hours in advance.

DEGREE RECOGNITIONS

Adopted by the General Membership – 9/9/89, by the Elders in '90

1. For the purposes of clarification, the Elders Council has granted automatic recognition of WiCoM First Degree, Second Degree, or Third Degree status to anyone, who is vouched for by a Voting Member of WiCoM:

- a. As having completed the basic training of a group, coven, or teacher.
- b. Has a familiarity with WiCoM's Doctrine, Mythology, and Protocols.
- c. Is capable of functioning in a WiCoM ritual.

GUIDING DOCUMENTS

These are statements meant to guide but not be binding authority.



WHAT IS WICCA

What is Wicca?

Adopted by the Elders – 10-16/93, updated 5/15/94

According to the belief and standards of the Wiccan Church of Minnesota, Wicca is a highly personal but spiritually inclusive religion. To be properly considered as Wiccan for the purposes of membership in the Wiccan Church of Minnesota, an individual must agree to support the primary definition of Wicca, listed below, and must profess support of belief in at least 50 percent of the secondary statements listed below.

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Primary definition of Wicca

The individual must define themselves as a Wiccan in their religious and spiritual lives.

Secondary definition statement:

1. Belief in the divine pairing of the Goddess and God:
 - Anthropomorphic
 - Non-anthropomorphic (Elemental)
 - Approachable Deities:
 - Ancestral / familial, part of your band / clan / tribeBipolar:
 - a. (b) Female and male: Balanced; Goddess ascendant; God ascendant. Different but equal.
 - b. (c) Plant and animal
 - c. (d) Unity: Both parts of a whole
 - Goddess and God primary orientation
 - Multiple aspects, not separate entities.
2. Primarily derived from Indo-European Mythology. Celtic, Germanic, Italic, Balto-Slavic, Hellenic, Indo-Iranian, etc.
3. Magickal:
 - Belief in magick.
 - Practice of magick.
 - Belief in spirits.

- Ritual oriented (Practices little or no magick).
4. Nature oriented:
 - Follows natural cycles. Lunar, Solar, and/or Life
 - Ecologically aware.
 5. Recognition of Inter-connectedness
 - Underlying unity of all life.
 - Acceptance of diversity.
 6. Practical:
 - Concerned with life in this world.
 - Eclectic.
 - If it works, use it; if it doesn't work, discard it.
 7. Egalitarian:
 - Every full member is a Priest/ess.
 - Direct experience of sacred. No laity.
 - No degree system.
 - Self-initiated.
 - Solitary practice.
 8. Belong or have belongs to a coven:
 - Apostolic.
 - Hierarchical and/or High Priestess and High Priest.
 - Possess a degree structure. First, Second and Third Degrees.

GENERAL GUIDELINES FOR CHURCH RITUALS

Adopted by the Elders – 10/91

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The Elders' Council has adopted the following guidelines for an official WiCoM circle-structure. This applies ONLY to Church sponsored rituals:

1. Include an explanation of what is going to occur during the ritual. So that, if something is going to be done in a non-traditional manner, which may be unacceptable to anyone, they may make the decision to leave before the proceedings begin. (A statement of the purpose and method helps to form the group-mind.)
2. Include a drawing of the Circle, thereby defining the Sacred Space.
3. Include a cleansing of the Space.
4. Include a Calling of the Quarters and/or the Elements and the Deities.
5. Include the actual working and/or celebration.
6. Include the Great Rite.
7. Include a dismissal of all that was called ... Quarters and/or Deities.
8. Include a statement that the Circle is open and the rite is completed.

9. Concerning Skyclad / nudity at Rituals where children may be present. Until the matter has been researched and discussed, if there is to be nudity / skyclad at an official WiCoM Ritual open to non-members, no children may be present.
(provisionally accepted 12/2/95)

NOTE: The Elders are recommending this outline for the sake of continuity. We do not require that these steps occur in any particular order, nor do we expect that they be performed by any specific technique. Their purpose is to ensure that those attending Church rituals will know what to expect.

CHILDREN AND RITUAL

Adopted at February 12, 2006 Elders Moot (see Ostara 2006 Newsletter)

When announcing an upcoming ritual, ritual teams should use the following definitions to give guidance to parents.

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Child Inclusive- The ritual will seek participation by at least some of the children. (Perhaps children will be asked to banish or bless the circle, for instance.)

Child Friendly – Though children will not actively participate in the ritual, their presence is welcome if they behave in a manner appropriate to worship.

Mature Children Only – Even minor disruptions would detract from the ritual. Only children mature enough to not cause distractions should join the ritual circle.

Restricted to Adults – the subject matter or theme of the ritual is such that children should not be on the premises.

What is “behavior appropriate to worship”? Behavior appropriate to worship is basically the same behavior we would expect of children attending a play or musical performance. Occasional quiet, brief, minor disruptions are tolerated. If disruptions become persistent or loud or major, a parent should catch the eye of a member of the ritual team to be cut out of circle.

