

Church of All Worlds (Australia) Clergy Handbook



2013 Australian Edition

Compiled by Peter Brabyn on behalf of the Clergy Council of CAW Australia
Using the original CAW USA version compiled by Oberon Zell, Primate

CAW Dedication

(from original Bylaws, 1967)

Recognizing the necessity for the affirmation of life in a world choked by the worship of death, we, the Clergy and Councils of the Church of All Worlds do re-establish and re-ordain on this fair planet a vital new Pagan religion, dedicated to the celebration of Life, the maximal actualization of Human potential, and the realization of ultimate individual freedom and personal responsibility in harmonious eco-psychic relationship with the total Biosphere of Holy Mother Earth.

CAW Mission Statement

(from the CAW Membership Handbook, 3rd Edition, 1997)

The mission of the Church of All Worlds is to evolve a network of information, mythology and experience that provides a context and stimulus for reawakening Gaia and reuniting Her children through tribal community dedicated to responsible stewardship and the evolution of consciousness.

CAW COMMITMENT

(from the CAW Membership Pledge)

In dedication to the celebration of Life in its many forms, I hereby declare my commitment to a way of life that is ethical, benevolent, humanistic, life-affirming, ecstatic and ecologically sane. I subscribe to means and methods that are creative rather than destructive, tolerant rather than authoritarian, gentle rather than violent, inclusive rather than exclusive. I pledge myself to harmonious eco-psychic awareness with the total biosphere of Holy Mother Earth.

CAW PRECEPTS

(from the CAW Membership Handbook, 3rd Edition, 1997)

1. Be Excellent to Each Other!
2. Be Excellent to Yourself!
3. Honor Diversity!
4. Take Personal Responsibility!
5. Consider the Consequences!
6. Walk Your Talk!

**The CAW Australia 2013 Membership Handbook
forms an essential part of
the CAW Australia 2013 Clergy Handbook.**

**The CAW USA Clergy Handbook (compiled by Oberon Zell, Primate)
was used extensively in the development of this handbook.
This included articles from the Membership Handbook
that have been removed from this version so as to reduce duplication.**

**The Membership Handbook and the Clergy Handbook
are required reading for all CAW Australia ministers and clerics.**

**CAW Australia wishes to thank CAW USA, Oberon Zell and Cat DeVille
for their unending assistance in the creation of both Australian
Handbooks
and for their continued efforts with the Church of All Worlds in the USA
which due to the sharing nature of the people of CAW benefits us all.**

CAW Australia also wishes to thank all contributors.

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Church of All Worlds

Expectations and Qualifications for Clergy

(March 18, 1976; revised & updated August 26, 1994; April 24, 2009; June 6, 2012)

This outline has been developed as a basis for evaluation of members of the Clergy of the Church of All Worlds. It is intended to be a guide for prospective candidates for ordination, for personal growth of ordained members of the Clergy, and for other members of the Church. It is not, of course, expected that any one Priestess or Priest would meet all of these criteria perfectly, but rather that these criteria should form a basis for expectations regarding one's Priestly functioning.

This has been a topic of spirited debate, with no firm resolution achieved. We are agreed, however, that fulfilling the criteria below is not enough, in and of itself, to warrant ordination. Knowledge is important, but there must also be significant internal growth and personal transformation. Unfortunately, there is no logical way to measure or grade such growth. To achieve a balance between the logical linear sides of ourselves, our left brain functions, with the intuitive creative right brain functions, is a major necessity in becoming a Priest or Priestess. Therefore, we warn those seeking ordination that the internal work is just as important as the scholarly work. Candidates must be able to show, in their own way, what they have done in this area. We will, therefore, deny ordination to anyone who, in the opinion of the present Clergy, does not meet this important criterion.

I. Knowledge: To be demonstrably in touch with Holy Mother Earth.

A. Communion with individual fellow life forms.

1. Plants (eg.)

- a) Having an exceptional green thumb.
- b) Having an understanding of Druidry.
- c) Maintaining a working vegetable and/or herb garden.

2. Animals (eg.) other than humans...

- a) Being able to gain the trust and acceptance of strange or wild animals.
- b) Understanding animal behavior and language.
- c) Absence of anthropomorphic chauvinism.
- d) Raising, domestication, and maintenance of pets of various species.

3. People (eg.)

- a) Possessing qualities of empathy and charisma.
- b) Having the desire to communicate.
- c) Being able to successfully transmit information and ideas.
- d) Being a person others can confide in.
- e) Being a good listener.

B. To have practical understanding and ability to link into the Divinity systems of the planetary collective unconscious (i.e., to be able to pray effectively).

1. Organic Nature Deities; learn their secrets, identities, language, etc.

- a) Plant devas, gardening.

- b) Animal totems — raising animals, especially wild babies; wildlife rescue and rehabilitation.

- c) Tribal Gods and Goddesses — intercession.

2. Elemental Energy forms; be familiar with and operate within.

- a) Earth (Gnomes) — pottery, spelunking, mountain climbing, etc.

- b) Fire (Salamanders)—cooking, fire-making, fire walking, fireworks, etc.

- c) Air (Sylphs) — weather knowledge, weather-working, kite-flying, hang-gliding, etc.

- d) Water (Undines) — swimming, SCUBA diving, winemaking, etc.

3. Place Spirits; learn to recognize and experience place numinosity.

- a) Identified Sacred Places

- b) Spirits of Grove, Mountain, Spring, River, Forest, Desert, etc.

- c) Ancient ruins

C. Familiarity with the Gods, Goddesses, myths. etc.

1. Know and be able to tell stories of the various myths and legends pertinent to our Mysteries and rituals:

- a) Eleusinian mythology

- b) Inanna's Descent

- c) Osirian mythology
 - d) Arthurian cycle
 - e) Other mythic cycles, esp. Greek & Celtic
2. Know and be able to recount episodes from some of the great epic Sagas of various peoples:
 - a) Odyssey, Argosy, Titanomachia (Greek)
 - b) Mabinogian (Welsh)
 - c) Kalevala, Eddas, etc. (Norse)
 - d) others...
 3. Be able to identify attributes and tell stories of various Gods and Goddesses from various cultures.
- D. Being in tune with the Cycles of Nature (be aware of current state).
1. Moon
 - a) Phases
 - b) Signs
 2. Weather
 - a) Knowing wind changes and directions.
 - b) Reading clouds.
 - c) Finding the temperature from natural indicators.
 3. Seasons
 - a) Personal cycles (daily, menstrual, etc.)
 - b) Agricultural cycles (planting, harvest etc.)
 - c) Annual wild plant and animal cycles (wildflowers, bird migrations, etc.)
 - d) Observe seasonal festivals in ritual celebration.
 4. Astronomical/Astrological knowledge
 - a) Be able to locate major planets in the night sky.
 - b) Be able to identify major constellations and know their associated myths and stories_
 - c) Know significance of astrological signs, houses, planets, etc.
 - d) Be able to interpret a horoscope chart.
- II. Service: Serving the CAW community in a Priestly capacity.**
- A. Personal service.
1. Presentations (be able to create and conduct).
 - a) Rituals
 - b) Study programs
 - c) Classes and workshops
 2. Counseling.
 - a) Individual counseling and therapy.
 - b) Group counseling and mediation.
- c) Sensitivity sessions.
 - d) Encounter groups.
 - e) Psychedelic voyages.
3. Magico/Religious Service and Sacraments.
 - a) Blessings
 - b) Weddings/handfastings
 - c) Funerals exorcisms
 - d) Initiations
- B. Developing a Nest.
1. Arranging meetings.
 - a) Open
 - b) Closed
 - c) Online
 2. Staging Festivals
 3. Group outings and field trips.
 4. Public celebrations and demonstrations.
 5. Group dynamics.
- C. Doing public relations work.
1. Lectures and workshops.
 - a) Introductory
 - b) Advanced
 2. Giving interviews (TV, newspaper, radio, etc.)
 - a) Friendly media
 - b) Hostile media
 3. Writing articles
 - a) Pagan, feminist, fan and other amateur "zines."
 - b) Slick publications.
- D. Developing new programs and facets (eg: Lifeways, Forever Forests, Green Egg, Nemeton, Tapes, Goddess sculptures, HOME, Book of Shadows...)

III. Personal Growth: demonstrably working towards self-actualization.

A. Psychological

1. Should be free of debilitating phobias and neuroses.
2. Should be free of sexual hang-ups and guilt trips.
 - a) Must not inflict one's personal sex trip on others unless invited.
 - b) Must not be embarrassed by nudity of self or others.
 - c) Must be free of prudery and jealousy.
3. Must be free of anti-social prejudices: Racism, Sexism, Ageism, Creedism, etc.
4. Must not have a history of rip-off activities.
5. Must be as small a gap as possible between lifestyle and professed ideals.
6. Must be authoritative rather than authoritarian.
7. Must be able to:
 - a) Take criticism
 - b) Apologise
 - c) Adapt behavior
 - d) Laugh at one's self
8. Should have had experience with various with altered consciousness:
9. Psychometric evaluation.
 - a) Maslow's 15 principles.
 - b) Edwards Personal Preference Survey (EPPS)
 - c) Others as appropriate and found to be useful.

B. Physical

1. Must not be a vegetable (no couch Potatoes).
2. Should be free of excessive addictions:
 - a) Tobacco
 - b) Alcohol
 - c) Narcotics
 - d) Gambling
 - e) Computer games
3. Should be free of self-destructive habits:
 - a) Interpersonal violence
 - b) Overeating
 - c) Inactivity
4. Should respect, be proud of, take care of one's body:
 - a) Regular exercise and fitness program.
 - b) Martial arts or other physical discipline.
5. Should possess basic survival skills:
 - a) Wortcunning (including preparation for

use)

- (1) Wild food plants (including camp cooking)
 - (2) Wild medicinal herbs (including application)
 - (3) Hallucinogenic plants (including proper use)
- b) Wild food animals
- (1) Habits
 - (2) Identification
 - (3) Location and tracking
 - (4) Fishing and/or snaring
 - (5) Cleaning, skinning and cooking
- c) Elementary woodlore
- d) Elementary woodcraft
- c) Directions
- d) Time of day from sun and stars

C. Intellectual

1. Must have well above average intelligence.
2. Must have read much of the CAW Bibliography.
3. Must be generally knowledgeable over a wide range of areas.
4. Knowledge to be experiential as well as vicarious.
5. Should have always been an omnivorous reader.

D. Spiritual

1. Must have and maintain a personal household altar.
2. Must know and use various chants, prayers, invocations, blessings, etc.
3. Must experience a solitary Vision Quest...

CAW Clergy Defined

By Oberon Zell, Primate

Adapted for Australia by Peter Brabyn

The Church of All Worlds offers both **Ministerial Licensing** and **Priesthood Ordination**, which are separate processes. The term “minister” is derived from the Latin word *minister* (gen. *ministri*), which means a servant to a higher good, recognised through a process of formal investiture. In CAW, ministers are licensed through an application process, indicating prior experience and training, reasons for wanting to be licensed, and letters of recommendation. Ministers are licensed to perform sacraments, handfastings, rites of passage, prison and hospital visitations, chaplaincies, etc. on behalf of CAW Australia. These need not be specifically CAW-Trad, but may be as generic as appropriate.

At this stage legal marriages cannot be performed by CAW clergy in Australia unless they also are registered with the Attorney-General's Office (AGO) as a Civil Celebrant. If CAW becomes a 'recognised denomination' as described under the *Marriage Act 1961* this may change.

CAW Priests and Priestesses require considerably more training and experience than Ministers in CAW's particular history, practice, liturgy, theology and philosophy. In addition to the Ministerial functions described above, our ordained Priests and Priestesses also need to be adept in pastoral counseling, divination, ritual creation, administration, teaching, group dynamics, and public speaking. They must have theological understanding as well as liturgical skills. As CAW is a Bardic tradition, having theatrical experience and a repertoire of chants and songs is a particularly relevant qualification. Just like 19th century Christian missionaries, a CAW Priest or Priestess is expected to be able to go to any remote place and establish a functional extension of the CAW; as well as be an effective representative of CAW at interfaith conferences, Pagan gatherings, etc. Finally, they need to have the support of a congregation who value their service and acknowledge them as Clergy.

Obviously, in order to be either licensed or ordained as Clergy in the Church of All Worlds, one must be a currently active member of at least 6th Circle. Ministers should have progressed at least to the 4th Circle.

NOTE: In view of the epidemic of sexual and other forms of abuse currently surfacing in certain other religious organizations, the protection of innocents is a primary concern of the Church of All Worlds. Therefore we require prospective Clergy to sign a sworn statement that they have never perpetrated criminal abuse or victimization of others. We will not license or ordain any persons who have been so convicted in the past, nor any persons who for reasons of neglect or abuse have been compelled by the state to surrender the custody of minor children; and it is our policy to immediately suspend Clergy standing upon any such charges being filed, and revoke Clergy standing upon conviction for any crimes involving abuse of children or others. We offer compassion, counseling and support for abuse victims and their families.

At the time of writing, 'Working with Children' authorization is available in all states except Tasmania. Many applications are free for people in non-profit organisations but require a representative of the organisation to assist in the completion of the form. Visiting interstate has a 10-14 day exemption for some states, however longer periods will require a new application for the relevant state.

The Work of a CAW Minister

An active Minister of the Church of All Worlds is expected to...

- A. Be an active religious and spiritual leader for a CAW congregation, which may include:
1. *Assisting Nests and other CAW members;*
 2. *Understanding and practicing Ministerial Confidentiality;*
 3. *Training members to become future Ministers of CAW;*
 4. *Aspecting Divinity in rituals and Mysteries;*
 5. *Being an active member of a Nest or Branch;*
 6. *Teaching classes and/or workshops for CAW members and others;*
 7. *Assisting with the planning/facilitating/sponsoring of PSG, Sacred Connections or other major events;*
 8. *Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
 9. *Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
 10. *Performing minor rites of passage, initiations, and other personal rituals for CAW members and others.*
- B. Be an active, participating member of the Clergy Council, which may include:
1. *Participating in on-line communications;*
 2. *Attending regional and national meetings;*
 3. *Maintaining contact with fellow Ministry and Clergy members;*
 4. *Helping to draft official position statements based on CAW precepts;*
 5. *Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*
- C. Be a leader in your local CAW organization; disseminate the CAW Vision to all. This may include:
1. *Writing for CAW blogs, newsletters & publications;*
 2. *Serving on an active CAW Council or Committee;*
 3. *Participating on one or more social media forums such as e-lists and/or Facebook;*
 4. *Giving interviews on CAW and Paganism to various media if required;*
 5. *Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*
- D. Lead by example.

The Work of a CAW Priest or Priestess

An active Priest or Priestess of the Church of All Worlds is expected to...

- A. Be an active religious and spiritual leader for a CAW congregation, which may include:
1. *Mentoring Nests and other CAW members;*
 2. *Understanding and practicing Clergy Confidentiality;*
 3. *Training members and Ministers to become future Clergy of CAW;*
 4. *Designing/scripting/leading CAW rituals large and small;*
 5. *Channeling and aspecting Divinity in rituals and Mysteries;*
 6. *Facilitating and being an active member of a Nest or Branch;*
 7. *Teaching classes and/or workshops for CAW members and others;*
 8. *Planning/facilitating/sponsoring CAW festivals or other major events;*
 9. *Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
 10. *Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
 11. *Performing rites of passage, initiations, and other personal rituals for CAW members and others.*
- B. Be an active, participating member of the Clergy Council, which may include:
1. *Participating in Clergy visioning;*
 2. *Participating in on-line communications;*
 3. *Attending regional and national meetings;*
 4. *Maintaining contact with fellow Clergy members;*
 5. *Helping to draft official position statements based on CAW precepts;*
 6. *Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*
- C. Be a leader in the national CAW organization; disseminate the CAW Vision to all. This may include:
1. *Writing for CAW blogs & publications;*
 2. *Serving on an active CAW Council or Committee;*
 3. *Participating on one or more social media forum such as e-lists and/or Facebook;*
 4. *Giving interviews on CAW and Paganism to various media;*
 5. *Serving on the National Management Council;*
 6. *Representing CAW as an ambassador at interfaith conferences and Pagan events;*
 7. *Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*
- D. Lead by example.

