

The Articles of Faith of the Wiccan Church of Canada:

We of The Wiccan Church of Canada hold the following statements to be true; not because they have been absolutely proven, but because they seem to us to constitute a reasonable set of assumptions on which to base religious belief.

- The universe is in some inscrutable way self-aware, as are all things in it.
- Portions of self-awareness within the universe may be called Gods. The number of Gods in the universe is in principle unknowable.
- Self-awareness has no gender and so it is legitimate to personify any God(dess) as having gender.
- Self-awareness in complex things may be of a greater order than that in simple things. In order to express such order it is legitimate but not necessary to refer to some lesser Gods as spirits, dryads, fairies, angels or whatever. It is also legitimate but not necessary to refer to the self-awareness of the whole universe as a monotheistic God or Goddess.
- What happens to a personality upon the death of the body is inherently unknowable, or at least unprovable. Therefore, it is legitimate to adopt any belief about an afterlife that one finds satisfying.
- No human action exists in a vacuum, unaffected by and unaffecteding any other occurrence. The effects of action may be referred to as karmic, according to the principle promulgated by various eastern religions. Karmic repercussions may be thought to extend to an afterlife.
- Questions about the origin of the universe are inherently unanswerable. Therefore, it is legitimate to adopt any belief about the matter that one finds satisfying.
- We will never know everything about the physical laws which govern our universe. Therefore, we cannot know whether an event which apparently contravenes such laws is a miracle in the sense of having been caused by a God to occur against natural law, or is the result of natural forces not yet understood.
- The web of karmic inter-relatedness which enfolds all events is infinitely complex. Therefore, it is impossible to know for sure whether prayers are answered through the intervention of a God, or through changes which the act of praying make within the worshipper.

- Self-awareness is not inherently good or bad, it simply is. Thus the Gods are not dictators nor arbitrators of morality. Human society creates human systems, but these have nothing to do with the will of the Gods. Society has a moral right to protect itself from violence and outside force, but this right is not granted by the Gods, society simply assumes this right.
- Religious experience is totally subjective, and thus nobody can judge the quality of another's encounter with the Gods.

The preceding articles of faith have been largely expressions of what is not knowable, combined with assertions of the legitimacy of holding beliefs in the face of this inevitable ignorance. Thus the principle article of faith is that tolerance of the religious beliefs of others is morally mandatory.