

# Spirit of Truth Native American Church

## Ethical Code of Conduct

(Updated 10-12-2022)

### **Introduction**

The Spirit of Truth Native American Church is a group of members who strive to live and practice the Sacred Healing Way of the Ancient Ancestors and follow the teachings of Yeshua. Each Spirit of Truth Native American Church member is duly adopted into the Spiritual Family of the Principal Medicine Chief and has made Covenant Declarations that complete the requirements to join the church and 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 Principal Medicine Chief and appropriate councils, for the creation and training of the Church's members and ministers of Medicine Men and Medicine Women.

Spirit of Truth Native American Church members 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 the Creator, creation, healing, freedom of health care, informed judgment, the 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, Counselor, 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, teach, and heal.

The Spirit of Truth Native American Church 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. All members 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, Yeshua, the Holy Spirit, 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 Healing 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: First, Do Good**

In the church, the Spirit of Truth Native American Church members strives 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. They follow the Way as the Peacemaker taught. With their interactions, strive to first choose the good path of the Peacemaker and avoid methods that might conceivably do harm, directly or as a side effect. Harmful interactions are avoided where reasonably possible. For any conflict that may occur, a member will strive to

resolve it in the most responsible manner and with as little or no harm as they can in their emulation of the Peacemaker.

Ministers should use the educational materials, Sacred Writings, their Lodge Chapters, District Councils, and so forth to ensure that good comes from their actions and little or no harm ensues. 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 the top priority.

Each Spirit of Truth Native American member also needs to take into consideration of their own physical, mental, and spiritual health and the possible effects of their well-being on those with whom they minister.

### **Guideline 2: Responsibility**

Forming relationships of trust and honesty is the process for all Church Members. Members and especially 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 members, Medicine Men, and Medicine Women. Medicine People also accept fitting responsibility for who they are and for all of their actions.

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

Ministers and members 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, the Spirit of Truth Native American Church 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, members, 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 and alters they honor the Creator through the symbolism of the Sacraments, Healing Modalities, and so forth. It is an honor for the members to stand firm in their Spiritual Commitment by performing prayers, Bundle Openings, Bundle Closings, and Ceremonies in the course of their Healing Services they provide. This brings Honor to the Church and to the member.

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

### **Guideline 4: Respect**

The Spirit of Truth Native American Church members, Medicine Men, and Medicine Women have respect for themselves, others, the environment, and their Healing Services. With honor and dignity, they find worth in the diverse 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. Everything is a part of Creation and members accept the responsibilities we have within the universal family and strive to honor "All My Relations" (mitakuye oyasin).

Members 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 member and minister of the Spirit of Truth Native American Church respects their own personal beliefs and values on any of these issues. However, Ministers shall not base their treatment of other people based on their own prejudices and shall always work within their knowledge base.

# **The Ethical Code of Conduct of the Spirit of Truth Native American Church**

(All Spirit of Truth Native American Church 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 Spirit of Truth Native American Church 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/Medicine is a part of my Spiritual Orientation and I wish to follow The Sacred Healing Way as set out by the Creator; (2) I will live by the practice of “First, Do Good”; (3) I will faithfully study the spiritual and traditional healing materials put out by the Spirit of Truth Native American Church, or their assigned, and such education will be under the direction of the President of the Church, by and through means he/she sees fit, and which is upheld by the Constitution and the Church's Ethical Code of Conduct; (4) I will dedicate time, talent, and resources, as the Spirit directs, to developing and forwarding the work of the Church and all of my payments or gifts made to the Church are fee-will donations in accordance with the Constitution of the Church to be used to support the programs of the church and are given in the spirit of the Sacred Giveaway which is a bona fide Ceremony and Traditional Practice of the Spirit of Truth Native American Church; (5) As a member of the Church, I promise to follow the Ethical Code and Constitution of the Church. To make these Covenants and then to avoid following through with these promises, is a violation of the Spirit of Truth Native American Church Ethical Code of Conduct.

