

New Haven Native American Church

Ethical Code of Conduct

Introduction

The New Haven Native American Church (NHNAC) is a group of Members who strive to live and practice the Sacred Healing Way of their Ancient Ancestors. Each NHNAC Chapter Medicine Person is a duly adopted Member of the Spiritual Family of the Principle Medicine Chief, and has made Covenant Declarations that complete the requirements to be inducted into Ministry. The Sacred Healing Way is a system of teachings and practices which has been developed and approved under the direction of the Principle Medicine Chief and appropriate councils, for the creation and training of the Church's Ministers of Medicine Men and Medicine Women.

NHNAC Medicine People are committed to the use of their knowledge, experience, and training to enhance and further the condition of individuals, families, communities, all of society, and the planet. Our Medicine Men and Medicine Women respect and protect the civil and human rights of others and their freedom of inquiry and spiritual experience. They strive to assist the public and other Members of the Church to understand and learn about healing, freedom of health care, informed judgment, self-empowered choice regarding religion, Spirit, health, Ceremony, education, and so forth. In doing so, they perform many functions including Healer, Teacher, Support Person, Consultant, Councilor, Spiritual Guide, Interventionist, Minister, Clergy, Role Model, and so forth.

Medicine Men and Medicine Women should understand that by the very virtue of their position and chosen way of life, they are models for society and their way of administering their healing services. By them living within a code created by the Spirit and by ethical consideration, they are doing all that is reasonably within their power to perform, to teach, and to heal.

The NHNAC Ethical Code of Conduct is intended to provide guides to encompass most scenarios found in Healing. Found in it are the guides to establish and protect the safety and welfare of individuals, communities, society, and the world. The goal of the Ethical Code of Conduct is to educate its Members and Ministers and to inform them that actions can result in outcomes which are sometimes cannot be seen before the fact. Medicine Men and Medicine Women should be dedicated to an Ethical Code of Conduct so the outcomes of their actions will produce much more positive results.

Ethical Code of Conduct General Guidelines

These general guidelines for the Ethical Code of Conduct assist to inspire the Healing Community and the World toward the spiritual understanding of the Creator and assist the physical welfare of all. The ethical standards and guidelines form a foundation of integrity and assist the thought process to produce the best result in a situation. Use them as a guide in your Ministry to assist you in creating a better world both physically and also spiritually.

The following Guidelines have within them the Four Great Principles of the Ancestors.

Guideline 1: Do No Harm In Your Beneficence

In their Ministry, NHNAC Medicine Men and Medicine Women strive to safeguard the rights and welfare of those with whom they interact, other affected persons, the welfare of all living things, and of the Earth itself. Methods that might conceivably do harm, directly or as a side effect, are avoided where reasonably possible. Any conflict that may occur, a Medicine Person will strive to resolve it in the most responsible manner and with as little or no harm as they can.

Ministers should use the educational materials, Sacred Writings, their Chapters, District Councils, and so forth to ensure little or no harm comes from their actions. A Medicine Person needs to be vigilant in protecting others from any misuse of their influence. While in service of others, the Medicine Person needs to hold the safety of who they are ministering to as top priority.

Each NHNAC Medicine Man and Medicine Woman also needs to take in consideration of their own physical, mental, and spiritual health and the possible effects of their wellbeing on those with whom they minister.

Guideline 2: Responsibility

Forming relationships of trust and honesty is the process for all Church Members. Medicine People should also hold themselves to a higher standard of ethical conduct and seek to educate all they work with. Clarifying any healing modality, be it physical or spiritual, and establishing informed consent with the person they are ministering to, is the responsibility of all Medicine Men and Medicine Women. Medicine People also accept fitting responsibility for who they are and for all of their actions.

NHNAC Ministers make sure they consult with other NHNAC Medicine Men and Women, assist other professionals, educate themselves, maintain dignity and respect, and refer their clients to more qualified professional or Healer when appropriate. They are attentive to the Ethical Code of Conduct for themselves and other Ministers in the Church. They strive to only speak positive about all others and avoid "evil speaking" in all its forms.

Ministers regularly perform service, volunteer time, or support the Spiritual Community as appropriate. Contributing to the greater good is an honor and Spiritual duty.

Guideline 3: Integrity, Honor, and Service

In simple language NHNAC Healers hold to a Goodness Ethic. They strive to care for themselves, their family, their community, and the planet through cooperation. This leads to living a life of integrity and sustainability.

Through education in all its forms, Medicine Men and Medicine Women maintain competency in their Ministry and a connection to their Healing Services. They should only undertake those activities they can reasonably expect to fulfill. In their Medicine Bundle, they honor the Creator through symbolism of the Sacraments, Healing Modalities, and so forth. It is an Honor for the Medicine People to stand firm in their Spiritual Commitment by performing the Bundle Opening and Closing Ceremonies in the course of their Healing Services they provide. This brings Honor to the Church and to the Minister.

Supporting other NHNAC Ministers in Goodness of Faith shows integrity and honor for the Sacred Healing Way. Medicine People only represent themselves honestly and make sure any recipient of their Ministry are fully informed that they are a Minister of the Church and of the services they are providing. Medicine People and avoid all forms of "evil" and breaking of the established laws they are under. Ministers strive to keep their commitments, promises, and covenants.

Guideline 4: Respect

NHNAC Medicine Men and Women have respect for self, others, the environment, and their Healing Services. With honor and dignity they find worth in the diversity connection and hold the life of all living things as Sacred. They are always mindful and reverent when the life of living things is taken.

