

Wiccan Church of Minnesota Executive Board

Decision Regarding Complaints of Ethical Misconduct against Rev K. Vorderbruggen

Delivered September 19, 2017

Description of the Church

The Wiccan Church of Minnesota is a Twin Cities based 501 (c) (3) religious organization that celebrates both Goddess and God. Our church was founded more than 25 years ago.

The mission of the Wiccan Church of Minnesota is to:

- provide a meeting place for the Wiccan community,
- provide a common ground for the community by providing religious instruction and ministerial training for our members,
- promote information exchange and raise public awareness,
- maintain communications with the pagan community at large,
- provide access to rituals for members not associated with a coven,
- provide a reference library

WiCoM sponsors group rituals for all eight Wiccan Sabbats, as well as for other special events and occasions. Many of these rituals are open to the public or invited guests who are not members. Certain events are open only to the membership and their guests. Each event is overseen by volunteers selected by the ceremonial leaders of the organization, the May Queen and Green Man, who are chosen each year by lottery at Beltaine.

Bylaws

The complete handbook, including articles, bylaws, and policies may be found here:
<http://www.wiccanchurchmn.org/WiComHandbook2016.pdf>

No statements exist within the Bylaws in regard to misconduct, its definition, the process for investigation of allegations, or options for disposition once an agreement has been reached.

Within the Policies portion of the Handbook this exists:

In the case of misconduct, a member may be censured for their actions, in a manner determined by the Executive Board or the Elders. The vote for censure must be unanimous. If a member is censured, they may also be denied the right to stand for office or participate in the Beltaine lottery by the Executive Board or the Elders. The vote for denial must be unanimous. A "Call for Cords" may be made to a member's teachers if appropriate, but the Church is not constrained to act upon such a call. Should Cords be revoked the Church may or may not recognize such revocation, which would be brought to the Elders. A recognition of revocation must be unanimous. Membership in the church may be revoked by means of an inquisition and action by the Executive Board for due and just cause. The vote for revocation must be unanimous.

Complaint Process

Introduction

At the time of these complaints were received and at the time of this decision (Aug/Sept 2017), the Wiccan Church of Minnesota has no formal written process for accepting or responding to complaints of misconduct by persons of perceived power within the church, i.e. teachers, elders, or ministers. In this we lag far behind other established religious traditions that have carefully developed complaint resolution processes in order to serve their members' spiritual, physical, mental, and emotional safety needs.

Although our Policies give wide latitude in the disciplinary options available they are, at this time, silent on the topic of how to arrive at a decision regarding complaints of misconduct prior to taking any disciplinary actions. In seeking to provide a safe, fair, and transparent process, we have looked to best practices as adopted by other communities.

An allegation of misconduct is a grave matter. We deeply appreciate the courage it takes to come forward to make a complaint about a person of authority within the Church. Because we study and worship in small groups, teachers and students develop strong bonds that intermingle friendship roles with that of leadership and spiritual mentoring. We understand the possible fears of reprisal or invalidation if complaints are raised and the pain of betrayal of trust when the need to do so arises. We also understand the need, as the Executive Board of the Church, to proceed with exceptional care and to take an unbiased position in order to hear all sides of an issue as completely as possible.

Our first and primary obligation is to the safety of our members who choose to study or worship with Teachers, Elders, or Ministers credentialed and recognized by the Wiccan Church of Minnesota (WiCoM). We also understand our obligation to protect the integrity of the Church by overseeing our Teachers, Elders, and Ministers and by responding with due consideration and timeliness to complaints of misconduct. We also understand our commitment to all our members to refrain from hasty decisions or prejudice. It is an unfortunate measure of our times that a person's reputation can be irreparably harmed via careless social media or other online postings. It is our duty to safeguard as much as possible the safety of our membership and the integrity of the Wiccan Church of Minnesota.

The Executive Board's scope of authority is only within the bounds of the Church and its bylaws and policies. With the exception of acts against minors or vulnerable adults (as defined by law), which we are required to report and which is not a part of this proceeding, we have no legal authority or obligation. We encouraged all parties to avail themselves of conventional civil authorities, such as filing a police report, if they believe a crime has been committed. We also encouraged all parties to seek legal counsel if they felt it necessary.

Below are the steps we employed to investigate the complaints and reach our decision.

