

New Haven Native American Church Constitution

(Native American Church with Affiliation and Authority from the Lakota Sioux Native American Church of Wounded Knee and Rosebud. Revised by in Council March 2019.)

We, the Charter Members of the New Haven Native American Church, hereinafter NHNAC, in Council, beginning in 2013 and continuously to the present, by Original Constitution and as amended and revised to present, by the Unanimous Voice do make this

Declaration of Good Conscience and Practice, Constitution, and Establishment of NHNAC.

With respect to all in a sacred manner, we make a beginning of our speaking.

Preamble

***We* NHNAC** believe in the Creator and that the Creator made all men and women who have lived, now live, and who will yet live, as free and equal beings. We recognize the Earth as our Holy Temple and everything the Creator has placed upon it to be for our learning and use.

We recognize the inherent, ancestral, sovereign rights granted to all people by the Creator, as also by human conscience, international law, and legal constructs of reciprocity, mutuality, and comity, which cannot be diminished or extinguished. We believe that we derive from and that we may become like our Ancestral Spiritual Leaders, as also through the Holy Order of the Church, we claim the right to restore our Sacred Religion based upon their teachings, which have been passed down to us through the traditions, customs, ceremonies, writings, and records of Indigenous Peoples, among which we acknowledge the Native American Records and stories, Holy Bible, the Torah, the Vedic Texts, Ancient Egyptian Hieroglyphics, and so forth, by way of example. We acknowledge that it is the Creator that teaches us the truth and will guide us on our Sacred Walk. As we open our hearts to the Spirit of the Creator, we can continue to grow in truth and more easily discern truth from untruth.

In accordance with the Principles and Teachings of the Sacred Records from around the world, from which we obtain our foundation, we believe that we are all Relations one to another and we are children of the same Creator. We affirm the UNITED NATIONS Declaration on the Rights of Indigenous Peoples (U.N. Sub-commission on Prevention of Discrimination and Protection of Minorities 1994/45, August 26, 1994. U.N. Doc. E/CN.4/1995/2, E/CN.4/sub.2/1994/56, at 105 (1994)), which was ratified into International Human Rights Law in 2007. We also affirm and applaud the Domestic Law of the United States, specifically 21c USC Chapter 42;2000;b(b) and USC Chapter 43;2000;c, to which we have committed ourselves, to uphold and to defend.

Fundamental to our traditions is the truth that, as Children of the Creator, we are entitled to the freedoms of thought, religion, sacred objects and our sacraments, ceremonies, rites, observances, and so forth, and to pursue

the same according to the dictates of our own hearts and the doctrines of our religion, insofar as those freedoms do not prevent others from likewise enjoying the same liberty.

We believe that men and women have been endowed with intelligence enough to govern themselves in such a manner as to guarantee to themselves these freedoms, to establish just and right ways to deal with each other, to maintain a tranquil and secure domestic life, provide for defense of these rights when needed, and to ensure for ourselves and our posterity the blessings that our culture, traditions, and teachings bring.

Accordingly, we exercise the authority passed on to us by our ancestors as well as the rights guaranteed to all citizens of the United States and by the State of Missouri, to form our own Church based upon the restoration of our Ancient Faith, and we ordain and establish this:

Constitution for the NHNAC as a Native American Church and Ministry

We adhere to the Creed and Expression of our Faith:

1) We, the Members of NHNAC are a Religious Body dedicated to teaching the Ancient, Sacred Healing Ways, and of the principles contained in the sacred teachings of Indigenous Peoples around the world many of which are found in the sacred written records. As such, we believe that all people begin as equals, and they learn and progress line upon line, precept on precept until they have reached an enlightened and transcendent state. No person stands above another; in this at least, all people are not merely created equal, but are equal in the sight of the Creator. We are NHNAC!

2) We believe and adhere to all the principles of the Sacred Healing Ways of the Ancient Healers, as restored to President Paul H. Dean (aka Man Found Standing), by direct revelation from his Elders, Mentors, Guides and Ancestors, and through the ancient tradition of the Creator, which include but are not restricted to:

i) Acquisition of truth through diligent study, observation, prayer, song, dance, ceremony, guidance from Elders, and through the right application of wisdom and of the gifts of the Creator. This is the First Great Principle and Covenant of the Ancient Spiritual Societies and Religious Orders which are herewith restored in the NHNAC.

ii) Self-determination and self-direction, as guaranteed by International and Domestic Law.

iii) The competent ceremonial use of exogenic substances, as well as all other forms of Sacred Healing, 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. This is the Three-Fold Mission of NHNAC.

iv) The education of others in the Sacred Healing Way, so that all people may become Healers and Earthwalkers. The Core Curriculum for NHNAC Medicine Men and Women is the first tier of this education.

3) We believe in the Wisdom of the Creator. This wisdom, along with the gifts of our culture, our customs, our traditions, and our beliefs, as they are expressed in the sacred utterances and performances of the Sacred Healing Way, are gifts given to us by the Creator and they can neither be given nor taken away by other persons, peoples, nations, or governments.

