

Charter of the Stone Circle Tradition of Wicca (USA)

Article I. Mission and Identity

(1) Mission Statement. The Stone Circle Tradition of Wicca is a Wiccan Mystery Tradition, which exists to promote the spiritual development of Dedicants and Initiates; to encourage responsible fulfillment of diverse Wiccan vocations (to priestxhood, priestesshood, and priesthood); and to offer service to our communities, to all in Earth's Household, and to the Divine Spirit of the Universe, One and Many, Male, Female, Both, and Neither.

(2) Names. For purposes of clarity, the terms Stone Circle Tradition of Wicca (USA), Stone Circle Tradition of Wicca, Stone Circle Wicca, the Tradition, The Tradition of Stone Circle Wicca, SCW, and SCW (USA) are used interchangeably.

Article II. Recognition of Responsibilities and Commitments

(1) Responsibilities as Seekers. We recognize our responsibility to the unfolding future of Wicca as a religion. Understanding ourselves as a teaching and learning community within a larger religious tradition just beginning to find its way in the world, we commit ourselves to advancing a pragmatic perspective that emphasizes authenticity, integrity, compassion, and wisdom. While acknowledging the uniqueness of each soul's Path, we commit ourselves to be faithful traveling companions on the endless journey toward the Sacred, our Source and Destination.

(2) Responsibility and Vocation. We recognize our responsibility to each other and to the others in our communities. We affirm the equal necessity and value of a variety of Wiccan vocations to priestxhood, whether the work be found in art, building, catalyzing, ceremony, counseling, dance, drumming, healing, mentoring, nurturing, prayer, song, storytelling, teaching, washing dishes, or in any of the other myriad paths to service as Wiccan priestxes, priestesses and priests, and undertake to support each other in our individual spiritual practices and vocations.

Article III. Community Membership

(1) Free Community of Spirit. Stone Circle Wicca is a Wiccan Mystery Tradition, rooted in a body of teachings and practices, and also it is a Free Community of Spirit. As a Free Community of Spirit, it is animated by the shared egregore or community mind of the whole group, as well as by the individual choices and lives of the people who make up the Community.

(2) Four Ways of Membership. Criteria for membership in the SCW (USA) community is described in detail in the Bylaws. An individual may be deemed a member of SCW (USA) if she/he/they meet the following criteria:

- a. Initiation to the First, Second, or Third Degree in Stone Circle Tradition of Wicca (USA), as attested by one's name appearing on the Roll of Initiates; or
- b. Current status as a Wicca 101 class student or Dedicant to the First Degree in this Tradition, as attested by the current Lead Teacher(s) of that Wicca 101 class; or
- c. Having attended three SCW ceremonies in the last year and a day, and making a request to be considered a Community Member either verbally or in writing, during a period between the beginning cycles of Wicca 101 classes in the area where that person lives; or
- d. Being a minor, under the age of 18 and developmentally too young to begin formal Wicca 101 study, with one or more parents/legal guardians who are either Initiates of the Tradition or who participate as Community Members, and with the consent of parents/legal guardians to participate as a Community Member in the Tradition.

(3) Initiations Prior to Samhain 2018. The Stone Circle Tradition of Wicca (USA) builds upon the history and organic development of the Stone Circle Tradition of Wicca which grew out of the soil of the Four Quarters Interfaith Sanctuary of Earth Religion. Those who were initiated to any degree of priestly initiation in SCW at Four Quarters prior to the founding of SCW (USA) at Samhain 2018 are eligible to enter into that same degree of initiation in SCW (USA) if they take the following actions:

- a. Make a Witnessed statement in circle cast that they wish to be part of the SCW (USA) Tradition, which may be Witnessed in person if others are present, or if others are not present may be written down while in circle, and sent to at least three Witnesses who are Initiates of this Tradition;
- b. Agree to live by the code of ethics of Stone Circle Wicca (USA), including making the Nine Promises, for any who would seek any leadership position, such as Trustees or Officers, and anyone entering into the Third Degree Initiation.

