# Lay Ministry STUDENT MANUAL

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This Manual is designed to be used as an outline for teacher instruction

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#### LAY MINISTRY QUALITIES OF LEADERSHIP

- I. OPENING PRAYER
- II. INTRODUCTIONS LAY MINISTRY CLASS INTRODUCES SELF TO EACH OTHER BY STATING NAME, WHO THEY ARE, THEIR REASON FOR BEING PRESENT
- III. NATURE OF LEADERSHIP
  - A. BY STEPPING INTO THE LAY MINISTRY YOU BECOME A LEADER
     BE AWARE OF THAT
  - B. WITH THAT POSITION, YOU WILL BE SET APART
    - 1. This is unavoidable
    - 2. Society wants its leaders and we agree to that role together
    - Remember, however, that at home you are still you, and seek to create an atmosphere where that is expected
    - 4. You will be admired, treated with respect and looked up to; and in that process there will be a distance created between you and those you serve
      - a. this cannot be avoided
      - b. you may expect it it is natural
      - c. even though leaders share their humanity, people still put them on a pedestal and distance themselves
      - d. people give you their power you do not have power
      - e. all of this is a part of becoming a leader
  - C. WITH THIS RESPONSIBILITY OF LEADERSHIP, YOU RECEIVE CONSTANT JUDGMENT, AND PEOPLE EXPECT THEIR GODS TO FUNCTION AND BEHAVE A CERTAIN WAY
    - 1. They are judging you according to how they see and think, though their eyeballs
    - You must keep establishing the confidence to continue being who you are - let them judge you as they will
      - a. at the same time, continue being true to vourself
      - b. the greatest victory of your growth will be maintaining that truth unto yourself
    - At the same time, being true to yourself does not mean being rigid
      - a. there is an interplay in creation of you as a person and those you serve
      - b. as in a marriage, two set out quite different, but though relationship, each becomes a new being though the interplay, sharing, shaping

- c. being true to oneself must allow for the relationship with others or a leader is defeated
- 4. Be strong enough to know who you are and strong enough to know who you might become (i.e. there are times with any leader when others will want them to do that which does not fit with their being, and they must say no, knowing then they will be judged, and at the same time, have an infinite balance within which allows them to be available to change)
- D. LEADERSHIP CALLS FOR THE ABILITY TO BLEND LOVE ALONG WITH AN AFFIRMATION OF THE INTENTION OF THE CENTER THEY REPRESENT
  - One portion of you makes a commitment to love others and share love all the way through
  - 2. The other portion must represent a way of being which may not be seen by others as expressing that love, yet you must know it does - historical conflict between the spiritual and secular parts of yourself
  - 3. Examples
    - a. people may see you as a gift of love and nurturing for them in a crisis, and then expect you to be their personal limousine service, or dishwasher at some point you will recognize this does not fit with the intention of you as a lay minister, and you will have to say no they of course will judge you for not being loving
    - b. a person may be attracted to you and even imply that in prayer work you were available as a romantic partner - in your saying no to their suggestion, they will of course see you as unloving, and you will have to have the strength to be seen that way
- E. YOU MAY ALREADY BE A LEADER IN YOUR OWN WAY,
  YOU MAY MAKE A SALARY MUCH LARGER THAN MOSTMINISTERS,
  YOU MAY BE RAISING A FAMILY,
  YOU MAY OUTRANK EVERYONE ELSE IN THIS CLASS
  YET, WHEN YOU STEP INTO THE LAY MINISTRY SOMETHING
  INCREDIBLE HAPPENS
  - 1. You are given tremendous power that is not yours
  - 2. You are put on a pedestal and there is none
  - 3. You are seen as special and you are not
  - 4. You are the cream rising to the top of the homogenized milk bottle

- 5. You will be made to be better than others and you know that's not true, but they want you to be bigger than life - that is why people create leaders
  - a. they will keep giving you that power
  - b. until one day when they realize probably through your example and teaching, that they can etch their way into power and equalize themselves with you then your work is completed!