4) We believe that the wisdom of the Creator finds expression in nature and that the inherent wisdom of all living things reflects and manifests that expression. This is upon this tradition of the pre-conquest American

Indigenous Peoples, and also the teachings of the Ancient Healers that we do re-establish ourselves and revitalize our Culture. The diligent study leads to a more complete understanding of the will of the Creator for all people. Therefore, all people are endowed by the Creator with intelligence, and the use of that intelligence to learn all things is the ultimate expression of our society and our religion, and one of the ultimate gifts of the Creator that must be passed on to our NHNAC Brothers and Sisters, and to our posterity.

5) We believe that all people are free to choose and that the health of the body, the mind, the spirit, the community, the society, and the planet are direct consequences of the choices each person makes. All people have the unalienable right to freedom of choice and of self-determination, in areas of family life, health, education, application of traditional values, beliefs, lifestyles, and practices, as well as in community and national participation. The inherent dignity and equal and unalienable rights of the human family are the foundation of health, freedom, justice, peace, enlightenment, and harmony among all peoples. Without these values, humans are mere slaves, either of their fellow man and his expectations or of society.

6) We believe that the Creator guides, succors, and saves all the works of Creation.

7) We believe that faith and acts of faith are right applications of the wisdom of the Creator.

8) We believe that all people are free to anxiously engage themselves in any good work, for the power is in them because of the creation. All Peoples have the right to self-sufficiency through the inherent rights of self-determination and self-government.

9) We believe that all earthly organizations are manifestations of the order that permeates all creation and that, even if flawed, some element of truth may yet be found in them.

10) We believe in miracles; such as cures, healings, prophecies, visions (aided by Sacrament and otherwise), personal revelations, the speaking in tongues, the interpretation of tongues, the translation of ancient languages, and so forth, and that it is the right of all people to heal and be healed without restriction or interference from any earthly government, for Natural Medicine and Natural Modalities of Healing are gifts of the Creator.

11) We believe that the Creator is actively involved with us and has revealed many things to us through the instrumentality of his creation, through Sacrament and Ceremony, through the Ancient Healers, and so forth. We believe the Creator does now reveal many things to us, and will yet reveal many things pertaining to all manifestations of Creation. No earthly power or organization may restrict the freedom to obtain and to apply personal revelation and we believe that the Creator has revealed the Sacred Healing Way to us through the ancient, tried and tested method of those who lived in the Americas prior to its invasion, conquest, colonization and subjugation by other people from other lands. It is, for this reason, we call ourselves the New Haven Native American Church, meaning that we are a “New Haven for One People Walking the Earth”.

12) We believe that all people can be united in all good and true purposes, having all Truth in common and that all social, political, economic and ethnic distinction if it is designed to edify, is honorable. But if it is designed to enslave or subjugate, it is evil and must be abolished.

13) We eschew the despotism of orthodoxy and exercise the privilege of seeking and finding truth wherever that search may lead us, insofar as we neither abrogate personal accountability nor willfully injure any person in their own search.

14) We believe in and uphold any law or regulation made by the government of any nation that is based on principles of truth and that is made not for the purpose of enslavement, or to place one nation or one person above another. If any law conforms to that standard we believe in, we uphold that law. If any law tends

to enslave or place one nation or person in subjection to another, or restricts any person in the practice of their religion, or punishes any person for such practice, we claim the right to work *within morally accepted norms* to change it.

15) We believe it is our right as a New Haven for One People Walking the Earth to take care of ourselves, families, and Spiritual Community as we feel called upon by the Spirit to do so. We oppose private, public, and government's influence, however well-intentioned, to interfere with our rights to govern ourselves and see their interference as a violation of the Creator's will and a form of enslavement. When a government takes away the rewards of our labors with the promise to give it back to use sometime in the future, we see this as interference, a form of enslavement, and a violation of the Creator's will. Governments have shown to have a tendency to be wasteful, self-serving, and uncaring on most individual levels. We see that when people are allowed to use the fruits of their labors themselves, greater care of themselves, families, and Spiritual Community is the result in almost all cases. History has shown in many cases that the good intentions of governments have led to diverse forms of enslavement and have always been disastrous to the people in the long run. Humanity has seen many, many millions of people needlessly die because of the governments' enslavement policies. We regard the taking care of ourselves, families, and Spiritual Community in health, sickness, or old age as our religious obligation and object to interference by private, public, and governments. We are free Children of the Creator and are conscientiously opposed to the requiring of an individual to make payments to a private or public insurance which makes payment in the event of death, disability, old-age, or retirement or makes payments toward the cost of, or provides services for, medical care, (including the benefits of any insurance system established by the Social Security Act). We desire to govern ourselves and are conscientiously opposed to the forced payment and then acceptance of benefits of any private or public insurance which makes payments in the event of death, disability, old-age, or retirement or makes payments toward the cost of, or provides services for, medical care (including the benefits of any insurance system established by the Social Security Act). We are free Children of the Creator and as such know that the Creator is our provider and not a government and we are conscientiously opposed to this forced form of slavery. As a New Haven for One People Walking the Earth, we take care of ourselves and Spiritual Families as we feel called upon by the Spirit. All members have a claim upon the Church for assistance when needed.

16) We repudiate any rights that any federally recognized tribe, band, or traditional organization may claim to possess, that gives them authority, or so they suppose, to enter into treaties or agreements that seek to bind NHNAC, our Spiritual Family, our descendants or our followers in good faith. We honor, associate and affiliate with such entities, but we are self-determinant, self-reliant, and self-governing.