(4) Concurrent Religious Affiliation. Members of this community, including Initiates to all degrees, are by virtue of their personal spiritual freedom able to be members concurrently of other faith traditions and other faith communities.

Article IV. Leadership and Governance

(1) Organizing Documents. The Tradition is governed by three organizing documents—the Articles of Incorporation, the Bylaws, and this Charter. The Articles of Incorporation and the Bylaws are written to meet legal, financial, and administrative requirements, and intended for the use of both members of this community and external legal entities such as state and Federal tax and other authorities. This Charter is not administrative and legal, but philosophical and spiritual in focus, and intended for use by members of the SCW community.

(2) The Three Circles. Stone Circle Wicca shall be led by the Three Circles: the Trustees, the Officers, and the Council of Third Degree Initiates (“Council of Thirds”). The Trustees bear legal and administrative responsibility for the governance of the religious corporation (as detailed in the Articles of Incorporation and amplified in the Bylaws), and are elected by the Membership at the Spring Gathering of even-numbered years. The Officers execute the directives of the Trustees for the day-to-day management of the business of the religious corporation (as detailed in the Bylaws), and are selected by the Trustees. The Council of Thirds oversee matters of Initiation, Dedication, mentorship, teaching of classes, and spiritual care of community members.

(3) The Council of Thirds. The Council of Third Degree Initiates (“Council of Thirds”) shall be comprised of the currently active Initiates to the Third Degree in this tradition as described in Article V(5) and (9) below. This group is responsible for organizing the spiritual activities of the Stone Circle Tradition of Wicca in order to ensure the Tradition’s ceremonial, educational, and service missions are fulfilled. The Council of Thirds shall be solely responsible for awarding degree Initiations in keeping with the provisions of this Charter; for determining Stone Circle Wicca classes to be taught and assigning course instructors; for approving pairings of Second and Third Degree Dedicants with Mentors; for implementing appropriate and deserved ceremonies for all Dedicants who have duly met the requirements for Initiation; and for coordinating and overseeing processes for spiritual care of members, delegating spiritual care responsibilities as appropriate to Second and First Degree Initiates.

Article V. Degrees of Initiation

(1) Priestly Initiations. As a Mystery Tradition, Stone Circle Wicca helps Dedicants prepare themselves for Initiation into First, Second, and Third Degrees of vocation. All paths of Dedication to Initiations in this Tradition are by prior ceremonial declaration, shall be subject to a clear contract between the Dedicant and her/his/their Mentor(s), and are of a minimum duration of a year and a day, although it is our experience that they generally take longer.

(2) Sevenfold Understanding of Initiations. We affirm a sevenfold understanding of Initiations to all degrees:

- a. The fundamental purpose of any process of Dedication and Initiation is to deepen our personal relationship with the Spirit of the Universe;
- b. Our Initiations aim at the unveiling of uniquely Wiccan Mysteries, which cannot be bestowed, given, sold, taught, or even explained, but only experienced in the lived moment, and our experience teaches us that Dedication is a path which helps people find that moment;
- c. The entirety of each path of Dedication is a single sustained magical working of self-transformation, and it begins with a Rite of Dedication and ends in a Rite of Initiation, bestowed by the community of the Tradition;
- d. Each Initiation is an act of sacrifice, and our experience is that for the magic to happen, we must experience adversity, suffering, and challenges, which we voluntarily accept for the greater rewards to be gained;

- e. We do not need to ask if a pathway of Initiation has been done in a good way, for it cannot be done otherwise—a Dedicant finds their own way to Initiation in a good way, or does not find it at all;
- f. All three Initiations of this Tradition are pathways of vocation, comprised of two aspects: first, the Initiation by the Journey, an interior transformation which Dedicants achieve through their own encounter with the Mysteries of that Degree, with the guidance of the Divine; and second, the consummating Rite of Initiation itself, in which the Tradition Community unveils to the initiate the last Mysteries of the degree;
- g. Dedication rites are held without a circle being cast, for nothing holds the new Dedicant to this path, but Initiation rites are held in a cast circle, because the experience has changed the Initiate forever, and now he or she is held to the consequences of that earlier choice.