CAW Clergy in the 21st century

By Oberon (April 25, 2009; updated Dec. 23, 2011)

Edited for Australia 19 Jan 2012.

In the Old Days of CAW (i.e. 1968-2000), progress through the RINGS led to automatic ordination into the Priesthood at 7th Circle. We aren't doing that in this current phase. While we still expect much of the criteria of attaining 7th Circle to apply to potential Priests and Priestesses, this is no longer a direct correlation. Some of this training may come from elsewhere—such as the programs of other Traditions and Schools. And that will count.

And most important—attaining 7th Circle in CAW is now associated more with the original concept of self-actualization and CAW members of the 3rd Ring (i.e. Circles 7-9) are now known as “Beacons” rather than “Clergy.” They may or may not also be ordained, but that is no longer a given just because they've attained the 3rd Ring. Consider the role and title of “Beacons” to be non-clerical, reflecting rather that such folks have come a long way in their personal evolution towards self-actualization, and will hopefully be a shining example to others. Beacons are elders, mentors, exemplars, inspirational visionaries, leaders (as in “on the leading edge”), authorities (as in “authoritative,” NOT “authoritarian”), sages, mages, etc.

But CAW Priests and Priestesses are those who have a specific calling towards religious service to the CAW community and beyond. They are be expected to have a firm grasp of CAW liturgy (as presented in our book, *Creating Circles & Ceremonies*), and be able to design and conduct rites and rituals as called upon: handfastings, baby blessings, rites of passage, initiations, funerals, Nest meetings, Sabbat rites, Mysteries, etc.

They must be able to provide pastoral counseling, and have a firm grasp of clergy confidentiality. In essence, CAW Priests and Priestesses should be able (like 19-century Christian missionaries) to go to some far-off place and establish a full CAW religious presence and create a local CAW community in accord with the premises and principles of the CAW Tradition. Clergy applications ask for experience, credentials, references, essays on vocational calling and why one wants to serve in this capacity; as well as supportive petitioning and testimonials from the congregation that wants them to be so recognized.

Training for CAW Priests and Priestesses should reflect and be at least somewhat equivalent to the kind of training offered in seminaries for the Clergy of other faiths. We wish to utilize other available programs, such as those offered by Earth Traditions Ministry, Solantis Institute, Cherry Hill Seminary, Star King Divinity School, Grey School of Wizardry, Witch School, etc. This will enable our Clergy and Clergy candidates to pick up additional training and experience they may not already have.

Separate from the issue of CAW Priesthood, however, we also offer simple Ministerial licensing. The criteria for this are far less extensive than those for CAW Priests and Priestesses, as Ministers are not be expected to provide a full range of Clergy services to the CAW community. A Ministerial License from CAW entitles the bearer to perform weddings (and sign the certificate), visit people in prisons or hospitals, serve as Chaplains in prisons and military, etc.—wherever a legal Ministerial License would be useful.

For Ministerial licensing, we have a simple application form and some appropriate interview questions. We encourage any who feel the call to Clergy service to first get a Ministerial License, and then, only if they feel a further call to religious service within the CAW community itself,

should they pursue further training and ordination into the Priesthood. But if not, no further training would be required or expected of them.

All Clergy Applications in Australia are reviewed and approved by the CAW Australia Clergy Council under advisement from the CAW Australia National Management Committee (NMC). Clergy applicants outside of Australia which have their own processes must be acceptable through the processes of the host country and Australia; CAW USA and CAW Australia will not license or ordain any Clergy in other countries against the wishes of their own NMC or Clergy Council. Applicants that hold a clerical title outside of CAW Australia will not necessarily be accepted as Clergy of CAW Australia and must also go through the Australian application process.

CAW Priesthood & Ministerial Status

1. Active Clergy

A member of the Church who actively fulfills the role of Priest or Priestess of the Church

- A. Must be an active religious and spiritual leader for a CAW congregation, which may include:
 - 1. *Mentoring Nests and other CAW members;*
 - 2. *Understanding and practicing Clergy Confidentiality;*
 - 3. *Training members and Ministers to become future Clergy of CAW;*
 - 4. *Designing/scripting/leading CAW rituals large and small;*
 - 5. *Channeling and aspecting Divinity in rituals and Mysteries;*
 - 6. *Facilitating and being an active member of a Nest or Branch;*
 - 7. *Teaching classes and/or workshops for CAW members and others;*
 - 8. *Planning/facilitating/sponsoring CAW festivals or other major events;*
 - 9. *Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
 - 10. *Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
 - 11. *Performing rites of passage, initiations, and other personal rituals for CAW members and others.*

- B. Must be an active, participating member of the Clergy Council, which may include:
 - 1. *Participating in Clergy visioning;*
 - 2. *Participating in on-line communications;*
 - 3. *Attending regional and national meetings;*
 - 4. *Maintaining contact with fellow Clergy members;*
 - 5. *Helping to draft official position statements based on CAW precepts;*
 - 6. *Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*

- C. Must be a leader in the national CAW organization; disseminate the CAW Vision to all which may include:
 - 1. *Writing for CAW blogs & publications;*
 - 2. *Serving on an active CAW Council or Committee;*
 - 3. *Participating on one or more social media forum such as e-lists and/or Facebook;*
 - 4. *Giving interviews on CAW and Paganism to various media;*
 - 5. *Serving on the National Management Council;*
 - 6. *Representing CAW as an ambassador at interfaith conferences and Pagan events;*
 - 7. *Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*

- D. Must lead by example.

2. Active Ministry

A member of the Church who actively fulfills the role of Minister of the Church

A. Must be an active religious and spiritual leader for a CAW congregation, which may include:

1. *Assisting Nests and other CAW members;*
2. *Understanding and practicing Ministerial Confidentiality;*
3. *Training members to become future Ministers of CAW;*
4. *Aspecting Divinity in rituals and Mysteries;*
5. *Being an active member of a Nest or Branch;*
6. *Teaching classes and/or workshops for CAW members and others;*
7. *Assisting with the planning/facilitating/sponsoring of PSG, Sacred Connections or other major events;*
8. *Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
9. *Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
10. *Performing minor rites of passage, initiations, and other personal rituals for CAW members and others.*

B. Must be an active, participating member of the Clergy Council, which may include:

1. *Participating in on-line communications;*
2. *Attending regional and national meetings;*
3. *Maintaining contact with fellow Ministry and Clergy members;*
4. *Helping to draft official position statements based on CAW precepts;*
5. *Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*

C. Must be a leader in your local CAW organization; disseminate the CAW Vision to all. This may include:

1. *Writing for CAW blogs, newsletters & publications;*
2. *Serving on an active CAW Council or Committee;*
3. *Participating on one or more social media forums such as e-lists and/or Facebook;*
4. *Giving interviews on CAW and Paganism to various media if required;*
5. *Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*

D. Must lead by example.

3. On Sabbatical

A sabbatical is defined as taking time off from the duties of Clergy/Ministry, such as not performing rituals, counseling, or other ministerial functions, etc.

1. Must make a request to the Clergy Council and/or NMC for a specified, limited period of time in writing (email is an acceptable form).

2. Sabbaticals of longer than a year and a day require a request to the Clergy Council for reinstatement and are subject to the requirements of that process.
3. A person on sabbatical may choose to continue participation on appropriate Councils during the sabbatical period, if said participation is regular.

4. Inactive

One who does not meet the requirements of an active member as delineated above for a period of a year and a day is automatically considered to be inactive. A Clergy/Ministry member in good standing who is currently unable to perform his or her duties as active Clergy may request an open-ended leave.

1. They will not function as CAW Clergy until and unless petitions for reactivation are accepted and approved;
2. will not participate on the Clergy Council while inactive or be counted in the quorum;
3. may petition the Clergy Council for reactivation of his/her Clergy status at any time.

5. Retired

A Priest or Priestess may choose to retire from active participation in the Clergy Council and an active role as CAW Clergy.

1. They retain their credentials or license;
2. Retain the right to perform rituals and rites of passages as they choose.

6. Resigned

A Clergy member may resign from the Clergy Council and remain a member of CAW

1. Forfeiting his/her Clergy/Ministry credentials or license;
2. Returning to either Scion or Seeker ring;
3. Will no longer act as CAW Clergy/Ministry in any capacity.

7. Resigned from CAW

A Clergy member may resign from the Church of All Worlds,

1. Automatically forfeiting his/her Clergy/Ministry credentials or license.
2. Will no longer act as CAW Clergy/Ministry in any capacity.

8. Suspended or Revoked License or Credentials

Disciplinary action for ethical violations imposed by consensus of the Clergy Council may include temporary suspension or permanent revocation of Clergy/Ministry credentials;

1. Will no longer act as CAW Clergy/Ministry in any capacity.
2. Must not represent themselves as CAW Clergy/Ministry in any capacity.

9. Reinstatement of Active Status

1. Depends on the status of the Clergy/Ministry asking for reinstatement and length of inactive state;
2. May require a waiting period and/or time to grow closer to the current CAW tribe;
3. May be reviewed by a committee of members of Clergy Council for report to that Council;
4. May require continuing training to catch up on current circumstances, or other stipulations made by the Clergy Council or NMC on a case-by-case basis.

Pagan Clergy

By Oberon Zell, Primate, Church of All Worlds

Part I: Priests and Priestesses

(from *Green Egg*, Vol. 29, No. 113; May-June 1996)

At the second Pantheacon festival held in February of 1996 in San Jose, I attended a panel on "Pagan Clergy." This discussion evidenced a trend I have noticed over the years. Every attempt to talk about this subject seems to break down around definitions: What, exactly, does it mean to be a "Priest" or "Priestess"? Is it the same thing as being "Clergy"? And, of course, the issue always comes around eventually to that of *paid* Clergy, which seems to get everybody jumping up and down on their end of the "Group W bench." So naturally I have to put my two sisterti in...

I think the present co fusion began when Gerald Gardner decided to proclaim Witchcraft to be "The Old Religion," referring to his Witches as "Priests" and "Priestesses." Upon receiving the first degree, the new initiate is told, "Arise Witch and Priest (or Priestess)!" Many Wiccans today regard all members of the coven as fellow Priests and Priestesses, with the only distinction being made by regular folks and the "High" Priest/ess. This attitude carried over into such early groups as "The Pagan Way" (founded in 1969), which regarded Pagans as comprising the "outer court" of Witchcraft, as if everyone in the Pagan community was pursuing an initiatory path whose culmination was 3rd Witchcraft! I have even heard it said by some of the Craft that "Witches are the Clergy and Pagans are the laity" of our movement. And last year, at the first Pantheacon, Francesca Dubie (Faerie Trad), one of the respected Witches of the West, throwing up her hands at the panel on Pagan Clergy, said, "Oh, what does it matter what we call ourselves? We're all Witches, aren't we?"

Well, no, Francesca, we're not. And this is the source of the problem. Some of us Pagans who are not Witches are Druids, Greeks, Egyptians, Norse, Celts...even Hindus, Shinto, Native Americans, Africans or Polynesians. To say nothing of the Church of All Worlds, which defies categorization. In those Pagan traditions which are more tribal in their social structure, there may be no "Clergy" as such at all; there are instead village shamans, of which I believe traditional European Witches to have been the equivalent. Shamans (as Witches) are herbalists, magicians, psychopomps, doctors, counselors, midwives and psychic voyagers; but they are not usually Priest/esses. That is, they seldom actually conduct the rituals of the religious practice. The "Old Religion" was not Witchcraft; it was (and is) Paganism.

While Witchcraft in former times may not have been the actual religion of the people, it certainly was a craft, a practice, perhaps even an initiatory cult as it is described in Leland's *Aradia*. Modern Wicca, however, is becoming a full-blown religion in its own right, currently comprising about half the Pagan community. Nonetheless, the basic congregational structure remains that of the coven, with generally no more than 3-13 members meeting once a month, usually in someone's living room or back yard, rather than in a "temple" consecrated only for that purpose (although even this is changing...). A single individual "HP" or "HPs" may perform all the rituals, or they may be conducted in turn by each of the coveners. Sometimes such a HP or HPs may also teach the Craft, or do readings, spells and special rituals; but these responsibilities are often incidental. In this model, by far the most common in the Craft, being a Priest or Priestess is certainly not a full-time profession.

It should thus be understood that there are several meanings to the terms "Priest" and "Priestess." As in the Craft, anyone who keeps an altar, who serves the Gods, may be so designated. So may the one who is conducting the ritual this evening. And these terms may also be used to denote those who serve the greater community in a temple, church, or other organizational structure. Don Frew, a dedicated Pagan representative on Bay Area interfaith councils, sitting on the Pantheacon II panel,

offered an insightful distinction between “Priest/esses” and “Clergy” in which the former are more individual, while the latter are more institutional. This is like the distinction I make between “spirituality” and “religion.” I agree with him, and think much of the confusion may indeed be coming from an assumption that being a Priest/ess in a small coven is the equivalent of being a member of the Clergy in a large church.

Most contemporary religions require extensive training of their professional (i.e. paid) Clergy, including pastoral counseling, public speaking, theology, administration, etc. This training is accomplished through years of accredited seminary instruction and internship. Additionally, they must be called by a denomination to serve and be ordained; and they must then win the trust and confidence of a constituency (congregation) that is willing to engage their services. Parts II and III of this series will focus on expectations and qualifications for ordination and service of Pagan Clergy.

Now there are some Wiccan groups, such as the Church of Iron Oak, the New Wiccan Church, or the Aquarian Tabernacle Church, that have gone far beyond the traditional coven model and actually organized legal Wiccan “churches,” with all that implies, including professional Clergy. And some of the afore-mentioned Pagan traditions also have trained and ordained Clergy. These are most commonly called “Priests” and “Priestesses.” (Indeed, it should be noted here that only Pagan religions have “Priestesses.”) Some aspire to a restoration of temples to the Gods, with elaborate rituals conducted for the whole community. Some of these are indeed engaged full-time in their priestly vocations, with no time left over for a mundane job. If the talents of such dedicated people are to continue to be made available to the community, and we are not to burn out our very best and most committed, they need to be supported by the communities they serve.

So then arises the question of “paid Clergy”—probably the most contentious issue in modern Paganism. In the Olden Days, of course, the Priesthood was a full-time occupation, and such individuals generally lived in the temples, monasteries or other sacred facilities, which provided for all their needs. These facilities were, in turn, supported by the towns or cities that they served. Indeed, writing seems actually to have been invented in the temples as a means of keeping records of inventories and donations. Even in tribal villages, when one required the services of the local Shaman or Witch, it was customary to bring them a chicken or other gift; or at least offer to haul water or chop firewood! Carlos Castaneda always brought a bag of groceries whenever he visited Don Juan. Contemporary church congregations are asked to contribute 10% of their incomes (a tithe) to the support of their preachers. It is the height of rudeness to *expect* a professional to offer their services for free, whether they are a doctor, lawyer, prostitute or shaman.

The question is one of how much support a given congregation can muster—and this is between the professionals and their clients, or constituencies. There are other ethical considerations here as well: witness those who charge astronomical fees for their services, playing on people’s vulnerabilities and needs for authentic growth and healing. I personally feel that a fair deal is time-for-time. That is, if someone wants an hour of my time for, say, counseling, I expect an hour of theirs in return. Whether this be in the cash form of an hour’s worth of their wages, or an hour’s worth of services such as cleaning my house or giving me a massage, I feel a fair exchange must be made. For those growing numbers of Pagan Clergy who are engaged full-time, and thus unavailable to hold down a “day job,” if every member of their congregations tithed to their support, most might be able to get by.

There is a place and a need for many forms of leadership in our diverse community. We must find better ways of empowering, supporting and honoring our highly-skilled and committed leaders. And thus do we empower ourselves.

Part II: Mail-order Ordinations vs. Training

(from *Green Egg*, Vol. 29, No. 114; July-August 1996)

A few months ago *Green Egg* received a communication which read: "Please inform your readers about the Universal Life Church, Inc. which exists to allow people of all religions the right to become ordained ministers & perpetuate religious freedom...their willingness to ordain anyone, irrespective of religion, for free could have an enormous impact on the Pagan community...it might bear having an article in GE about the opportunity for Pagans to become legally ordained [with] and established organization behind them."