#### F. ACCEPT THIS MANTLE OF LEADERSHIP

- 1. At the point of confirmation, some say, I don't want to be confirmed, it separates me from others, and I know I am no better than others = false humility
- 2. You have done the work, the training, the apprenticeship; you have recognized yourself and your potential to lead, and you took the step wear the mantle
  - The world needs Gandhi's whether Gandhi knew he wanted the position or not
    - recognize that people need to give you the power
    - b. and you must accept it and all its difficulties if you would lead!

# V. QUALITIES OF LEADERSHIP - PLACING THE MANTLE OF LEADERSHIP

- A. THAT ONE BUILD A SENSE OF SELF CONFIDENCE BY DEVELOPING A RELATIONSHIP WITH GOD
  - Carrying this mantle of leadership clearly indicates that every attempt must be made to integrate what one says with what one is
    - a. you are now more in the public eye
    - become mindful (not so much being good as being sensitive to connecting word and action) this becomes a personal commitment to God
  - 2. To gain that self confidence through a relationship with God, we must practice certain practices - it is assumed that four specific practices are being engaged in by Lay Ministers:
    - a. daily meditation
    - b. ongoing prayer as often as possible
      (consider exploring and studying the Prayer
      of the Heart\*)
    - c. Spiritual readings daily
    - d. involvement in continuing education
      - l. in relation to religio-spiritual life
        - a. Unity Classes
        - related organized study in spiritual disciplines
        - c. the world is an open door which keeps opening with more information

- d. at points of weakness, pursue that course material which will clear up those weaknesses whether in finances, administration, writing, spelling, communicating, etc.
- municating, etc.
  e. do not let the world's expansion stop you or leave you out - as you capture that conviction, it will be an example of Spirit to others

\*Information on the Prayer of the Heart may be acquired by contacting Dr. Knox at Unity Center of Walnut Creek

- B. A CAPACITY FOR LOVING ALL
  - Remember that the capacity to love all comes from knowing how to keep a full cup of love within yourself "
    - a. Jesus stated it as "love your neighbor as yourself
    - b. if you are going to love all, the first place you must begin is to practice your own self love so you can give from abundance there is a circle of loving and giving:

self
empty/love
- - loving - giving a infilling
- b - u - n d
a
n
c
e

- c. be careful not to assume that you can do everything, give everywhere, that you are endless, without limits - that is actually an artificial ego sense based on unknowing
- d. when anyone gives there is a drain, and with our giving in a physical system, it requires infilling before we can give again
- e. once empty, you will learn to say no, recognizing that you may look inept in other people's eyes, which calls for that strength of self confidence to be talked about while recognizing your needs

- 2. This attitude of love grows to dwell in your sense of beingness and pervades your presence
  - a. as it pervades your presence, it also cannot deny you the freedom to recognize and speak to another person's weakness
  - b. love as an attitude does not exclude the capacity to recognize and tell a person they need to shape up their bodies, or get a job, or.... again, that will not be seen always as love and you will need the strength to be judged and love yourself as well
- 3. To specify the feeling of a loving attitude, which is a feeling, not a set of rules, these guidelines may help:

These develop with awareness and awareness moves in stages

- (a. aim to be free of bigotry of all kinds( regardless of your reasons for your right to have that bigotry
- (b. aim to be free of desiring to lead another person in any direction other than the one they want to go
- (c. aim to deliver the "sword" with tenderness
   and compassion
- 4. Remember you will be judged by others as to what loving is
  - a. you must maintain your own self and your own strength with regard to what loving is
  - b. and in that respect you will have the courage to say no
  - c. remember, it is far more important to say no in little bits to allow yourself the energy to say yes over a longer period of time, than to say yes until you fold up and have to stop entirely and disappear
  - d. because we cannot say no easily, especially to authority figures (which in some instances may be those you are serving), we often end up blaming them because we have gone too far most authority figures would prefer having those strong enough to say no and yes with clarity and mean it, than mislead to make an impression