**1.1.2 Members Authority:** When each Spirit of Truth Native American Church 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 in the Ministry to hold most positions. 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 fulfills the requirements and is directed by the Spirit 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 Spirit of Truth Native American Church. By virtue of their calling, they are Custodians of their Sacred Medicine Bundle (a Sacred Object), the Sacred Sacraments of the Church, and their Sacred Bundle Ceremony (a bona fide Spirit of Truth Native American Church Member Ceremony).

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

**1.1.3 Education:** Each Spirit of Truth Native American Church Member has covenanted to study the education put out by the Church and to work to complete the curriculum published by the Church as they feel called by the Spirit. Education may be found through the Official Spirit of Truth Native American Church 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 may 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 Spirit of Truth Native American Church Member to manage their own activity, Covenant Obligations, educational training, and so forth to be protected under the law.

**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 their local Lodge. Special offerings may be made to particular Departments, Districts, the presiding Chief of any Ceremony, or directly to the President of the Church for distribution. It is the responsibility of the local Church Lodge Chapter, Departments, District, or presiding Chief, to keep accurate records of the Sacred Giveaway offering donations and expenses. They must report all offerings and send in the expense receipts to the Church Headquarters to be kept on file.

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

## **1.2 Responsibility of Members**

**1.2.1 Claims and Representation:** Representation based on truth, faithfulness, or that are authorized are considered correct. It is the responsibility of Members to correctly represent their work and the Mission of the Spirit of Truth Native American Church. 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, however well-intended, the Spirit of Truth Native American Church 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 Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Member should demonstrate, in a reasonable manner, knowledge of the Church's Constitution. When applying for Spiritual Adoption, each potential Spirit of Truth Native American Church Member has a basic knowledge of the Constitution, Ethical Code of Conduct, and the Missions of the Church. However, members should obtain further knowledge of the Constitution through study and apply that knowledge to their actions and Ministry.

**1.2.5 Spirit of Truth Native American Church Ethical Code of Conduct:** Each Church Member should demonstrate, in a reasonable manner, knowledge of the Spirit of Truth Native American Church Ethical Code of Conduct. When applying for Spiritual Adoption, each potential member should have a basic knowledge of the Ethical Code of Conduct, the Constitution, and the 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 Spirit of Truth Native American Church 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 following the Way as Healers and Peacemakers. Resolving conflicts and using ethical decision-making by choosing to “First, Do Good”, as expressed by this Ethical Code, is highly honorable.

**1.2.7 Spirit of Truth Native American Church Organization:** Each Spirit of Truth Native American Church 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 Ministers/Medicine Holders/Medicine People called to those Organizations. The Organization and its 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:** Spirit of Truth Native American Church Members follow the teachings of Yeshua and are Peacemakers. We strive to 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. Most domestic laws have special exemptions given to church members.

**1.3.2 Informal Resolution:** If a Spirit of Truth Native American Church 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 private consultation with the suspected offender wherein they discuss the suspected violation. A friendly and peaceful resolution of any perceived Ethical Code of Conduct violation is always preferred over a Formal Inquiry. If no informal resolution is forthcoming or if there is a perceived threat of injury, a Formal Inquiry into the violation shall be made by the Member that believes there is a violation.

**1.3.3 Formal Inquiry and Resolution:** When an Informal Resolution has been unsuccessful, or there is the perceived threat of injury, or the Ethical Code of Conduct suspected violation is pertaining to more than one individual or the Spirit of Truth Native American Church in general, the Spirit of Truth Native American Church Members must bring the matter privately before a Formal Inquiry. If the suspected violation is pertaining to the Spirit of Truth Native American Church in General, the matter must be brought before the President of the Church. If the suspected violation pertains to a particular Member, Lodge 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 Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Members understand that the decision of the Council is final. All Members will respect and honor the Council's decisions.

**1.3.3c Restitution:** Spirit of Truth Native American Church 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. Spirit of Truth Native American Church 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 must be maintained by all parties involved in the conflict and resolution.

**1.3.4 Truth:** All Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Ethical Code of Conduct and is dishonorable.

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

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

## **1.4 Church Mission**

**1.4.1 Sacred Healing Way:** The Spirit of Truth Native American Church Members adhere to the principles of the Sacred Healing Way. The Constitution outlines these principles in greater detail but all Members should have a 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) acquiring 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) and the education of others on the Way.