The ULC no doubt seemed a very neat idea when Kirby Hensley founded it back in the '60s, and Hensley is truly an inspired visionary (albeit also a nut-case), who occasionally makes a sort of weird sense (quote from him: "The three most important things in life are sex, food, and freedom; and anyone who doesn't try to get as much of all three as possible is a damn fool!"). He came up with this nifty notion that anyone oughtta be able to define his own personal spiritual trip as a legitimate religion, and if the government was gonna grant special privileges and exemptions to established churches, then anybody who wanted to should be able to get in on the deal. So he offered to ordain anyone who sent him five bucks. Cool, huh?

But here's the rub: being a Priest or Priestess is a *calling* requiring considerable skills, commitment, training and character. Not everyone is so called, and many who are may be unsuitable. The assumption here is that being Clergy is a simple task requiring no skills or training whatsoever (let alone character), and in Hensley's case (a self-ordained Fundamentalist Christian preacher), he's probably right.

But a Pagan Priest or Priestess needs to be a skilled ritualist, counselor, teacher, community organizer, magician, healer, loremaster/mistress, therapist, spiritual guide, theologian, historian, folklorist, visionary, etc. This Work calls for knowledge and expertise in herbalism, mythology, rites of passage, chants, music, drumming, shamanic journeying, spells, talismans, divination, personal counseling (sex, relationships, addictions, abuse, grief...), conflict mediation, psychotherapy, and possibly even midwifery. A Priest/ess must have a spiritual calling and a personal relationship with the Gods, and be able to channel and carry the energies of a group ritual. They must be psychologically together, personally responsible, authoritative but non-authoritarian, compassionate, wise, and charismatic enough to hold a group together. Moreover, this is a lifetime commitment, not to be undertaken lightly.

Ordination is the culmination of extensive and highly specialized training designed to ensure that a person is fully qualified to undertake the incredible responsibility of the Work. Without the training, any "Certificate of Ordination" is utterly meaningless. Frankly, it annoys me no end that people would think that an "ordination" obtained from "Bishop" Hensley is equivalent to one achieved after years of training! By their practice of mail-order ordinations without any study or training, ULC has unwittingly created a system which has served to discredit the whole idea of ordination. This opinion is widely held, with the ULC generally regarded as a scam. Claiming ULC ordination would certainly not improve one's credibility with the authorities, let along the Pagan community!

To this my correspondent replied:

"...We all know it's not about a deep commitment to a particular religion. There is no training given (unless you want to study their mail courses), & I don't think they claim anything like an

absolute & in-depth ordination program. But, you see, there is the point that it's *legal*. Through the ULC, my Priestess—an initiate of our tradition—was able to legally perform my handfasting when it became clear that the Covenant of the Goddess credentials weren't going to be here on time. It was important to me to have our religious ceremony legal—it pisses me off that it isn't automatically so. What I'm saying is that I've found the ULC to be useful to me. Pagans must press on for changes—we want to marry, name & bury our own with no interference from the authorities. But we are so scattered & diverse that it is almost impossible to get ourselves recognized--& there is an enormous fear of imposing dogma & doctrine on ourselves. We need something to back us up; if it's the ULC for the interim, so be it. It's surely one option. After all, it wouldn't be the first time that a shaky organization has been used to good ends. I'm simply pointing out how it can be used to our own ends, as a short term weapon against the persecution we face. There has to be something to bind us, of our many traditions & beliefs, together without killing growth & diversity."

Well sure, and maybe I'd like to be allowed to perform brain surgery, and maybe I could find some fly-by-night outfit that, like the Wizard of Oz, would give me a diploma certifying me to be a bona-fide brain surgeon. But unless I have the skills and training needed to actually *perform* brain surgery, this certificate isn't worth the fake parchment it's printed on, and I would be grossly irresponsible if I were to go around claiming, on the basis of having this diploma, that I *was* a brain surgeon. And imagine if I solicited people actually in need of such surgery to have me operate on them! We no more need a bunch of untrained people conducting sacred rites on the authority of a ULC certificate than we need unqualified quacks with a mail-order MD diploma attempting to practice medicine.

If you feel truly called to become a Pagan Priest or Priestess, please be responsible and become qualified for the job! Most Pagan and Wiccan groups have their own training programs—some relatively simple, and some highly complex, each according to the needs of that particular tradition. The Church of All Worlds, for instance, has a program of Clergy training that takes a minimum of three years, and you can bet that an ordained CAW Priest or Priestess is not only legal, but fully qualified!

If someone in the Pagan community wants to get legally married, there are an ever-growing number of legally-ordained Pagan Clergy around to do the job. Most Pagan groups labeled "churches," and many others as well, can provide such Clergy upon request, or a helpful referral. It simply isn't necessary, desirable, or ethical that every member of the congregation has to be Clergy!

And as for having "something to bind us, of our many traditions & beliefs, together without killing growth & diversity"...well, that's what our growing networks of alliances and federations are for. It's my fervent hope and millennial dream that such associations as the Covenant of the Goddess, Pagan Federation, Pan-Pacific Pagan Alliance, Association of Earth Religion Churches, Universal Federation of Pagans, Pagan Interfaith Assembly, Pagan Web and others will ultimately coalesce into a seamless vast interconnected system to which we will all belong, and which will address all our needs for legality, training programs, civil liberties, etc. in a context of diversity and flexibility.

Part III: Qualifications and Functions of the Priesthood

(from *Green Egg*, Vol. 29, No. 116; Nov.-Dec. 1996)

What are the criteria and expectations for a Pagan Priesthood that might best serve our community? The qualities of Priesthood might be regarded in three categories: **Training**, **Service**, and **Character**. To address these areas, Pagan groups have developed Clergy training programs based upon the needs of their respective Traditions, Visions, and Missions. These range from the three-degree system of many Wiccan Traditions to the elaborate scholarly program of Ár nDraiocht Féin: A Druid Fellowship. The Aquarian Tabernacle Church, the Fellowship of Isis, the Henge of Keltria, the Ring of Troth, various Ceremonial Magick lodges, and other groups all have their own systems, with emphasis ranging from lore mastery and spellcraft to ritual adeptship and from individual psychic development to group leadership.

Although one may become a Priest or Priestess of a Deity merely by establishing and maintaining an altar or shrine to that Deity, and performing the appropriate rites, an ordained Priest or Priestess must also be in service to the Tribe. Within the Church of All Worlds there has been much discussion about what qualities, both tangible and intangible, might fulfill the needs of a Priesthood in our Church. Out of this we have developed our own training program for ordination and service as a CAW Priest or Priestess. These criteria are intended to be a guide for prospective candidates for ordination (Postulants) as well as for the continuing development of current members of the Priesthood. We do not, of course, expect that anyone would meet all these criteria perfectly, but rather that they should form a basis for expectations regarding one's Priestly functioning.

We are agreed, however, that fulfilling the criteria below is not enough, *in and of itself*, to warrant ordination. Knowledge is important, but there must also be significant internal growth that manifests consistently in actions and relationships. To achieve a balance between the logical linear sides of ourselves, our left brain functions, with the intuitive creative right brain functions, is a major necessity in becoming a Priest or Priestess. Therefore, we warn those seeking ordination that the internal work is just as important as the scholarly work. Postulants must be able to show, in their own way, what they have done in this area. Moreover, we expect our Priests and Priestesses to have their own lives in reasonable good order—substance addicts, Welfare dependents, prisoners, homeless, people whose personal relationships are in turmoil, etc. need to address these issues before they can expect to serve others!

With these caveats in mind, I offer this synopsis as an example of how this one Pagan church has conceptualized the role of a functioning Priesthood:

Training

- Active membership in this Church for at least three consecutive years, having served in the management of Church programs, functions and activities, as well as studies directed toward qualifying for Priesthood;
- Thorough familiarity with the Church and its subsidiary branches;
- Adequate religious/magickal training to show competency, leadership, and originality. Studies should include as much as possible of the following subjects: mythology, cosmology, psychology, counseling, ecology, mysticism, divination, trance work, history, music, literature,

theatre, comparative religion, theology, ritual design and construction, psychic development, healing, etc.

- Personal therapy as needed to clear out the cobwebs in the Postulant's personal life and history.
- An in-depth investigation of at least one other particular religious tradition. A study of particular healing traditions with a spiritual focus could also suffice.
- Have intimate familiarity with the Earth in Her more natural forms, including the ability to survive in relative wilderness, with at least a minimum of country and camping skills. This would be demonstrated by undertaking a solitary Vision Quest of at least three days and nights duration;
- Learn to create and lead effective rituals, ceremonies, rites of passage, events and meetings;
- Develop skills in mediation and conflict resolution;
- Have a charisma and sense of presence that is inspiring to others;
- Have personal credibility through integrity and lack of hypocrisy;
- Be authoritative, but not authoritarian;
- Be able to think on your feet and "wing it" when necessary;
- Be able to effectively lead others using "power with" instead of "power over;" know how to delegate;
- Be able to deal with administrative issues effectively, appropriately, and timely;
- Be able to raise power magically—to "carry the current."

Service-I

As for how Priests and Priestesses of the CAW are expected to function in their Priestly capacity, the following points are adapted from the CAW Membership Handbook:

- Establish a link between the Gods and the community, and help people make that link themselves;
- Find joy in serving others;
- Administer the sacraments to the public as well as to CAW members. This may include pastoral counseling; ministering to the ill and dying; hospital and prison visitations; sitting with the bereaved; creating and performing rituals such as handfastings, baby blessings, coming-of-age rites, initiations, last rites, etc.;
- Articulately communicate the body of lore and teachings of the Church to anyone, through writing articles, giving interviews, teaching, magickal training, and ecological and political activities. Teach what you know—and know what you teach;
- Create original material;
- Take responsibility to make things happen;
- Put out fires effectively; mediate disputes and help resolve conflicts;
- Effectively lead others using "power with" instead of "power over;"
- Evoke a sense of affection and respect from others;
- Maintain clarity of Vision for the community;

- Deal with administrative issues effectively, appropriately, and timely;
- Lead regular services.

Service-II

(March 18, 1976; revised & updated Aug. 26, 1994; April 24. 2009; Feb. 9, 2012)

Here is an outline of the types of service to the community that Pagan Clergy may be expected to provide. The Priests and Priestesses ordained during CAW's 3rd phase (1978-2002) did (and still do) all of these things:

A. Personal service.

1. Pastoral Counseling.
 - f) individual counseling and therapy
 - g) group counseling and mediation
 - h) conflict resolution
 - i) sensitivity sessions
 - j) encounter groups
 - k) psychedelic voyages
2. Magickal/Religious Services and Sacraments.
 - e) blessings
 - f) weddings/handfastings
 - g) funerals/memorial services
 - h) exorcisms/cleansings
 - i) initiations

B. Developing a Nest.

1. Arranging meetings.
 - d) open
 - e) closed
2. Creating and conducting events.
 - f) rituals
 - g) study programs
 - h) classes and workshops
3. Staging Sabbat festivals.
4. Group outings and field trips.
5. Group dynamics.

C. Public relations work.

1. Public celebrations, presentations and demonstrations.
 - a) lectures, presentations and workshops
 - b) public rituals
2. Giving interviews (radio, TV, newspapers, magazines, e-zines, blogs, etc.)
 - a) friendly media
 - h) hostile media
3. Writing articles.
 - a) Pagan, feminist, fan and other amateur "zines"
 - b) slick publications
 - c) blogs

D. Developing new programs and facets (eg: Lifeways, Forever Forests, *Green Egg*, Nemeton, Goddess sculptures, HOME, POEM, Red Pentacles, *Book of Shadows*, tapes & CDs...)

Service-III

A passage in Joan Grant's past-life novel, *Lord of the Horizon*, states very eloquently the essential character of one who would be a true Priest or Priestess:

One who claims that he is more than ordinary men because he cannot be influenced by pleasures or discomforted by pain; who must be over-particular about his diet lest the fibers of his soul become coarsened; who must either remain immobile so that his vital energies may be conserved by meditation, or else must take excessive exertion so that his body is too weary to make any claim on his attention: such a man is not a priest, even though he may possess certain powers by which the credulous are easily impressed.

But when you meet one to whom you can say, "you are my brother; you are a man as I am. Yesterday you were weak as I am weak, but now you are a little stronger than I and so can tell me how I too can grow." If you can say to him, "If we were to drink wine together we should both name the same vintage as the best; and if there was a choice of twenty meats, we should both fill our food-bowl from the same dish; and the women we love might be twin sisters." If you can say to him, "That which I suffer you have suffered also. You are close to me; you are my friend. You are ordinary as I am ordinary, and that is why you can understand why I am unhappy and know what has caused my unhappiness. Yesterday you were in sorrow, as I am now: but you found a cure of sorrow and that cure shall be mine also—for are we not brothers?"

And if he, whom you call brother, is given that name also by the thief and by the cripple, by him who is betrayed and by the betrayer; by the concubine, by the wife, by the Overseer and by the beggar—then he has another name as well as Brother...That so ordinary man is a True Priest.

—Joan Grant, *Lord of the Horizon*. Avon, 1943

Of course, all this may be said as well of a true Priestess! One must be a part *of* the community, not apart *from* them. As the chant goes: "Of the People I do be, and the People part of me..." If the Tribe does not feel this kinship with those aspiring to be Priests or Priestesses, training is sterile and service is unacceptable. Priesthood can only function within the love and trust of a community devoted to a common Vision. Therefore, we in the CAW feel that the most important criterion for ordination is the *development of a constituency*. In order to be ordained, a Postulant must have a group of people who are willing to say: "We accept this person as *our* Priest/ess."

And in any magickal tradition, the people at its core must be in an extraordinary rapport of trust and love. We who are the Priests and Priestesses of the Church of All Worlds are held together by bonds of water shared. Anyone entering this inner Circle must, finally, be accepted by all of us into that intimate Water-Brotherhood of shared lived and purpose committed to our sacred destiny.

May You Never Thirst!

CAW Canon Law on Clergy

Canon V: HIERARCHY AND COUNCILS

5.1. Primate. One Beacon, preferably an Elder, shall serve as Primate of the Church, being the sole and ultimate ecclesiastical authority, with powers to overrule any other official within the Church as to ecclesiastical matters, except when:

5.1.1. The Primate has been removed from office or declared incompetent as detailed in Canons 6.4.4-6.4.5;

5.1.2. Such action would be inconsistent with other Canons as set forth herein.

5.2. Collēgium Magistrōrum (CM). The wisest and most respected Elder Beacons of the Church may be elected to the Collēgium Magistrōrum (The Council of the Wise/Council of Teachers). The CM shall consist of those Beacons within the Church who have served the Church for more than two decades, who have shown extraordinary wisdom and clarity and who, by their service have demonstrated their commitment to the Mission of CAW. The members of the CM shall be known by the title Magister/Magistra, (plural Magistrī) and must be confirmed as set forth below. Gathered together in council, these members shall jointly share certain rights and duties as outlined within these Canons, and shall jointly provide guidance to the Primate. The CM shall retain ecclesiastical authority within the organization second only to that of the Primate, except when such authority would be inconsistent with other Canons as set forth herein.

5.2.1. **Nomination.** Beacons with two decades or more of service to the Church may be nominated to membership on the Collēgium Magistrōrum by any member of the Curia.

5.2.2. **Confirmation.** Nominees must be confirmed by consensus of the existing Collēgium Magistrōrum. If the CM has no members, nominees may be confirmed by consensus of the Council of Beacons.

5.2.3. **Duties & Responsibilities.** The Collēgium Magistrōrum shall be charged with being the senior torchbearers of the CAW vision, Mission, and traditions of CAW. Together with the Primate and the Priesthood Council, the CM shall serve as an advisory council to assist the Board of Directors and Executive Council to keep the organization “on track” and true to the Mission.