(3) First Degree of Priesthood. We understand the First Degree in this tradition to mean one has become familiar with the distinctive Stone Circle Wicca perspective upon the ritual, religion, and magic of the Wiccan path. The First Degree way is the way of study, and it is done in a group, in a Stone Circle Wicca 101 (Introduction to Stone Circle Wicca) class.

The lead instructor(s) of the Wicca 101 class serve(s) as Mentor to all First Degree Dedicants within the class, and must be a Third Degree Initiate, or a Second Degree Initiate whose path of Dedication to the Third Degree includes teaching the introductory class. If two Initiates share the responsibility for teaching the class, both are conjoint Mentors to the Dedicants.

The First Degree Dedicant is ready for Initiation when they/he/she has claimed the Thirteen Tools, as evidenced by completing all thirteen lessons in the introductory Wicca classes; has demonstrated the capacity in partnership with the other First Degree Dedicants to design and lead a public or semi-public ceremony; and has agreed to take responsibility for all the consequences, foreseen and unforeseen, intended and unintended, of their/his/her actions. The Dedicant's Mentor then writes the Council of Thirds, vouching that the Dedicant has completed the Initiation by the Journey, and the Council of Thirds in partnership with the Mentor schedules a group Rite of Initiation ceremony for the Dedicants in the current group. Such a ceremony must be scheduled at least one lunar cycle in advance. At his/her/their Initiation rite, the new Initiate to the First Degree will be bestowed the Green Cord.

(4) Second Degree of Priesthood. We understand the Second Degree in this tradition to mean one has gone and returned from an inner journey to greater understanding of oneself and connection with the Divine, through descent into the Underworld and re-emergence into the sunlit Upperworld. The Second Degree way is the way of introspection, and in this time of personal risk each Dedicant has a mentor for guidance and encouragement on the path. Mentors for Second Degree Dedicants are chosen by the Council of Thirds. Mentors for Second Degree Dedicants must be either a Third Degree initiate or a Second Degree initiate studying for the Third Degree.

A Second Degree Dedicant is ready for initiation when in the mentor's judgment, the Dedicant has met the terms of the contract agreed to and signed at or by the initial Dedication rite, and has had a confrontation with her/his/their Shadow; has identified personal strengths and weaknesses relevant to her/his/their spiritual work; has demonstrated the power to make meaningful change in her/his/their own life; and has agreed to take responsibility for all the consequences of her/his/their reactions, provoked and unprovoked.

When the Mentor and Dedicant both agree this has occurred, the Mentor writes to the Council of Thirds on the Dedicant's behalf, vouching for the Dedicant and asking that a Rite of Initiation ceremony be scheduled. The Council of Thirds may elect collectively or individually to ask questions of both Mentor and Dedicant to assure themselves that the Dedicant has, in fact, achieved the Initiation by the Journey. When the consensus of the Council of Thirds is that the Initiation by the Journey has been attained, they schedule a Rite of Initiation at least one lunar cycle in advance. At the Initiation rite, the new Initiate to the Second Degree will be presented with the Black Cord, to be entwined with the green.

The Second Degree Dedication Journey ends in either of two ways. Some Dedicants may discover that the Second Degree of Stone Circle Wicca is not their way. Others deepen in their relationship with and commitment to this particular Sacred Path. Either of these discoveries can be made in a good way. For those who wish to commit themselves more deeply to Stone Circle Wicca, at the end of the journey is the Ceremony of Initiation into the Second Degree; for those who learn their own blessed way is elsewhere, at the end of the journey there is the Ceremony of Releasing. Both of these ceremonies are ways of returning from the Underworld. It is the individual responsibility of the Mentor, and the collective responsibility of the Council of Thirds, to ensure no one is left in the Underworld too long.