Medicine People respect the right of all individuals to live their life as they see fit. In the knowledge that some people may have physical, psychological, or Spiritual weaknesses over ethnicity, gender, age, disability, sexual orientation, religion, language barriers, and so forth, each Minister of the NHNAC respects their own personal beliefs and values on any of these issues. However, Ministers shall not base their treatments of other people based on their own prejudices and shall always work within their knowledge base.

The Ethical Code of Conduct of the New Haven Native American Church

(All NHNAC Members covenant to uphold this Code and to be bound by its precepts.)

Title 1: Care of People

1.1 Duty and Authority

1.1.1 Covenants: All NHNAC Members have been Spiritually Adopted by the Principle Medicine Chief of the Church in accordance with the Constitution. All members enter into a Covenant of (1) Natural Healing is a part of their Spiritual Orientation; (2) They will live by the practice of First Do No Harm; (3) They will faithfully study the materials put out by the Church; (4) They will make Sacred Giveaway donations from out of their surplus as the Spirit directs them, so that their gift may assist in supporting the programs of the Church; (5) They will strive to establish or support the Chapter in their area. To make these Covenants and then to avoid following through with these promises, is a violation of the NHNAC Ethical Code of Conduct.

1.1.2 Members Authority: When each NHNAC Member is Adopted they receive the authority to qualify for any position held in the Church but must obtain the calling of a Medicine Man or Medicine Woman. It is only through fulfilling their Covenant obligations as well as the required training can a Member obtain any position in the Church.

1.1.2a Authority of Medicine People: Every member who fulfils the requirements can become a Medicine Man or Medicine Woman. This is a ministerial position and as such they are considered Ministers, Healers, Traditional Leaders, and so forth within the NHNAC. By virtue of their calling, they are Custodians of their Individual Sacred Medicine Bundle (a Sacred Object) and their Bundle Ceremony (a bona fide NHNAC Ceremony).

It is the sacred duty of every member to seek guidance from the Spirit, Educational Training, Constitution, Ethical Code of Conduct, when establishing their Medicine Bundle and Ceremony. It is the obligation of every Medicine Person to adhere to the Church policies. Any Medicine Person fulfilling their Covenants and any required training may hold any position in the Church.

1.1.3 Education: Each NHNAC Member has covenanted to study the education put out by the Church and to work to complete the curriculum published by the Church. Education may be found through the Official NHNAC Website, in manuals, Sacred Writings, Ceremonies, and so forth. All education may be changed, updated, and improved from time to time. Assignments under the direction of the President of the Church will be assigned to the Member from time to time.

1.1.4 Activity: In order to be protected under the law, one must establish a "Pattern of Behavior". This pattern of behavior can be easily established through activity in the Church via Ceremonies, Councils, Educational Training, and so forth. It is the duty of each NHNAC Member to manage their own activity, Covenant Obligations, and educational training.

1.1.5 Sacred Giveaway: Supporting the Church so the Ministry may move forward is a Covenant that each Member makes. After adoption, continued offerings are normally submitted to the local Chapter. Special offerings may be made to particular Departments, Chief of any Ceremony, or directly to the President of the Church for distribution. It is the responsibility of the local Chapter, District, or other departments to keep accurate records of the Sacred Giveaway offerings.

When members desire programs or services from the Church, Councils, Chiefs, and so forth they will fund such programs and services through their offerings. NHNAC Medicine Men and Women should be faithful in their Sacred Giveaway Offerings so that the NHNAC programs and services they desire may progress.

1.2 Responsibility of Members

1.2.1 Claims and Representation: Representation based on truth, faithfulness, or authorized are considered correct. It is the responsibility of Members to correctly represent their work and the Mission of NHNAC. To willfully fail to properly represent oneself or the Church is considered misrepresentation and is dishonorable.

1.2.2 Misrepresentation: Representations that are unauthorized, false, or misleading are considered injurious and a misrepresentation of the Church. If any misrepresentation is discovered, NHNAC Members must take responsibility and correct such misrepresentations, regardless of how or by whom the misrepresentation is made.

1.2.3 Good Faith: When applying for Spiritual Adoption, each potential NHNAC Member, by Act of Good Faith, demonstrates a basic knowledge of the Three-Fold Mission and Covenants of the Church.

1.2.4 Constitution: Each NHNAC Member should demonstrate, in a reasonable manner, knowledge of the NHNAC Constitution. When applying for Spiritual Adoption, each potential NHNAC Member has a basic knowledge of the Constitution and Missions of the Church. Members should obtain further knowledge of the Constitution through study and apply that knowledge to their actions and Ministry.

1.2.5 NHNAC Ethical Code of Conduct: Each NHNAC Member should demonstrate, in a reasonable manner, knowledge of the NHNAC Ethical Code of Conduct. When applying for Spiritual Adoption, each potential NHNAC Member has a basic knowledge of the Ethical Code of Conduct, the Constitution, and Missions of the Church. Members should obtain further knowledge of the Ethical Code of Conduct and apply that knowledge to their actions and Ministry.

1.2.6 Peacemakers: The NHNAC Member's dedication to the Missions of the Church is demonstrated by their Spiritual Adoption. As Members we should further demonstrate, in a reasonable manner, by word and action that we are Healers and Peacemakers. Resolve conflicts and using ethical decision making, as expressed by this Code, is highly honorable.

1.2.7 NHNAC Organization: Each NHNAC Member should strive to understand the scope and function of the main Organization of the Church and the boundaries that govern the behavior of the Medicine People called to those Organizations. This Organization and boundaries are found in the Constitution of the Church. Being called to a Stewardship in the Church is honorable and Members should be careful to pay appropriate respect to such Chiefs and support their calling through the Sacred Giveaway.