Process Steps

- Only complaints by parties claiming direct harm were entertained. Complaints on behalf of another person were not accepted.
- All complaints were required to be submitted in writing (electronic forms) in order to empower the Executive Board to open an investigation.
- Upon receipt of the complaints the subject of the complaints was notified. The complainants' statements and responses to any follow up questions were held in confidence by the Executive Board. The subject of the complaints received a list of allegations and the names of the complainants.
- Upon receipt of the complaints the Board sent follow up questions in writing to the complainants and the subject of the complaint as needed until the Board believed they had as complete and full information as possible for making a decision.
- The scope of the investigation and decision was limited to the allegations in the written complaints.
- Supporting documentation such as emails, texts, or other sources were requested and encouraged.

- Social media and other online or gossip sources were not allowed in the Board discussions or deliberations. Members of the Executive Board were encouraged to avoid all such sources of gossip or speculation in order to remain as unbiased and open as possible.
- Character statements were accepted from outside sources and were taken into account in the decision making process. These were not solicited by the Board but were allowed as part of the process.
- The Board met twice. Once to review the first set of responses to our questions. We met a second time to review all the information received. At the second meeting we discussed all the evidence received, voted on each allegation of misconduct, and outlined the scope and form of this Decision.
- Votes for censure or discipline were required to be unanimous, as our Policies state.
- In addition to voting on each allegation of misconduct, the Executive Board, at our meetings, took detailed notes in order to accurately convey in this writing the rationale behind our decision.

Resolution Options

According to our Policies as laid out in our official Handbook:

In the case of misconduct, a member may be censured for their actions, in a manner determined by the Exec or the Elders.

We understand this to mean the Executive Board or Elders' Council have wide latitude in determining the form, matter, style, and details of any disciplinary action. In the discussions regarding our options, it was agreed the complainants, WiCoM, and the member in question would be best served by seeking measures that are educational, healing, and support growth and improvement.

Additionally, per our Policies:

- Votes for censure or any additional actions must be unanimous.
- The member may be denied the right to participate in the Beltaine lottery.
- The member may be denied the right to stand for office.
- A "Call for Cords" may be made to the member's teacher(s).

Membership in the Wiccan Church of Minnesota may be revoked by means of an Inquisition and action by the Executive Board. (An Inquisition is understood to mean 3 members of the Elders' Committee, chosen by lot to interview the Member and make a recommendation to the Executive Board.)

The Complaints

The complainants were guaranteed confidentiality in regard to their written complaints, statements, and responses to questions. Only the broad details of the complaints and the names of the complainants were shared with the Subject of the Complaint; only those details will be included in the written decision.

The complaints by Alyssa Reber and Daniel Bicknell as received by the Executive Board of the Wiccan Church of Minnesota allege that Reverend Keith Vorderbruggen committed the following acts of ethical misconduct:

1. Ethical Misconduct - Requiring a Blood Oath Without Adequate Time to Review and Decide
2. Ethical Misconduct - Requiring the Great Rite in True to be Performed Between Students
3. Ethical Misconduct - Failure of Timely Transparency in Regard to Above
4. Ethical Misconduct - The Left Hand Tradition in Question is Non-existent
5. Ethical Misconduct - Sexual Coercion

Findings and Conclusions

Introduction

Upon receiving the written complaints, the Executive Board drafted a response which included an initial set of questions to each complainant to expand and clarify the complaint and the circumstances surrounding it. Upon receiving their responses a formal notification of the complaint was sent to Reverend Vorderbruggen and this, too, included an initial set of questions about the circumstances of the events in question. Supporting documentation and additional statements were accepted. Character statements were not solicited by the Executive Board but by the parties themselves or those close to them. The statements were accepted and reviewed as part of the investigatory process and in the Decision itself. These statements will be held in confidence in the same manner as the complaints and responses of the parties. The Executive Board met on September 6, 2017 to discuss and determine what, if any, further information was needed. A second set of questions was then sent to the complainants and then to Reverend Vorderbruggen. Maggie Sterba met with Reverend Vorderbruggen to receive one piece of information in person. Shelly Tomtschik and Penny Mixhau met together with another community leader whom we were informed had first-hand knowledge of misconduct. The Executive Board met again on September 13, 2017 to review all the information in person and to come to a decision.