BUSINESS MEETING ETIQUETTE

(The comments listed here are a conglomeration of bits and pieces found in the By-Laws and Articles, Policies and Procedures, Guidance Documents, and various explanations gleaned from church newsletter articles.)

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1. Meetings are generally scheduled agenda 6:30, meeting at 7:00 (for example). The chair sets an agenda, with the half-hour time before the meeting starts to bring agenda items to the chair, who then organizes them as they see fit. Once the meeting starts, items may not be added to the agenda, without the approval of the chair. Practically additional announcements are usually added after all business has been conducted.
2. The meeting starts with reading of the minutes of the last meeting and voting approval to put them into the record. Then come committee and officer reports, old business, new business, announcements and adjournment.
3. If an item has been brought up, there is a brief (usually five minute) discussion and then either a vote or motion for action (form a committee, table the item for later action / discussion, withdraw the motion, refer to another committee / body, etc.). Then, on to the next item. The chair has the option of limiting discussion to continue past the five minute limit if it is deemed necessary, and there is interest and many viewpoints. The chair has the responsibility of keeping the discussion flowing smoothly (gently cutting off members who may ramble) and in a civil manner (keeping tempers under control and perhaps cutting people off or moving on if things get too heated or emotional.
4. Matters which are too big in scope to be handled in a regularly scheduled meeting may warrant a separate meeting outside the regular meeting schedule to more fully explore the topic in question.
5. Any motion must be in writing, and presented to the chair (and if practical, also enough copies for all who attend to have a copy also), and it is up to the person making the motion to accept or reject friendly amendments and write them in where appropriate. Then the final draft is re-read and that is voted upon. It has been the responsibility of the originator of the motion to see it gets into the official record, correctly with appropriate amendments if any, and to arrange for corrections as necessary. The Secretary and Chair also share in that responsibility. Ideally there should be more than one original copy so that in case of dispute or miss-printing corrections can be made from more than one source.
6. In the case of sensitive topics for discussion, the Chair may elect to suspend the meeting during the duration of the discussion, to prevent sensitive topics from being reflected in the minutes. The Chair may also direct the Secretary to be circumspect in their minute taking, to avoid compromising confidentiality or sensitivities in the newsletter.

WHO MAY ATTEND AND SPEAK DURING MOOTS

Excerpts from an article in the Yule 2002 Newsletter authored by Estelle and Traveler.

Basically, any person who attends any WiCoM church meeting may speak, provided they are polite, respectful, and pay attention to the person chairing the meeting. Who may vote at the various meetings is more restrictive. . . .

The quarterly Church meetings are where the official business of the church is conducted, and any members and vouched-for guests are welcome to speak.

TRADITIONAL ANNUAL GRIPE SESSION

The tradition of the "Beltain Bitch" is one method of allowing many people voices in various church matters which may be too involved for regularly scheduled meetings, or which the officers of the church deem important enough for prolonged exploration and discussion. These extra meetings are usually planned and scheduled at regular church meetings when discussion warrants further exploration which is beyond the framework of a regular meeting. Generally these "Beltain Bitches" are scheduled far enough in advance and announced in the newsletter to give the maximum number of people a chance to show up and make their opinions known. Sometimes the discussions end in a plan of action (forming committees, advising officers as to possible courses of action, ending in motions to be brought before a regular meeting, forming an inquisition, and the like). Sometimes the "Beltain Bitches" merely serve to 'clear the air' about a specific topic, and after the Bitch session, life in the Church goes on as before. Officers in the Church are obliged to attend these "Beltain Bitches" in order to keep in touch with the prevailing mood and opinion of the membership at large.

DEFINITIONS, DUTIES AND RESPONSIBILITIES OF VARIOUS INDIVIDUALS

This information compiled for each role from various sources

MAY TEAM

(sources: Articles, 2nd Edition "Requirements, Rights, & Responsibilities of the May Couple", 2nd Edition "WiCoM Customs Regarding Members, Officers, & Their Traditional Responsibilities", 2nd Edition "Who Speaks for WiCoM")

In General

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As the Goddess and the God go eternally hand in hand, so shall the spiritual leadership of this organization be shared between female and male. The spiritual leadership shall always rest with the May Queen and the Green Man installed at each Beltain as per custom. They shall be responsible for overseeing the eight Sabbats. They do not have to perform all of these Sabbats themselves, they are merely responsible for ensuring that they are performed.

In addition to the May Couple, the position of "The Fool" is part of the May Team. The Fool is also chosen at the Beltain Lottery as per custom and has duties equal to the May Queen and Green Man. The Fool is to be representative of Nature as opposed to Goddess and God. [Editor's Note: This position was added in 1994. The Beltain Lottery custom for choosing The Fool allows for the possibility that no Fool is chosen for a given year.]