1.3 Resolution of Conflicts and Ethics

1.3.1 Domestic Law and Conflicts of Ethics: NHNAC Members are Peacemakers and comply with domestic law. If a Member ever experiences an ethical conflict between the internal rules of the Church and domestic law, he/she must contact the President of the Church immediately.

1.3.2 Informal Resolution: If an NHNAC Member believes that another Member, regardless of the calling they may hold, has acted in violation of the Ethical Code of Conduct, and there is no threat of Injury, they should take a private consultation with the suspected offender where in they discuss the suspected violation. A

friendly and peaceful resolution of any perceived Ethical Code of Conduct violation is always preferred to a Formal Inquiry. If no informal resolution is forthcoming, a Formal Inquiry into the violation shall be made.

1.3.3 Formal Inquiry and Resolution: When an Informal Resolution has been unsuccessful, or there is the threat of Injury, or the Ethical Code of Conduct suspected violation is pertaining to more than one individual or the NHNAC in general, the NHNAC Members must bring the matter privately before a Formal Inquiry. If the suspected violation is pertaining to the NHNAC in General, the matter must be brought before the President of the Church. If the suspected violation pertains to a particular Member, Chapter, District, or Department, the appropriate Council Chief will hear the matter in a Formal Inquiry. All Formal Inquiries are referred to as Disciplinary Councils.

1.3.3a Arbitration Resolution: If all the Parties involved in the ethical violation agree to arbitration, the President of the Church will either act as Arbitrator or shall appoint one. All NHNAC Members that agree to arbitration in the resolution of the Ethical Code of Conduct complaint understand that the decision of the Arbitrator is final. All Members will respect and honor the Arbitrator's decision.

1.3.3b Council Resolution: If all the Parties involved in the ethical violation do not agree to arbitration, the President of the Church will call for an appropriate Council to hear the matter. All NHNAC Members understand that the decision of the Council is final. All Members will respect and honor the Council's decisions.

1.3.3c Restitution: NHNAC Members understand that the decision of the Arbitrator or Council may involve restitution. All Members will respect and honor the Plan of Restitution as set for by the Arbitrator or Council.

1.3.3d Confidentiality: Resolving Ethical Code of Conduct violations will require a careful examination of all evidence from the accused and the injured parties. NHNAC Members know that the confidentiality of these conflicts is paramount and care is taken to assure confidentiality. Unless written consent is obtained from all parties to release the findings of the conflict, confidentiality will be maintained by all parties involved in the conflict and resolution.

1.3.4 Truth: All NHNAC Members understand that in the event they are called to answer to or participate in an Arbitration or Disciplinary Council, they are obligated to willingly participate. All Members know that only truthful reporting of all they understand concerning the matter shall be permitted. Failure to participate, be truthful, or avoid Arbitration or Disciplinary Council is itself a violation of the NHNAC Ethical Code of Conduct, and is dishonorable.

1.3.4a Personal Witness: All NHNAC Members understand that they may only give personal witness during Arbitration or Disciplinary Council. They may only speak only for themselves, what they personally know, or about any evidence that came into their personal possession.

1.3.4b Personal Agency: All NHNAC Members know that they shall not represent another Member. Any NHNAC Member may act as Proxy for another, but to only to read a personal account of the situation. Any Proxy shall not suggest an opinion for and in behalf of another person.

1.4 Church Mission

1.4.1 Sacred Healing Way: As Church Members we believe to adhere to the principles of the Sacred Healing Way. The Constitution outlines these principles in greater detail but all Members should have the basic understanding of the Church's Missions. The Three-Fold Mission of the Church is for the improvement and enlightenment of the Body of the Church, for the work of the Ministry, and for the saving of the Living and the Dead. Other Church Missions include (1) acquire truth; (2) self-determination and self-direction; (3) the

competent use of all forms of Spirit inspired traditional healing modalities to heal the individual, family, community, society, and the planet; (4) education of others in the Sacred Healing Way.

Every NHNAC Member is on the path to become a Healer and Minister associated with one or more of elements of the Missions of the Church. NHNAC Members declare their competence, or their desire and dedication to obtain competence in one, more, or all of elements of the Missions of the Church.

All NHNAC Members should know the first level of competence is to obtain the calling of Medicine Man or Medicine Woman. As such they become Ministers and Healers of the Church.

1.4.2 Ministering Under Your Limits of Competence: The Healer of the Individual is any NHNAC Medicine Person who, through the agency of the Creator, and through the diligent fulfilling of their requirements, has been called by the Spirit to assist in one or more Missions of the NHNAC.

All NHNAC Medicine People understand that they may only provide healing services, education, Ceremonies, consulting, and so forth, for that which they have been appropriately trained. Medicine People must have a full understanding of his/her level of competency, and that good faith demonstration of their competency is required. Good faith demonstration of competency is based on Church Education and Curriculum, transcripts, trainings, mentoring, experience which has been deemed equivalent, and so forth. All NHNAC Medicine People understand they must provide disclosure of such competency when necessary.

1.4.2a Lack of Competence: Whenever a NHNAC Medicine Person finds they are lacking in skill or competence in a given situation, he/she is careful to a) consult with a competent NHNAC Medicine Person, b) defer the service until further education, training, or research may be obtained, c) refer to competent NHNAC Medicine Person or other competent Professional.

1.4.2b Competence Representation: NHNAC Medicine People know that additional education and training is necessary to establish competence in any specific healing modality. They should never give faults representation of their competence. All representation of competence should be at least equal to the standards normally associated in society for that healing modality.