In a sacred manner, we hereby reaffirm our commitment to our inherent values of Enlightenment, Spirituality, Intelligence, Honor, Sharing, Kindness, Love, Respect, Courage, Integrity, Healing, Equality and so forth as passed on from generation to generation by the Ancient Healers.

In a sacred manner, we hereby reaffirm our commitment to the sacred teachings of the NHNAC Sacred Healing Way, as passed on from Elder to Elder by the Ancient Healers, and of the teachings and principles contained in our traditions, customs, ceremonies, celebrations, the Sacred Writings and Records which we consider to be scripture, and so forth, and do affirm our intent to restore the Sacred New Haven Native American Church Healing Way, as a Religious Belief System and Practice in its complete form, together with its sacraments and ceremonies, institutions, authority to govern itself, powers of administration, customs and traditions, sacred sites, and so forth, beginning with the Members of our own Church, and then expanding to all the Peoples of the world who express an interest in it.

In a sacred manner, we hereby reaffirm our right to form Lodges of NHNAC and expand its Councils in any place that our conscience directs or the Creator commands, according to the

application of our faith, the exercise of our Code of Ethical Conduct, and the diligent performance of our duty.

Therefore, as both a culmination and a beginning, we recognize these characteristics for our Ministers and our Church Membership wherever they may assemble; and, we go forward from this day with the following:

Definitions:

Consensus

All election and decision-making in the Councils of the NHNAC shall be by the consensus of NHNAC Members in Active/Voting Status. When a particular Council has come to the end of all debate on any matter, the Talking Feather (as defined hereinafter) shall ask for a "thumb vote," meaning that all members of the Council shall demonstrate their agreement by raising their hand with thumb up, or in the alternative, they shall demonstrate their disagreement by raising their hand with thumb down. Should there remain any thumbs down, consensus shall not have been obtained and the matter must return to debate or it must be withdrawn and studied. Council Members may raise their hand with thumb parallel to the ground, meaning that they disagree but require no one to agree with them, and this shall not be counted as a vote in the negative. When all thumbs are either up or parallel with the ground, a consensus has been obtained. Unanimous Council or "Having all things in Common" shall pertain to all Councils of the NHNAC.

General Assembly Vote

After a Consensus has been reached in Council when it is appropriate for the matter to be ratified by General Assembly, all the Members in Active and have Voting Status that choose to participate, shall cast one vote. The issue passes if two-thirds of the votes cast are in the affirmative.

The Presiding High Priest or President of the New Haven Native American Church

The President and CEO of the New Haven Native American Church is the Presiding High Priest, Principle Medicine Chief, Principle Stone Carrier, and President of the Church, and is the ultimate authority under this Constitution. The First President of NHNAC is Paul H. Dean, aka 'Man Found Standing', upon the instance of the Creator, and as anointed by James W.F.E. Mooney. Chief Mooney received his ordination and appointment under the hand and blessing of Chief Leslie Fool Bull. That authority was once again sustained by his Chief Fool Bull's successor, Chief Richard He Who Has the Foundation Swallow. Both of these great men, may they rest in peace, were Chiefs of the Oglala/Lakota Eagle Clan, and Heads of the Native American Church of Wounded Knee and of Rosebud.

Eligibility: To be eligible for appointment to the Office of Presiding High Priest of NHNAC, a man or woman must have been ordained to the Ministry under the hands of the First Presiding High Priest or his Successor. Only an Ordained Minister of the Church may be elected to the Office of Presiding High Priest. The nominee must have served for a minimum of one (1) year as a Member of the Council of District Chiefs or Council of Area Chiefs, under the direction and the tutelage of the President of the Church.

Stewardship and Authority: The President is the highest Office in the Church. All other Officers act under authority obtained from the President. All other Officers of the Church act under authority obtained through the President, and they report directly to that Office.

The President is the Custodian of the Sacred Healing Way, and of all the Ceremonies, Sacraments, and Sacred Medicine associated with the Establishment and Exercise of the NHNAC Religion, and the administration of all NHNAC Religious Institutions.

He or she holds the Keys to the Covenant of Spiritual Adoption and is the only Member of NHNAC who is authorized to affect the Ordinance of Making Relations associated with the adopting New Members into the NHNAC. The President of the Church is authorized to act upon the Request for Spiritual Adoption and to manage the tithes of the Church associated with that office.

Through the teaching of the Sacred Healing Way, the President directs and oversees the training of all NHNAC Ministers, creates or calls for the creation of curriculum to affect the same, and is authorized to receive and have the administration of tithes associated with that office.

The President is the Chairman of the Council of Administrative Chiefs and presides over the Annual Great Council of the Church.

Only the President may call, set apart and ordain a Chief in any of the Lodges and/or a Roadman or Roadwoman in any of the Districts of the NHNAC.

A High Priest shall be divested only upon the action of a Disciplinary Council of the NHNAC, presided over by the President of the Church.

Rights and Restrictions of the Office: The President of NHNAC is authorized to act within the dictates of the Office of Presiding High Priest with all authority to direct the work of the Ministry, when such actions involve the Making of Relations (Spiritual Adoption), the training of Ministers, and the governing and direction and administration of the Church, its Lodges, Districts, Institutions, and of its Societies. Otherwise, the President is authorized to act under the same restrictions in all things with the same authority that is extended to all NHNAC Members generally.