5.2.3.1. **Statutory Members.** The Collēgium Magistrōrum comprises the “statutory” members, within the meaning of Section 5056 of the California Corporations Code, who are eligible to vote in elections for incoming members of the Board of Directors.

5.2.3.2. **Pathfinders.** The Collēgium Magistrōrum will be tasked to use their expertise in their many different specialized tracks along with their long association with the Church to assist in clarifying and resolving questions concerning the Principles, Customs and Traditions of the Church, and to make recommendations as to practical ways in which to manifest the vision and advance the Mission. The CM shall assist in an advisory capacity in helping to create ‘action plans’ and ‘strategic plans’ for the organization, to assist the Church in setting and achieving Mission Goals.

5.2.3.3. **Clergy Review and Approval.** The Collēgium Magistrōrum shall determine the qualifications for Ministerial licensing and Priesthood ordination, and shall accept, review, and approve or reject all applications for the Clergy; and shall issue certificates of licensing to those approved as Ministers, and

of ordination to those Postulants who shall have fulfilled their qualifications for the Priesthood.

5.2.3.4. **RINGS Status Review.** The Collēgium Magistrōrum shall be the advisory body responsible for review of RINGS and membership status issues, and shall be responsible for creating the guidelines under which such reviews will be conducted and shall have power to delegate authority to conduct such reviews. Upon recommendation of the applicable advisory councils (Clergy/ Beacon/Scion), the CM shall review the status of members failing to meaningfully contribute to or advance within their applicable RING, and upon finding that this situation exists, may require revocation of RING or Circle status of the member, and may return the member to a more outward circle. In severe cases, where the behavior of the member is considered to damage the legal status or reputation of CAW, to violate the principles, doctrine or ethics of CAW, or to detract from the advancement of the CAW mission, or otherwise rises to a level which meets the criteria for suspension or revocation of membership as defined in Canon 4.9.3 the CM may remove the member to Circle 2 status or the individual's membership be suspended or revoked.

5.3. **Clergy Council.** Licensed Ministers, Priors, Prioresses, and members of the Priesthood (as defined in Canon X), combined shall constitute the Clergy Council, which shall function in the interests of the Church in such matters as cannot conveniently be brought before a regular or special meeting of the general membership or Scion Council.

5.3.1. **Representation on Scion Council.** The Clergy Council shall have one representative sit on each meeting of the Scion Council as Counselor.

5.3.2. **High Priest & Priestess.** The Clergy Council shall elect, from among the Priesthood, one member to serve as High Priest and one member to serve as High Priestess, who shall jointly chair the Council and stand to the laity as representatives of the Clergy.

5.3.3. **Clergy Retreats.** At least annually a tribe-wide gathering of all Clergy shall be held for faith, friendship, enrichment, interaction, and communication. All Clergy and candidates shall be invited and are strongly encouraged to attend. Branches and regions may arrange similar retreats at a local level. A Clergy retreat special fund may be established and managed by the Treasurer of the Corporation to facilitate participation in these retreats.

5.3.3.1. **Lay Attendance at Clergy Retreats.** By special invitation, Clergy aspirants, inquirers, lay members of the church, and others may attend Clergy conferences provided their numbers do not distract from the fellowship and Clergy communication goals of the conference.

5.3.4. **Conflict Resolution.** The Clergy Council shall be the body primarily responsible for defining and overseeing the process of formal conflict resolution used within CAW. The Clergy Council shall be empowered to establish a formal conflict resolution team, and shall oversee training and proper operation of any conflict resolution tasks.

5.4. **Priesthood Council.** Ordained members of the Priesthood, jointly met in council, shall constitute the Priesthood Council. This Council shall advance the vision and spiritual direction of the Church. This Council shall meet as a body at least once a year.

5.4.1. **RINGS Oversight.** The Priesthood Council, or its delegated authority, shall determine the qualifications for advancement inward through the First and Second Rings, and shall fulfill any other such functions as shall be designated by the Primate, and may

hold such regular or special meetings as shall be found necessary to adequately carry out the purposes of the Church.

Canon X: CLERGY

10.1. Religious Service. While the program of progressive involvement in the tribe provides for many levels of service to the Divine, to the Church, to the Mission of CAW and to the Curia (Waterkin tribe) of CAW, some members of the Church of All Worlds are called to a life of more intense dedication and service to the Divine, the Church, and humanity. After proper training, reflection, and vision questing, these persons may be received into the Clergy by way of ordination (Priesthood) or Ministerial licensure.

10.2. Priesthood: Some of those persons are called to a ministry of sacramental service to the Divine, celebrating the Rites and Rituals of the Church of All Worlds and representing the Church in a consistent manner. Upon application and due consideration by the Collēgium Magistrōrum, these persons may be received into the Priesthood by the sacrament of ordination.

10.2.1. Duties. Duties of the Priesthood shall include providing spiritual guidance and counsel to other members, hosting and officiating at various ceremonies and services, administering the sacraments, writing and preparing rituals, participating in the Clergy and Priesthood Councils, supervising the training of Seekers and Scions, sponsoring and aiding postulants to the Priesthood, serving as conscience dictates, and if duly elected, as members of the Board of Directors, facilitating communications among Nests, and any other such duties as may be determined by the Priesthood Council or the Collēgium Magistrōrum.

10.2.2. Ordination. Ordination into the Priesthood may be bestowed upon members who have completed all the currently-stated qualifications of Priesthood, who have been recommended for ordination by any sponsoring member of the Priesthood, and have been approved unanimously by the Collēgium Magistrōrum through the submission of such data as they may choose to require.

10.2.3. High Priest and High Priestess. The titles “High Priest” and High Priestess” are honorific, and may be applied to only one man and/or one woman at a time. These are religious titles granted in recognition of such individuals as the foremost Clergy representatives of the Church, and are meant primarily to denote such status in interactions outside the Church, such as interfaith conferences and forums, public interviews and media presentations, etc. where it is appropriate to have the Church’s authorized representatives designated by suitable titles of rank.

10.2.3.1. Qualifications. To qualify for the title of High Priest or High Priestess, said individual must be a superb ritualist and public speaker, and be acknowledged High Priest or High Priestess by the Collēgium Magistrōrum. He or she should have served on the Board of Directors.

10.2.3.2. Duties. The primary duties of the High Priest and High Priestess shall be to co-chair the Clergy Council and to be a Clergy representative and ambassador of CAW to the outside world.

10.2.3.3. Term of Office. The title of High Priest or High Priestess may be held for no longer than seven years in succession, during which time it shall be the duty

of said persons to select and train their successors. If at any time no member of the Priesthood is qualified, acknowledged, or willing to hold one of these titles, said title shall languish until an appropriate recipient arises.

10.2.3.4. Co-Equal with Other Clergy. While the High Priest and High Priestess serve as facilitators for the Clergy Council and present the face of the Clergy to the outside world as the representatives of the Church, they are nevertheless considered to be co-equal to all other members of the Priesthood.

10.3. Ministers. Individuals who desire to serve in a less ambitious Clergy capacity than Priesthood may be approved and licensed as Ministers and issued Ministerial Credentials. Licensed CAW Ministers shall function as the equivalent of Chaplains, and be authorized to perform such sacraments as authorized by the Collēgium Magistrōrum or the Priesthood Council. In order to qualify for this special status, the postulant must submit a Ministerial Application to the Collēgium Magistrōrum indicating the nature of the intended Ministry and his/her qualifications to fulfill it.

10.3.1. Clergy, not Priesthood. Ministers shall be regarded as Clergy, but not as part of the Priesthood, which is a designation reserved for ordained Priests & Priestesses.

10.3.2. Ministry. A Minister may form his/her ministry as a subordinate organization subject to the provisions of Canon 14.

10.4. Priors. A Scion of 6th Circle or inward may be appointed by the Collēgium Magistrōrum to be a spiritual steward for Sacred Land involving a Temple or a community of votaries. Such person may be nominated by their community and shall be installed as a Prior or Prioress whose duties shall include administrative and ministerial functions to be determined by the Collegium Magistrorum or their delegated authority.

10.4.1. Clergy, not Priesthood. Priors/Prioresses shall be regarded as Clergy, but not as part of the Priesthood, which is a designation reserved for ordained Priests & Priestesses.

Clergy Status Definitions

- “Active”** Membership active and is in good standing. Actively participating in the life of CAW as a Church.
- “Inactive”** Membership may be active or may have lapsed; member does not meet the requirements of an active participant for a period of a year and a day, has not notified the respective Council of his/her intent and has not requested leave.
- “On Sabbatical”** Membership may be active or may have lapsed, but otherwise in good standing, not actively participating in the life of the Church due to personal reasons (health, family, employment, in school, etc.)
- “Probationary”** Membership active, returned or returning to the Church; has applied for but has not yet completed the RINGs reinstatement process. Completing their 6 month “reconnection” requirement or plan of action to meet new RINGs requirements. Treated as “active” for most purposes.
- “CAW Tradition”** May or may not currently be a member of CAW, but is continuing to serve the CAW Community as a member of the Priesthood/Clergy/Beacon or Scion in a CAW Tradition. **NOT** legally connected to CAW, not responsible to CAW, Inc. or bound by CAW, Inc. ethics, guidelines, By-Laws, Canons, procedures or policies and CAW, Inc. is not legally liable in any way for their beliefs or actions.
- “Retired”** May or may not currently be a member of CAW, Inc. but is not currently functioning within CAW as a member of the Priesthood. As with CAW Tradition members, except that they may or may not be serving the community as a member of the Priesthood/Clergy/Beacon or Scion, and may or may not consider themselves a member of a CAW Tradition. Retired members who advise us that they are serving the CAW community within the CAW Tradition may be listed as CAW Tradition Priesthood if they so desire.
- “Resigned”** Voluntarily disassociated from their position without prejudice. Member may still retain CAW membership, but does not perform any duties of their clergy position.
- “Defrocked”** Involuntarily disassociated from CAW due to unacceptable behavior or ethics. Members who are “defrocked” may have their membership revoked, and may even be banned from returning as members.

High Priestess of CAW

By Anodea Judith, March 13, 1998

I held the title of High Priestess of Church of All Worlds for approximately 10 years. Seven of those years I was President ("Priestess"), and the remaining three, I kept on as HPs by request of the Clergy Council and general membership. At that time, CAW was the center of my life, and I was conducting rituals, teaching classes, involved with CAW administration, writing, traveling, etc. CAW also flourished and grew tremendously during that time.

When I set down the mantle as CAW HPs, I passed it on to Morning Glory, as she was the senior priestess member of the Clergy Council. She took it dubiously, but agreed she was the most appropriate person at the time. I trust and respect MG's magical sensibilities, even if I don't agree with her on all issues. She is an active member in the Clergy, traveling frequently to the rest of the world. She groks CAW pretty thoroughly.

I believe the office of High Priestess is a magical office, not a political one, and an extremely important one in a magical organization. Though each member of a circle in a given ritual is part of the magick, contributing and making it happen, connecting to the gods, etc., having a designated priest and/or priestess of the circle helps the circle remain focused and potent. This person is not better than the rest, just the one designated to gather and focus the threads of energy that are woven into a coherent creation. This is much like a conductor of an orchestra, coordinating everyone's magical efforts.

I believe the office of a CAW High Priestess, held by a single qualified female member of the Clergy, is also a necessary one. While each member, Scion, Clergy, and Nest has the ability to interface directly with the gods in their own way, and weave their own magic, I believe the magical coherence of CAW as an organization is or should be held and woven together on the psychic planes by the current HPs, in conjunction with other members of the Clergy, Nest leaders, Scions, and general membership.

However, a leaderless circle is better than a circle lead by chaos, or led by one who is not able to do it well.

I believe we should keep the office of HPs in the Canons, but state that it is appointed by the Clergy Council by acclamation of the general membership. I believe the term should be 3-7 years, with a one-year probationary first term. If there is no one who can carry this role willingly and effectively, I believe the office should remain empty, and we should try not having one, until someone suitable steps forward. But I believe that to do away with the role altogether will court chaos. The more we fight coordination, the more uncoordinated we will become.

I believe the matter should be decided by unanimous vote of the Clergy Council, based on suggestions made by the general membership and the Council's general understanding of the magic at the time.

HPs Job Description

I believe the job description of High Priestess is a difficult one. Here are some of the duties I performed:

1. Coordinate the Clergy Council and keep it magically connected.
2. Assist in the training of Clergy and membership.

3. Be a part of or consultant in major CAW rituals (such as Beltaines, Samhains, Mysteries, or festival rituals).
4. Travel to the general public and interface with other members, Nests, and the world at large.
5. Be exemplary in one's actions, worthy of respect from the outside world.
6. Hold a basic set of CAW tools to guard over, and keep a special altar just for the Church itself.
7. Write a column in *Scarlet Flame* that will give us magical focus and tell us what's up between this world and the other.

The Perfect High Priestess!

The Perfect High Priestess' circles are always on time, and run exactly 20 minutes. She is deeply devoted to her tutelary goddess, but never belittles other people's gods, not even the Sacred Sky Bunny. She works from 6:00 am until midnight, and also sweeps up after circle and carries out the garbage.

The Perfect High Priestess excels in a demanding professional career, and donates all her time to community concerns. She came from humble origins and is always happy for a crust of bread, a rind of cheese, or a place on your sofa while she is on lavish book tours for her publisher, Harper Collins.

She has a big comfortable home which she always makes available to the community, and spends most of her time in study and personal work. She is quiet and unpretentious, she blends into the background, and her experience and power are apparent to anyone who meets her.

She cares nothing for appearances, wears good clothes, drives a good car, buys and loans out good books, and donates candles, altar cloths and incense to the coven. She is 39 years old and has 40 years' experience in a previous life. Above all, she is beautiful and of course she is female.

The Perfect High Priestess has a burning desire to work with novices, and she spends most of her time with an authentic traditional coven. Her coven, which upholds the old customs of secrecy, is known and respected on several continents. She can be trusted with any private confidence, and is a generous fount of knowledge, on procedures, people, and the gossip of the Craft, dating back to when Gerald was just back from Burma.

She smiles all the time with a straight face because she has a sense of humor that keeps her seriously dedicated to her Craft. She always attends local coffee cauldrons, festivals, and workshops, and is always by the phone to be handy when needed. Unfortunately, most Perfect High Priestesses are always in another city!

If your High Priestess does not measure up, simply send this notice to six other covens that are tired of their High Priestess, too. Then bundle up your High Priestess and send her to the coven at the top of your list. If everyone cooperates, in one month you will receive 1,643 High Priestesses. One of them should be perfect.

Have faith in this letter. Don't break the chain! One coven broke the chain and got its old High Priestess back in less than three months, along with Lance Spearshaft, a new male lover she picked up in Vegas. Lance proceeded to beguile several women in the coven before running off with their BoS, \$827 in IOU's, and the coven Maiden. Don't let it happen to you!

Pagan Clergy Code of Conduct

(Adapted for CAW from the Earth Traditions Ministry Training Program)

<http://www.earthtraditions.org/training.htm>

(Adapted for Australia, 2012)

[Note from Angie Buchanan, founder of Earth Traditions Ministry:

Sent: Tuesday, December 27, 2011 2:26 PM

Subject: RE: Earth Traditions Ministry Training

Hi Oberon,

You have my permission to use the ETMT Code of Conduct for your own training purposes. I'm really not familiar with any good books on Pagan Clergy - which is partially why we began this program. Perhaps we'll write one!

Love, ~Angie]

In issuing this Code, we would like to confirm our strong personal commitment to the bond of trust between the Clergy of the Church of All Worlds and the Pagan community in general. We are all here to serve and we must serve honestly and in the interests of those who give us their trust.

We expect all CAW Clergy to work within the letter and spirit of the Code. It is our hope that our Clergy will find it a useful source of guidance and reference as they undertake their official duties in a way that upholds the highest standards of propriety.

Responsibility

We believe we should be absolutely clear about how Clergy should account, and be held accountable by their peers and the communities they serve.