Being Chosen to serve via the Beltain Lottery

The minimum eligibility requirements to stand in the Lottery to serve as the May Queen or Green Man follow. Each May Couple may add other Lottery criteria as they see fit. Once the criteria for the current year's Lottery are set by the May Couple, it is the duty of the Executive Committee to post the requirements in the Newsletter before the Lottery. It is also the duty of the executive committee to clear up any dues issues before the ritual starts.

- 1) Voting member of the Church in good standing (defined as having paid all dues)
- 2) First Degree Initiates or above
- 3) Have previously attended a WiCoM Beltain
- 4) Able to make a commitment to the cycle (possibly longer)
- 5) not serving a similar office for any other church or organization

The minimum eligibility requirement to stand in the Lottery to serve as the Fool is that the person be a voting member in good standing.

The present May Couple are responsible for determining the format of the Beltain Lottery that will choose their immediate successors. The May Queen/Green Man may not take part in the Beltain lottery immediately after they have served (they may not succeed themselves), nor may they take part in the Beltain lottery the year after they have left office (they may not succeed their successors.)

Generally a May Queen/Green Man holds office for only one year. However, if there are not a minimum of three persons of each sex willing to participate in the Beltain lottery, the outgoing May Couple shall be expected to serve for another year, until the next Beltain. Note that it is the May Couple that serves for another year, not just the person who could not be potentially replaced by a minimum of three candidates. The Fool's lottery can still proceed even if the May Couple serves another year.

A May Queen / Green Man who has served three terms shall be known as an Undefeated May Queen / Green Man and be accorded all rights and privileges due thereto; those being the right to use the term Undefeated and be exempt from participating further in the lottery if they so wish.

While Serving

The May Couple individually and collectively are expected to use their abilities to the best of their ability for the growth and benefit of the Community. To this end they are:

1. Sensitive to their own humanity and spirituality.
2. In the Choosing are an expression of God and Goddess's voice and community will.
3. Capable of Invoking and/or Evoking the God and Goddess aspects.
4. Ambassadors of the Church.
5. Responsible for the passing of traditions and the apostolic succession of the May Couple and Its Holy Regalia.
6. Coordinators of official Church Rituals.
7. Entitled to request community assistance in their office and lives.
8. Respective leaders of the Men's and Women's Mysteries.
9. An oracular presence of the Lord and Lady.
10. Not infallible, but are Spiritual Leaders of the community.
11. A reflection of the community spirituality.
12. Symbols / icons / spiritual foci for the community.
13. Expressions of the cyclic nature of our religion.
14. A catalyst for magic in our midst.
15. A focus & mechanism for creativity & fertility & its evolution.

The May Couple has the following special duties and responsibilities:

1. Speak for the Church, with regard to spiritual matters, to the General membership (subject to Elders' Council censure).
2. The May Couple are non-voting members of the Executive Committee. S/he may attend all Executive meetings but in an advisory capacity. S/he may chair the Moots if s/he chooses.
3. The May Couple MUST perform the next Beltain, to ensure that the power of the current May Couple is passed unto the next May Couple. They are also responsible for determining the format of the Beltain lottery.
4. The May Couple shall be a vehicle for hosting persons who wish to speak personally at meetings, even though those persons may not have regular access to those meetings.
5. The May Couple shall be unofficial counselors for church members and others who come to them seeking spiritual or mundane advice and/or comfort.
6. The May Couple shall be an unofficial mentor for the May person who succeeds them.

The May Couple has the following limitations:

The May Queen/Green Man may not, while in office, serve in a similar capacity in another church.

The Fool has the following special duties and responsibilities:

1. The Fool speaks for the Church, with regard to spiritual matters, to the General Membership (subject to Elders' Council censure).
2. The Fool is a non-voting member of the Executive Committee.
3. The Fool shall be a vehicle for maintaining perspective in all matters, and shall be considered representative of Nature, as opposed to the Goddess and God, as are the Traditional May Couple. The Fool has the right and obligation for pointing out when things have gone too far, and may use humor to point up foibles, pomposity, and general extremes.
4. The Fool can stand in for either the May Queen or Green Man in emergencies, or even theoretically replace either in extreme circumstances, should the predecessor be unavailable to perform the duties. This would be in effect for

rituals and the like. Theoretically a more lasting replacement would be made by the May Person's predecessor.

The Fool has the following limitations:

1. Shall be subject to overrule by the May Queen or Green Man if they go too far in their actions maintaining perspective.
2. Their long-term replacement for the absent May person shall be subject to review by the Elders.

The Fool, since s/he has no specifically stated duties or commitments, may serve as May Queen/Green Man or Fool of another church.

After Serving

A May Queen/Green Man who has left office may become a member of the Elders' Council should they choose to do so, and should they pay the appropriate dues.



MINISTERS

(sources: By-laws, 2nd Edition "Who is authorized to speak for WiCoM and in what capacity", 2nd Edition "WiCoM Customs Regarding Members, Officers & Their Traditional Responsibilities", and 2nd Edition "Degree Recognitions")

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A minister is a Voting Member in good standing who has passed an accredited course of study as defined by the Elders' Council.