The Sacred Healing Way

The Sacred Healing Way is that body of knowledge based on our Ancestral Mentors teachings, which have been passed down to us through the traditions, customs, ceremonies, writings, and records of Indigenous Peoples, among which we acknowledge the Holy Bible, the Torah, Native American Records and stories, the Vedic Texts, Ancient Egyptian Hieroglyphics, and so forth, by way of some examples. The Church compiles this knowledge into education for the systematic training of the Ministers of the Church. It is the criteria by which Spiritual Adoption is entered into and the basis and foundation of this Constitution. It consists of the Ancient New Haven Native American Church Law and of the ancient and otherwise accepted spiritual and physical ceremonies, wisdom, knowledge, practices, policies, teachings, modalities and so forth, which are expressed in the teachings, ceremonies, customs, traditions, and records which the NHNAC regards as Scriptures.

NHNAC Spiritual Adoption or "Making Relations"

Membership in the NHNAC is by and through the ancient religious tradition of the Covenant of Spiritual Adoption, which is also known as "Making Relations." NHNAC follows this tradition. To enter into the Covenant, an individual applies to the President for adoption into NHNAC and normally includes an offering to the President with the application for same. The individual declares that they sincerely believe in the Doctrines of the Church. The individual also covenants to continue to attend faithfully to that course of study which the President shall deem necessary for them, and also to faithfully continue to make surplus offerings thereafter. Upon the satisfaction of the Membership Committee, the President executes the adoption of the individual by ceremony, and documents are created for the new member. The Adoption Ceremony is begun by the President of the Church in private ceremony and is culminated at Great Council when all the names of the members are presented in the Annual Long Count of NHNAC.

The Adoption is for purposes of establishing the Covenant Relationship and Membership of an individual in the NHNAC. It shall be used only for this designated dual purpose.

NHNAC Member

Men and women who have reached the Age of Accountability, been duly adopted by the President of NHNAC, in accordance with the ancient law of Spiritual Adoption and by the direction of the Spirit of the Creator, who are studying or want to study the Sacred Healing Way, and who have made the covenant to sustain and uphold each other, the NHNAC Constitution and its Code of Ethical Conduct, NHNAC Councils and Chiefs, shall be considered Members of the General Assembly of NHNAC Entire, and of the Lodge and District in which they reside, or to which they have been assigned by the President. Anyone wishing to be a Member must be of the Age of Accountability and shall demonstrate their covenant by complying with the standards set by the Great Council for such compliance.

Age of Accountability

“Age of Accountability” is the age at which an individual is able to distinguish right from wrong. It is an important principle to be accountable for one's actions so you may walk more fully in the Sacred Way. Many different Sacred teachings have established this Age of Accountability as the age of eight (8) years old. This age has long-standing precedence in many religious cultures. For example, Saint Peter, in the New Testament found in 1 Peter 3:21, wrote about being baptized at eight year of age and joining the ancient Christian Church when he said, “The like figure wherenunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:”.

Medicine Person

Men and women who are Members already, have reached the Age of Agency, have achieved the completed first level of studying (Bundle Ceremony completion) of the Sacred Healing Way, and have officially received their calling as a Medicine Man or Medicine Woman by the President of the Church.

Age of Agency

“Agency” is the right of NHNAC Members to vote in any Council and in the Councils and Assemblies of the Church. The Age of Agency is eighteen (18) years of age. As we know by our sacred teachings this Age of Agency was generally recognized to be sixteen (16) years of age. To better comply with current governmental laws, we have established it to currently be eighteen years of age. The Age of Agency may be changed upon a consensus of the Delegates participating in Great Council.

Lodge

The Lodge is the Primary Organizational Unit of NHNAC for purposes of Regular Ceremony and the Administration of the Sacraments, to serve as a venue for the teaching of the Sacred NHNAC Healing Way, as well as to examine and teach all good things. The District Chief looks upon the Medicine People at the Age of Agency in his District and calls and or releases the Principle Stone Carrier, who presides over the Lodge Council, consisting of a First Advisor and a Second Advisor. Each Lodge may provide two Delegates for the Great Council. A Lodge must consist of a minimum of three Medicine People and have a Unifying Purpose. Once a Lodge reaches about five hundred (500) members, it will be divided into two separate Lodges to better assist all individuals of the NHNAC. All Lodges must keep records of all donations given directly to them. The donations must include the date, the type of donation, and who was the

donating party when appropriate. They must also keep records of all expenses paid by the Lodge. The expenses must include the date, amount paid, and purpose of the expense. Once a year, between January 1st and January 31st, all donations and expenses from the previous year must be reported to the President of the Church or his assigned. All expense receipts or copies must be sent to the President of the Church or his assigned for safe keeping.

The NHNAC District

NHNAC policy allows the dividing of a geographic region, such as the United States for example, into administrative zones called "Districts." The President of the Church calls a Medicine Person in Good Standing to preside over the District as Chief, under his/her direction and authority. The District Chief calls as many Counselors/Advisors as he/she deems necessary, and they form the District Council. The District Council is charged with carrying out the Policy of the Church, as promulgated by the President and/or mandated by the Great Council. The District Chief is also charged with the authority to organize Lodges within the District and to call Medicine People in Active/Voting Status to the Office of Principal Stone Carrier of the Lodge.