The public and private conduct of Clergy has the ability to inspire and motivate people, but it can also alienate and undermine. CAW Clergy must, at all times, be aware of the sacred responsibilities that accompany their calling. "With great power comes great responsibility." (—Stan Lee, *Spiderman*)

Responsibility for adherence to the Code of Conduct rests with the individual. CAW Clergy need to have an understanding that their personal lives and behaviors do affect the group and organization.

Clergy who disregard this Code of Conduct will be subject to remedial action by the Clergy Council.

Corrective action may take various forms—from a verbal reproach to revocation of credentials—depending on the specific nature and circumstances of the offense and the extent of the harm.

Clergy Standards

This Clergy Code of Conduct is in no way intended to define the experiences a Priest or Priestess has in their personal life. However; it is vitally important that one who uses the titles of Clergy, Minister, Priest or Priestess possess a clear understanding of the very real and complicated issues involved. The effect on both individual and community must be considered when assessing the

safe and appropriate ethics. Significant thought, introspection and consultation with peers should be sought to ensure that any potential harm to others has been assessed and avoided when conducting Clergy duties and conducting work that represents the Church of All Worlds. The following applies to conduct affected within the confines of the role of Clergy.

Clergy Conduct when serving as Pastoral Counselors and Spiritual Directors.

When one is serving in the role of Spiritual Director or Pastoral Counselor, they are engaged in the various duties associated with Clergy practice. These duties include but are not limited to facilitation of rituals, teaching, planning for and performing Rites of Passage, participation in the interfaith and intrafaith arenas, staffing events, etc.

1. Clergy serving as Pastoral Counselors and Spiritual Directors must respect the rights and advance the welfare of each person.
2. Clergy serving as Pastoral Counselors or Spiritual Directors shall not step beyond their competence in counseling or in other areas instead, will refer clients to the appropriate professionals or resources as needed.
3. Clergy serving as Pastoral Counselors or Spiritual Directors should carefully consider the possible consequences before entering into a counseling or ministerial relationship with someone with whom they have a pre-existing relationship (i.e., employee, professional colleague, friend, or other pre-existing relationship).
4. Clergy serving as Pastoral Counselors or Spiritual Directors should not audiotape or videotape sessions.
5. Clergy must never engage in sexual intimacies with the persons they counsel professionally.
6. Clergy serving as Pastoral Counselors or Spiritual Directors assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all counseling and counseling-related relationships.
7. Sessions should not be held at places or times that would tend to cause confusion about the nature of the relationship for the person being counseled or other observers.
8. Clergy serving as Pastoral Counselors or Spiritual Directors shall maintain a log of the times and places of sessions with each person counseled.

Confidentiality

While Clergy are not bound by the same ethical standards as therapists, it may be that in the act of Pastoral Counseling the individual may assume that you are going to hold their self-disclosure in confidence. It is expected that as the Pastoral Counselor you will set the boundaries and seek the necessary clarification about the need and desire for confidentiality. It is also essential that if for whatever reason you do not feel you can maintain confidentiality that you state that as soon as possible and directly to the individual involved.

1. Information disclosed to a Pastoral Counselor during the course of counseling, advising, or spiritual direction shall be held in the strictest confidence possible.
2. Information obtained in the course of sessions shall be confidential, except for compelling professional reasons or as required by law.

3. If there is clear and imminent danger to the client or to others, the Pastoral Counselor may disclose only the information necessary to protect the parties affected and to prevent harm.
4. Before disclosure is made, if feasible, the Pastoral Counselor should inform the person being counseled about the disclosure and the potential consequences.
5. Pastoral Counselors should discuss the nature of confidentiality and its limits with each person in counseling.
6. Pastoral Counselors should keep minimal records of the content of sessions, if any record is necessary.
7. Knowledge that arises from professional contact may be used in teaching, writing, or other public presentations only when effective measures are taken to absolutely safeguard both the individual's identity and the confidentiality of the disclosures.
8. While counseling a minor, if a Pastoral Counselor discovers that there is a serious threat to the welfare of the minor and that communication of confidential information to a parent or legal guardian is essential to the child's health and wellbeing, the Counselor or Spiritual Director should:
 - Attempt to secure written consent from the minor for the specific disclosure.
 - If consent is not given, disclose only the information necessary to protect the health and wellbeing of the minor.

Conduct with Youth

Clergy, when working with youth, shall maintain an open and trustworthy relationship between youth and themselves.

1. Clergy must be aware of their own and others' vulnerability when working alone with youth. Use a team approach to managing youth activities.
2. Physical contact with youth can be misconstrued and should occur (a) only when completely nonsexual and otherwise appropriate (such as hugging), and (b) never in private.
3. Clergy should review and know the contents of the child abuse regulations and reporting requirements for the state in which they reside and work, and should follow those mandates.

Sexual Conduct

Clergy must not, for sexual gain or intimacy, exploit the trust placed in them by the community.

1. No CAW Clergy may exploit another person for sexual purposes.
2. Clergy must be aware at all times of the image that they are portraying and be cognizant of the perceptions that are sending. Expressions of sensuality can be used as positive metaphors however; the need to be aware of potential misrepresentations are the responsibility of the Clergy. Action must be taken to be clear about your intentions and assessing any potential damage of said expressions.

3. Allegations of sexual misconduct should be taken seriously and reported to the appropriate person and to civil authorities if the situation involves a minor or dependent person.

Harassment

Clergy must not engage in physical, psychological, written, or verbal harassment, and must not tolerate such harassment by others.

1. Harassment encompasses a broad range of physical, written, or verbal behavior, including without limitation the following:
 - Physical or mental abuse.
 - Derogatory ethnic or racial insults.
 - Unwelcome sexual advances or touching.
 - Requests for sexual favors, especially used as a condition of training, advancement, or ordination.
2. Harassment can be a single severe incident or a persistent pattern of behavior where the purpose or the effect is to create a hostile, offensive, or intimidating environment.

Conflict of Interest—Dual Relationships

In most community contexts, Clergy are required by their ethical and professional governing bodies to avoid engaging in dual or multiple role relationships. In other words, they are to endeavor to avoid becoming business partners, sexual partners, or even friends. Such dual relationships may engender complex entanglements and obligations that are not facilitative of effective counseling or ministry, bringing about conflicts of interest that make consideration of the best interests of a client or counselee very difficult.

Frequently however, Clergy find it difficult or impossible to avoid multiple relationships, particularly in small or close-knit religious communities. In such cases, Clergy must strive to be aware of and work to impose boundaries between personal life and professional life, between friendship and counseling roles.

They should seek supervision and peer consultation as a means of being accountable for decisions and choices, keeping firmly in mind the best interests of those whom they serve. In social situations in which they are called upon to exercise some aspect of their Clergy role, they should be conscious of professional comportment, appearance, and the impact of their actions on those with whom they work and the organization for whom they work.

Paganism is such a context in which dual relationships are difficult to avoid. Though growing in numbers in diverse place in the world, Pagans nevertheless have become remarkably close-knit. Pagan Clergy frequently find themselves in a position in which they are compelled to provide spiritual counseling to friends or coven mates. At gatherings or in other public contexts they may be called upon to act in accordance with their Clergy role, which may occasionally be at odds with personal inclinations, values, or activities. In such cases, mentoring relationships or consultations with Elders are critical for ethical and professional behavior and comportment that effectively balances the personal and professional.

1. The Church of All Worlds expects its Clergy to show professional comportment in public, self-awareness in private counseling, and a respectful willingness to engage in mentoring and peer consultation when necessary.
2. Clergy should not provide counseling services to any one with whom they have a business, professional, or social relationship. When this is unavoidable, the client must be protected. The counselor must establish and maintain clear, appropriate boundaries.
3. When pastoral counseling or spiritual direction services are provided to two or more people who have a relationship with each other, the counselor must:
 - Clarify with all parties the nature of each relationship,
 - Anticipate any conflict of interest,
 - Take appropriate actions to eliminate the conflict, and
 - Obtain from all parties written consent to continue services.
4. Conflicts of interest may also arise when a counselor's independent judgment is impaired by:
 - Prior dealings,
 - Becoming personally involved.

The Church of All Worlds Tradition

By Liza Gabriel, Oberon Zell, and Morning Glory Zell, 2002

I. The Future of the Church of All Worlds Tradition

As Founders, Elders, and long-term practitioners of the Church of All Worlds, we have come together to celebrate and proclaim what we see all around us, that the practices, traditions, and values of the CAW are now a Tradition of Neo-Paganism, like Wicca, and no longer wholly centered in any one organization or under any one authority. We honor the contributions of the people who choose to be affiliated with the legally incorporated organization called Church of All Worlds, as well as all of those people who follow this Tradition and choose other affiliations—or no affiliation at all.

We proclaim this in affirmation and support of all who identify with the principles and practices of the Church of All Worlds Tradition, regardless of their chosen organizational affiliation. We wish everyone who wants to have a Nest of this Tradition, or to practice in this Tradition, or to build a new Church or other organization in this Tradition, to be empowered to do so; just as Wiccans and other Traditions have room for many expressions. We want everyone of this Tradition to feel free to express this Tradition in his or her own way, answering only to the authority, institution or organization that each individual feels truly called to.

We do this for the sake of clarity and empowerment of all people practicing and cherishing the Tradition of the Church of All Worlds and in honor of all the loving and caring contributions to this Tradition by people who may no longer identify with any particular organization. The Neo-Pagan religious movement is growing fast. Deep within in it is the founding and seminal influence of the Church of All Worlds and the generations of Pagan leaders it has produced. Let us rejoice in our diversity and celebrate our common heritage!

As free Practitioners of the Church of All Worlds Tradition, we proclaim these values and practices as central to our tradition and in so doing acknowledge every group and individual's freedom to interpret these and shape them to their current context. We do not know what contexts future generations will encounter!

After reading the statements below, we invite you to join us in affirming the beauty and magick of the Church of All Worlds Tradition and to empower all of its practitioners.

II. Basic Principles of the Church of All Worlds Tradition

The Church of All Worlds Tradition is an eclectic tradition of Neo-Paganism. Its practices are intended as a means towards the best outcome for all. The CAW Tradition is ever-evolving with basic, inclusive practices as follows:

Reverence for the Earth

Practitioners of the CAW Tradition revere, honor, and protect the Earth. Most believe that our planet is a conscious living being—Gaia, or Mother Earth. Most revere Her as a manifestation of the Great Mother Goddess worshipped by human beings from the dawn of time.

Immanent Divinity

Practitioners of the CAW Tradition honor the God and/or Goddess as immanent in every human being, voiced in the common greeting, “Thou Art God,” or “Thou Art Goddess.” The deepest experience of the Divinity in other people and things comes through the process of *grokking*. Literally, *grokking* means “drinking.” In practice it means expanding ones identity to include the whole being of another person or thing.

Sharing Water

In harmony with the process of *grokking*, the water that is essential to all life is the primary Sacrament of the CAW Tradition. Water is Blessed and passed in a chalice, or otherwise shared. Often the last drops are offered to the Divine. Usually when a chalice is passed, the person passing blesses the person receiving the chalice by saying, “Never Thirst,” “Thou Art God,” “Drink Deep,” “Don’t spit in the cup,” or other appropriate words. This ritual, more than any other, is the common practice of the CAW Tradition.

Water Kinship

The intention of the Water Sharing ritual is to affirm bonds of kinship. Depending on the intimacy of the circle, four levels of this bond are common:

1. Affirming our connection to each other and to all life;
2. Affirming belonging to a tribe or tradition;
3. Affirming friendship;
4. A lifelong Commitment of deep communion, friendship, love, and compassion, which may or may not have an erotic component.

Nests

Nests are the basic grouping of the Church of All Worlds Tradition and are composed of at least three people who have a consistent commitment to the Tradition. At least one member, the Nest Coordinator, should have at least one year experience and the blessing of other long-term practitioners of the Tradition. A Nest may begin with no experience and work towards the ideals of Nesthood. Some Nests are families. Others are social networks, or ritual working groups. They are usually small and intimate. Sometimes several Nests may form a Branch.

It is likely that the current legal organization called Church of All Worlds may choose not to recognize such Nests, Branches or the leadership status of these non-affiliated individuals or groups. Some unofficial Nests may choose to pursue affiliation with the legal organization at some point whereas others may choose to remain permanently unaffiliated.

Freedom of Expression in Intimacy & Family

The Church of All Worlds Tradition is associated with open attitudes towards intimacy and sexuality. How this is practiced differs widely from person to person and Nest to Nest. Practitioners of the CAW Tradition affirm and support the broadest diversity of intimate and familial expression consistent with a sustainable and ethical life. For example, CAW practitioners support same-sex bonding through marriage, handfasting or other means. While quite a number of practitioners of the CAW Tradition are monogamous, all support the full range of choice in relationship, including intimate relationships and familial bonds that contain more than two adults; in other words, polyamory.

A Tradition that Looks Equally to Future and Past

Four of the five practices above derive directly from *Stranger in a Strange Land*, the 1961 science fiction novel by Robert Heinlein in which the name “Church of All Worlds” first appeared. Some members of the CAW Tradition glow with pride over this fact, while others are embarrassed and do not wish to be identified with the book. There is no question that many aspects of the book are increasingly outdated.

What will never be outdated, however, is the Church of All World Tradition’s embrace of the mythology of the future and of science and technology as sources of wisdom as valid as the sacred traditions of old. The CAW Tradition honors the ancient past and looks, with equal reverence, to the future.

Fun

Humor, enjoyment, play, fantasy, and all forms of pleasure are central to the ways that practitioners of the Church of All Worlds Tradition come together.

III. Practices of other Neo-Pagan Traditions shared in common by the CAW Tradition

1. **Polytheism.** Most but not all practitioners of the CAW Tradition believe that Divinity takes many forms and worship whatever form is meaningful to the individual. The Myths and Mysteries of many Deities provide deep sources of initiation and wisdom for practitioners of the Church of All World Tradition.
2. **The Wheel of the Year.** Like almost all Neo-Pagan traditions, the CAW Tradition celebrates the cycles of the seasons, especially the traditional quarters and cross quarters: Ostara, Beltaine, Litha, Lughnasadh, Mabon, Samhain, Yule, and Oimelc.
3. **Magick.** Practitioners of the CAW Tradition sometimes use traditional and untraditional means to influence the course of events through the focus of personal will. They acknowledge, honor and use unseen forces beyond rational human understanding.
4. **The Rede.** Most CAW practitioners support *the Wiccan Rede* as a foundation: ‘An it harm none, do as you will.’ However, in the CAW Tradition, it is understood that all magic whether it serves personal ends or not is intended to move towards the best outcome for all. The Church of All Worlds Tradition looks beyond the perennial spiritual value of non-harming, and actively contributes to the evolution of the whole. What form this takes varies widely.
5. **Casting a Circle.** Practitioners of the CAW Tradition frequently cast a circle by ritually drawing it with a blade, wand, or other power object. The circle then serves as a place of protection, holiness, and power in which religious and magical acts are accomplished. The ideal of every action and relationship inside the circle is *perfect love and perfect trust*.
6. **The Five Elements.** Practitioners of the CAW Tradition often use the traditional elements, Air, Fire, Water, Earth and Spirit and the corresponding directions East, South, West, North and Center as important parts of religious practice.
7. **Evoking the God and Goddess.** Practitioners of the CAW Tradition often choose individuals in their circles to serve as focal points and expressions of the Divine Male and Female. Divinity is also invited into the ritual circle on its own without being invited into a particular individual.

8. **Bardship.** The CAW Tradition is a rich source of song, chant, ritual, art, lore, scholarship, vision and so on. The practitioners of the Church of All Worlds Tradition who have made major contributions to the creative life of the Neo-Pagan Movement and the broader culture are too numerous to name. Innovation and creativity are valued and nourished.
9. **Influences of Other Traditions.** The CAW Tradition enjoys and embraces influences from all the world's religions and traditions in ways that complement its basic principles and practices.

IV. Conclusion

Our recognition of a broader CAW Tradition is a positive acknowledgement of what already exists within the diverse spiritual spectrum of the Pagan Movement. As such it should be viewed as an attempt to reach beyond the status quo and to heal past rifts by creating a larger, more inclusive pattern of identification. In the past there have been many polarizing issues that have divided CAW. Perhaps this unorthodox form of recognition can encourage peaceful co-existence and give birth to an informal resolution of these conflicts since actual agreements are not a possibility at this point.