Ministers speak for their "congregations" within and without the Church. They may not represent themselves as speaking for the Church as a whole.

Un-vouched for Third Degrees and individuals wanting ministerial credentials from WiCoM, must undergo an Inquisition by members of the Elders Council. The findings of the Elders Council will be put before the Executive Committee for approval.

Ministers who leave the church (i.e. quit, move away, etc.) can no longer be considered recognized Ministers of WiCoM.

The Ministers of WiCoM will each be provided with full copies of the membership phone numbers for the purpose of intra-church communications. The Ministers will then be responsible for the maintaining of emergency communications within the Church.

TRUSTEES

(Sources: By-laws, Articles, 2nd Edition "Who Speaks for WiCoM", 2nd Edition "WiCoM Titles and Descriptions", May 22, 2005 Exec Moot (in Midsummer 2005 Newsletter))

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Trustees are the legal representatives of the church. They are responsible for holding all Church properties in trust and speaking for the Church in legal matters and in matters regarding the dissolution of the Church.

They are elected by the General Membership of the Church. Their tenure of office shall run three years and unless retired, they may be replaced by a qualified Voting member at an election at the last general meeting of the tenure year. The elections of the trustees are to be staggered so that not all trustees change office at the same time.

At the close of the fiscal year, and prior to the end of the calendar year, the Trustees will review the financial statements and the original documents used to prepare those statements for the purpose of issuing a statement to the general membership attesting to the accuracy of the financial statements

EXECUTIVE COMMITTEE

(sources: By-laws, Articles, 2nd Edition "Who Speaks for WiCoM", 2nd Edition "WiCoM titles and Occupations", 2nd Edition "Executive Committee Duties", 2nd Edition "WiCoM Customs Regarding members, Officers & Their Traditional Responsibilities", 2nd Edition "Requirements, Rights & Responsibilities of the May Couple")

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The Executive Committee consists of:

May Queen (non-voting)

Green Man (non-voting)

The Fool (non-voting)

Representative of the Elders' Council (voting)

Representative of the Teachers of the Training Coven (voting)

Representative of the General Membership (voting)

Being Chosen to Serve

The elected officers of the Executive Committee shall be selected as follows:

The Elders shall elect one of their own membership to be their representative.

The Teachers for the training Coven shall elect one of their own membership to be their representative.

The Voting Members shall elect one of their own membership to be their representative at the last general Church meeting before the end of the fiscal year.

A quorum shall consist of the Voting Members attending a called meeting. Election shall be by a majority of the Voting Members present, no proxy votes.

The tenure of these offices shall run as defined elsewhere unless the representative retires, is removed, or is replaced. The method of removal or replacement is to be determined by their respective group and may be implemented as appropriate.

No individual in or associated with the Church shall be volunteered, assigned, appointed or otherwise obligated to serve or assume a post,

position, duties, or office without their express approval. If a person is absent, they may only be recommended or offered the opportunity – confirmation or refusal to come later after the person has been personally contacted by some designated agent of the Church. Any recommendation shall be non-binding and a person shall have every right to decline without prejudice or consequences.

A member of the Executive Committee may hold only one elected office at a time. An appointee may hold an elected office.

While Serving

The authority, duties and responsibilities of the Executive Committee include:

- Appointing or removing the Secretary, Treasurer or Editor of the Newsletter
- Making other appointments or removals as needed by the organization
- Guiding the Church in fulfilling its mission statement
- Setting the voting agenda for the business meetings
- Overseeing the Church's monies and setting the dues
- Posting the current year's Lottery requirements as determined by the May Couple in the Newsletter before Beltain.
- Clearing up any dues issues before Beltain ritual begins to determine who is eligible to participate in the Lottery
- Speaking for the Church in business transactions and legal matters (each rep has this authority subject to the approval of the other Exec members)
- Assuring that the mundane activities of the Church run smoothly
- holding meetings as often as necessary, but not less than once a quarter. Officers of the Church may attend these meetings.
- Upon the dissolution of the Wiccan Church of Minnesota, the Executive Committee shall, after paying or making provisions for the payment of all liabilities of the Church, dispose of all the assets of the Church exclusively for the purposes of the Church in such a manner, or to such an organization or organizations organized and operated exclusively for charitable, educational, religious, or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 1501(c)(3) of the Internal Revenue Code of 1954.
- Maintaining financial records and determining a budget
- Raising cash, reviewing dues structure