The District may consist of as few or as many Lodges as the District Chief deems appropriate as long as the Lodges are established in accordance with their guidelines. Normally a District will consist of twelve (12) or more Lodges with a minimum of one thousand (1,000) members. Normally a District will be divided into two separate Districts once memberships reach about twenty thousand (20,000) members. District Councils are held regularly and are presided over by the District Chief. When a District is formed, the Lodge Councils report directly to the District Chief.

Each District may send one Medicine Person Delegate to Great Council.

The President of Church appoints and/or releases the District Chief. The District Council may be removed from office before the end of its term by the President of the Church. Membership in the District Council is an honor rather than a profession and any member elected to the District Council must personally approve of his or her election. No person shall receive remuneration for service in the District Council, nor shall any person be coerced into service.

All Districts must keep records of all donations given directly to them. The donations must include the date, the type of donation, and who was the donating party when appropriate. They must also keep records of all expenses paid by the District. The expenses must include the date, amount paid, and purpose of the expense. Once a year, between January 1st and January 31st, all donations and expenses from the previous year must be reported to the President of the Church or his assigned. All expense receipts or copies must be sent to the President of the Church or his assigned for safe keeping.

Council of Administrative Chiefs

The Council of Administrative Chiefs of the NHNAC consists of the Chiefs or "Special Assistants" whom the President is authorized to appoint to assist him/her in the carrying out of the Office of President, the appointed Chiefs of the General Societies of NHNAC, and the Roadpersons appointed to preside over the Districts of the Church. These Members are called "Chiefs" because each of them is called into a Stewardship, or to represent an Order or Society of the Church. Each Administrative Chief acts in their assigned stewardship under the direction of the President of the Church, and is in effect, the mouthpiece of the President, who is ultimately accountable before the Creator for all their actions. The President may release any Member of the Council of Administrative Chiefs as appropriate. The Administrative Chiefs have no authority other than that which they receive from the President.

Eligibility: To be eligible for election to the Office of Administrative Chief of NHNAC, the nominee must be a Duly Adopted Member of NHNAC, received the Calling of Medicine Man or Medicine Women, be of Active/Voting Status, and they must be called by the President of the Church.

General Assembly

As outlined in the definition of NHNAC Member, every Member of the NHNAC is automatically a Member of the General Assembly, first of the NHNAC Entire, then of the Lodge District in which they resided. The General Assembly of the NHNAC Entire is entrusted with the task of ratifying the vote of the Great Council Delegates in the event of the Election of a President and other highly important decisions. The General Assembly of the Units of the Church are task-specific and operate following the model herein outlined, whenever appropriate to the task and purpose of the Unit.

Great Council

Annual Conference of the Church. The President calls for the Great Council and the Lodges, Districts, Societies, Institutions, and so forth, send their Delegates to participate. The Great Council is authorized to elect a successor to an existing (death, expulsion, or retirement) of the President, sustain the Church Leadership in their callings, and debate and adopt amendments to the NHNAC Constitution. Only the President may call a Great Council unless the President is not available due to death, expulsion, or retirement and then the Council of Administrative Chiefs may call for the Great Council.

Council Eligibility

Council Members must have reached the Age of Agency, be a Medicine Person, and bound themselves by covenant (outlined herein) to the NHNAC. The President may set standards for competency, and the Members may be required to work to maintain eligibility. Such requirements shall be in accord with the principles of this constitution and with the spirit of the Covenant of Spiritual Adoption. Members who refuse to comply with the direction of the President, under this constitution, are not eligible for Council Service.

The Talking Feather

The Talking Feather is the Chairperson of the Council, determines the agenda, calls the Council to order, and determines the order of speakers in Council. The Talking Feather may also adjourn the council if order cannot be maintained or when all counsels are complete.

Proxy

In the event that a duly elected Delegate to Council is unable to attend, he/she may assign their voting rights to a Delegate In Attendance, or to the Talking Feather of the Council in question.

Vacancies

When vacancies occur in the representation of any Lodge Council, the Principle Stone Carrier shall appoint a Medicine Person of the Lodge in Active/Voting Status to the vacated office. If the PSC fails to re-establish the Lodge Council, the Council is automatically dissolved and the President seeks a recommendation for a new PSC from the General Assembly of the Lodge. If the General Assembly of the Lodge fails to perform its duty, the Lodge is automatically vacated, without further administrative effort, and the members lose the benefit of Lodge until such time as a new Lodge is organized.

When vacancies occur in the representation of any District Council, the District Roadperson shall call a Medicine Person from the District to the vacated position. Should the vacancy involve the elected District Roadperson, the President of the Church shall call another into the Office of District Roadperson before any other Council position may be filled or extended.

No Immunity

All Chiefs and Members of the Councils shall be held to the same performances as they impose upon the members of the Church. They shall have no immunity. Even the President of the Church may be expelled from the NHNAC for base and grounds described herein.