Findings of the Executive Board of the Wiccan Church of Minnesota

1. Ethical Misconduct: Requiring a Blood Oath Without Adequate Time to Review and Decide

The Board finds: No Ethical Misconduct

The Board was provided with a copy of the oath for review. Although it is fairly lengthy, we found nothing objectionable or out of the ordinary for students applying for advanced training. The oath required all teachings be held as oath bound for this lifetime, that the student obey the teacher in the lessons, that the student use these teachings only when the need is dire, that the student refrain from teaching others these lessons until suitably trained, and that the final authority on the student's actions are his or her conscientiously held beliefs and values.

- ***To the oath itself: We find no misconduct and we have no objections.***
- ***To the fact the oath was made in blood: We find no misconduct and we have no objections. This is not an uncommon practice for advanced teachings, particularly, but not limited to, left hand traditions.***
- ***To the fact the students were given only minutes to review the oath prior to taking it: We find no misconduct and we have no objections. These are advanced students who were well into their second degree Wiccan studies with well trained teachers in a well-established coven. As we understand it, they were allowed to refuse and to back away from the training. We understand the potential pressure this may put on the students and we discussed at length if this could be construed as coercion. Our decision is based on the fact these are advanced students who expressed a desire to study a left hand tradition. By definition this kind of work is ethically challenging in that it can demand on the spot decisions about serious issues. By the act of choosing this trajectory of study the student signals that he or she is prepared to make tough decisions swiftly and confidently.***

2. Ethical Misconduct: Requiring the Great Rite in True be Performed Between Students

The Board finds: No Ethical Misconduct

There is a long standing tradition in some Wiccan traditions and covens that power is passed from teacher to student at the third degree elevation by the Great Rite in True. The Board neither condones nor condemns this practice outright. Rather, we take the position that the ethical verdict is based on each situation and how the requirement is presented and handled. And while we personally may find the practice unappealing, we recognize the right of individual covens and traditions to freely practice their religion as guaranteed by the First Amendment as long as all individuals in question are consenting adults and the conduct is not otherwise illegal. One of our first concerns when the complaints were received was whether minors or vulnerable adults were involved. None were.

Prior to this complaint we have not heard of the practice of requiring the Great Rite to be performed between students as an initiatory ritual. After a great deal of discussion we agreed, that while we may personally find this practice unappealing, the requirement in and of itself does not constitute ethical misconduct as long as the students are above the age of consent and the act is not otherwise illegal.

There was a great deal of discussion and concern around the issue of who would be present for the Great Rite in True. One complainant believed Reverend Vorderbruggen would remain present for this part of the ritual. The other believed the ritual would proceed to this point and they would be left alone to complete it. Reverend Vorderbruggen stated the latter; the students would be given privacy to perform the Great Rite in True. It was brought to our attention that, prior to WiCoM's receipt of complaints or the opening of the investigation, Reverend Vorderbruggen confided in a well-respected leader in the community, with statements that directly contradicted his (later) statements to us. Shelly Tomtschik and Penny Mixhau, together, met with this individual. When asked to share what Reverend Vorderbruggen stated regarding the ritual at which the Great Rite in True would take place between the students, the account matched Reverend Vorderbruggen's statement to the Executive Board. We accept his statement as factual.

While we find no ethical misconduct, we find the confusion around the issue of privacy to be careless and regrettable. We believe this resulted in undue embarrassment, pain, and fear.

- ***To the fact of the Great Rite in True between students: We find no misconduct. We have objections to the manner in which this was communicated.***

3. Ethical Misconduct: Failure of Timely Transparency in Regard to Above

The Board finds: No Ethical Misconduct

There were two classes prior to the discussion of the requirement of the Great Rite in True at initiation. The first class was in April, the second in May, there was no class in June. The requirement was presented at the class in July.

One of the conditions we consider when judging the ethics of training requirements that may have serious effects on a student's life is the transparency around these requirements and how early in the training they are disclosed. The longer one belongs to a group or organization, the greater the bonds and attachments between members and teacher(s). Delay in the disclosure of these kinds of requirements verges on or becomes undue influence as the student has more to lose by refusing or questioning.

We also consider the training level of the student and the existing relationship with the teacher when examining the possibility of undue influence. In general, assuming new students with a new teacher, we might expect the third class to be a proper time frame in which to communicate training or coven requirements that are likely to have serious consequences or which may require thoughtful consideration before moving forward. However, these were advanced students who studied with and received their first degree initiation with Reverend Vorderbruggen and who were now also in the process of studying for their second degree. Additionally, the classes in question were held monthly and, by the time the requirement of the Great Rite in True was disclosed, the students were four months into their studies of this tradition.