#### C. STAMINA AND PERSEVERANCE

1. STAMINA. People survive in any relationship (whether in the Lay Ministry, marriage, a job, etc.) as long as their discontent and resentment does not override their energy for moving forward - i.e., loving energy, which inspires all of us to begin an activity, will maintain itself naturally, producing stamina and perseverance unless it is blocked by the resentments which arise from the following which deplete that initial love energy

- a. Giving Too Much an example: you sign up for every possible sharing in the lay ministry and you do all you want to do, but you find yourself lagging... then you start hearing inside, "Unity doesn't give me anything, look at all I am giving, what do I get back..." right there is the signal you are giving too much, and the resentment is building b. Resisting Resistance
  - 1. no Center can do everything for everybody
     it is not designed to do so
    no Center wants to save everybody
    no Center wants to teach all ideas
    no Center has enough budget, staff, or
    space to do everything
  - 2. yet as Lay Ministers you will have wonderful new ideas for the ministry you serve, and in suggesting them, many will be blocked which may cause you feelings of resistance which can lead to your losing your giving energy to continue on
  - 3. at such moments, become non-resistant to the no you have received that does not mean you do not have access or the opportunity to change or affect the system there are ways, but resistance within yourself will break your stride
- c. Not Understanding How This Center Operates -Operations are presented in a separate session so named
- d. Avoiding creative possibility
  - 1. in seeking to bring an idea to the organization or a person, we come up against their limits and experience the desire to attack or defensiveness
  - another way is available creative response
    - a. first, appreciate that this is how the person or organization operates removing your resistance
    - b. sit down and brainstorm if possible and together look for other possibilities
- e. Not Filling Our Own Reservoir
- f. Letting Your Ego Drive Blind Your True Capacities
  - prima donna consciousness where we get an idea in our mind of what we want to do and a way of doing it
  - 2. then we get blocked and our response is, "I can't do what I want to do" ... at this point ego drive is now blocking your true capacities

- 3. what are your true capacities those that rest behind what you THINK you wantto do
- 4. ACTION?
  - a. let go, relax to your present ideas and intentions and become receptive to those deep within you
  - b. let them come forth and then let go deeper again
  - c. you thereby loosen, receive, wait over a period of time until you hear something saying, and now here is the new creative possibility
  - d. move out with that
- 2. PERSEVERANCE. It is easy to give short term and periodically, but survival requires
  - a. Diminishing initial intensity
    - 1. observe your present degree of intensity
    - 2. practice containing energy, rather than
  - b. Pacing this is a lifelong study that changes as you change
  - c. Groundedness maintaining a state of being in the physical body and functioning from therein
    - you must take a look at what you are putting into your body such as sugar, caffeine, liquor and drugs of any kind - it is through misuse of the body temple that we lose groundedness
    - 2. understanding groundedness is valuing getting into the body and functioning from there
    - 3. as you learn to treat the body with dignity, you provide a grounded system to share with the world, rather than airy thoughts and panaceas - through groundedness ideas are clearer and more accessible
    - 4. take a look at what you are putting into your body such as sugar, caffeine, drugs (of any kind including aspirin), and liquor; also take a look at exercise and general bodily maintenance reducing sugar, caffeine, drugs, liquor or eliminating them entirely and increasing exercise will provide a grounded state from which to function

#### D. CREATIVITY

- 1. Requires staying in the now
  - a. the now includes the past and the future
  - b. AND being in the now calls for being wherever you are without judgment of the internal state

- 2. Requires a non-defensive attitude
- 3. Practice keeping open to solutions
- 4. Remember, YOU HAVE AVAILABLE TO YOU RESOURCES MOST OF THE WORLD DOES NOT EVEN KNOW EXISTS DIVINE WISDOM
  - a. practice contacting it through meditation, allowing consciousness to move without judgment
  - b. practice contacting it through inner brainstorming until clarity/answers are revealed
  - c. if your aim is the creative moment, let the personality out of the way and gradually such activity will provide for that creativity through listening