The skilled and wise practitioners of the Church of All Worlds Tradition are too numerous to count. We know that many of them will join us in this affirmation of our tradition and heritage, and in addition will teach, write, and create their visions, answering to their own authority in the freedom and embrace of our evolving Tradition. We are counting on these people to contribute their rich and diverse wisdom to the world for the good of all. Our hope is for a cooperative and diverse honoring of our common values, heritage and practices.

We thus declare: *Make It So!*

Resources

Pagan Clergy Training Programs

by Oberon Zell, Primate

In 1967, when the Church of Worlds first became public as a “Pagan” church, there were no schools or programs available for training Pagan Clergy. Indeed, following Mr. Heinlein’s prescription in SISL, I had to enroll in a small Christian seminary (Life Science College, in Rolling Meadows, IL) to receive my Doctor of Divinity degree, which qualified me for ordination in CAW on Dec. 21, 1967.

CAW received our Incorporation papers on March 4, 1968. We immediately opened a temple on Gaslight Square, St. Louis, with a coffee house in the basement, and began holding classes in Pagan Philosophy, as well as a book-study program we called the “Human values Course.” We mapped out the criteria for a 9-Circle “Progressive Involvement Program” (PIP), which I began publishing in the first issues of *Green Egg* (starting March 21, 1968).

While the original vision of the 9-Circle PIP was a guide for self-actualization, it also became our training program for CAW Clergy, and attaining 7th Circle resulted automatically in ordination as a Priest or Priestess. This program was greatly refined and deepened as the RINGS (Requirements Invoking Network Growth System) during our 3rd phase (the “2nd Phoenix Incarnation”—1978-2000), backed up by Anodea Judith’s “Lifeways” program. But for decades, CAW’s was pretty much the only Pagan Clergy training program around (other than what training was offered in various Traditions of Witchcraft to attain degrees). So in order to qualify as a Priest or Priestess by our standards, advancement in the CAW RINGS was the only option.

However, in this current 4th Phase (the “3rd Phoenix Incarnation”—2005-), there are now a number of Pagan seminaries and Clergy training programs available. CAW’s “Lifeways” and RINGS are no longer the only options, and we wish to encourage our people to explore whatever else may be available and appropriate for their own path and Calling. Therefore, we have uncoupled our program for Clergy training and ordination from the RINGS, and, while a CAW Priest or Priestess still must be at least 6th Circle, reaching 7th is no longer an automatic ordination. In this Incarnation of CAW, Waterkin of the 3rd Ring (Circles 7-9) are known as “Beacons.”

So here is a list of currently-available Pagan seminaries, oviaries, and other programs for Clergy training. Any of these may meet the expected qualifications for ordination, and be so listed on our Clergy Application. Other studies and experience particularly relevant for CAW Clergy would include:

1. **Theatre** (all aspects: acting, directing, scripting, staging, makeup, costumes, sets, props);
2. **Counseling** and psychotherapy (especially mediation and conflict resolution);
3. **Divination** (particularly Tarot);
4. **Ritual** (see *Creating Circles & Ceremonies*)

Ardantane <http://Ardantane.org>

Ardantane is an independent, registered 501(c)(3) non-profit corporation established in 1996 in the state of New Mexico. Founded by Azrael and Amber K, Ardantane is a Pagan learning center

and seminary. They have a small physical campus of several buildings on 25 acres, with limited overnight lodging facilities on site and in the nearby town of Jemez Springs. Ardantane's core curriculum areas include Healing Arts, Pagan Leadership, Magic and Witchcraft, Shamanic Studies, Pagan Spirituality, and Sacred Living. 11 faculty members are supplemented by various guest speakers. Most classes are held over a weekend at the Ardantane campus. 38 classes are listed in their catalog, at prices per class of \$35, \$60, \$85 and \$110.

Cherry Hill Seminary <http://CherryHillSeminary.org>

Located in Columbia, SC, Cherry Hill Seminary is a privately-owned Pagan seminary program based on the Communitarian philosophy of the sacredness of connections and community building. Founded in 2001 by Macha Nightmare, Patrick McCollum, and Don Frew, the Seminary currently offers training for ordination in two primary areas: Public Ministry and Pagan Pastoral Counseling. Its programs are offered primarily online. 16 faculty members are listed. Students pay a \$35 admissions fee, and are also required to join the Communitarian Church for an additional fee of \$25. Basic tuition is \$50 per unit hour. Most courses are 3 unit hours, so each course costs \$150, without texts or additional fees. Graduates who complete the minimum of 48 unit hours of instruction will have paid \$2,400 for tuition. There is also an additional technology fee of \$25 per student per semester. Special 4-week courses in one subject are listed at \$95, and full semesters in single subjects are listed at fees ranging from \$240-\$435.

Earth Traditions Ministry Training Program <http://www.EarthTraditions.org/training.htm>

Earth Traditions, a Non-profit Pagan Church 501(c)(3) was established in Illinois in 2008. The Earth Traditions Ministry Training Program was launched in the Fall of 2009 by Angie Buchanan and Drake Spaeth. Earth Traditions offers an excellent practical training program designed to provide Pagans who wish to be Ministers an array of tools and resources to inform and protect both the individual and the communities they serve. Those who complete the program will receive a certificate and are then eligible to apply for Ordination credentials with Earth Traditions. 18 online courses are available, taught by 5 instructors; 3-6 courses are offered each semester. There is a one-time registration fee of \$90. Classes are \$90 each after that.

Grey School of Wizardry <http://www.GreySchool.com>

Founded and incorporated by Headmaster Oberon Zell in 2004, based on his *Grimoire for the Apprentice Wizard*. Received 501(c)(3) as an educational and charitable organization on Sept. 27, 2007. More than 400 online classes in 16 Departments for Majors and Minors, taught interactively by 30 teachers. GSW is a secular school, not affiliated with any religion, but many classes are relevant to Pagan Clergy—especially in the Depts. of Nature, Healing, Divination, Lifeways, Ceremony, and Lore. 7 levels; Journeyman Letter issued upon graduation. Adults (degree program) \$10/mo. or \$95/yr. Magisters (non-degree, access to all classes) \$20/mo. or \$195/yr.

Hoodoo Rootwork Correspondence Course <http://www.hoodoo@luckymojo.com>

Created in 2003 by Cat Yronwode of the Lucky Mojo Curio Co., this is a comprehensive course in Hoodoo herb and root magic. 52 weekly lessons are all online and in the hardcover textbook, *Hoodoo Rootwork Correspondence Course*. The cost is \$2 per lesson, or \$104 for the full course, which includes the book. An important supplemental reference book is Cat's *Hoodoo Herb*

& *Root Magic* (\$15 pb; \$40 hb). The other major reference is Cat's online book, *Hoodoo in Theory & Practice*, which is available free to students. Students are invited to join an online community where lessons and assignments are discussed and questions answered by Cat. Satisfactory completion of the 8 homework assignments earns a Certificate of Completion.

Lifeways <http://CAW.org/Lifeways>

Founded in 1983 by Anodea Judith as the teaching branch of the Church of All Worlds, and based on materials developed by Oberon and Morning Glory in 1976 for their course on "Celtic Shamanism" at Lane Community College in Eugene, OR, Lifeways coordinates the CAW RINGS Cycle, guiding individuals towards personal self-actualization through study, practice, and community service. Now administered by Cat DeVille

Order of Bards, Ovates & Druids (OBOD) <http://www.Druidry.org>

The Order of Bards Ovates and Druids, founded by Ross Nichols, began to offer a distance-learning course in Druidism in 1988 and since then over ten thousand people from all over the world have taken the first year's course, which is followed by an optional two further levels of study. The course includes membership in the Order and is divided into three stages or grades that correspond to the three traditional divisions of the ancient Druids: those of the Bards, Ovates and Druids. Each grade has its own initiation. Initial registration is \$50, with a monthly fee of \$33 to receive mailed packets. Each package contains four lessons to study (in audio or text format or both), and a copy of *Touchstone* – a monthly magazine.

Sacred Mist College www.workingwitches.com

Founded by Lady Raven Moonshadow in 1996 and brought online in 2002, Sacred Mist College offers training leading to Ordination as a Wiccan High Priest or Priestess. The Sacred Mists Tradition is based on Celtic Traditional and Faerie Wicca, with the College teaching a broad introduction to other Wiccan Traditions with an Eclectic flair. Trained and experienced personal mentors provide assistance with lessons. Tuition includes access to interactive and in-depth extension classes, which include subjects such as Tarot, Potion Craft, Candle Making and Magick, Kitchen Witchcraft, Healthy Witches, Scrying, Pendulum Use, Runes, Palmistry, Reiki, Ogham, Astrology, Numerology and many others. A Certificate of Degree Attainment is emailed upon completion of each Degree. Initial registration is \$25, plus a monthly tuition fee of \$25.

Solantis Institute <http://www.SolantisInstitute.com>

The educational, research, and seminar branch of Church of All Worlds-Florida, Solantis Institute began conceptually in 2000 and was officially founded in 2010 by Dr. DM Corrales and Rev. Dr. Luke Moonoak. Solantis is currently linked with Florida Institute of Holistic Medicine. Solantis offers over 35 classes for national certification in Oriental medicine, and more than 10 classes for massage therapists; as well as a one-year program of 12 Seminoviary courses that lead to certification or ordination as a Pastoral Counselor or Minister. Each course is \$180.

Witch School <http://www.WitchSchool.com>

Founded in 2001 by Don Lewis and Ed Hubbard, Witch School is a for-profit corporation owned by an investors' group, Witch School International, Inc. Originally headquartered in Hoopston, IL, Witch School relocated to Salem, MA in 2009. Witch School is a religious school primarily based on the teachings of Correllian Wicca. More than 100 classes provide a basic education in Wicca, Magick, and metaphysics. Classes are automated, with interactive mentoring. Enrollment fees are expressed as "memberships." These are: lifetime (\$100), yearly (\$20) and monthly (\$5) for all access.

Woolston-Steen Theological Seminary <http://WiccanSeminary.EDU>

Established in 1999 by the Aquarian Tabernacle Church, WSTS offers a choice of three campuses: one virtual (Second Life) and two physical campuses in Atlanta, GA, and Seattle, WA. Weekly online classes and monthly symposiums are held on both U.S. coasts. 11 faculty members teach Associate, Bachelor, Masters and Doctorate programs of over 40 varied courses, in 8 levels. Tuition is \$80 per course, or students may participate in a membership program for full access, on an income-based sliding scale from \$39-\$79/mo. In 2000, WSTS was authorized by the Washington State Higher Education Coordinating Board to issue degrees in Pagan ministry, the first in the nation.

Recommended Books for CAW Clergy:

Adler, Margot, *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers, and Other Pagans in America Today*. 1979; revised and expanded 3rd edition Penguin Books, 2006.

Bonewits, P.E.I., *Real Magick: An Introductory Treatise on the Basic Principles of Yellow Magic*. 1971; revised edition Red Wheel/Weiser, 1989.

Cusack, Carole H., *Invented Religions: Imagination, Fiction and Faith*. Ashgate, 2010.

Eilers, Dana, *The Practical Pagan: Common Sense Guidelines for Modern Practitioners*. New Page Books, 2002.

Hardin, Jesse Wolf, *Gaia Eros*. New Page Books, 2004.

Harrow, Judy, *Wicca Covens: How to Start and Organize Your Own*. Citadel, 2000.

Haugk, Kenneth C., *Antagonists in the Church*. Augsburg Books, 1988.

Moonoak, Luke, *Radiant Circles: Progressive Ecospirituality and the Church of All Worlds*. Solantis Institute, 2010.

Starhawk, *The Spiral Dance: A Rebirth of the Ancient Religion of the Goddess*. 1976; 20th Anniversary Edition, HarperOne, 1999.

Zell, Oberon & the Grey Council, *Grimoire for the Apprentice Wizard*. New Page Books, 2004.

Zell, Oberon & Morning Glory, *Creating Circles & Ceremonies: Rituals for All Seasons and Reasons*. New Page Books, 2006.

Appendix 1: Primates' Statement on Communication Courtesy

There's no question that positive and effective communication can be challenging for most of us. As *homo sapiens*, we've been speaking for millions of years and writing for thousands, so you'd think it would get easier with practice; yet we still regularly converse in ways that don't accurately get across to others what we're thinking or feeling. Relationships of all kinds provide us with endless opportunities to mis-communicate and to be misunderstood. Add to this the toneless and detached qualities of the Internet and you have a recipe for frequent communication problems.

The members of a religious community are in an active relationship with each other, so all the challenges of maintaining 'right speech' apply, except with added import, since churches generally purport to live spiritual lives that bring to bear moral and ethical beliefs onto the character and tenor of their interactions. They usually seek to serve as good examples to others and have a special responsibility to do so to the best of their ability.

In the case of our Church, this commitment to interacting in a 'spiritual' manner—that is, imbued with the highest and deepest qualities of compassion, respect, and love reflecting the divine—takes on even more gravity because we have a history of poor communication that has resulted in real divisions and ill-will within our organization. Such collapses in positive feelings and (inter)connections have occasionally resulted in the loss of otherwise committed and wonderful members who were discouraged by these patterns of inter-church conflicts.

For these reasons, and because the health and well-being of the Church is the responsibility of all members—and particularly of the Primate—this statement on communication courtesy is being created:

In all communications with each other, members of CAW are to conduct themselves in their wording and tone with the utmost courtesy and respect, bringing to bear on their interactions an ambiance of politeness, kindness, and tolerance—conversing and discussing rather than arguing, seeking cooperation and consensus rather than conflict, and in general behaving in the spirit of the Church's deepest values and practices.

We're not saying it's an easy task, only that it's worthwhile. For those who, for various understandable reasons, don't accept or cannot manifest these guidelines, some accommodation which doesn't involve regular communication within core Church discussions will be sought, if so desired. For those who, for inexplicable reasons, continue hostile, argumentative, rude, or combative speech patterns, another, perhaps more appropriate, church will be recommended.

The CAW Communications Council exists to facilitate communications within CAW which are consistent with this policy. The Communications Council moderates CAW communications venues, establishes specific policy guidelines for CAW communications and moderation, and offers assistance to individuals seeking to better their communication skills. They can be reached at communications@kaw.org.