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

Spirit of Truth Native American Church Members should know the first level of competence is to complete the Basic Church Education and then strive to obtain the calling of Medicine Man or Medicine Woman. As a Medicine Person, they then become Ministers and Healers of the Church.

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

All Spirit of Truth Native American Church Members and 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 a good-faith demonstration of their competency may be 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 Spirit of Truth Native American Church Members understand they must provide disclosure of such competency when necessary.

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

**1.4.2b Competence Representation:** Spirit of Truth Native American Church Members know that additional education and training are necessary to establish competence in any specific healing modality or Sacramental Medicine. They should never give faulty 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 Spirit of Truth Native American Church 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 Spirit of Truth Native American Church in legal peril.

**1.4.3 Maintaining Competence:** Spirit of Truth Native American Church Members understand that by Covenant they are required to continue their education in the Sacred Healing Way. Maintaining and continuing their education is mandatory. Failure to do so is a violation of the Church's Ethical Code of Conduct.

**1.4.4 Personal Judgment:** When making decisions, Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Constitution is very clear that any Member shall not dictate the belief systems or healing modalities of any other person if such practices do not go against the Peacemaker's teachings. 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 Spirit of Truth Native American Church 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 the Ceremony, Council, Healing Service, and so forth of their own free will and choice.

**1.5.3 Criticism:** All Spirit of Truth Native American Church 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 spread rumors, criticize, and condemn others because of their belief in a practice or Ceremony. It is the responsibility and duty of any Spirit of Truth Native American Church Member to uphold the individual's right to follow Yeshua's teachings to their understanding and worship their Creator according to the dictates of their own heart.

**1.5.3a Solicitation:** It is a violation of the Spirit of Truth Native American Church 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 Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Ceremonies, Traditional Practices, Healing Services, Councils, and so forth is entirely voluntary. The exception to this rule is for Ceremonies involving Sacraments that may inhibit or impair an individual's judgment. Only then may the individual under influence of a Sacrament be carefully guided to remain in the Ceremonial Area for their safety.

**1.5.4 Informed Consent:** When any Spirit of Truth Native American Church Member 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 Spirit of Truth Native American Church Ethical Code of Conduct. (Example: Anyone performing a healing massage should inform the receiver of the improvement reactions or detoxification effects a massage may 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 taken out of context and used as evidence in courts of law. Therefore, in order to protect our Members and 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 the Member will be ministering to the individual as a Spiritual Guide. (Example: In the Church's educational course material you will find an attachment containing the "Personal Health and Consent Form". If you read the paragraph above the individual's signature line, you will see the informed consent of the person.)

**1.5.5 Discrimination:** All Spirit of Truth Native American Church Members are ministers of the Faith in their everyday life, gatherings, ceremony, traditional practice, working with Sacraments, working with Sacred Objects, and so forth. All members will use appropriate discretion in their Healing Ministry but will not discriminate based on religion, philosophical values, age, gender, race, ethnicity, socio-economic status, disability, sexual orientation, culture, language, and so forth. Discrimination by any Member is considered a violation of the Ethical Code of Conduct.

## **1.6 First, Do Good**

**1.6.1 Application:** A Member strives to live up to the "First, Do Good" code of conduct by making all decisions based on a risk/reward ratio and choosing the "Good" path. If the desired benefit entails any degree of



risk greater than those attendant with normal life activities, the Spirit of Truth Native American Church Members should seek other good alternatives. Services that may do harm must be avoided at all costs, and may only be seriously considered after all other avenues have been exhausted. (Example: Medical Practitioners most often perform hysterectomies without trying other proven natural healing alternatives. This would be a direct violation of our First, Do Good code since there are other proven alternatives.) Using wisdom and being aware of the Safety of Others is paramount for any Member/Medicine/Healer 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 (except with specific sacramental medicines given in ceremony), is harmful and is avoided by all Spirit of Truth Native American Church Members.