1.4.2c Crisis or Emergency Services: In the event of a crisis or emergency, any NHNAC Members may assist, but only to the specific degree of their competence in the service rendered. The Domestic Good Samaritan Laws in every State are full of legal flaws. Any Member that offers services for which they have not established competence places themselves, their families and all NHNAC in legal peril.

1.4.3 Maintaining Competence: NHNAC Members understand that by Covenant they are required to continue their education of the Sacred Healing Way. Maintaining and continuing their education is mandatory. Failure to do so is a violation of the NHNAC Ethical Code of Conduct.

1.4.4 Personal Judgment: When making decisions, NHNAC Members use their best personal judgment based on their experience, training, education, scientific inquiry, and so forth. They understand that they may be called upon to explain their decision making process.

1.5 Interpersonal Relationships

1.5.1 Belief Systems: The NHNAC Constitution is very clear that any Member shall not dictate the belief systems or healing modalities of any other person. Even though a Member may disagree, it is their responsibility to uphold and honor all belief systems and healing modalities that others may consider sacred.

1.5.2 Boundaries: All NHNAC Members should respect the boundaries of others. It is considered dishonorable to disrespect the boundaries of others and a violation of the Ethical Code of Conduct. When working with others, participating in Ceremony, Healing Services, Councils, and so forth, reasonable respect for others and their boundaries shall be maintained.

All people must participate in Ceremony, Council, Healing Service, and so forth of their own free will and choice.

1.5.3 Criticism: All NHNAC Members understand that when they criticize others in any manner of "evil speaking", they are not following the Sacred Healing Way. It is especially wrong, and a clear violation of the Ethical Code of Conduct, to criticize others because of their belief in a practice or Ceremony. It is the responsibility and duty of any NHNAC Medicine Man or Woman to uphold the individual's right to worship their Creator according to the dictates of their own heart.

1.5.3a Solicitation: It is a violation of the NHNAC Ethical Code of Conduct, and dishonorable, to attempt to persuade a participant or leader of a Ceremony, Healing Service, Traditional Practice, and so forth, into a different service without the express permission of the Medicine Person in charge of the first Ceremony.

1.5.3b Coercion: It is a violation of the NHNAC Ethical Code of Conduct to use any form of pressure or coercion on individuals to remain in a Ceremony, Council, leadership role, and so forth. Service in all NHNAC Ceremonies, Traditional Practices, Healing Services, Councils, and so forth is entirely voluntary.

1.5.4 Informed Consent: When any NHNAC Medicine Man or Woman provides a service, Ceremony, traditional practice, and so forth, to any person they must disclose completely the type of service, what to expect, what to do in preparation, possible outcomes, as well as possible risks or side effects. Before the establishment of any such service the person must give their consent based on being informed. Any services provided without informed consent are in violation of the NHNAC Ethical Code of Conduct. (Example: A Medicine Person performing a healing massage should inform the receiver of the improvement reactions or detoxification affects a massage my release.)

If for any reason a person is unable to give such informed consent, then consent must be obtained from a legal guardian or agent who is authorized to give such consent.

1.5.4a Simple Consent Form: Informed consent forms are often used as evidence in courts of law. Therefore, in order to protect our Ministers, any informed consent forms ought to describe the consent of the person, not the content of the service, ceremony, sacrament or sacred object.

It is always advisable to also have on the consent form that a Medicine Man or Medicine Woman will be ministering to the individual in that regard. (Example: On the Church's official website, www.NHNAC.org, under the EDUCATION section of the site, you will find the "Personal Health and Consent Form". If you read the paragraph above the individual's signature line, you will see an example.)

1.5.5 Discrimination: All NHNAC Medicine Men and Woman are Ministers of the Faith in Ceremony, Traditional Practice, Sacraments, working with Sacred Objects, and so forth. All Ministers will use appropriate discretion but will not discriminate based upon religion, philosophical values, age, gender, race, ethnicity, socio-economic status, disability, sexual orientation, culture, language, and so forth. Discrimination is considered a violation of the Ethical Code of Conduct.

1.6 First Do No Harm

1.6.1 Application: A Medicine Person lives up to this First Do No Harm code of conduct by making all decisions based on a Risk/Reward ratio. If a desired benefit entails any degree of risk greater than those

attendant with normal life activities, the NHNAC Medicine Man or Woman seeks other alternatives. Services that may do harm must be avoided at all costs, and may only be seriously considered after all other venues have been exhausted. Using wisdom and being aware of the Safety of Others is paramount for any Medicine Person leading any Native American Ceremony, Service, Healing Practice, and so forth.

1.6.1a Harm: Harm means, for the purposes of this Ethical Code of Conduct, any injury to the physical, emotional, and spiritual body of an individual or the threat of such injury.

1.6.1b Application: Any course of Healing Service which, in itself, is injurious, or has inherent in its practice the potential to do such harm to the participants as to cause them to lose in any degree the capacity to function normally, is harmful and is avoided by all NHNAC Medicine Men and Woman.

Examples:

a) The current Medical Treatment for Gallstones is to remove the organ. Removal of the organ causes many different degrees of side effect. This is considered to be Doing Harm because not only life and bodily functions are threatened, but successful non-intrusive alternatives do exist. Any Member who engages in this action without first exhausting the alternatives would be in violation of the Ethical Code of Conduct.

b) Fluctuations in hormone levels before, during and after menses can cause significant distress for a woman. Since other alternatives have shown extremely successful results, the removal of the reproductive system is never an option in the Healing of such afflictions, unless first all other successful alternatives have failed for this individual. Any Member who engages in this action without first exhausting the alternatives would be in violation of the Ethical Code of Conduct.