- Renting ritual space
- Maintaining insurance coverage
- Funding Newsletter for membership
- Renting P.O. Box
- Ensuring that WiCoM operates according to Bylaws and minutes
- Authorizing use of the Church name
- Maintaining minutes of all meetings
- Overseeing fulfillment of Mission Statement
- Hiring legal counsel
- Forming Inquisitions
- Chairing meetings (if the May Couple declines. May couple gets first choice)
- Maintaining executive manuals
- Maintaining a database for membership and referrals
- Operating Newsletter for member information
- Appointing and removing operational officers: Editor, Treasurer, Police Liaison(s), Secretary, Librarian, etc.
- Removing repeat violators of Church Bylaws from membership. It requires a vote of five "YEA's" to revoke anyone's membership in WiCoM.
- Maintaining contact with the members they represent and acting on their behalf at all Executive meetings
- Making every effort to attend all meetings of the Church body they represent and all Executive Meetings
- Assuring that Church members are kept of Church meetings and functions
- Responding to all Church correspondence

The authority of the Executive Committee has the following boundaries and limitations:

1. The Exec. shall not spend any Church funds, without consulting with the Treasurer, first.
2. A person may not serve as General Rep., Teachers Rep. or Elders Rep. concurrently with May Queen, Green Man or Fool.

3. Any individual member of the Exec. may be removed by the Church body that they represent, at any time for due and just cause. A new election shall then be held for the remainder of the Rep's. term, keeping with the next regular election on proper schedule.
4. The entire Exec. may call for a vote on the suitability of an individual Exec. Member by the Church body that they represent for due and just cause.

Each individual Executive Office has its own special responsibilities and limitations.

Elders Representative

Special responsibilities:

1. Shall sponsor for membership in the Elders council all eligible members of the Church, who wish to become members and are willing to pay the appropriate dues. These shall include but not be limited to all retired May Queens / Green Men who are not yet Elders, any persons who have been granted Third Degrees, any recognized Ministers from other churches, and certain retired officers of the Church.

Limitations:

1. The Elders Rep shall serve a term of not more than two years, after which there shall be an election for Elders Rep. There is at present no limitation upon the number of terms an Elders Rep. may serve. The elections for Elders Rep. occurs at Samhain in even numbered years.

General Membership Representative

Limitations:

1. The General Rep. shall serve a term of not more than one year, after which there shall be an election for General Rep. There is at present no limitations upon the number of times a General Rep. may serve. The election for General Rep. occurs at Samhain.

Teachers Representative

Special responsibilities:

1. Shall sponsor for membership as leaders of the Teachers Group all eligible members of the church, who wish to become leaders and are willing to pay the appropriate dues. They shall bring the question of membership as leader to the

Elders council at the next regularly scheduled meeting. These duties may be delegated to others if the Teachers Rep. so chooses.

2. Shall sponsor for membership any eligible person wishing to be considered a Teacher in the Church who wishes to become a member and is willing to pay the appropriate dues. They shall bring the question of membership to the next regularly scheduled Teachers (Elders?) meeting. These duties may be delegated to others if the Teachers Rep. so chooses.

Limitations:

1. The Teachers Rep. shall serve a term of not more than two years, after which there shall be an election for Teachers Rep. There is at present no limitation upon the number of terms a Teachers Rep. may serve. The election for Teachers Rep. occurs at Samhain in odd numbered years.
2. The Teachers Rep. is a representative of the Teachers of the church. They may not exercise authority over training groups, students or teachers except in an advisory capacity. The Teachers Rep. has no authority to approve or deny official status to any teacher or group or course of curriculum.
3. The Teachers Rep. must be a recognized leader in the Teachers Group, as recognized by the Elders. Any person considered a Teacher in the church (not just the leaders of the Teachers group) may vote on who is to be Teachers Rep.

Additional Guidelines

4. If an officer or member is negligent or lax in their conduct or duties, another member may officially express concern to the proper authorities in the Church. This expression of concern shall be considered a mandate for those authorities to be aware of the situation and to be ready to take action, should it become appropriate. If several members all express concern about one person or situation concurrently, then perhaps some sort of official inquiry should be made by the appropriate persons. If the matter seems to be critical, an emergency meeting of the appropriate body may be in order.

After Serving

A retiring Executive Committee member shall be eligible for membership in the Elders Council if they wish and pay the appropriate dues.



APPOINTED OFFICERS

(sources: 2nd Edition "Who speaks for WiCoM", 2nd Edition "WiCoM Titles and Descriptions", 2nd Editions "WiCoM Customs Regarding Members, Officer & Their Traditions Responsibilities")

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The Executive Committee may appoint Officers as positions become necessary.

Any officer or voting member or member may resign from office or membership at any time.

Any officer or voting member shall inform the Exec. or other appropriate body of the inability to perform the duties of office.

The Treasurer speaks for the Church in financial transactions (subject to Executive Committee approval).

The Editor of the Newsletter speaks for the Church to the General Membership (subject to Executive Committee censure).

The Police Liaison speaks for the Church to Police, Park Police and other law enforcement agencies (subject to Executive Committee censure).