## E. CAPACITY FOR LIGHT/PRESENCE

- Presence communicating through your personness, a feeling of presence, power, being here
  - a. not a goody-goody spirituality
  - but a well-grounded authenticity that comes through vibrations you emit
- 2. Sometimes called rapport
  - a. acquired through experience
  - b. acquired through doing 'it' over and over
  - c. takes time which leads to respect, esteem as a result of lasting longevity
- The very fact of your having survived grants you this
- 4. A very special quality which leads to not having to do anything who you are (actually who you have become) is all that counts
- 5. Calls for having consistently brought the power within for each experience you have engaged in
  - a. preparation
  - b. attention in the heart (or other spiritual) center)
  - c. collecting and gathering oneself as one approaches the moment of presentation
  - d. connecting with the power
  - e. letting the ego be a vehicle for the power rather than the ego being 'it'
    - as a result you will appear to be more with others
    - yet, it is achieved by being with the self
    - 3. remember, ego cannot be a vehicle until it has fully been itself
- 6. One becomes light when the heart is full which naturally leads to being light hearted, buoyant = presence
- F. CAPACITY FOR AWARENESS OF RENEWAL WITHIN THE JOB AND TO OBSERVE CHANGE WITH THE TIMES, EVEN TO ALTER JOB DESCRIPTION

- You enter this lay ministry program with a whole set of ideals, plans, hopes, ambitions, intentions
  - a. whether they live or die is anybody's guess
  - b. and you must continually remember that
- 2. Daily, it would be good if you would take three things out of concrete, cement
  - a. your minister
  - b. the lay ministry program itself
  - c. yourself
- 3. In Truth, we are all fluid our constancy is in our spiritual self not our external self
- 4. To renew within the job you must keep letting yourself open up
- 5. Time demands our being available to change as more and more time slips behind us
  - a. my only hope of aging gracefully and survival is that I change
  - b. that I can be open to a computer, for example although I cannot see their usefulness; or open to my job's changing in form, etc.

## G. MERCY, FRUGALITY, HUMILITY IN DEEDS

- 1. Mercy
  - a. the balance to not only know your limits, but also to continue to carry compassion
  - b. knowing yourself is important and bringing in compassion is the balance
  - c. one's rules of self protection require mercy to balance, which is what makes you a minister; rules are essential and with them must come the room to treat special moments and situations special
  - again: you must know your limits and as a minister there must be room for warmth
- 2. Frugality
  - a. comparable to conserving energy, containership so that a gift of love and ministering may be given consistently and without loss of love or flow
  - b. letting the flood gates of one's gift come out in regular intervals with restoration to allow for consistency
  - c. finally, the spiritual discipline of:
     frugality of words leads to wisdom
     frugality of action leads to gracefulness
     frugality of movement leads to compassion
- 3. Humility
  - a. ever remember you are here to give the gift of the recognition of God
  - b. God is behind you, within you, beneath you, above you, in you
  - c. that, as in the teaching of Brother Lawrence, in every motion, word, action, you pause before God in the instant of that delivery, and find a practice that allows you to do that

## IV. ASPECTS OF LEADERSHIP - PRESENTING ONESELF IN PUBLIC

- A. Reminder: Not All Lay Ministers Have To Be In Public Eye (Some wish to remain in the background and that is acceptable; this section is primarily for those interested in public presentation and performance. In working with this material, it is suggested that the leader continually give away the platform to students and lay ministerial candidates to practice and experience the coaching assistance of the leader. It is my practice to keep bringing candidates up to the stage and have them deliver minute ideas and gain the coaching of myself and the feedback of the group)
- B. Gaining And Maintaining Attention
  - Remember who you are is a performer in the public eye
    - a. before making a presentation, go to the place where you are presenting and check out the environment, the sound system, etc.
    - b. important to recognize the aspect of performer and honor it
      - 1. give God a good package
      - 2. do not block it out through artificial humility or fear you will be judged as a show off or egotistical - you can do nothing about those judgments, they come with your position
    - c. your personality will provide a vehicle for your ideas
      - 1. feel what you speak and communicate that
      - 2. that will cause people to return
      - 3. if it is dull and the personality is not given along with the message, it will be hard for people to return
      - 4. if you dare feel and share the excitement though your personality, the more exposed you are to judgment, the more available you are to being cut down, so the stronger you must get AGAIN