1.6.2 Sexual or Emotional Harassment: Any demeaning or offensive physical advances, sexual solicitation, verbal or non-verbal sex or gender associated behavior, and so forth is unbecoming of a Minister of the Church. This behavior is also considered injurious and is a violation of this Ethical Code of Conduct.

1.6.3 Sexual Abuse: Inappropriate physical contact can be injurious, mentally if not physically. This is not only a violation of the Ethical Code of Conduct, but also a violation of your Covenant of Doing No Harm. All NHNAC Medicine Men and Women are very careful to explain every practice that may result in inappropriate physical contact. Inappropriate physical contact is any act leading to or associated with copulation. Any Healing Service that may lead to inappropriate contact must have the express permission of all parties involved. Lack of permission is considered an act of sexual abuse and assault.

1.6.4 Cooperation: Wherever appropriate, indicated in the Constitution and Ethical Code of Conduct, and in the best interest of the person requesting services, cooperation with other NHNAC Medicine People or competent professionals is mandatory. During cooperation all adequate safeguards for the privacy of all parties will be maintained.

1.7 Confidentiality

1.7.1 Responsibility of Confidentiality: NHNAC Medicine People understand that they have a responsibility and obligation to the best interest of the person to whom they are providing services. Confidentiality is a facet of that best interest. Keeping in confidence all personal information, stored documentation, records, discussions, and so forth is paramount. Failure to do so could be construed as Doing Harm to the individual receiving service.

1.7.2 Limitations on Confidentiality: NHNAC Members understand that extenuating circumstances, such as subpoena or other dictates of Law, sometimes place limitations on confidentiality. When a NHNAC Medicine Man or Woman finds such limitations within the scope of the service to be provided, complete disclosure of such limitations to the person to receive the service is required.

1.7.2a Informed Consent: Whenever a NHNAC Medicine Man or Woman embarks to providing services to any person, family, group or organization, and so forth, the Limits of Confidentiality are always discussed, along with Informed Consent.

1.7.2b Electronic Transmission: Electronic Transmission often runs the risk of violating confidentiality. If electronic transmission is to be used, NHNAC Members are careful to fully inform the person receiving the service as part of the Informed Consent Process.

1.7.2c Broken Confidentiality: If there is a legal or third party reason that Confidentiality is to be broken, NHNAC Members are careful to inform the party receiving the service as part of the Informed Consent Process.

1.7.2d Recordings: Audio and or visual recording automatically brings the risk of violation of Confidentiality. Whenever NHNAC Members provide services that must be recorded, they inform the person prior to providing the service as part of the Informed Consent Process.

1.7.3 Confidentiality Breach: If for any reason Confidentiality is to be breached, informed consent to do so must be obtained from the person receiving the service. This informed consent should be in writing. If this is not possible, verbal informed consent is reasonable. Written documentation of verbal consent is always preferable.

1.7.4 Confidential Information: When consulting with colleagues, NHNAC Members are careful to keep confidential all information about a person receiving services that might lead to the identification of the person. They may consult about the situation or circumstance, but no personal information, in the form of writing, education, research, or any other medium, is shared.

1.8 Ceremonial Healing Services

1.8.1 Suffering Relief: Every NHNAC Member makes a good faith effort to be actively and appropriately engaged in the relieving of suffering of all kinds. Relieving the suffering of the Individual, Family, Community, Society, and the Planet is paramount to the Church's Healing Ministry.

1.8.2 Emergence: NHNAC Medicine Men and Women share the Principle of Emergence as the core foundation of all Ceremonial Healing Services. This core principle is based in the belief that all Healing Services consist of facilitating the shift from illness to wellness be that physical, emotional, or Spiritual.

1.8.3 Ceremony: NHNAC Members understand the key importance of Ceremony in all NHNAC Healing Services. It is through our Religious Ceremonies that we are protected under the Law. Every NHNAC Healing Service falls under the dictates of a Sacred Medicine Bundle Ceremony or other bona fide Ceremony. NHNAC Medicine Men and Women are dedicated to this religious belief, and they are always vigilant in attending to their duty in this regard.

1.8.3a Bundle Ceremony: Our NHNAC Sacred Bundle Ceremonies are among the most important duties and responsibilities of NHNAC Medicine Men and Women. Every NHNAC Medicine Man or Woman is the Medicine Custodian of their Sacred Medicine Bundle and corresponding Medicine Bundle Ceremony. They harmonize their personal belief systems with their Sacred Bundle and it is highly suggested to incorporate the NHNAC Medicine Wheel into it. They adhere to the knowledge of the Sacred Bundle and the Medicine Wheel which they have received through the NHNAC Educational training. Medicine People are careful to include in their Medicine Bundle items symbolizing every aspect of their Healing Services, competency for which they have received through personal education, and through the Creator. All such symbols, as well as the materials, modalities, and sacred objects they represent, become Sacraments within the Church.

1.9 Informed Consent

1.9.1 Information: Informed Consent for Healing Services is an absolute necessity. NHNAC Medicine Men and Women are careful to provide information concerning the service to be provided adequate to constitute, within reason, an understanding on the part of the person receiving the service of the kind and nature of the service to be provided and the level of competence of the person providing such service.

1.9.1a Confidentiality: NHNAC Medicine Men and Women see to it, through the process of Informed Consent, that the person receiving Healing Services understands, within reason, the concept of Confidentiality, and also the limitations to Confidentiality, if any, that apply to the specific Healing Service.