Additional Guidelines

If an officer or member is negligent or lax in their conduct or duties, another member may officially express concern to the proper authorities in the Church. This expression of concern shall be considered a mandate for those authorities to be aware of the situation and to be ready to take action, should it become appropriate. If several members all express concern about one person or situation concurrently, then perhaps some sort of official inquiry should be made by the appropriate persons. If the matter seems to be critical, an emergency meeting of the appropriate body may be in order.

TEACHERS

(sources: The Articles, a note in 2nd Edition noting adoption of a clause on 11/22/1997, Teachers' Moot Minutes 10/16/2004 in Samhain 2004 Newsletter, Elders' Moot Minutes 2/12/2006 in Ostara 2006 Newsletter)

The Teachers of the Training Coven are responsible for:

- Providing the training needed for accreditation for all degrees of initiation.
- Overseeing the work needed for ministerial credentials.
- Electing one of their own members to the Executive Committee by the end of each odd numbered fiscal year.

Membership in the Training Coven is open to any general Church member agreeable to the leaders of the Training Coven. To be recognized as a Leader of the Training Coven

- You must be a Third Degree Member-in-Good-Standing.
- You must be actively teaching.
- And the Elders *must* {editors addition} confirm that you are eligible to hold this title and function. (Adopted 11/22/97)

To become acknowledged as a WiCoM teacher one must be present at a Teachers' moot and request recognition.



MEMBERS

(sources: The By-Laws, 2nd Edition article "WiCoM Customs Regarding members, Officers & Their Traditional Responsibilities", General Moot Minutes, January 11, 2011)

Associate Member:

Anyone who states, in writing, that s/he wishes to be a member and agrees to follow the Church's precepts (subject to Censure by the Elder's Council).

Voting Member:

Is an accredited initiate (First Degree as recognized by the Elder's Council) and a dues paid Associate Member in good standing. (Note: Only a full Voting Member may hold an elected office.)

A clarification to the definitions of the by-laws was adopted at the January 11, 2011 General Moot.

Associate Members need only state in writing their intent to join the church and pay their dues. They may participate in rituals without further vouching. They have speaking privileges at moot (as do all), but may not vote on issues. They may not hold elected office. (Note: one of the primary reasons for this level came from IRS requirements at the time of incorporation.)

Voting Member must first be an Associate Member in good standing. Then they may at any time petition the Elders' council for admission to Voting status. The petition will be acted on at a regularly scheduled and duly-convened Elders' Moot.

Any member may resign may resign membership at any time.

Members shall act in accordance with church policy and the mission statement and the conventional of polite society.

Members may bring guests to rituals or meetings with the permission of HPS / HP or presiding chair in advance notice and permission. If a member brings a guest, they shall be responsible for the guest's conduct and behavior. If the guest gets into a psychic situation which they cannot handle, the member shall attempt to render aid to the guest or get help from an appropriate person. The member shall not leave a guest in an unstable psychic state. If the guest becomes disruptive, the member shall be responsible for removing the guest, and may ask for assistance if they deem it necessary. If the guest is disruptive, an appropriate officer may request the guest leave, and the member shall see to it that the guest does leave.

Members shall be responsible for informing the Treasurer, Newsletter Editor and General Rep of any changes in address and/or phone numbers. If they move out of state, they shall inform the Treasurer, Newsletter Editor and General Rep. If they are a member of another church body, they shall be responsible for informing the

appropriate Rep(s) and/or colleagues of any changes of address and/or phone numbers.

If a member resigns membership in the Church, they may ask for their original membership statement back, as well as any cords or other belongings in the keeping of the church. They may write a letter of resignation, which they may request be printed in the Newsletter, and if within the Newsletter guidelines it will be published. If a member chooses to resign, it is hoped they will be polite and up front about it and state they are resigning, rather than just disappearing. They may be asked the reasons for their resignation, and they may or may not respond at their whim, but it is hoped the resigning member will follow the conventions of polite society and not denigrate the church or any members thereof without due and just cause. A resigning member is still under the ethical constraints of maintaining secrecy and confidentiality of members' identities to the outside world.

Pursuant to a decision at the June 7, 2015 Elder's moot, a conversation with the Elders must occur prior to reinstatement if a member has resigned stating, in writing, or vocally in a public venue, that s/he *disagrees* with the precepts of the organization.

[Editorial statement from sitting Elders' Representative, Wind Daughter, on March 8, 2016. Though not detailed at the moot, this decision implies that a notation will be created within the membership rolls noting the resignation with prejudice. If that person should ever try to rejoin the church, the treasurer would have to hold payment until such time as the Elders held a conversation with the person. It should be noted that the mechanism for that conversation was not detailed during the June 7, 2015 moot. Until such time as the Elders do detail a more specific mechanism for a reinstatement conversation, it is safe to assume that the issue would be discussed at the next regularly scheduled Elders' moot.]

In the case of misconduct, a member may be censured for their actions, in a manner determined by the Exec or the Elders. The vote for censure must be unanimous.

If a member is censured, they may also be denied the right to stand for office or participate in the Beltain lottery by the Exec or the Elders. The vote for denial must be unanimous.