Reverend Vorderbruggen knew both students well. They were part of a small coven who practiced together regularly over a significant period of time. As a teacher in general, and especially as he brought these students into a left hand path tradition, it was his responsibility to be concerned with their overall well-being: spiritual, mental, emotional, and physical.

Reverend Vorderbruggen presented himself as a trained practitioner of this tradition and, as such, was expected to know the curriculum and the ways in which it could affect his students in multiple areas of life.

While we find no ethical misconduct, we find the delay in disclosure of this requirement irresponsible and regrettable.

- ***To the fact of the lack of transparency: We find no misconduct. We have objections to the delay due to the longstanding relationship already in place.***

4. Ethical Misconduct: Left Hand Tradition in Question is Non-existent

The Board finds: No Ethical Misconduct

The authenticity of the so-called left hand path tradition offered to the complainants as a learning opportunity separate from their second degree studies is not verifiable by the Executive Board. The complainants allege Reverend Vorderbruggen made it up as he went along as a way to manipulate them. We acknowledge that at some point all traditions are made up - created by individuals or groups as a way to practice their beliefs. The issue at hand is whether Reverend Vorderbruggen misrepresented the authenticity, lineage, and other material facts of this left hand path tradition when he stated it was taught to him by an unnamed person and that the requirements in question were also required of him during his training.

Reverend Vorderbruggen stated he was bound by a blood oath not to reveal the name of his teacher or his training companion. He also stated he asked his master (teacher) to be released from the oath, due to the gravity of these allegations, and was denied. The Executive Board suggested a high level sharing of basic information with his teacher, i.e. one of us would speak or meet with the teacher to confirm the existence of the teacher. This high level exchange of information is not uncommon between advanced initiates of different traditions. We were also denied.

Reverend Vorderbruggen gave us a brief outline of his meeting with his training companion in 2002, his training, how he met her and began training. There was no identifying information.

Reverend Vorderbruggen stated his training partner (tradition companion) recently passed away. He offered to show the obituary to Maggie Sterba. Ms Sterba met with Reverend Vorderbruggen and was shown two separate obituaries of an Hispanic woman from Michigan, who recently passed away. Only her first name was shown. We understand this does little or nothing to authenticate the tradition.

There are a number of concerns raised by this allegation. When a student begins training with a known and established group, the authenticity of the group and the practices are understood. This does not, of itself, guarantee the ethics of the group or its practices; it does allow the student to make inquiries around the issues of abuse, coercion or other matters of concern. Conversely, a secret tradition is not inherently unethical by the fact of its secrecy; it does leave the student more exposed to questionable practices.

Although we cannot verify the tradition exists, we also cannot verify it does not. The complainants expressed uncertainty about the differentiation between their coven studies and the left hand path tradition. If the tradition exists, as Reverend Vorderbruggen states, we believe the students should have received more information, similar to what we received, at or before their first class. Ideally the information would have been presented clearly with time allowed for questions.

Without a solid understanding of the tradition and a forum for questions, even if the answer is only that the information is oath bound, the students are left without a foundation of trust as demonstrated by this allegation. This is especially true for a tradition that is not well known or that is secret and one in which there is significant expectation of vulnerable learning environment. The need for students to feel spiritually safe within such a tradition is imperative. There is inferred coercion to engage in serious, possibly life altering practices, without a good understanding of the tradition they are learning and practicing within.

While we find no ethical misconduct, we find the methodology of communicating information about the tradition, even if only the outline as provided to us, lacks care and concern for the students' well-being.

- To the fact of the left hand tradition is non-existent: We find no ethical misconduct. We have objections to the demonstrated lack of concern for the students' safety. There is inferred coercion.

5. Ethical Misconduct: Sexual Coercion

The Board finds: No Ethical Misconduct

In the July meeting, the complainants participated in a trance journey to what they were told was Reverend Vorderbruggen's astral temple. This is the same meeting in July when they were told of the requirement to perform the Great Rite in True. While in the trance, Reverend Vorderbruggen stated he met his companion with whom he worked in this tradition and, realizing she was in spirit form, feared she was deceased. The complainants state the working was ended quickly and Reverend Vorderbruggen immediately used his phone to search for an obituary which he showed the complainants claiming his companion was indeed deceased. The complainants state Reverend Vorderbruggen appeared distraught and overwhelmed by the death of his companion. The complaints state he then insisted it would be essential to draw down the spirit of the deceased companion into one of the complainants and that the ritual involving the Great Rite in True was more important than ever.