#### 2. ENTRANCE

- a. as you enter, bring your attention into your heart or other meaningful spiritual center
- D. SINCE PEOPLE WILL BE WATCHING YOU, IT IS ESSENTIAL THAT YOU REALIZE THAT AND PREPARE FOR THAT
  - practice in front of a mirror to get a feel for how you present yourself - not to place your presentation in concrete but to get comfortable with yourself and practice keeping the attention inside
  - 2. it is essential that you pay attention to clothing, dress, cleanliness, neatness, order - not expensive but more tasteful

- 3. the tendency will be to give your attention to people out there cannot, must practice keeping the attention inside
- c. NEVER make apologies
- d. NEVER talk as you enter move to the podium and gather the people to you through your presence, being
- e. TAKE YOUR TIME if you do, then the audience is forced to take their time with you and you all come into the same center together it is accomplished not with the mouth but with the activity of the body
- f. use your own attention within to create a force that gathers the entire audience
  - practicing meditation will assist this process
  - practicing the Prayer of the Heat or another ongoing prayer practice, deepens this internal process
  - recommend using some guided meditations to develop these aspect of yourself
    - a. self esteem
    - b. filling the love cup
    - c. depth
    - a. letting go
    - e. releasing emotions
    - f. relaxation
    - g. life intention\*

\*copies of these tapes may be acquired through Dr. Knox at Unity Center of Walnut Creek

- 3. VOICE.
  - a. as you bring your attention inside, more and more of you will reflect that, i.e. voice will enhance, broaden
  - b. aim to speak from inside through the heart, not the lips through the heart, not the head through the heart, not the person
  - c. when experiencing nervousness, talk slower
  - d. a good practice for deepening one's personal contact with self is sharing speaking something personal - it is the most scary AND the most impact
  - e. to have your voice project, do not push it out "there," bring it in "here"
  - f. use a sound system if it is available speaking takes emotional energy, so let a sound system help you
- 4. LISTENING WHILE SPEAKING
  - a. once you have prepared the material, it is important to be able to give it up so that it may come alive in the moment of presentation
  - b. just because you are prepared does not mean the material is locked in concrete - throw away the key and open the door to creativity

- be willing to stop and listen inside in the middle of delivery
  - a. you can do that by walking with your quietness (while waiting to hear deeper material) in the middle of a speech
  - b. you can even close your eyes and go inside while on stage, and listen people will understand and respect that
  - c. do not be afraid of being silent to listen - it provides freedom and gains respect
- 2. be willing to wait, to listen internally and hear that which needs to be said, then look at audience and say it - that allows the creativity to happen within you
- 3. maintain vulnerability to the moment so that words can fall out of your mouth and they will (once you are prepared)
  - requires a willingness to make a mistake
  - b. requires willingness to say, "I don't know"
  - allows for delight and humor
- if you fear getting lost through such freedom,
  - a. admit you are lost
  - if you forget, admit it and return to notes obviously

#### 5. CHARISMA

- a. knowing how to hold an audience = having a great sense of your personal power (which is NOT ego)
- b. practicing and discovering the power and connection that occurs between a person and an audience when one stays in the heart (in a spiritual center)
- c. remember every time you set forth to do anything you are very important teachers here on Earth
  - as your minister, I probably know that more about you than you do about yourself
  - 2. if every time you come up to speak you remember that, you will be enhanced and you will enhance those you serve
  - 3. if you use affirmations to support that sense within yourself, then use them, but the most important thing is to get yourself out of the way, even get the memory that you have a self out of your memory so that you can be open to share what comes through you