Examples:

- a) The current Medical Treatment for gallstones is to remove the organ. Removal of the organ causes many different degrees of side effects. This is considered to be doing harm because not only life and bodily functions are threatened, but successful nonintrusive alternatives do exist. Any Medicine Person engaging 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 Medicine Person engaging 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:** Members and Ministers (Medicine Holders) of the Church should be respectful of others in all situations. Any demeaning or offensive physical advances, sexual solicitation, verbal or non-verbal sex or gender-associated behavior, and so forth is unbecoming of a member and epically unbecoming of a Minister of the Church. This behavior is also considered injurious and is a violation of this Ethical Code of Conduct and should immediately be reported to the Church and to the legal authorities.

**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 First, Do Good. All Spirit of Truth Native American Church Members should be very careful to explain any 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 and should immediately be reported to the Church and legal authorities.

**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 Spirit of Truth Native American Church Members, Medicine People, or competent professionals is mandatory. During the cooperation, all adequate safeguards for the privacy of all parties will be maintained.

## **1.7 Confidentiality**

**1.7.1 Responsibility of Confidentiality:** Spirit of Truth Native American Church Members understand that they have a responsibility and obligation to the best interest of the person to whom they are providing religious 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:** Spirit of Truth Native American Church Members understand that extenuating circumstances, such as a subpoena or other dictates of Law, sometimes place limitations on confidentiality. When a Spirit of Truth Native American Church Member finds such limitations within the scope of the religious 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 Spirit of Truth Native American Church Member embarks on providing religious services to any person, family, group, 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, Spirit of Truth Native American Church 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, Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Members provide services that are 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, Spirit of Truth Native American Church 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 Spirit of Truth Native American Church 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:** Spirit of Truth Native American Church Members 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:** Spirit of Truth Native American Church Members understand the key importance of Ceremony in Church Healing Services. It is through our Religious Ceremonies that we are protected under the Law. Every Spirit of Truth Native American Church Healing Service falls under the dictates of a Sacred Medicine Bundle Ceremony or other bona fide Ceremony. Members are dedicated to this religious belief, and they are always vigilant in attending to their duty in this regard.

**1.8.3a Bundle Ceremony:** The Spirit of Truth Native American Church Sacred Bundle Ceremonies, in all their forms, is an important foundation for the Members of the Church. Every Healer should strive to put together their Sacred Bundle containing items symbolizing their Healing Ministry and competency which they have received through personal education and the Spirit. The Sacred Medicine Bundle, Healing Sacraments, and the corresponding Medicine Bundle Ceremony assist to harmonize personal belief systems. Members should adhere to the Church's educational training and their Spiritual knowledge of the Sacred Bundle and the Medicine Wheel. All symbols of the Medicine Wheel and the Sacred Bundle, as well as the materials, modalities, and sacred objects they represent, are considered Sacraments within the Church and should be respected as such.

## **1.9 Informed Consent**

**1.9.1 Information:** Informed Consent for Healing Services is an absolute necessity. Spirit of Truth Native American Church Members 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:** Spirit of Truth Native American Church Members 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:** Spirit of Truth Native American Church Members are careful to inform persons to whom they provide Healing Services that they have sought out a religious service. Such religious services are of a Spiritual nature and are focused on Natural Healing. Members should be extremely careful that every person for whom they provide religious services understands that they have requested the services of a member of the Church and that such services constitute for the Spirit of Truth Native American Church Member, 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:** Spirit of Truth Native American Church 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 Church in general that they have appropriately learned from the Spirit of Truth Native American Church's Constitution, Ethical Code, approved Education, Ceremonies, official publications, and the UNDRIP Declaration. Only those Members specifically authorized by the Great Council to do so may speak or act for and on behalf of all Members of the Spirit of Truth Native American Church, or Church Entire, in any capacity or any context.

## **1.11 Records and Confidentiality**

**1.11.1 Records:** Spirit of Truth Native American Church Members understand that, in the event of any Court Action, standard practice business-type records become the property of the State or Federal Government and have often formed the very foundation of fallacious convictions against Natural Healers. Members are therefore very careful when they keep records of the services they provide to relieve suffering so that such records reflect accurately the Spiritual Nature of the service provided. Members should 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. (Example: Members of the Church do not charge for their services, but a Sacred Giveaway Donation may be suggested to support their Healing Ministry. Anyone charging fees for services classifies the service as commerce and therefore exempts the service from the legal protection that the Native American Church offers.)