As noted in item 4 (four) above, the complainants stated confusion about the difference between their ongoing second degree classes within the coven structure and the left hand teachings as a separate tradition. It was not until this July meeting that they understood the delineation between the two. Without a sense of solid structure of an authentic tradition, the complainants state they believed, as the incident with the astral trance unfolded following the information about the Great Rite requirement, Reverend Vorderbruggen was making all of it up as he went along - that there was no tradition nor companion and it was all a fabrication. They state they were concerned for their physical and ethical safety and integrity.

The complaints state in the evening following the close of the meeting, Reverend Vorderbruggen contacted them expressing grief and sadness over the loss of his companion/partner.

While we find no ethical misconduct, this allegation and the circumstances around it raise the most concern with the Executive Board. That concern focuses on several areas.

If, as the complainants believe, the tradition is non-existent or is being made up on the spot, we must consider why this would be the case. Because the revelation of the existence of a training companion and more details of the tradition were only communicated at the same time as the requirement of the Great in True between the students we must give consideration to the possibility of coercion to perform a sexual act. Further, the communication by Reverend Vorderbruggen after the meeting expressing great sadness and distress about the death of his companion implies a need for the students to care for the emotional well-being of the teacher in the teaching setting. The complainants believe they were being manipulated and coerced.

We cannot disprove the authenticity of the left hand path tradition nor Reverend Vorderbruggen's participation and training in it. His account throughout our questioning remains consistent. It is also consistent with what other leaders of the community have told us he shared with them. Absent any evidence to the contrary, we are inclined to believe the broad outline of the tradition and its requirements as presented by Reverend Vorderbruggen. We find it regrettable and irresponsible that the clarity and consistency with which we received this information does not appear to have been afforded the complainants, and especially that it was not done so earlier in their activities with the left hand path tradition. When introducing requirements that will have life altering effects, informed consent is essential. While we believe there was an attempt to do so we find it was poorly handled.

Most covens and groups as we know them are small in size. Members develop strong emotional bonds and are often known to refer to each other as chosen family. It is not out of line to reach out to each other, even teacher to student, for comfort during times of loss or distress. The concern in this situation is that it was done so as a part of a teaching situation. We find this a regrettable lack of teacher/student boundaries within the teaching framework.

While we find no ethical misconduct, we find the failure to ensure a solid foundation of tradition structure prior to introducing serious life altering requirements of grave concern. We find that informed consent was not properly

and completely addressed. We also find seeking comfort from students in this situation to be a crossing of student/teacher boundaries.

- To the fact of sexual coercion: We find no ethical misconduct. There no evidence of intentional coercion however we have concerns about and objections to the teaching methodology. There is inferred coercion.

WiCoM Sept 19, 2017

Decision

The Policies of the Wiccan Church of Minnesota require all decisions regarding complaints alleging misconduct be unanimous.

Members of the Executive Board at the time of this writing:

Shelly Tomtschik - Elders' Representative - voting member
Penny Mixhau - Teachers' Representative - voting member
Maggie Sterba - General Members' Representative - voting member
Louise Gastuch - May Queen - advisory member
Daniel Bicknell - Green Man - advisory member - recused

All complaints, follow up responses, supporting documentation, and character statements by outside parties were reviewed by each of the Executive Board members involved in the complaint process. Preliminary discussions were convened via online services. We met twice in person to develop questions, and to discuss and vote on the totality of findings. Louise Gastuch did not have a voting role, however her ideas, points of view, and input were given the same weight and consideration as that of other members.

- *The vote was unanimous against each charge of ethical misconduct*
- *The vote was unanimous for each area of concern discussed in the Findings*
- *The vote was split against formal censure resulting in temporary suspension or termination of membership rights in the Wiccan Church of Minnesota*
- *The vote was unanimous in favor of recommending education*

We, the Executive Board of the Wiccan Church of Minnesota, find no ethical misconduct on the part of Reverend Vorderbruggen in the above matter. We find areas of concern in teaching methodology, informed consent, care for students' well-being, and teacher/student boundaries in a vulnerable learning environment - specifically within the teaching of a left hand tradition. We want to be clear, this concern does not extend to his teachings in his Wiccan coven or tradition. There is no evidence of intentional harm or of malice. Supporting documentation shows an immediate concern for the students when learning of their distress. Once objections were received, there was no further attempt to convince them to proceed, an immediate apology was offered.