A Second Degree Dedicant is ready for the Ceremony of Releasing when, after at least a year and a day upon the Second Degree pathway, the Dedicant in dialogue with the Mentor reveals that this way is his/her/their choice. The Mentor may refuse to seek the Ceremony of Releasing, if in the Mentor's judgment the Second Degree Dedicant is productively involved in Second Degree journey-work but not able consciously to realize this, in which case the Mentor may decline for up to another year and a day to schedule the Ceremony of Releasing. If, however, the Mentor agrees that the Dedicant needs to end the process without Initiation, the Mentor informs the Council of Thirds, who schedule a Ceremony of Releasing at least one lunar cycle in advance. A Ceremony of Releasing requires only the Dedicant, the Mentor, and one other Witness. The Ceremony of Releasing does not preclude the same person, at a later time, beginning the Second Degree Pathway again, although a new Ceremony of Dedication is required for such a new beginning.

(5) Third Degree of Priesthood. We understand the Third Degree in this tradition to mean one has drawn upon one's own particular strengths and weaknesses to produce some

creative work to meet a community need. The Third Degree way is the way of clergy service, and the Dedicant travels it almost alone, with a mentor to advise when needed.

Each Third Degree Dedicant is assigned a particular project, which must be of benefit to the community as a whole, must promote the health of Wicca in some way, and must be tailored to the vocation and talents of the individual Dedicant. The Mentor bestows this project in a clearly memorable set of words which are the Dedicant's guide in the months ahead, and this *exact phrase*, which may be realized in ways totally unforeseen at the original utterance, is called the "Third Degree Geas." The Mentor ultimately determines the Geas, but consultation with the Dedicant and with the Council of Thirds is encouraged. The Dedicant does not self-assign the Geas. Only Third Degree Initiates may serve as Mentors to Third Degree Dedicants.

The Third Degree Dedicant is not necessarily assigned a Geas at the start of the journey. The journey may begin with a period of intensified vocational discernment, under the guidance of the Mentor. The Mentor may direct the Dedicant to work with other Third Degree Initiates on individualized coaching or teaching of elements of the Craft of priesthood at which those non-Mentoring Third Degree Initiates are recognized to have particular power or expertise. This "itinerant" phase of the Third Degree Dedicant's Journey culminates in the assignment of the Geas.

A Third Degree Dedicant is ready for Initiation when the Dedicant has completed the assigned Geas, and has found a unique leadership niche in the life of the community in which her/their/his vocation as priest/ess/x comes into fertile flower. When the Mentor and Dedicant both agree this has occurred, the Mentor writes to the Council of Thirds on the Dedicant's behalf, vouching for the Dedicant and asking that an Initiation ceremony be scheduled. The Council of Thirds may elect collectively or individually to ask questions of both Mentor and Dedicant to assure themselves that the Dedicant has, in fact, achieved the interior Initiation by the Journey. When the consensus of the Council of Thirds is that the Initiation by the Journey has been attained, they schedule a Rite of Initiation at least one lunar cycle in advance. At the Initiation rite, the new Initiate to the Third Degree will be presented with a tasseled purple cord, to be entwined with the green and black.

(6) Craft Elder Emerita. The priestess whose teachings in 1999 gave birth to Stone Circle Wicca, Pamela Alexander, is recognized as the Craft Elder of the Tradition. Though not an Initiate of this Tradition, she is understood to have been its Initiator. The ceremonial office of the Craft Elder is unique to her.

(7) Mentorship. Every Dedicant to any level of Initiation is supported by a Mentor who has previously attained that Initiation in this Tradition.

At all levels, mentorship is a helping, not a controlling, relationship, but the nature of mentorship varies for each Initiation, with an increasingly distant role for the Mentor as the Initiations progress. Mentorship of First Degree Dedicants entails instruction of the Wicca 101 class, and requires regular involvement with and support of First Degree Dedicants. Mentorship of Second Degree Dedicants involves private, one-on-one dialogue designed to elicit and clarify the insights of the Dedicant, to provide useful challenges or suggest helpful practices, and to provide emotional support for what is always a dangerous journey. Mentorship of Third Degree Dedicants entails acting as a resource and sounding-board for the Dedicant's exploration of her/his/their unique Third Degree Geas.