1.9.1b Spiritual Orientation: NHNAC Medicine People are careful to inform persons to whom they provide Healing Services that they have sought out the services of a Minister of Healing and that the services to be provided are of a Spiritual nature and are focused in Natural Healing. They are extremely careful that every person for whom they provide services understands that they have requested the services of an Officer of the Church, and that such services constitute for the NHNAC Medicine Man or Woman, as a Person under the Law, as an Ecclesiastic Body in General, and as a Church Entire, the very establishment and practice of their Religion.

1.10 Public Statements

1.10.1 Public Statements: NHNAC Members are careful to make only those public statements that pertain specifically to their own Sacred Medicine Bundle and corresponding Medicine Bundle Ceremony, and the Symbols, Sacraments, Modalities, Performances, and Sacred Objects found therein. They also make public statements regarding the NHNAC in general that they have appropriately learned from the NHNAC Constitution, UNDRIP Declaration, the NHNAC Code, the NHNAC Education, NHNAC Ceremonies, or from any Official NHNAC Publication. Only those Members specifically authorized by the Great Council to do so may speak or act for and in behalf of all Members of NHNAC, or Church Entire, in any capacity or in any context.

1.11 Records and Confidentiality

1.11.1 Records: NHNAC Medicine Men and Women understand that, in the event of any Court Action, standard practice business-type records become property of the State and have often formed the very foundation of fallacious convictions against Healers. Medicine People are therefore very careful when they keep records of the services they provide to relieve suffering that such records reflect accurately the Spiritual Nature of the service provided. They avoid using verbalisms common among Commerce Professions and commit themselves to re-scripting so that all records harmonize with the true nature of their Healing Ministry. (Ministers of the Church do not charge for their services, but a Sacred Giveaway Donation may be suggested to support their Ministry. Anyone charging fees for services classifies the service as commerce and therefore exempts the service from the legal protection.)

1.11.1a Confidentiality of Records: NHNAC Medicine People should be good record keepers. They should be careful to organize all records in such a manner as not only to provide for the confidentiality of the person receiving services, but to also ensure the legal safety of the Minister.

1.11.1b Duration of Records: NHNAC Medicine People should retain and safeguard records documenting Healing Services for that period of time which is prudent and customary to their Healing Ministry.

1.11.1c Disposal of Confidential Information: Old records and confidential information are disposed of in a manner which does not potentially risk the Confidentiality of the person who received the service.

1.12 Fees and Sacred Giveaway

1.12.1 No Fees Not Ever: NHNAC Medicine People charge no fees for their Healing Ministry. Rather, they may make suggestions of Donation or Offering amounts and gratefully receive such Offerings in return for the services they render for the Church and its Members. This Sacred Giveaway is clear in the Informed Consent Process and the NHNAC Medicine Man or Woman uses this term out of lack of a better alternative only. Any money, product, exchange, or so forth are considered as a Sacred Giveaway by the Medicine Person, even when the person receiving the service may not.

1.13 Seminary Training

1.13.1 Seminary: A Seminary is a NHNAC Certified Institution. All NHNAC Medicine Men and Women value education and should consider training from a NHNAC Certified Institution when available. All Medicine People will refrain from offering services for which they are not adequately trained.

1.13.1a Training: When training is received from Agencies and Institutions other than the Church or NHNAC Certified Seminaries, all transcript records and proof of completion must be sent to the PRESIDENT OF THE CHURCH for approval and appropriate filing in the Individuals Physical File (IPF) of the NHNAC Members. Training from such agencies or institutions which reasonably meet the standards set by the Church or Chief of Seminary Services are deemed essentially equivalent to that provided by the Church or NHNAC Certified Seminaries. Training from such agencies or institutions which do not reasonably meet the standards set by the Church or Chief of Seminary Services are taken individually and may be deemed equivalent in part. NHNAC Medicine People take it upon themselves to be current in their knowledge of the Church and Seminary Standards and to constantly update their understanding of those Standards.

1.13.1b Continuing Education: All NHNAC Members understand that continuing education is an absolute requirement and Covenant they have made. Each NHNAC Medicine Man and Woman is careful to obtain twenty hours of continuing education each year. This continued education is pertinent to Religious Services or to the type and kind of Healing Services they provide. When NHNAC Medicine Men and Women fail to obtain such continuing education, they understand that their status may be reduced or suspended altogether. NHNAC Medicine Men and Women are careful to appropriately manage this aspect of their duty as a Minister of the Church and do not expect to be reminded to do so by their leadership.

1.13.1c Seminary and Equivalency Standards: The standards for all Seminary Training will be set by the Chief of Seminary Services. Changes, additions, amendments, and so forth, to the Standards will be regularly updated in the Official NHNAC Website.

Title 2: Care of the Earth

2.1 Sustainable Future

2.1.1 Future: NHNAC Medicine Men and Women consider themselves a part of the pattern and web of life. As part of the Creators creations they consider all things their Sacred Relations. Natural Resources do not exist only to be consumed. NHNAC Medicine People understand that they are duty bound to work to provide a future for coming generations.

2.1.2 Natural Resources: NHNAC Members are conscious of the affect the unchecked exploitation of natural resources has had on the Health of the Planet. This unnecessary exploitation has affected the state of wellness of all people physically, mentally, and Spiritually. NHNAC Medicine People dedicate themselves to finding and implementing ways to assist the individual, family, community, society, and the planet from this unhealthy consumerism.