As such, we recommend the following:

- ***Reverend Keith Vorderbruggen attend a classroom course focused on consent culture or similar, and provide documentation of attendance. This coursework should be civil in nature and design or in a religious setting outside the Pagan community, and***
- ***Reverend Keith Vorderbruggen develop and offer to the greater Pagan Community, a course focused on consent culture and best practices teaching methods in vulnerable learning environments. This course is to be offered at the earliest reasonable opportunity subsequent to the completion of the above-mentioned coursework.***

This Decision is Final

The decision of the Executive Board in this matter is final. No further action or discussion on this matter will be entertained by the current Executive Board or by any Board or Committee in the future.

Conclusion

Without a formal and codified complaint process based on current best practices, there is little hope of fairness and a high possibility the matter will be either “swept under the rug” and ignored or blown out of proportion through gossip. The advent of social media is a regrettable forum for the court of public opinion to act as judge and jury without access to factual information. In seeking to act within the confines of best practices, we chose to avoid, as much as possible, all but first person written statements and to refrain from engaging in speculation based on social media postings or other avenues of gossip.

Many concerns around the issues of informed consent, student-teacher boundaries, sexual contact, coercion, oaths, and transparency were raised. We want to be clear these kinds of complaints are not new to our community in general nor to the Wiccan Church of Minnesota specifically. In our discussions there were many references to “when [name] was accused of [____].” In the past, complaints were handled by discreet, behind-the-scenes inquiry, personal conversations with the complainants or the subject of the complaint, or through outright gossip and who made the most noise. Decisions were made and judgments were quietly filed in the Church records. Our point in raising this is not to judge, but to point out the need for a different process of evaluation more in line with what other church communities have adopted over the last decades. The discussion and evolution of a complaint process for ministerial misconduct has been ongoing since at least the mid 1980s.

In our discussions we also recalled several, if not many, instances of first-hand accounts of similarly questionable actions on the part of coven leaders that have never become the subject of complaint. The fact that these kinds of accounts exist in no way suggests we condone questionable or improper behavior. We only highlight them to point to a greater problem within our community.

We also find it important to mention Reverend Vorderbruggen should not be held up as a unique example of regrettable and careless actions which affect students in a vulnerable learning situation. In other words, although we believe this is the first time a formal process has been implemented for such matters within WiCoM, we are unwilling to make an example of Reverend Vorderbruggen in order to make a statement about the necessity of change overall.

There was no “prosecution” or “defense” in this process, but rather an investigatory outline, followed by deep discussion of the information provided. At all times, we were confronted with our inherent obligation to put the needs of our members and of the Church ahead of our own personal biases. In the end, we believe we have come to the best resolution possible given the human imperfection within any such process.

Reverend Vorderbruggen has been a well-respected and valued member of the local Pagan community for well over fifteen years. We believe it would be a loss to the entire community to have this relationship severed. At the same time, as the world at large is examining the subtleties of consent culture, it is important we become leaders of the same. We invite and encourage Reverend Vorderbruggen to use this experience to become part of this leadership. We believe Reverend Vorderbruggen made mistakes and poor choices in how he relayed crucial information to his students, and in so doing, caused harm. We do not believe he is malicious or a predator. We believe education about what constitutes informed consent and consent culture in general is the most healing and rehabilitative way to a resolution.

It is our hope this experience impels all of us to become better teachers and better stewards of our community.

We close with expressing our thanks and gratitude for Alyssa Reber’s and Daniel Bicknell’s courage, honesty, and cooperation. We recognize the vulnerability of their position and the trauma they express. We hope their courageous action even, and especially, in the face of their discomfort, helps build a new era where consent culture is the expected norm.

Respectfully Submitted,

The Executive Board of the Wiccan Church of Minnesota

*Shelly Tomtschik, Elders' Representative
Penny Mixhau, Teachers' Representative
Maggie Sterba, General Representative
Louise Gastuch, May Queen*

September 18, 2017

WiCoM Sept 19, 2017