Impeachment and Expulsion

Impeachment is censure placed upon an Officer of the Church by a Disciplinary Council. In Impeachment, a Member is removed from office but not from membership. Expulsion is the removal of a person from the membership rolls of the Church. They are severe sentences that can only be recommended by a Disciplinary Council of the Church. The President must decide whether to act upon or suspend a sentence of Impeachment or Expulsion.

Covenant Donation

The Covenant Donation or Sacred Giveaway Offering, as outlined herein, is the responsibility of every Member and constitutes part of the demonstration of the Covenant made at Spiritual Adoption. It is placed into the stewardship of the Principle Stone Carrier of any organized Lodge, the District Chief/Roadperson of any organized District, and where there are no organized Lodges or Districts, it is the Stewardship of the President of the Church. The leadership in any Organization of the Church should remit a tithe of the regular offerings they receive from the membership to the President of the Church to further the entire NHNAC Missions.

Active

Members should be in compliance with the Covenants they have made and at least have 20 hours of continuing education each year to be considered as an Active Member. Continuing education will be derived from the assignment from the President of the Church, Church Education, Scriptures, Attendance at Meetings and Ceremonies, Training in Church Approved Fields, and so forth. Every individual has the right and must decide for themselves according to the Spirit and their desires if they should be considered an active member and choose to have voting status in the General Assembly. An individual's status is considered a personal matter between the individual and the Creator and should be upheld by all members as such.

Council

Any gathering or body of the NHNAC which is organized in accordance with this Constitution, and which has authority to make recommendations to any General Assembly of the NHNAC.

Counsel (for disciplinary)

The findings, decisions, directives or recommendations which any Counsel of the NHNAC might recommend to the General Assembly for purpose of vote or election.

Constitution Articles for the NHNAC as a Native American Church and Ministry

Article One: Even though this Declaration and Constitution is set forth to establish the NHNAC as a Church, it should be recognized that we recognize all truth as our religion. Councils shall offer no counsel regulating an establishment of religion or any religious belief for and in behalf of individual members of the NHNAC or prohibiting the free exercise thereof; except where that profession of belief causes injury to another to the extent that it renders that person unable to earn his or her living, or threatens to do so. The NHNAC shall always respect and uphold the individual religious Spiritual Path and beliefs of its members. However, notwithstanding the Church does not dictate belief, it does make certain practices and performances obligatory. The Church may not dictate the personal beliefs of its members, but it retains the right to regulate the Ministerial Actions of its Ministers acting in its name.

Article Two: Where men and women, who are engaged in the Sacred Healing Way and wish to become NHNAC Members or Ministers, undertake to celebrate ordinances which are intended to regulate their religious practice through the ancient traditions of NHNAC Council, the authority to do so shall be vested as follows: 1) the President of the Church (where counsel pertains to the general administration of NHNAC Church and Secular Policy, Elected Councils of the NHNAC; 2) The Lodge Council (where counsel pertains solely to the organized Lodges of the NHNAC); 3), the District Council (where counsel pertains to the organized NHNAC District); 4) and the Great Council (where counsel pertains to all the Members as a body).

Article Three: Districts and Lodges of the NHNAC shall be organized, amended and expanded upon according as the President and/or Great Councils are moved upon by the Creator as they are guided the Holy Spirit. Lodges and Districts of the NHNAC shall be organized following the model provided by the Creator, i.e., appointment by the Presiding High Priest (President of the Church), as found in our Scriptures. This model may be amended and expanded upon according as the President of the Church is moved upon by the Creator.

Article Four: There shall be no form of bond servitude or slavery among the NHNAC. This shall apply both to persons, as well as economies. Should a member of NHNAC be found guilty by Disciplinary Council of an offense not worthy of expulsion, and service is required of that person to retain his/her membership, the member shall render that service without compulsion. That person shall also be given the alternative of not performing the service. Should the lack of performing the service be chosen that member shall be expelled from the NHNAC.

Article Five: No title of nobility shall be granted by NHNAC. Rather, all men and women shall stand as equals before their Creator. There shall be no class or caste. Titles of elected or honorary vocation or profession, such as "Elder" or "Chief" shall not be construed as a title of nobility, for they are derived by the Common Consent of the NHNAC (consensus) and may be removed by the same principle.

Article Six: The District Council shall exercise oversight over its own NHNAC District. Should any NHNAC District member have any disputation with any other, and that dispute cannot be settled between the parties, the matter shall be taken up by the Disciplinary Council or Arbitration Council as provided in the NHNAC Code of Ethical Conduct. Disputes within an organized Lodge shall be handled in the same manner - the Principle Stone Carrier, First Advisor, and Second Advisor constituting

the Council. Decisions by such Councils are final. This pattern shall be followed by all other organizational units of the NHNAC, as provided in the NHNAC Code of Ethical Conduct.

Article Seven: No person shall be allowed to represent or speak for and in behalf of another in any disputation in the Councils, but must present his or her own case in his or her own words. Proxy is not considered "disputation" and is the exception rather than the rule. It is generally understood that where fear of bodily or emotional harm might result because of personal appearance in such Councils, the individual's voice may be heard through a designated Proxy, but such Proxy may only read the information provided by the Party and must not "represent" the Party.