2.1.3 Sacraments: NHNAC Medicine People should be careful to investigate the origin, ingredients, manufacturing, and so forth of their Sacraments and Sacred Objects they employ in their Healing Services. Striving to provide only Sacraments or Sacred Objects that use sound sustainable practices in their origin is highly honorable. NHNAC Medicine People should support manufacturers that do not merely take from the Earth, but rather, give back as much or more than they take.

Title 3: Care of Society

3.1.1 Council System: The NHNAC Constitution outlines a system of governance for the Church. NHNAC Members understand this system and use it to work to heal society through their faithful participation in their Chapter, District, NHNAC Community, and other Council-Taking opportunities within the NHNAC Programs.

3.1.1a Duty: NHNAC Medicine Men and Women understand that they should not be commanded in all things. They are Self-Governing and as a Child of the Creator it is their duty to further the Creator's Work. Through diligent study of the NHNAC Constitution, the UNDRIP Declaration, the NHNAC Code, and Education Materials, Sacred Scriptures, messages from the President of the Church, Department Chiefs, and so forth, they should apply their knowledge in projects and activities of their own design. Medicine People know that it is a part of their duty to promote the Sacred Healing Way and the Church. It is also their duty to assist the NHNAC it growing and healing the world. One way Medicine People can fulfill their duty is by faithfully participating in Ceremonies, General Councils, and Great Councils, and so forth.

3.1.1b NHNAC Organization: The NHNAC Constitution outlines the leadership of the Church. All Members share the responsibility to assure that no governance, regulation, council, and so forth, shall be established except upon the guidelines set forth in the NHNAC Constitution. No NHNAC Member or Council of NHNAC Members may purposefully circumvent the NHNAC Constitution. To do so is dishonorable.

3.1.1.c Constitutional Councils: The NHNAC Constitution authorizes Councils. Those established within the guidance of the Constitution are authorized by the Church. No other agency or authority may speak or act for or in behalf of NHNAC.

3.1.1.d Authority of Councils: The Great Council is the Authoritative Voice of the NHNAC Constitution. It is the only body within the NHNAC authorized to ratify, change, or amend the NHNAC Constitution. As such, the Great Council is the only Council or Authority within the NHNAC that may have oversight over, or administration of matters pertaining to all the NHNAC everywhere. The Great Council may appoint Chiefs to fill administrative positions and to carry out the policies, procedures and to fulfill the objectives set by it, but such Chiefs rely upon the Great Council for authority and direction. They may act autonomously within their Stewardships, but they understand that their actions fall under the oversight of the Great Council, and that they may be countermanded in any decision, and/or replaced by that Council. Every NHNAC member shares a responsibility to sustain and assist the Great Council in good faith.

3.1.1.e Authority: The ONACOM Constitution establishes the Authority within the Church. It is through the Special Services, Chapters, Districts, Great Councils, and the President of the Church that the Authority is given to authorize the carrying out of the Stewardship of the Church. No Member may bypass the line of authority. No Chief may dictate the activities of the Church without proper authority as stated in the Constitution. All Chiefs only have authority over their individual Stewardship.

3.1.1.f Resolving Conflicts: If any internal conflict arises within any organization of the Church, it is the Chief's responsibility over the organization to resolve said conflict. If internal conflict cannot or will not be resolved within the organization, it is then the sole responsibility of the President of the Church to assist in the mediation of said conflict. If the President of the Church is unable to guide the matter to an appropriate resolution, then the President will call for an emergency meeting of the Great Council to hear the matter. The majority decision of the Great Council is final.

3.1.1g Local Authority: The Chapter Council is the Authoritative Voice of the Great Council in all Local Matters. The Chapter Council is to be established in accordance to the NHNAC Constitution and carry out the word, will, and intent of the Constitution. All conflicts or disputes pertaining to the local organization should be resolved in the Spirit of the NHNAC Constitution. If any conflict or dispute cannot be resolved at the local level, the matter will be taken before the Chief of the District.

3.1.1h Limits Upon Chapter Council Authority: Local Chapter Councils are authorized to function in their Stewardship by the authority of the District Chief. Each Principal Stone Carrier (PSC) is the Talking Feather of the Chapter Council and appoints the Itsipi Leader (First Advisor) and the Unipi Leader (Second Advisor) of that Council. The Chapter Council is authorized to appoint any Sub-Chiefs, and/or other Administrative Assistants, to assist in the efficient carrying out of the Unifying Purpose of the Chapter. All such Administrative Staff shall fall under the authority of their Chapter and shall answer to no other authority, where local matters are concerned. The Principal Stone Carrier answers to the District Chief. No PSC of any other Chapter of the NHNAC may dictate or regulate the activities of other Chapters.

3.1.1i Limits on District Authority: All local Chapters existing in a designated common area will fall under the Authority of the District Chief as defined in the NHNAC Constitution. The District is established with the intent to be beneficial for all the Chapters it oversees. District Councils are authorized to function in their Stewardship by the Sustaining Vote of the Great Council. The District Chief is authorized to appoint any Sub-Chiefs, and/or other Administrative Assistants, to assist in the efficient carrying out of the Unifying Purpose of the District and its Chapters. All such Administrative Staff shall fall under the authority of their District Chief and shall answer to no other authority, where district matters are concerned. The District Chief answers to the Great Council. No District Chief of any other District of the NHNAC may dictate or regulate the activities of other Districts.

3.1.2 Active Role of Members: NHNAC Medicine People should take an active role in their local Chapters and in the governance of the Church. If no Chapter exists in their locale, the Members know that it is up to them to work to establish a Chapter presence. It is not the responsibility of the leadership of the Church to provide that presence for them. The growth of the Church is accomplished in many ways. When NHNAC Medicine Men and Women invite their colleagues to investigate the NHNAC System, they can establish an ever growing Church Community. All members should feel free to invite, inform, share, and educate others about the protection of the Church and its Ceremonies in an honest and respectful manor.