Mentor-Dedicant pairings are assigned by the Council of Thirds. The Council of Thirds shall assign to each Dedicant/Mentor pair a Shadowing Mentor, another qualified Initiate who it is understood would notify the Council of Thirds should some unforeseen events leave the original Mentor unable to continue in that capacity. The Shadowing Mentor need not meet with the Dedicant but maintains contact with the Mentor regarding the Dedicant's work and the Mentorship relationship. In the unfortunate and unlikely circumstance that some unforeseen life change will not permit a Mentor to continue in the mentorship role for a Dedicant, the Council of Thirds is responsible for providing the Dedicant with the opportunity to continue along the Pathway with another Mentor, ordinarily the Shadowing Mentor. Mentors must make their own ritual commitments when taking on a Dedicant for mentorship. Mentors owe their Dedicants their support and guidance for the duration of a Pathway of Dedication, which can take a long time. Not all are called to act as Mentors in this Tradition, but those called must commit themselves.

The terms of the mentorship relationship in a particular Pathway of Dedication should be negotiated clearly in advance by the Dedicant and the Mentor. Issues such as levels and types of confidentiality, mutual expectations, boundaries, responsibilities, and criteria for degree completion should be discussed verbally and committed to a written contract, in order to foster clarity and trust.

Like Dedication, each mentorship is a path, having four stages. When the Dedicant first sets forth upon the path, the Mentor helps determine the terms of the journey and facilitates a Dedication ceremony. While the Dedicant is on the Pathway, the Mentor fosters the Dedicant's growth, providing aid when needed and challenges as necessary, until the Dedicant finds his or her own way to the inner Initiation. Once a Mentor recognizes that the Initiation by the Journey of the Dedicant has taken place, the Mentor becomes the advocate for the Dedicant for the Rite of Initiation. After the elevation of the Initiate, the Mentor is responsible for relinquishing the role and moving on in a more egalitarian relationship with the former student.

(8) Periods of Discernment. Following Initiation to First or Second Degree in this Tradition, Initiates require an appropriate time to integrate their experiences, rest from a difficult journey, and reflect before undertaking another process of Dedication and Initiation. Accordingly, there is a period of discernment of at least three lunar cycles following Initiation to the First Degree before approaching any prospective Mentor about the Second Degree, and a

period of discernment of at least six lunar cycles following Initiation to the Second Degree before approaching any prospective Mentor about the Third Degree.

(9) Permanence of Initiation. We understand Initiations to be irrevocable. Once Initiated in this Tradition to any Degree, a person cannot lose or relinquish that Initiation. Some Initiates in time hear a call to another Way to the Divine or for other reasons leave the company of this Tradition. These remain Initiates, but are considered currently inactive. The currently active Initiates continue the work of the Tradition. It is our understanding that certain commitments and promises made in Initiation bind the Initiate forever, regardless of whether the Initiate is currently active or inactive. Those who have been Initiated into Stone Circle Wicca or the Wicca 101 classes from which it arose at Four Quarters, prior to the founding of SCW (USA) at Samhain 2018, but who have not sought to join this community of SCW (USA), are still considered Initiates into our Mysteries, although not members of our community, having the same organizational status as inactive SCW (USA) Initiates.

(10) The Roll of Initiates. The Council of Thirds shall maintain a Roll of Initiates, which is a listing of all individuals who have been Initiated into any degree of Stone Circle Wicca (USA), and the current Initiatory Degree to which that individual has attained. The Roll of Initiates is the document of record for legal eligibility for any right or responsibility where Initiate status is required under the Articles of Incorporation (Article IV) or the Bylaws. Any Member of the SCW (USA) community, as defined above, may review the Roll of Initiates, but the listing should be considered private information as described in the Bylaws section on Privacy. The Council of Thirds shall also maintain record, as an annotation or appendix to the Roll of Initiates, regarding which current Initiates to First or Second Degree have been assigned a Mentor, undergone a Rite of Dedication, and are on a Pathway of Dedication to Second or Third Degree.

(11) Ordination and Chaplaincy. The Council of Thirds in SCW (USA) is tasked with exploring coursework, standards, and processes that support ordination of clergy and chaplain certification. Approval of such programs require consensus of the Council of Thirds. At this time, for purposes of state and federal law, the Third Degree Initiation shall constitute ordination of clergy in this Tradition.