Oberon Zell, Primate
Rev. Dr. Luke Moonoak, Primate Select
Church of All Worlds
Nov. 21, 2010

Appendix 2a: Successions CAW USA

CAW Clergy

Red = disincorporated

| <u>Year</u> | <u>Date</u> | <u>#</u> | <u>Priesthood Ordinations</u> | <u>Ministerial Investitures</u> |
|-------------|-------------|----------|---|---|
| 2011 | 12/21 | 9 | | Kenneth Wills |
| 2009 | 12/22 | 8 | | Julie Epona O’Ryan |
| 2002 | 8/9 | 28 | Kyril Oakwind (retired) | |
| 2002 | 5/4 | 7 | | Candy DeTray (Women’s Ministry) (resigned 8/1/04) |
| 2000 | 2/12 | 26 | Jack Ingersoll (retired) | |
| 2000 | 2/12 | 25 | Kris Jensen (retired) | |
| 1999 | 12/22 | 6 | | Jim Looman (Minister of Physically Challenged) (resigned 8/1/04; died 10/3/04) |
| 1999 | 11/1 | 24 | LaSara Firefox (inactive) | |
| 1999 | 11/1 | 23 | Marylyn MotherBear Scott (inactive) | |
| 1998 | 7/24 | 22 | Ronn “Walks With Fire” Koester (resigned 8/1/04) | |
| 1997 | 5/5 | 21 | Farida Ka’iwalani Fox (retired) | |
| 1996 | 11/7 | 20 | Night Freedom An’Fey | |
| 1996 | 8/3 | 5 | | Paul MoonOak (Minister of Academia) |
| 1996 | 5/5 | 19 | Maerian “Sun” Morris (inactive) | |
| 1996 | 3/24 | 4 | | Marilee Edel “Starwhite” Lewis (Minister of Pagan Spirituality) (6/25/38- 1/6/2002 died from ALS) |
| 1994 | 12/21 | 18 | Richard Ely (resigned) | |
| 1994 | 11/7 | 17 | Avilynn Pwyll | |
| 1993 | 9/25 | 15 | Aeona Silversong (retired) | |
| 1992 | 8/21 | 3 | | Willowoak Istarwood (Minister of Prisons) |
| 1990 | 9/9 | 14 | Deborah Hamouris (retired) | |
| 1985 | 5/1 | 13 | Anodea Judith (retired) | |
| 1979 | 6/21 | 12 | Orion Stormcrow Morris (inactive) | |
| 1978 | 9/21 | 2 | | Charlie Leach (Minister of Science) (died 1999) |
| 1978 | 9/21 | 1 | | Gwydion Pendderwen (Minister of Forestry) (5/21/46-11/9/82 died in car wreck) |
| 1974 | 8/1 | 11 | Morning Glory Zell | |
| 1973 | 8/1 | 10 | Don Wildgrube | |
| 1973 | 6/23 | 9 | Roberta “Bobbie” Kennedy (whereabouts unknown) | |
| 1973 | 5/1 | 8 | Carolyn Clark | |
| 1971 | 6/21 | 7 | Michael Hurley (retired) | |
| 1971 | 5/1 | 6 | Toni Kristin (whereabouts unknown) | |
| 1971 | 5/1 | 5 | Ravi Kristin (whereabouts unknown) | |
| 1970 | 2/1 | 4 | John Patrick “Tiny” McClimans (died of diabetes Samhain 1996) | |
| 1969 | 5/1 | 3 | Tom Williams (resigned 8/98; rejoined in 2011) | |
| 1968 | 3/21 | 2 | Lance Christie (4/7/44-10/28/2010 died of pancreatic cancer) | |
| 1967 | 12/21 | 1 | Tim Zell | |

Appendix 2b:

Successions CAW Australia

CAW Clergy

| <u>Year</u> | <u>Date</u> | <u>#</u> | <u>Priesthood Ordinations</u> | <u>Ministerial Investitures</u> |
|-------------|-------------|----------|---|---------------------------------|
| 2012 | 1/15 | 31 | Martha Babineau (Australia) | |
| 2012 | 1/15 | 30 | Kerrieann Winkley (Australia) | |
| 2012 | 1/15 | 29 | Margaret Fyre (Australia) | |
| 2001 | 2/3 | 27 | Anthorr Nomchong (Australia) (retired 2004; revoked 2011) | |
| 1994 | 5/23 | 16 | Fiona Judge (Australia) (resigned) | |

Appendix 3: Performing Marriages (USA)

From "Universal Life Church," *Wikipedia*

Within the United States, all fifty states theoretically authorize ministers who are ordained and authorized by their church to officiate marriages. In most states, ordination as a minister is the only requirement for a minister to be able to officiate lawful weddings. Some states require additional documentation, such as a "letter of good standing" or that the minister present his or her credential of ordination and register. One state, Missouri, also requires that the minister must be a United States citizen, and some states specify that the minister must be at least 18 years of age (although this is probably a presumed requirement in all states, since the minister will attest to a legal document).

Some states do not even require actual ordination, but permit those who declare themselves to be ministers to officiate marriage. ULC ministers wishing to perform legal weddings should refer to the local authority in the jurisdiction where the marriage is to occur for specific information about jurisdictional issues and requirements.

Outside the U.S., some countries are very liberal in this regard. Japan, for example, will recognize anyone who claims him- or herself to be a minister, regardless of church affiliation. Many developing countries are also quite liberal in their restrictions and definitions.

On the other hand, several major countries are quite restrictive. In Canada, ULC ministers have been authorized to solemnize marriage only in a few local jurisdictions. In many other countries, ULC ministers have no authority to solemnize lawful marriage. Some ministers avoid this complication by meeting requirements to solemnize a civil ceremony, which might include being registered as a notary public or a justice of the peace. In some places, such as Saudi Arabia and Iran, religion and government are one, and anyone caught promoting a religious practice outside of the government complex can be subjected to severe punishment.

In many countries, including much of continental Europe, Turkey, Japan and the countries of the former Soviet Union, only marriages performed by the state in a civil ceremony are recognized legally. It is customary for couples who wish a religious—or any other—ceremony to hold one separately from the civil wedding.

Appendix 4: Legal requirements for Churches & Clergy (USA)

By Rona Coomer-Russell, Secretary

Our Freedom Pagan list

In my state of Tennessee, one does not need an IRS tax 501 number to be considered a church. (this is stated clearly in TN Code 36-3-301, which discusses “ministers, preachers, pastors, priests, rabbis or “other spiritual leaders who must be ordained or otherwise designated in conformity with the customs of a church, temple or other religious group or organization and such customs must provide for such ordination or designation by a considered, deliberate and responsible act” and have the “care of souls”.) Thus, folks who get a Universal Life Church ministerial certificate over the web can indeed be ministers in Tennessee without any other proof. Other states are not this relaxed and require ministers to register, showing proof of either a) articles of incorporation or b) tax ID status AND a letter of good standing within that organization.

Regardless of IRS tax exempt status, all ministers who make over about \$100 a year must file for “self-employment tax.”

In Tennessee, 501 is considered a benefit, but not a necessity. Ministers must pay self-employment tax, and churches who do not have 501 simply pay sales tax on all of their purchases. IRS 501 info at: <http://ftp.fedworld.gov/pub/irs-pdf/p557.pdf>

Spiritual Qualifications are listed on page 21, and there are only two: 1) that the religious beliefs of the organization are truly and sincerely held; and 2) that the practices and rituals associated with the organization’s religious belief or creed are not illegal or contrary to clearly-defined public policy. The very next paragraph goes on to say that although churches need not file form 1023 to be exempt from federal tax, the organization may find it advantageous to do so. The other qualifications required are listed as well—mostly Articles of Incorporation, etc...

Page 15 also states that some organizations are already exempt without need to file.

If a church has gross receipts of less than \$5,000, then that is one factor. The other is if they already meet the qualifications listed on page 21 prior to filing for 501.

So as you can see, it is best to find out what the state regulations are. If this person qualifies according to the state, then he may already qualify as a church with the Federal Government. The easiest way to find out if they are indeed considered a church with your state is to go down to the county clerk’s office and ask. There are also archives of individual state laws on the web as well.

Appendix 5: Legal Status of Clergy in Australia *By Peter Brabyn*

Marriages Laws

Performing Marriages

Ref: *Marriages Act 1961*

A 'recognised denomination' is an administrative body recognised by the Office of the Attorney-General that may appoint religious celebrants. Any person who is not so appointed cannot perform a legal marriage ceremony without the assistance of a religious or civil celebrant who has been appointed by the AG's Office.

Religious Celebrants can only be nominated by 'recognised denominations' as stated in the *Marriage Act 1961*.

The Church of All Worlds is not currently recognised as a 'recognised denomination' as required under the Act and as such Clergy and Ministers of the Church cannot perform legal wedding ceremonies.

Tax Laws

Religious Institution and Clergy are defined by the Australia Government in *Taxation Ruling TR92/17*. Definitions other than this one may be provided under different legal rulings.

The below excerpt is relevant to this ruling:

Religious institution

4. A body is an 'institution' for the purposes of both the *Income Tax Assessment Act 1936* (ITAA) and the *Fringe Benefits Tax Assessment Act 1986* (FBTAA) if it is an establishment, organisation or association, instituted for the promotion of some object (especially one of public or general utility) that is religious, charitable, educational, etc. That definition was accepted by the High Court of Australia in *YMCA of Melbourne v. FC of T* (1926) 37 CLR 351 and later in *Stratton v. Simpson* (1970) 125 CLR 138.

5. A body is a 'religious institution' if it is instituted for religious purposes. For a body to be regarded as a religious institution:

- (a) its objects and activities must reflect its character as a body instituted for the promotion of some religious object; and
- (b) the beliefs and practices of the members of that body must constitute a religion.

6. The two most important factors for determining whether a particular set of beliefs and practices constitute a religion are:

- (a) belief in a supernatural Being, Thing or Principle; and
- (b) acceptance of canons of conduct which give effect to that belief, but which do not offend against the ordinary laws.

7. These factors were established by the High Court in *The Church of the New Faith v. Commissioner of Pay-roll Tax (Vic)* 83 ATC 4652; (1983) 14 ATR 769 (the *Scientology* case). Although other relevant criteria were discussed by the members of the Court in that case, if those

two main criteria are satisfied it is likely that the body will be characterised as religious. On the other hand, if those two criteria are not satisfied it is unlikely that the body will be characterised as religious.

8. The expression 'religious institution' is not confined to the major religions such as Christianity, Islam, Judaism and Buddhism; it extends also to religions less well known in Australia, such as Taoism.

9. Private schools, private universities and residential university colleges established or conducted by religious institutions generally are not religious institutions for the purposes of the ITAA and the FBTA. That question must be determined having regard to the primary or dominant object of the body as ascertained by reference to the objects as stated in its memorandum of association or other constituent documents and by consideration of its activities: see *Commissioner for ACT Revenue Collections v. Council of the Dominican Sisters of Australia* 91 ATC 4602; (1991) 22 ATR 213.

10. On the other hand, seminaries, theological colleges and Bible colleges may come within the scope of the term 'religious institution'. Where the primary or dominant object of such a body is religious in character, the body will be treated as a religious institution for the purposes of the ITAA and the FBTA.

Religious practitioner

11. A 'religious practitioner' is defined in subsection 136(1) of the FBTA to mean:

- (a) a minister of religion;
- (b) a student at an institution who is undertaking a course of instruction in the duties of a minister of religion;
- (c) a full-time member of a religious order; or
- (d) a student at a college conducted solely for training persons to become members of religious orders.

12. While the expressions 'minister of religion' and 'member of a religious order' clearly include members of the clergy in the Christian denominations, they are also intended to include persons who hold equivalent positions in other religions.

13. In determining whether a person is a minister of religion, many, if not all, of the following characteristics should be present:

- (a) the person is a member of a religious institution;
- (b) the person is recognised officially by ordination or other admission or commissioning, or, where the particular religion does not require a minister to be formally ordained, the person is authorised to carry out the duties of a minister based on a specified level of theological or other relevant training or experience;
- (c) the person is recognised officially as having authority in matters of doctrine or religious practice;
- (d) the person's position is distinct from that of the ordinary adherents of the religion;
- (e) the person has acknowledged leadership in the spiritual affairs of the religious institution; (f) the person is authorised to discharge the duties of a minister or spiritual leader, including the conduct of religious worship and other religious ceremonies.

14. In determining whether a person is a member of a religious order, it is necessary to consider what constitutes a religious order. In a religious order, many, if not all, of the following characteristics will be present:

- (a) members generally are separated from secular society to pursue the religious life on a full-time basis and normally live together as part of a community;
- (b) members participate regularly in activities such as private and public prayer, religious study, teaching, care of the aged, missionary work or church reform;
- (c) the order is related to a particular religious institution and generally is directly or indirectly under the control and supervision of, or is funded, either partially or wholly, by that body;
- (d) members renounce in principle any possession of property and they live under a strict set of rules requiring moral and spiritual self-sacrifice and dedication to the goals of the organisation at the expense of their material well-being;
- (e) members of the order make a long-term commitment to the order.

15. Religious practitioners who receive a stipend or other form of remuneration (including non-cash benefits) are employees for the purposes of the FBTA (see the definitions of 'current employee' in subsection 136(1) of the FBTA and 'employee' in subsection 221A(1) of the ITAA). Consequently, if the requirements of section 57 of the FBTA are satisfied, any fringe benefits provided to a religious practitioner who is an employee of a religious institution are exempt benefits. (It should be noted that the consequence of a view that religious practitioners are not employees is that non-cash benefits provided to a religious practitioner generally would be assessable income on ordinary concepts in the hands of the religious practitioner.)

16. It does not follow that a religious practitioner who comes within the meaning of 'employee' in subsection 221A(1) of the ITAA is an employee at common law. That question must be determined in accordance with common law principles: for example, see *Davies v. Presbyterian Church of Wales* [1986] 1 WLR 323.

17. Lay persons acting in the capacity of a minister of religion or equivalent position may be treated as a minister while acting in that capacity. For example, a lay person may be directed to work in a parish where there is no ordained minister. Provided that the lay person comes within the meaning of 'religious practitioner' and is an 'employee' for FBT purposes, fringe benefits provided to that person are exempt.

18. A person training to be a minister of religion or member of a religious order is a religious practitioner only if that person is attending a course, either full-time or part-time, conducted by a religious institution. If a person who has completed the prescribed course of training is required to serve a specified period of probation before being ordained or otherwise admitted, that person will be regarded as a religious practitioner during the probation period.

19. Missionaries who are not:

- (a) ministers of religion; or
- (b) members of a religious order; or
- (c) students at a college conducted solely for training persons to become members of religious orders are not religious practitioners for the purposes of the FBTA.

Appendix 6: Clergy Confidentiality

Pastor can't be forced to testify, state court rules

Friday, May 7, 1999

By Elaine Porterfield

SEATTLE POST-INTELLIGENCER REPORTER

A state Supreme Court ruling yesterday that a Tacoma pastor cannot be forced to testify about an alleged murder protects the sanctity of the confessional, supporters said yesterday.

The high court unanimously dismissed a Pierce County Superior Court's contempt charge against the Rev. Rich, ruling that he was protected by a state law that guarantees the confidentiality of religious confessions.

Prosecutors said the ruling significantly broadened legal protections to any religion, regardless of whether a religion has a recognized right of confession.

Theologians were buoyed by the decision. "This (ruling) will be the latest authority on the subject in the country," said Steve McFarland, director of the Virginia-based Christian Legal Society. "It will be hopefully a beacon light to warn other prosecutors away from this unconstitutional sandbar."

Hamlin, the ordained minister of the 75-member Evangelical Reformed Church in South Tacoma, was ecstatic. "I'm just thrilled that the state Supreme has ruled and ruled decisively," he said.

Last summer, the state Court of Appeals sided with Hamlin in a 3-0 vote, ruling the law protects clergy members if they believe they are hearing a confession out of a religious obligation. The high court's affirms the Appeals Court.

But the Supreme Court ruling does come with a caveat: The privilege enjoyed by a pastor who hears a confession could be nullified if there is a third party present -- that could affect the case at hand.

The case revolves around the death two years ago of 3-month-old Devyn Martin. County prosecutors charged Devyn's father, Scott Anthony Martin, with second-degree murder, saying he shook his son to death in a fit of frustration.

To try him, they said they needed to call Hamlin as a witness. They believe Martin confessed the slaying to Hamlin, who met with Martin three times after the baby died.

But Hamlin refused to testify, claiming that to do so would violate the privacy protecting what a penitent tells him in confidence. Pierce County Superior Court Judge Brian Tollefson found him in contempt.

Martin has been in custody since he was charged in 1997; his bail was set at \$250,000. His trial was put on hold while the high court reviewed Hamlin's testimony.

Pierce County Prosecutor John Ladenburg said state law before ruling only protected confessions between a penitent and clergy in a religion with a recognized right of confession, such as the Roman Catholic or Episcopal churches.

"The other thing they (state justices) did, is very significant, is say that it's up to the priest to decide if it's a confession, as opposed to another that is non-confessional in nature," he said.

Ladenburg noted, however, that the high court also said that having a third party during the confession could negate the priest-penitent privilege.

In Martin's case, his mother was present as least during part of his conversations with Hamlin, Ladenburg said. The mother has told authorities she doesn't remember what she heard Hamlin and her son discuss.

Prosecutors also believe that yet another person was present when the pastor spoke with Martin a third time.

"We have evidence that at least two of the three times someone else was present during the conversations," Ladenburg said. "We'll give whatever we have to the judge and say, 'What do you want to do now?'"

Steven O'Ban, Hamlin's attorney, said a hearing will be held shortly for a judge to explore that question.

