



Code of Ethics

Oklevueha Native American Church and I accept peyote as central to my established religious belief – Peyote is the significant sacrament for this church. However, Oklevueha Native American Church and I honor ‘all’ North and South American Native plant sacraments, such as ‘Ayahuasca’ that has been acknowledged by the United States Supreme Court as a bona fide indigenous Native Eucharist and Cannabis which has been recognized by a multitude of States to be an earth based healing herb as Peyote has been unquestionably been proven by a Harvard Medical School Study, <http://www.news.harvard.edu/gazette/2005/11.10/13-peyote.html>.

The names for the administrators of these sacraments vary. Some of the names these administrators are known by are as follows: Curandera, Elder, Mara’akame, Medicine Man / Woman, Priest, Rabbi, Reverend, Sacred Pipe Carrier, Shaman, Spirit Dance Chief, Sun Dance Chief, Water Pourer and etc. We call such people ‘Medicine Man / Woman: those who are experienced in some American Native Spiritual practices and who act to facilitate the spiritual practices of others. An Oklevueha Native American Church Medicine Person need not claim exclusive or definitive knowledge of his or her practice. Even though Oklevueha Native American Church’s primary purpose is to administer Sacramental Ceremonies; an Oklevueha Native American Church Medicine Person is free ‘not’ to administer a sacrament during any particular American Native ceremony.

All ceremonies, especially the Sun Dance, Sweat Lodge, and Vision Quest carry some emotional and physical risks, therefore, when a member and/or visiting practitioner chooses to participate in an American Native Ceremony with the assistance of an Oklevueha Native American Church spiritual leader, both takes on special responsibilities. Some of those responsibilities are as follows:

1. Oklevueha Native American Church Medicine People are to practice and serve in ways that cultivate awareness, empathy, and wisdom for all Authorized Participants and Visiting Participants.
2. Oklevueha Native American Church spiritual practices are inspired and conducted in ways that respect the common good, with due regard for public safety, health, and order. Often, the increased awareness gained from American Native Spiritual ceremonies will catalyze a desire for personal and social change in a Authorized Participant and/or Visiting Participants life. Medicine People shall use special care in assisting the direction of energies of those whom they serve, as well as their own energies, in responsible ways that reflect a loving and respectful regard for all life.
3. Oklevueha Native American Church Medicine People respect and seek to preserve the autonomy and dignity of each Authorized Participants and Visiting Participant. Participation in any Oklevueha Native American Church Ceremony must be voluntary and based on prior disclosure and consent given by each participant while in an ordinary state of consciousness. Disclosure shall include, at a minimum, discussion of any elements of the ceremony that could reasonably be seen as presenting physical or psychological risks. In particular, Visiting Practitioners must be advised that American Native Ceremonies can be difficult and dramatically transforming. Medicine People shall make reasonable preparations to protect each participant’s health and safety during the ceremony and the few hours of vulnerability that may follow a ceremony. Limits on the behaviors of Authorized Participants and Visiting Participants and Medicine People are to be made clear and agreed upon in advance of any American Native Ceremony. Cultural and religious customs and confidentiality are to be accepted and honored.
4. Oklevueha Native American Church Medicine People are aware during ceremony that Authorized Participants and Visiting Participants may be especially open to suggestion. Medicine People pledge to protect participants and not to allow anyone to use that vulnerability in ways that harm themselves or others.
5. Oklevueha Native American Church ceremonies are to be conducted in the spirit of service. Medicine People accommodate Authorized Participants and Visiting Participants without regard to race, religious affiliations, gender, cultural background, financial status, and/or political affiliations.
6. Oklevueha Native American Church is strictly a spiritual organization that serves individuals and the wider community, and makes absolutely no claims about being in authority or having the ability to conduct saving ordinances.
7. Oklevueha Native American Church is committed to growth through attraction of service rather than proselytizing for membership.

“James take this Medicine to the White Man” – Lakota Sioux Roadman Leslie Fool Bull