Article VI. Wicca Classes

(1) Teaching Tradition. The Stone Circle Tradition of Wicca is, among other things, a teaching tradition. The Council of Thirds shall designate classes to be taught by designated instructors. All classes shall be for defined periods of time, generally at least 13 sessions. Instructors are expected to make a solemn commitment to making sure all planned sessions of the course on the syllabus take place.

(2) Wicca 101 Classes. The Introduction to Stone Circle Wicca, or “Wicca 101,” class is designed for Dedicants to the First Degree, as well as for other serious students of Wicca who are interested and able to commit to steady attendance, but are not interested in Dedication and Initiation. The Wicca 101 class is based upon the Thirteen Tools, which are the means whereby Dedicants and other students learn to claim the *Me* or sacralized powers of Wicca; the Thirteen Tools are the Cord, the Book, the Drum, the Blade, the Censer, the Dish, the Cauldron, The Schmatta, the Chalice, the Bowl, the Mirror, the Candle, and the Wand. Initiation to the First Degree requires the Dedicant to have claimed the Thirteen Tools. The class also requires students to collaborate to make two ceremonies (semi-public or public) for the community.

The Council of Thirds shall have sole authority to authorize the teaching of a Wicca 101 class. The Council approves the teaching of a Wicca 101 class in a specified location, starting in a specified month and year, by one or two specified Lead Instructor(s) who may involve other Initiates as instructors for certain classes. The Lead Instructor(s) are Mentor to all the students in the class who elect to become Dedicants to the First Degree. Initiates to the First, Second, or Third Degree in SCW are welcome to attend any Wicca 101 class, but the scope of their participation is to be set by the Lead Instructor for that class.

Acceptance into a Wicca 101 class as a student is subject to approval of the Lead Instructor for the class. Under certain circumstances, adolescent minors not yet 18 years of age may be permitted to become a student in a Wicca 101 class. Such acceptance is contingent upon the determination by the Lead Instructor that the minor is developmentally ready for the course material, and requires written permission from the parent or legal guardian of the minor.

(3) Other Classes. The Council of Thirds shall as necessary create and staff new courses to meet educational needs in the community. Individual Initiates may teach classes or workshops as they wish, but to be officially sanctioned SCW classes, the approval of the Council of Thirds is required.

Article VII. Ceremonies, Gatherings, and Events

(1) Calendar. The Tradition will sponsor ceremonies, events, and gatherings. The scheduling of a calendar of ceremonies, gatherings, and events is the responsibility of Trustees, excepting ceremonies directly incident to Initiation (including Initiations to First, Second, or Third Degree; Dedication ceremonies to those degrees (and Ceremonies of Releasing from Second Degree Dedication), which are the responsibility of the Council of Thirds.

(2) Types of Ceremonies. Ceremonies may be initiatory, private, personal, semi-public, or public.

(a) *Initiatory* ceremonies are limited exclusively to those Initiates in this Tradition who have attained the requisite degree of Initiation, and any Dedicants who present themselves to be Initiands to that degree as described in Article V. Only the Council of

Thirds is authorized to schedule and coordinate initiatory ceremonies, and to delegate ritual authority for them to specific qualified Initiates. At least one Third Degree Initiate must be present at an initiatory ceremony.

(b) *Private* ceremonies are limited to members of the SCW community—Initiates to any degree, current Dedicants for First Degree, students in a current Wicca 101 class, or other members as defined in the Bylaws of the Tradition. Private ceremonies may be convened by any Initiate to any degree of this Tradition.

(c) *Personal* ceremonies are rites focused on the needs of one individual or small group of individuals, such as a rite of healing for one person or a rite of passage (other than one of the three priestly Initiations) for one person. Any Initiate may convene and lead a personal ceremony, and that person or the person who is the focus of the ceremony shall have sole discretion about who may participate. Members of the community may ask others to make ceremony for them or their families for personal ceremonies, including healing ceremonies, empowerment ceremonies, and rites of passage (both *oathbindings* other than priestly Initiations, such as handfastings, baby blessings, rites of initiation into parenthood, and handpartings, and *threshold* ceremonies such as youthings, cronings, and crossing over rites), and any community member who does not know whom to ask to make such a ceremony may go to the Council of Thirds to request an appropriate Initiate be tasked with the ceremony.