**1.11.1a Confidentiality of Records:** Spirit of Truth Native American Church Members should be good record keepers of their Healing Ministry. They should be careful to organize all records in such a manner as to represent their religion and to provide for the confidentiality of the person receiving services.

**1.11.1b Duration of Records:** Spirit of Truth Native American Church Members 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 that 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:** Spirit of Truth Native American Church Members 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. This Sacred Giveaway is clear in the Informed Consent Process and the Spirit of Truth Native American Church Members uses this term out of lack of a better alternative only. Any money, product, exchange, or so forth is considered a Sacred Giveaway by the Member, even when the person receiving the service may not.

## **1.13 Seminary Training**

**1.13.1 Seminary:** A Seminary is a Spirit of Truth Native American Church Certified Institution. All Spirit of Truth Native American Church Members value education and should consider training from a Certified Institution when available. All Members 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 Spirit of Truth Native American Church or Certified Seminaries, all transcript records and proof of completion should be sent to the Church for approval and appropriate filing in the Individuals Physical File (IPF). 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 Certified Seminaries. Training from such agencies or institutions which do not reasonably meet the standards set by the Church or Chief of Seminary Services is taken individually and may be deemed equivalent in part. Spirit of Truth Native American Church Members 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 Spirit of Truth Native American Church Members understand that continuing education is an absolute requirement and Covenant they have made. Also, each Spirit of Truth Native American Church Medicine Holder is careful to obtain at least forty hours of continuing education each year. This continued education is pertinent to Spiritual Development, Religious Services, or to the type and kind of Healing Ministry they provide. When the Spirit of Truth Native American Medicine Men and Women fail to obtain such continuing education, they understand that their status may be reduced or suspended altogether. Medicine Men and Women are careful to appropriately manage this aspect of their duty as Ministers 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 on the Official Spirit of Truth Native American Church Website.

## **Title 2: Care of the Earth**

### **2.1 Sustainable Future**

**2.1.1 Future:** Spirit of Truth Native American Church Members consider themselves a part of the pattern and web of life of the universe. As part of the Creator's creations, they consider all of creation their Sacred Relations. Natural Resources do not exist only to be consumed. Spirit of Truth Native American Church Members understand that they are duty-bound to work to provide a future for coming generations.

**2.1.2 Natural Resources:** Spirit of Truth Native American Church Members are conscious of the effect 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. Members should strive to find and implement ways to assist the individual, family, community, society, and the planet from this unhealthy consumerism.

**2.1.3 Sacraments:** Spirit of Truth Native American Church Members should be careful to investigate the origin, ingredients, manufacturing, and so forth of the 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. Members 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 Spirit of Truth Native American Church Constitution outlines a system of governance for the Church. Members understand this system and use it to work to heal society through their faithful participation in their Lodge, District, Spirit of Truth Native American Church Community, and other Council-Taking opportunities within the Programs of the Church.

**3.1.1a Duty:** Spirit of Truth Native American Church Members 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 Spirit of Truth Native American Church Constitution, Church Code, 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. Members know that it is a part of their duty to promote the Sacred Healing Way. It is also their duty to assist the Spirit of Truth Native American Church in growing and healing the world. One way Members can fulfill their duty is by faithfully participating in Gatherings, Ceremonies, General Councils, Great Councils, and so forth.

**3.1.1b Spirit of Truth Native American Church Organization:** The Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Constitution. No Member or Council of the Spirit of Truth Native American Church Members may purposefully circumvent the Church's Constitution. To do so is dishonorable.

**3.1.1.c Constitutional Councils:** The Spirit of Truth Native American Church 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 on behalf of the Spirit of Truth Native American Church.

**3.1.1.d Authority of Councils:** The Great Council is the Authoritative Voice of the Spirit of Truth Native American Church Constitution. It is the only body within the Spirit of Truth Native American Church authorized to ratify, change, or amend the Spirit of Truth Native American Church Constitution. As such, the Great Council is the only Council or Authority within the Church that may have oversight over, or administration of matters pertaining to all the Spirit of Truth Native American Churches everywhere. The Great Council may appoint Chiefs to fill administrative positions and carry out the policies, procedures, and 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 Spirit of Truth Native American Church Member shares a responsibility to sustain and assist the Great Council in good faith.