3.1.3 Fellowship: NHNAC Members strive to work to establish connections between their Chapter, District, Church, and others around the world. They should not be satisfied with being isolated and know that true security and happiness comes through fellowship.

Title 4 Sacred Sacraments

4.1.1 Right of Choice: NHNAC Medicine Men and Women understand that it is the expressed goal of the U.S. Food and Drug Administration to integrate and incorporate Natural Medicine into Allopathy and that one of the strategies it employs to do this is to re-classify Natural Medicine as New Over the Counter Drugs, or as New Medical Device, over which it has regulator power. Consequently with these actions, all Natural Medicine could be felonized by the FDA.

The NHNAC Constitution recognizes the right of all its Members to choose their method, kind of medicine, Sacrament, Ceremony, and so forth, insofar as such things do not constitute or tend toward injury, or threat of injury. (It is highly advisable that such medicine, Sacrament, Ceremony, and so forth have a Traditional Practice but it is not required since we are a Living Church and see out all good.) This personal choice will not be denied in any way by the Councils. However, the President of the Church has the right to create and control curriculum for the training of its Members.

4.1.1a Responsible Use: Many substances from the Plant, Animal, and Mineral Kingdoms are known to be dangerous in certain quantities, even though in other quantities they are a natural and effective part of Ceremonial Healing. NHNAC Medicine Men and Women who use such gifts in their Ceremonial Healing are responsible to have sufficient knowledge to avoid doing injury thereby.

4.1.2 Guided Meditation or Journeying: Many forms of Natural Healing and Spiritual Enlightenment involve the use of guided meditation or “journeying.” These Ceremonies can be performed with Sacred Sacraments, such as Ayahuasca, or without these Sacred Sacraments such as extended fasting to induce a Vision Quest. Any form of guided meditation, journeying, hypnosis, and so forth used by Medicine People are required to be trained in the benefits and risks of such Healing alternatives. Any Medicine Person who uses such powerful tools to cause a person to do or say something they would not be inclined to do or say under normal circumstances is in frank violation of the NHNAC Ethical Code of Conduct and it is considered very dishonorable. This control is most especially observed in Regression strategies, where the appearance and subsistence of “False Memory Syndrome” has been positively linked to the Practitioner’s suggestions. NHNAC Medicine Men and Women are careful to use no suggestion that could cause harm.

Title 5 Enforcement

5.1.1 Power to Enforce: Authority to act in a disciplinary capacity is vested in the Disciplinary Councils where actual violation, injury, threatened injury, and so forth has taken place. Disciplinary Councils are special convocations of the organization where the offense took place. Councils of the Chapter convoke a Disciplinary Council. Where no Chapter exists, or where the suspected violation may involve Chapter Council Members, the President of the Church may call upon existing Chapters to fill the Council or may call upon the District Counsel to establish the Disciplinary Council. All decisions of the Disciplinary Councils are final.

5.1.1a Scope of Decision: Councils are empowered to decide for or against the Offense as it has been reported and proven, and to either recommend the expulsion of the Offender by recommending Spiritual Divorcement to the President of the Church, or they may recommend a Restitution Plan to give the Offender an opportunity to make amends and to restore their good standing and status in the NHNAC.

5.1.1b Expulsion: Disciplinary Councils are authorized to recommend the expulsion only of any Offender when injury, to the degree defined in the NHNAC Constitution, and for which restoration cannot be reasonably expected, upon a person or persons has actually taken place, or when an Offender refuses to comply with a Restitution Plan. A NHNAC Member may be expelled from the NHNAC only upon a Recommendation of Spiritual Divorcement by a Disciplinary Council. Upon receiving such a recommendation, the President of the Church will very personally consider the matter. The NHNAC Member can only be divorced or expelled from NHNAC Membership by and through a Funerary Ceremony which is only performed by the President of the Church. Such expulsion of a NHNAC Member may be equated to a loss of a child by the President.

5.1.1c Restitution Plan: Disciplinary Councils and Arbitrators must offer a Plan of Restitution to the Offender convicted of violation of the NHNAC Ethical Code of Conduct, except where the violation results in injury to a

person or persons for which restoration cannot reasonably be expected. The Offender must demonstrate a state of true repentance and a willingness to comply with the Restitution Plan. The Restitution Plan must be designed in such a way as to reasonably assure the likelihood of success. All Restitution Plans must include not less than six (6) months, but never more than two (2) years, probation, in which the Member is not allowed to vote, participate in any Council Service, or hold any office of leadership. During such probation the Offender must forfeit their NHNAC Minister Identification Card and Medicine Person Certificate if they have them to the President of the Church. Once evidence of the correction of the violation has been established, the Minister Identification Card and Certificate will be returned. The two guiding principles upon which all Plans of Restitution are based must be first, severity, so that a repeat violation is avoided, and second, the restoration, insofar as reasonably possible, of the state of affairs which existed before the violation.

5.1.1d Participation Obligatory: NHNAC Members understand that they are duty bound to respond to and participate with the Disciplinary Councils, and that the decision of such Councils is final. Failure to attend or comply with a Disciplinary Council along with the Restitution Plan established by said council is a violation of the NHNAC Ethical Code of Conduct, and is in itself a basis for expulsion from the Church.

5.1.2 Amendment: Changes, additions, deletions, and any amendment of any kind to the NHNAC Ethical Code of Conduct falls within the Stewardship of the Great Council.