A "Call for Cords" may be made to a member's teachers if appropriate, but the Church is not constrained to act upon such a call. Should Cords be revoked the Church may or may not recognize such revocation, which would be brought to the Elders. A recognition of revocation must be unanimous.

Membership in the church may be revoked by means of an inquisition and action by the Exec. for due and just cause. The vote for revocation must be unanimous.



DEGREE ROLES

(sources: The By-Laws, 2nd Edition article "WiCoM Titles & Descriptions" (the Religious Titles section)

From the By-laws

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Accredited Initiate As defined by the Elders' Council

Third Degree Initiate As defined by the Elders' Council

From the Religious Titles section

Dedicant/Novice:

Introduction and working knowledge of God/dess

Introduction and knowledge of Circle construction

Ethics

Etiquette

Tools

Secret aspects of the Church

History and Moral philosophy

First Degree/Apprentice

Demonstrated life changes – "Rebirth"

Relationship with God/dess (Priest/ess)

Ritual manipulation

Responsibility

More secret aspects of the Church

Ethics Change

Living Religion

Second Degree/Initiate/Journeyman:

Maturation of individual beliefs (public recognition)

Ritual Design

Coven leadership

Tools change

Teaching

Priest/ess

Third Degree/Master

Rebirth

Personal relationship with the God/dess (first name basis)

Teacher

Elder status

Leader/scholar/sage

Church philosophy (i.e. secret aspects of the Church)

Hight Priest/ess

Familiarity with Death and Rebirth

Live the religion

Commitment to the Craft and community

Maintain and promote Church goals

SUPPLEMENTS

It is hoped that readers will find these next sections helpful or enlightening.

BRIEF HISTORY OF THE WICCAN CHURCH OF MINNESOTA

The Wiccan Church of Minnesota was started in 1987 by a group of individuals who had been worshipping with Phil Flom. These individuals were dissatisfied with some of the practices of Phil's group so they decided to form their own church. Though the group broke off in 1987, official papers were not filed with the state until 1989. The Wiccan Church of Minnesota was incorporated as an S Corporation.

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Some of the original members:

Paul Tuitean

Maggie

Volkhvy

Robin Reyburn

Vicky

Tony

Talon

Sasha

Steven Posch

Many of the original members wish the name of the new organization to include a word other than church (something like Grove was preferred). However, at the time, the word church was the one most readily recognized by the State.

Some of the ritual sites that the Church has used throughout the years include:

Playwright Center

Friends Center

Various members' domiciles

Sacred Paths Center

Living Table

Various Parks

PROVISIONAL CHURCH, "OFFICIAL" MYTHOLOGIES

Adopted by the Elders – 8/26/89

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What follows is a synoptic treatment of the three currently approved, provisional interpretations of the Church Mythology. This was done to better facilitate a comparison of them. If you approach them with an open mind, you will find they have a great deal in common; much more than what they disagree about. They are designated as follows:

- CM - The Four Fold Goddess Cycle as approved by the Elders.
- SP - Steve P.'s Myth Cycle as approved by the Elders.
- MRV - Michaela M., Rebecca P. and Vikki R.'s Myth Cycle as approved by the Elders.

Yule – December 21st

- CM -

Presiding Power:	Changing from:	Changing to:
Hag	Grimfather	Trickster

The Grimfather (death) is eaten by the Hag (decay) and is reborn as the Trickster (potentiality).

- SP -

In the darkest hour, the goddess gives birth prematurely to the New Sun / Young God, conceived at the Bealtaine love feast.

- MRV -

Birth – Victory of light over dark. Return of the Sun / Son. Birth of the God. Tribute to Mother and Child. Shared influence.

Oimeic – February 2nd

- CM -

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Presiding Power:	Changing from:	Changing to:
Trickster	Hag	Maid

The Hag (decay) is tricked into becoming the Maid (new life) by the Trickster (change).

- SP -

Imbolc -- The Goddess renews herself by bathing in the Fountain of Life; Crone is transformed into Maiden. Naming feast of the God.

- MRV -

Brigid – Renewal -- Potential. Preparation of the year, Candlemas, cleaning out of the old; In with the new, Crone becomes the Maid. Female influence.

Ostara – March 21st

- CM -

Presiding Power:	Changing from:	Changing to:
Maid	Trickster	Lord of Beasts

The Trickster (uncertainty) is brought into the more ordered state, though still wild (Lord of the Beasts), by his love for the Maid.

- SP -

Ostara – The Goddess and the God reach puberty. The Maiden has her first moon-course, the Youth his first man-dream. They undergo the rites of initiation into adulthood.

- MRV -

Eostre – Fertility – Beginning of fertility in Earth. Symbols of eggs and rabbits. Menstrual rites. Female influence.

Beltaine – April 30th

- CM -

Presiding Power:	Changing from:	Changing to:
Lord of the Beasts	Maid	Mother

The Lord of beasts mates with the Maid and She becomes the Mother (fertility).