(d) *Semi-public* ceremonies are SCW ceremonies designed primarily for SCW members but open to participation by celebrants from other Earth Religious practitioners, at a venue of SCW's arranging and under the Tradition's sole aegis.

(e) *Public* ceremonies are SCW-hosted ceremonies held as part of Pagan festivals, interpath events, regional Earth Religious events such as Stone Circle Council-sponsored events, or interfaith gatherings. Any SCW Initiate (or, in the case of the Wicca 101 class "midterm" or "final," students in the Wicca 101 class) may coordinate SCW ceremonies in public events, but the approval of the Trustees is required before anyone may claim that SCW (USA) has endorsed or co-sponsored any public ceremonial event. Any SCW Initiate (or, in the case of the Wicca 101 class "midterm" or "final," students in the Wicca 101 class) may coordinate SCW ceremonies in public events, but the approval of the Trustees is required before anyone may claim that SCW (USA) has endorsed or co-sponsored any semi-public ceremonial event.

(3) *Gatherings*. Gatherings are occasions set aside for members of the SCW community to come together for renewal of the bonds of friendship, spiritual check-in of all in attendance, making ceremony together, administrative business, and reconnection with the Tradition and its values. The Tradition shall hold, and the Trustees provide for, two Gatherings each year. The Spring Gathering shall ideally be held at or within one lunar cycle of the Vernal Equinox (Ostara), and the Fall Gathering shall be held at or within one lunar cycle of the Autumnal Equinox (Mabon).

(4) *Events*. Events are occasions, intended for the invitation of both community members and the public, combining ceremonial with social, educational, charitable, benevolent, magical, or healing activities. The Red Dragon Feast is such a ceremonial and charitable event. Other

events may include volunteer activities, fundraisers, public workshops, or social events. SCW participation in Pride and other public festivals are also events.

Article VII. Morals and Ethics

The Stone Circle Tradition affirms the centrality of Wiccan ethics to the life of each individual member as well as of the community as a whole. The core Wiccan values of this Tradition are Authenticity, Integrity, Compassion, and Wisdom. These core values animate all aspects of community behavior. The four core values form the foundation of the Code of Conduct, which the Trustees are responsible for developing and maintaining. Those who embrace leadership roles in the community are held to a higher standard. This is reflected in the Nine Promises, to which all Trustees, Officers, and Third Degree Initiates must subscribe and by which they are bound.

Article VIII. Amendments to this Charter

(1) Evolutionary Process. The Tradition, like all living organisms, has and will continue to wax and wane through times of abundance and times of hardship. All Initiates individually, and the Three Circles of leadership collectively, are responsible for ensuring that lessons provided by the Divine through triumphs and disappointments are incorporated in the growth of the Tradition. One facet of this growth process will be the occasional necessity to amend this Charter to reflect hard-won lessons.

(2) Process for Charter Amendments. This Charter can only be amended by a majority vote of the Trustees and a separate concurrence by the Council of Thirds, after discussion at a Fall or Spring Gathering. Such a decision requires a clear, but not necessarily unanimous, consensus of community members. Topics of proposed amendments ideally should be announced to the Stone Circle Wicca community one lunar cycle's notice in advance of any Gathering.

(3) Limits for Charter Amendments. Amendments to the Charter shall not be used to amend or alter the Articles of Incorporation or the Bylaws, unless those other organizing documents have also been duly and lawfully changed following the procedures for amending those organizing documents set out within those documents.

In ratification whereof, the following Initiates of the Stone Circle Tradition of Wicca (USA) have subscribed their names:

Ronald C Bremer-Cruz, 3°, known as Tigre
Jonathan David White, 3°, known as Snowba'al
Richard A. Mulhern, 2°, known as as Aero

Mason Anthony Jean, 1°, known as Valentine
Eric Victor Eldritch, 3°, known as Eldritch
Catharine B Clarenbach, 3*, known as Qira