**3.1.1.e Authority:** The Spirit of Truth Native American Church Constitution establishes the Authority within the Church. It is through the Special Services, Lodge 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 a meeting of the Great Council to hear the matter. The majority decision of the Great Council is final!

**3.1.1g Local Authority:** The Lodge Chapter Council is the Authoritative Voice of the Great Council in all Local Matters. The Lodge Chapter Council is to be established in accordance with the Spirit of Truth Native American Church Constitution and carried into the word. All conflicts or disputes pertaining to the local organization should be resolved in the Spirit of the Church's 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 Lodge Chapter Council Authority:** Local Lodge 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 Lodge Chapter Council and appoints the Itsipi Leader (First Advisor) and the Unipi Leader (Second Advisor) of that Council. The Lodge 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 Lodge. 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 PSC answers to the District Chief. No PSC of any other Lodge of the Spirit of Truth Native American Church may dictate or regulate the activities of other Lodge Chapters.

**3.1.1i Limits on District Authority:** All local Lodge Chapters existing in a designated common area will fall under the Authority of the District Chief as defined in the Spirit of Truth Native American Church Constitution. The District is established with the intent to be beneficial for all the Lodge 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 Lodge 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 Spirit of Truth Native American Church may dictate or regulate the activities of other Districts.

**3.1.2 Active Role of Members:** Spirit of Truth Native American Church Members should take an active role in their local Lodge Chapters and in the governance of the Church. If no local Lodge presence exists in their locale, the Members know that it is up to them to work to establish a Lodge 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 Spirit of Truth Native American Church Members invites their colleagues to investigate the Spirit of Truth Native American Church, they can establish an ever-growing Church Community. All members should feel free to invite, inform, share, and educate others about the Church and its Ceremonies in an honest and respectful manner.

**3.1.3 Fellowship:** Spirit of Truth Native American Church Members strive to work to establish connections between their Lodge Chapter, District, Church, and others around the world. They should not be satisfied with being isolated and know that true security and happiness come through fellowship.

## **Title 4 Sacred Sacraments**

**4.1.1 Right of Choice:** Spirit of Truth Native American Church Members 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 Spirit of Truth Native American Church 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 seek out all good and truth.) 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 the 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. The Spirit of Truth Native American Church Members who use such Sacramental Gifts in their Ceremonial Healing are responsible to have sufficient knowledge to avoid injury thereby. For example, even though the FDA has classified the Essential Oil of Wintergreen as safe as a food additive, it can be harmful or fatal if not used wisely. It is the responsibility of the Member to understand the Sacraments and use them safely.

**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 that is performed as a service to

the general public is required to have a trained Medicine Person in charge that understands the benefits and risks of such Healing Services. 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 Spirit of Truth Native American Church 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” have been positively linked to the Practitioner’s suggestions. Spirit of Truth Native American Church Medicine Men and Women should always be careful to use no suggestion that could cause harm and strive to First, Do Good.

## **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 Lodge convoke a Disciplinary Council. Where no Lodge Chapter exists, or where the suspected violation may involve Lodge Chapter Council Members, the President of the Church may call upon other existing Lodge Chapters to fill the Council. The President may even 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 Spirit of Truth Native American Church.

**5.1.1b Expulsion:** Disciplinary Councils are authorized to recommend the expulsion only of any Offender when injury, to the degree defined in the Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Member may be expelled from the Church 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 Spirit of Truth Native American Church Member can only be divorced or expelled from the Church Membership by and through a Funerary Ceremony which is only performed by the President of the Church. Such expulsion of a Spirit of Truth Native American Church 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 a violation of the Spirit of Truth Native American Church 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, of 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 not represent themselves in any manner as a Minister, Medicine Person, or holder of any office in the Church. Once evidence of the correction of the violation has been established, full rights in the Church shall 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 that existed before the violation.



**5.1.1d Participation Obligatory:** Spirit of Truth Native American Church 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

the said council is a violation of the Spirit of Truth Native American Church 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 Spirit of Truth Native American Church Ethical Code of Conduct falls within the Stewardship of the Great Council.