No priestly class of attorneys and judges shall be created or allowed to develop within the communities. Instead, the Council shall appoint a clerk who shall have the keeping of the records of the counsels rendered by it and shall assist the Council in its own analysis of the counsels as the Council shall deem necessary. The clerk shall not have any vote in the Council and shall not speak for any member or for the Council in any matter before the Council. The clerk's term of office shall be whatever the Council deems appropriate and, since the clerk is not an elected officer of the District, he or she may be released by the Council at any time without cause. Neither the Council nor the Clerk shall receive any remuneration for their services to the District or Lodge, but such service shall be attributed to them as part of their covenant donation.

Article Eight: Every member is entitled to their living and is free to enter into personal contracts, do personal business, and to own and dispose of personal property as he or she sees fit. Members are reminded that all benefits, services or security the NHNAC might offer in a time of need, are provided by the Covenant Donations of the Church. One should consecrate regularly to the Principle Stone Carrier of the Lodge, and/or the Roadperson of the NHNAC District, the Chiefs of the Administrative Departments, and/or the President of NHNAC Church, from out of the Surplus of one's work product, either in money, kind, or in service, whichever may be deemed most appropriate. Since NHNAC does not have a paid clergy, all donations are used to run the programs of the Church. Neither the Principle Stone Carrier of the Lodge, the Roadperson of the District Council, the President of NHNAC, or the Councils shall decide the nature, amount, or appropriateness of any member's Covenant Donation. They may make recommendations when desired, but they may not dictate the amount or kind of the offering.

It is our practice to make provision for dependent members from the Covenant Donations. All provisions will be reasonable in view of their general level of living and will be done for a period of time deemed to be substantial. Any dependents of a member of the Church, regardless of their own personal membership status, will be provided for until such a time as they are legally able to provide for themselves. No individual shall be compelled or forced to enter into the membership of the Church. It is an individual's right, given to them by the Creator, to choose their own path of worship. All membership privileges, as well as security in a time of need, shall first be extended to covenant members and their dependents before being offered to those who are not members of the Church.

The members of the Church shall have the power to solicit and accept appropriations from the Principle Stone Carrier of their Lodge, their District, and from the President of the Church. All Lodge and District expenses, if any, shall be paid by the Principle Stone Carriers or the District Roadpersons with funds obtained from the Covenant Donations of the Lodge or District members. The District Chiefs and the Principle Stone Carriers shall safeguard the accounts and make amounts of money or kind available to the Councils as appropriate. The President of the Church shall have authority to administrate the funds received through such programs as are under his/her personal direction and distribute them as the Council for that project deems appropriate. These are dedicated funds under the direct administration of the President. Administrative Chiefs shall follow this pattern also. Donations which have not been used or assigned for use by the end of a given calendar year should be remitted to the President of the Church to assist the Church Entire.

The President and the Great Council shall have the power to apply for and accept appropriations from the District and Lodge Councils. The President and the Councils shall have no

power to lay and collect taxes, duties, imposts, excise, or demand membership fees, but may set up dedicated, voluntary funds for specific purposes which shall be accounted separately from the Covenant Donation.

If the District members want programs and services, they will provide for them through the Covenant Donations and through Dedicated Funds. The Councils shall impose no programs and services upon the members for which they are not willing to voluntarily donate. This is in accordance with the ancient practice of the Sacred Giveaway and is a vital tenet of our traditional beliefs, faith, spirituality, and sacred practices. It is generally understood that NHNAC Members shall not expect or demand programs or services from NHNAC or its Officers that they are not willing to support through Covenant Donation.

All Lodges, Districts, and all other Organizations must keep records of all donations given directly to them. The donations must include the date, the type of donation, and who was the donating party when appropriate. They must also keep records of all expenses paid and the expenses must include the date, amount paid, and purpose of the expense. Once a year, between January 1st and January 31st, all donations and expenses from the previous year must be reported to the President of the Church or his assigned. All expense receipts or copies must be sent to the President of the Church or his assigned for safe keeping.

Article Nine: Men, women, youth, and children are members only of the District and Lodge of the NHNAC in which they reside unless otherwise assigned by the President of the Church by special dispensation. If a person resides where no Lodge or District is organized, he or she may become a member of the nearest duly organized Unit of the Church until such time as one is organized in their own area.

Members recognize that it is their own personal responsibility to see to it that Lodges are organized in every place where the NHNAC reside, and that regular Lodge Programs are on-going. Should they decide to move from one Lodge to another, they shall not be considered a Member until they have met with the Principal Stone Carrier of that Lodge and have committed themselves to that Lodge's unifying purpose, by covenant, to defend and uphold the NHNAC Constitution and the NHNAC Code of Ethical Conduct, and to faithfully support the Lodge through participation in that Lodge's meetings or through the Sacred Giveaway.

If a member wishes to be a member of the District but not of a given Lodge, they are free to do so. Commitment to the District shall be by Covenant as heretofore set forth. In other words, there are no membership dues or fees per se. The Members support the Lodge and District individually with Sacred Giveaway Donations, which are considered Offerings and Tithes of the Church and its Affiliate Agencies. When a Member has allowed their activity in the Church to lapse, or when they have quit one Lodge and wish to become part of another, they should personally meet with the Principal Stone Carrier of the Lodge they wish to attend to receive fellowship, guidance, and Lodge assignments if appropriate.