- SP -

Bealtaine – The Goddess and God meet in the Bealtaine meeting dance; they fall in love and mate.

- MRV -

Beltain – Marriage – Marriage of God and Goddess, Green Man and May Queen, Young love, Courtship. Shared influence.

Midsummer – June 21st

- CM -

Presiding Power:	Changing from:	Changing to:
Mother	Lord of Beasts	Father

The responsibilities of sustaining the Mother transforms the Lord of Beasts into the Father (preservation)

- SP -

Midsummers – The Handfasting of Goddess and God beneath the Tree of Life.

- MRV -

Litha – Consumation – Love in its fullness, weaving energy into something new. Creation, Midsummers, Longest Day, Time stands still. Shared influence.

Lughnasa – August 1st

- CM -

Presiding Power:	Changing from:	Changing to:
Father	Mother	Crone

The Father (preservation) supports the Mother as with her children gone (loss of fertility) she becomes the Crone.

- SP -

Lunasa – The Goddess gives birth to the People.

- MRV -

Lughnasad – Fruition -- Beginning of harvest, festival of first fruits. Male wake before death. Male influence.

Mabon – September 21st

- CM -

Presiding Power:	Changing from:	Changing to:
Crone	Father	Grimfather

The Crone prepares the Father for his death (Grimfather).

- SP -

Harvest Home – The Goddess gives birth to the harvest; the God has premonition of coming death.

- MRV -

Mabon – Completion – Major harvest festival, transform Father to Elder, John Barleycorn's death; life ends to continue life. Male influence.

Samhain – October 31st

- CM -

Presiding Power:	Changing from:	Changing to:
Grimfather	Crone	Hag

The Grimfather (death) mercifully kills the Crone and she becomes the Hag (decay).

- SP -

Samhain – The God dies / is killed / is sacrificed, and descends into the Underworld. The Mother takes the Veil of Elderhood and become the Crone.

- MRV -

Samhain – Continuance- Celebration of remembrance, thinning of "The Veil," departure and arrival of souls, genealogy time, ancestors. Shared influence.



PAST MAY TEAMS

May Queens and Green Men

Vikki, & Myrddin (David J) 1976-77 1st

Michael B, & Paula, 1977-78 2nd

Linda & Mark. 1978-79 3rd

Godfrey & Aura (Mary F.) 1979-80 4th

Becky & Myrddin (David J.) 1980-81 5th

Marcus & Shirley 1981-82 6th

Sheberos & Volkvey 1982-83 7th

Tony & Anna 1983-84 8th

Magenta & Uncle Wolf 1984-85 9th

Steven P. & Tallin 1985-86 10th

Alice & Burtrand (Phil F.) 1986-87 11th

Mike P. & Aura (Mary J.) 1987-88 12th

Tallin & Scott T. 1988-89 13th

Schism 1988-89 May Couple presided in both Churches

Brand & Sheberos 1989-90 14th

Katie & Tony 1990-91 15th

Daniel & Tallin 1991-92 16th

Mariamne & Qwill 1992-93 17th

Omar & Sheberos 1993-94 18th

Estelle & Uncle Wolf 1994-95 19th

Sumnar(Paul D) & Carol 1995-96 20th

Katie & Richard 1996-97 21st

Mahada & Valeria 1997-98 22nd
Spiral & Sumnar 1998-99 23rd
Robin Grimm & Demetria 1999-2000 24th
Magenta & Traveler 2000-01 25th
Uilleam & Blaze 2001-02 26th
Dreya & Soaric 2002-03 27th
Tsemach(Steven P) & Anastriana 2003-04 28th
KarysNicole &Baraka 2004-05 29th
John S & Padma 2005-06 30th
Tsemach & Vita (GinaR) 2006-07 31st
Suki (Lou G) & Qwill 2007-08 32nd
Yunion & Adamina (Neva) 2008-09 33rd
Aurora & Soaric 2009-2010 34th
Suki (Lou G) & Qwill 2010-2011 35th
Fugue & Sky 2011-2012 36th
Soaric & Ajna 2012-2013 37th
Lady Adamina & John Stitely 2013-14 38th
Estelle & Qwill 2014-2015 39th
Annie and John 2015-2016

Fools

It should be noted that the Gods do not select a Fool every year. Some years the post remains vacant by the will of the Gods.

Traveler 1994-95

Inger 1995-96

Gaile 1996-97

Rick 1997-98

Qwill 1998-99

Katie 2000-01

Walks with Coyote 2002-03

Yunion 2003-04

Estelle 2005-06

Fugue & Baraka 2006-2007

Otter Dancing 2008-09

Estelle & Mother 2009-2010

Sky 2010-2011

Soaric & AutumnRaven 2011-2012

Jrob & Fugue 2012-2013

Emrys Anu 2013-2014

Suki 2014-2015

Emrys Anu 2015-2016