"As far as what will happen at the evidentiary hearing, I'm not in a position to guess," O'Ban said. "But I am confident the judge will not force Pastor Hamlin to testify."

Randy Maddox, a theology professor at Seattle Pacific University, said the court's ruling affirms an important religious right that dates to the earliest days of the church.

"If parishioners did not have the confidence (his confession) would remain confidential, it would remove an important tool of spiritual life," Maddox. "The promise that whatever is revealed remains private . . . goes back very far in the Christian tradition."

Said the Christian Legal Society's: "The court has protected the sanctity of the confessional. You can confide in your clergy with the assurance what you say will stay between you and God.

"Troubled people can unburden their consciences to clergy without worrying their pastor will become the government's snitch."

Appendix 7: Ministry Application

Church of All Worlds

www.caw.org.au

Ministry Application

Ministers are defined as: individuals who are duly appointed, commissioned or licensed by the Church. They are given the authority to conduct religious worship and administer ordinances or sacraments according to the prescribed tenets and practices of CAW Australia.

The Church of All Worlds offers **Ministerial Licensing** and **Priesthood Ordination**, which are separate processes. Ministers are licensed through an application process, indicating prior experience and training, reasons for wanting to be licensed, and letters of recommendation. Ministers are licensed to perform legal sacraments, marriages, rites of passage, prison and hospital visitations, chaplaincies, etc. These need not be specifically CAW-Trad, but may be as generic as appropriate.

NB: It should be noted that at the time of writing CAW Australia is not a recognised denomination under the *Marriage Act 1961* and as such cannot authorize Ministers to perform legal wedding ceremonies. The performance of marriage rites will also require the participation and authority of a religious or civil celebrant as required in the *Marriage Act 1951*.

Obviously, in order to be licensed as a Minister in the Church of All Worlds, you will need to be a currently active member. If your membership in the CAW is not current, please go now to the CAW website (www.caw.org.au) and take care of this. In any case, please indicate your CAW Circle below.

Please attach a **Ministerial Proposal** indicating the nature of your intended Ministry and your qualifications to fulfill it.

References: Attach letters of recommendation from two or more reputable Pagan figures (ideally someone known personally to members of current CAW clergy or CAW office holders) vouching for your suitability as a Minister. Include affiliations and contact info.

Provide a 100-word biography, and e-mail a jpeg or TIFF **passport-style color photo of yourself** (for your ID card)—both of which you consent to having appear on the Church of All Worlds website if you are accepted as a Minister.

Return your completed Application and photo by email to caw.feedback@live.com (preferred) OR hand a copy to a current clergy member OR mail a copy to the Secretary of CAW Australia.

There is also an AUD\$25 processing fee. As well as helping support your Church, this will cover printing and mailing of your Ordination Certificate and photo ID card.

NOTE: All prospective Ministers must obtain 'Working with Children' authorization as required in their normal state of residence. If this is not available you must need to submit a sworn statement that you have never been involved in any criminal acts involving children or the victimization of

others. We will not license or ordain any persons who have been so convicted in the past or those persons who for reasons of neglect or abuse have been compelled by the state to surrender the custody of children. It is our policy to immediately suspend Ministers upon any such charges being filed and revoke Ministry status upon admission or conviction of a crime proof of the surrendering of the custody of children.

At the time of writing, 'Working with Children' authorization is available in all states except Tasmania. Many applications are free for people in non-profit organisations but require a representative of the organisation to assist in the completion of the form. Visiting interstate has a 10-14 day exemption for some states, however longer periods will require a new application for the relevant state.

An application processing fee of AUD\$25 applies to all ministerial applications. Payment may be made via direct deposit to the CAW Australia bank account (preferred). Alternatively you may use a cheque or money order made out to "Church of All Worlds, Australia" and mail it to the Secretary of CAW Australia.

Banking information

Name: Church of All Worlds, Australia

BSB: 633-000

Account: 131083156

Reference: <insert last name> - Ministry

An active Minister of the Church of All Worlds is expected to:

- A. Be an active religious and spiritual leader for a CAW congregation, which may include:
- 11. Assisting Nests and other CAW members;*
 - 12. Understanding and practicing Ministerial Confidentiality;*
 - 13. Training members to become future Ministers of CAW;*
 - 14. Aspecting Divinity in rituals and Mysteries;*
 - 15. Being an active member of a Nest or Branch;*
 - 16. Teaching classes and/or workshops for CAW members and others;*
 - 17. Assisting with the planning/facilitating/sponsoring of PSG, Sacred Connections or other major events;*
 - 18. Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
 - 19. Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
 - 20. Performing minor rites of passage, initiations, and other personal rituals for CAW members and others.*
- B. Be an active, participating member of the Clergy Council, which may include:
- 6. Participating in on-line communications;*
 - 7. Attending regional and national meetings;*
 - 8. Maintaining contact with fellow Ministry and Clergy members;*
 - 9. Helping to draft official position statements based on CAW precepts;*
 - 10. Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*
- C. Be a leader in your local CAW organization; disseminate the CAW Vision to all. This may include:
- 9. Writing for CAW blogs, newsletters & publications;*
 - 10. Serving on an active CAW Council or Committee;*
 - 11. Participating on one or more social media forums such as e-lists and/or Facebook;*
 - 12. Giving interviews on CAW and Paganism to various media if required;*
 - 13. Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*
- D. Lead by example.

Church of All Worlds, Australia Inc.

Application for acceptance as Minister

USE BLOCK LETTERS

| | | | |
|-----------------------------------|--|---|------------------|
| Full Name: | | Date of Application: | |
| Sex: (M/F/Trans) | | Date of Birth: | |
| | | | |
| Street Address: | | | |
| Suburb: | | State: | Postcode: |
| Home Phone: | | Mobile Phone: | |
| Other Phone: | | Fax Number: | |
| Email 1: | | | |
| Email 2: | | | |
| Website 1: | | | |
| Website 2: | | | |
| Children: (sex/age) | | Marital Status: | |
| Current RINGS level: (1-9) | | Current Official Clergy/Ministry Status: | |
| Other: | | | |

NB: Attach additional pages if required

- **Formal Education & Qualifications** (Accredited College and University certificates & degrees)

- **Other Education & Qualifications** (Unaccredited courses)

- **What is your spiritual training? Who have been your most important teachers?** If you have learned through self-study instead of formal training, please describe your personal explorations.

- **Relevant experience and other Ministerial qualifications** (in some detail, please).

- **Why do you want to join the CAW Ministry, and how do you intend to serve as one?** (in some detail, please)

- **Have you ever been charged with a felony / crime?** If so, explain in full:

Ministry Application Declaration

“I solemnly affirm that the information I have given in this Ministerial Application is true and accurate, and that I have never committed or been convicted of any form of abuse or criminal acts involving the victimization of others. Nor have I been compelled by the state to surrender the custody of children for reasons of neglect or abuse. I give my permission for the CAW Ministerial Review Board to conduct a background check on me at their discretion.”

(Signed): _____
(Date): _____

Ministers Application Checklist

- Completed Ministry Application
- Ministry Application Declaration is signed and dated
- Evidence of 'Working with Children' check (certified copy or application)
- 100 word biography
- Passport style photograph
- Fees enclosed or copy of bank transfer attached
- Reference letters (min 2) attached

Note: Documents may be certified by a Justice of the Peace or serving CAW Clergy

Appendix 8: Clergy Application

Church of All Worlds

www.caw.org.au

Clergy Application: Priesthood

Clergy are defined as: individuals who are duly ordained, commissioned or licensed by the Church. They are given the authority to conduct religious worship, perform sacerdotal functions and administer ordinances or sacraments according to the prescribed tenets and practices of CAW Australia.

The Church of All Worlds offers both **Ministerial Licensing** and **Priesthood Ordination**, which are separate processes. CAW Priests and Priestesses require considerably more training and experience than Ministers in CAW's particular history, practice, liturgy, theology and philosophy. In addition to the Ministerial functions of performing sacraments, marriages, rites of passage, prison and hospital visitations, chaplaincies, etc., our Priests and Priestesses also need to be adept in pastoral counseling, divination, ritual creation, administration and teaching. As CAW is a Bardic tradition, having theatrical skills and a repertoire of chants and songs is a particularly relevant qualification. Just like 19th-century Christian missionaries, a CAW Priest or Priestess is expected to be able to go to any remote place and establish a functional extension of the CAW. And finally, they need to have the support of a congregation who value their service and acknowledge them as Clergy.

NB: It should be noted that at the time of writing CAW Australia is not a recognised denomination under the *Marriage Act 1961* and as such cannot authorize clergy to perform legal wedding ceremonies. The performance of marriage rites will also require the participation and authority of a religious or civil celebrant as required in the *Marriage Act 1951*.

Obviously, in order to be ordained as Clergy in the Church of All Worlds, you will need to be a currently active member. If your membership in the CAW is not current, please go now to the CAW website - www.caw.org.au - and take care of this. Please complete the application and checklist below in FULL.

Please attach a **Clergy Proposal** indicating the nature of Clergy style work already done for CAW; your aims and intentions and your qualifications to fulfill these.

References: Attach letters of recommendation from two or more reputable Pagan figures (ideally someone known personally to members of current CAW clergy or CAW office holders) vouching for your suitability as Clergy. Include affiliations and contact info. Also attach a petition for your ordination from members of your local community. This petition may be done by email and should be headed by the following:

“We, the undersigned members of the Church of All Worlds, support the ordination of _____ as a Priest/ess of CAW. We consider him/her to be already serving as our Priest/ess and we hereby petition for his/her formal recognition as such.”

Provide a 100-word biography, and e-mail a jpeg or TIFF **passport-style color photo of yourself** (for your ID card)—both of which you consent to having appear on the Church of All Worlds website if you are accepted as a Priest or Priestess.

Return your completed Application and photo by email to caw.feedback@live.com (preferred) OR hand a copy to a current clergy member OR mail a copy to the Secretary of CAW Australia.

There is also an AUD\$25 processing fee. As well as helping support your Church, this will cover printing and mailing of your Ordination Certificate and photo ID card.

NOTE: All prospective Clergy must obtain 'Working with Children' authorization as required in their normal state of residence. If this is not available you must need to submit a sworn statement that you have never been involved in any criminal acts involving children or the victimization of others. We will not license or ordain any persons who have been so convicted in the past or those persons who for reasons of neglect or abuse have been compelled by the state to surrender the custody of children. It is our policy to immediately suspend Clergy upon any such charges being filed and revoke Clergy status upon admission or conviction of a crime proof of the surrendering of the custody of children.

At the time of writing, 'Working with Children' authorization is available in all states except Tasmania. Many applications are free for people in non-profit organisations but require a representative of the organisation to assist in the completion of the form. Visiting interstate has a 10-14 day exemption for some states, however longer periods will require a new application for the relevant state.

An application processing fee of AUD\$25 applies to all clergy applications. Payment may be made via direct deposit to the CAW Australia bank account (preferred). Alternatively you may use a cheque or money order made out to "Church of All Worlds, Australia" and mail it to the Secretary of CAW Australia.

Banking information

Name: Church of All Worlds, Australia

BSB: 633-000

Account: 131083156

Reference: <insert last name> - Clergy

An active Priest or Priestess of the Church of All Worlds is expected to...

- A. Be an active religious and spiritual leader for a CAW congregation, which may include:
- 12. Mentoring Nests and other CAW members;*
 - 13. Understanding and practicing Clergy Confidentiality;*
 - 14. Training members and Ministers to become future Clergy of CAW;*
 - 15. Designing/scripting/leading CAW rituals large and small;*
 - 16. Channeling and aspecting Divinity in rituals and Mysteries;*
 - 17. Facilitating and being an active member of a Nest or Branch;*
 - 18. Teaching classes and/or workshops for CAW members and others;*
 - 19. Planning/facilitating/sponsoring CAW festivals or other major events;*
 - 20. Mediating disputes according to the "CAW Guidelines for Conflict Resolution;"*
 - 21. Providing wise Pastoral Counseling (sex, relationships, abuse, grief, divination, etc.);*
 - 22. Performing rites of passage, initiations, and other personal rituals for CAW members and others.*
- B. Be an active, participating member of the Clergy Council, which may include:
- 7. Participating in Clergy visioning;*
 - 8. Participating in on-line communications;*
 - 9. Attending regional and national meetings;*
 - 10. Maintaining contact with fellow Clergy members;*
 - 11. Helping to draft official position statements based on CAW precepts;*
 - 12. Contributing to the CAW Membership Handbook, Clergy Handbook, HOME Cooking, etc.*
- C. Be a leader in the national CAW organization; disseminate the CAW Vision to all. This may include:
- 8. Writing for CAW blogs & publications;*
 - 9. Serving on an active CAW Council or Committee;*
 - 10. Participating on one or more social media forum such as e-lists and/or Facebook;*
 - 11. Giving interviews on CAW and Paganism to various media;*
 - 12. Serving on the National Management Council;*
 - 13. Representing CAW as an ambassador at interfaith conferences and Pagan events;*
 - 14. Understanding and articulating CAW philosophy, theology, precepts and Vision to others.*
- D. Lead by example.

Church of All Worlds, Australia Inc.

Application for acceptance as Clergy

USE BLOCK LETTERS

| | | | |
|-----------------------------------|--|---|------------------|
| Full Name: | | Date of Application: | |
| Sex: (M/F/Trans) | | Date of Birth: | |
| | | | |
| Street Address: | | | |
| Suburb: | | State: | Postcode: |
| Home Phone: | | Mobile Phone: | |
| Other Phone: | | Fax Number: | |
| Email 1: | | | |
| Email 2: | | | |
| Website 1: | | | |
| Website 2: | | | |
| Children: (sex/age) | | Marital Status: | |
| Current RINGS level: (1-9) | | Current Official Clergy/Minister Status: | |
| Other: | | | |

NB: Attach additional pages if required

- **Formal Education & Qualifications** (Accredited College and University certificates & degrees)

- **Other Education & Qualifications** (Unaccredited courses)

- **What is your spiritual training? Who have been your most important teachers?** If you have learned through self-study instead of formal training, please describe your personal explorations.

- **Relevant experience and other Clergy qualifications** (in some detail, please).

- **Why do you want to become CAW Clergy**, and how do you intend to serve as one? (in some detail, please)

- **Have you ever been charged with a felony / crime?** If so, explain in full:

Clergy Application Declaration

"I, _____, solemnly affirm that the information I have given in this Clergy Application is true and accurate, and that I have never committed or been convicted of any form of abuse or criminal acts involving the victimization of others. Nor have I been compelled by the state to surrender the custody of children for reasons of neglect or abuse. I give my permission for the CAW Clergy Council and/or the CAW National Management Committee to conduct a background check on me at their discretion."

(Signed): _____

(Date): _____

Clergy Application Checklist

- Completed Clergy Application
- Clergy Application Declaration is signed and dated
- Evidence of 'Working with Children' check (certified copy or application)
- 100 word biography
- Passport style photograph
- Fees enclosed or copy of bank transfer attached
- Reference letters (min 2) attached
- Petition attached

Note: Documents may be certified by a Justice of the Peace or serving CAW Clergy

Australian Membership Affirmation

CHURCH OF ALL WORLDS, INC. (Aust.)

**In dedication to the celebration of Life in its many forms,
I hereby declare my commitment to a way of life that is ethical,
benevolent, humanistic, life-affirming,
ecstatic and ecologically sane.**

**I subscribe to means and methods that are
creative rather than destructive,
tolerant rather than authoritarian,
gentle rather than violent,
inclusive rather than exclusive.**

**I pledge myself to harmonious eco-psychic awareness with
the total biosphere of Holy Mother Earth.**

**Like an ancient tree,
I would have my roots deep in the Earth
and my branches reaching for the stars.
I acknowledge my personal responsibility for myself,
to my fellow humans,
and to the whole of nature;
and I recognise this total responsibility,
in each of us,
as the source of our infinite freedom
to become who we are and do what we will.**

**I dedicate myself to my own inner growth and development
that I may be of greater service to myself
and the world around me.**

**For these reasons I recognise Divinity both within and without,
and I say to myself and others:**

“Thou art Goddess; Thou art God.”