Article Ten: The peace and order of NHNAC is the responsibility of each Member singly as also in unity. Resolution of disputes shall first be attempted between the parties, as is fitting in a Covenant Society. If disputes arise that cannot be resolved between the parties, they shall be taken before the appropriate Disciplinary Council of the NHNAC as provided herein.

No crime shall be deemed violent unless by it a person willfully and knowingly renders another physically unable to make a living, or acts in a manner that might give the threat of doing so. Murder, rapine, abuse of a child or of a weaker person, sexual abuse of any kind, upon man, woman or child, as well as an act of mayhem, and so forth shall be deemed as a criminal action and the person(s) engaging in those action(s) as criminal(s). Such criminals shall be expelled from NHNAC and delivered to the appropriate authority, or to nature in the event that no other authority exists. Re-entry will only be upon the discretion of the President of the Church. Notwithstanding, be it known therefore, the NHNAC maintains a zero-tolerance policy regarding such things which shall be exercised without

mitigation. This is the generally accepted understanding of the term “Injury” as it is used in NHNAC Councils.

Article Eleven: NHNAC Districts and Lodges are self-governing. No District or Lodge shall exercise rule or compulsion over another. All Districts and Lodges may participate in the Great Council by sending duly elected Delegates to them. Any District or Lodge may, by a vote of consensus, decide not to participate in Great Council. Those who decide not to participate shall still be considered alone among friends and shall not be shunned. Nevertheless, they shall not enjoy the spiritual blessings and privileges afforded those participating in Great Councils.

Article Twelve: Councils shall offer no counsel regulating or abridging the freedom of speech, or of the right of the people peaceably to assemble, and to petition the Councils for a redress of grievances.

Article Thirteen: The enumeration in this Constitution of certain rights shall not be construed to deny or disparage others retained by the members. Neither shall any enumeration of any rights serve to make those rights automatically under the regulatory power of the Councils. In other words, to be able to enumerate the rights and privileges of the people shall not give the Councils the authority to take away or restrict those rights.

Article Fourteen: The right to vote shall be dependent upon age and upon the commitment by the member to the District and/or Lodge in which the Member resides, and shall not be denied or abridged in any way, on account of race, color, religions joined, creed, sexual orientation or other purely personal and private matter, or whether they are male or female. It is generally understood that a member’s failure to maintain active participation in the Church should automatically abrogate the right to vote in any Council of the NHNAC or to receive NHNAC services, but does not cancel Membership or constitute base and grounds for expulsion from NHNAC. However, every member must choose for themselves, as directed by the Spirit, their own right to vote or receive NHNAC services.

Article Fifteen: The right of Members to choose their method and kind of medicine, Sacrament, Ceremonies, and so forth shall not be denied or abridged in any way and the Councils shall not enact any counsel that shall place one profession or modality of healing over any other, except when such professions or modalities tend to render a person unable to earn a living, or when they threaten to do so.

The President of the Church shall have the right to create and control curriculum for the training of ministers and administrators in the Church, but they shall not have the right to dictate any person’s choice of modalities, individual sacraments or ceremonies, insofar as such things do not constitute or tend toward injury, or threat of injury as provided herein.

Article Sixteen: NHNAC may provide schools for the education of children, but the right of Members to choose to provide education for their own children shall never be denied or abridged.

Article Seventeen: There shall be no “*Parens Patriae*” counsels in the church. The natural, or duly adopted, parent of a child shall at all times be considered sovereign of his or her own home. No Council of the NHNAC shall at any time consider itself greater, wiser, more prudent, or more intelligent than the parent, except in the case of violent crime, as defined herein. The parent who is convicted by the Council of a violent crime against a child shall not be considered competent to parent, shall be cast out from among the NHNAC, shall have no place within any Lodge or District of

NHNAC, shall be surrendered to the appropriate authority, or to nature in the absence thereof, and the child so injured shall be surrendered to the non-offending parent. In the event that both parents do commit violence upon their child, they shall be surrendered to the buffetings of nature and of a hostile world and the child shall be given sanctuary by the Church and shall be succored as deemed appropriate by the District through the principle of Making Relations, where allowed. Where such adoption is not allowed, the child shall be surrendered to the appropriate (civil) authority. It is our practice to make provision for anyone given sanctuary by the Church from the Covenant Donations. All provisions will be reasonable in view of their general level of living and will be done for a period of time deemed to be substantial. Anyone given sanctuary by the Church, regardless of their own personal membership status, will be provided for until such a time as they are legally able to provide for themselves and sanctuary is no longer desired.

Article Eighteen: This constitution may be amended by the Great Council Conference of the NHNAC and such amendment shall take effect only upon the consensus of the Delegates of the NHNAC assembled in Conference. The President of the Church is authorized to edit and clarify this Constitution when necessary, so long as the original intent of the Great Council is not contradicted by such editing.

Article Nineteen: No Tribal Councils or Governments, be they federally or otherwise recognized, individual NHNAC Member, Lodge Council, District Council, or General Council shall have authority to enter into contracts or treaties which bind the NHNAC as a whole. Only the Talking Feather of the Great Council of the NHNAC may enter into such arrangements.

With respect to all in a sacred manner, we make an end of our speaking.