- as your minister, it is a delight for me to have you share what you have come to know, so will others
- 6. CHOICE OF WORDS
  - a. preparing what you have to say is the most important area to pay attention to, and usually the one least attended to
  - you are always going to be replacing the minister, a high responsibility
    - to carry this responsibility calls for greater preparation
    - 2. to dare to present yourself unprepared does you and the Center a dis-service
      - be so prepared you can throw your notes away
      - b. but prepare notes and bring them
    - 3. as ministers we have spent hours preparing, and have much material naturally; to fill in will call for
      - a. research
      - b. getting the "books" out
      - c. remembering that emotions will carry you a long way but after awhile they are not good for much and you must have ideas, content, and context to back the power of your feelings
      - d. sharing experiences is valuable, but it must be done to prove a point, not just to share your life
  - c. getting to the point
    - there are two general patterns for organization
      - a. first
        - 1. introduction
        - 2. building your "case"
        - 3. creating the question
        - 4. provide a response to the question
        - 5. inspiration
        - 6. end with the climax
      - b. typical short story format
        - 1. begin
        - 2. build
        - 3. climax
        - 4. denouement
        - 5. close
    - 2. dealing with distractions
      - they are important for they can indicate the status of the audience
      - b. I follow my insides i.e., if I am having trouble thinking, then probably everyone is to some degree, and I respond to that
      - c. if someone is coughing, I generally 'wait rather than trying to forge my way through it

- a. if it is getting heavy, I will bring in humor
- e. but I do not let myself get so far off track that I get lost and everyone else does as well
- f. people distract purposely at times without even knowing it - I seek to
  - give them an opportunity to share their involved issue, etc.
  - and gently bring the issue back to the intention of the class or presentation
  - 3. in a group situation, of course the larger group must be respected, a fine balancing act

## C. Developing Harmonious Attitudes

- 1. Avoiding pomposity
  - a. although you are the cream, although you are essential to the minister and this ministry, it is obvious if you consider yourself better than others and convey that to them, those whom you wish to serve will not want you around
  - b. people can FEEL a condescending attitude
  - c. humility must increase with leadership, not decrease
    - 1. always the goal is to get out of the way
    - 2. that calls for a strong ego
- 2. Communication
  - a. the key to all effective relationships is communication - the art and work of communication will be addressed in the special intensive on communication
  - b. communication basically calls for
    - encounter not as a threat but as a meeting
    - honesty and self acceptance
    - 3. courage of sharing feelings
    - 4. sincerity
    - 5. capacity to listen
- 3. Personal appointments
  - if you have an issue with anyone, go to the one with whom it is infestered and directly express the problem
    - 1. eliminates gossip
    - 2. eliminates subterfuge
    - eliminates the need to create distance and the powers of opposition
  - b. especially if a person is very busy, make an appointment if you cannot go by yourself, bring another
  - c. if you will not be seen, then
    - 1. this is probably not the place for your kind of expression

- it could be a key for you to take this into yourself and the Lord
- d. remember, confrontation is important AND if all you do is confront, then you need to do more work to release some of what is causing the resistance in your being, i.e., confrontation must not become
  - 1. a way to avoid seeing yourself
  - a way to be with a person you admire and have no other means of contact except to create issues
  - 3. a new game
- 4. Go to the source
  - a. as stated, go directly to the person involved
  - b. it is always advisable to pre-pray
- 5. Criticizing, Collaborating, Gossiping
  - as noted, these destructive human creations can be avoided if the basics of communication are followed
  - b. as a team of lay ministers, inspire each other to go the source and tell the truth Finding solutions
  - a. refer to the section IV.C.1 and IV.D in this leadership section regarding specifics
  - b. finding solutions together as a team can be the most exciting part of the work you will ever do and it also excites others to see the effectiveness of it
- C. Releasing

6.

- 1. This area is covered under Leadership, IV.C.1
- 2. Remember
  - a. letting go makes room for creativity and cocreation
  - b. letting go is the first step in supporting yourself, others and a common vision
- D. Dealing With Criticism
  - 1. Non-defensiveness
    - a. presented in Leadership IV.C.1
    - b. defensiveness blocks all progress and turns everyone else into a threat in your mind, whether they are or not - get yourself out of the way
  - 2. When criticized, presenting a lengthy history, reasons why, who might have done 'it,' usually perpetuates and lengthens the time already lost again forget yourself, get yourself out of the way and get into a solution
  - be willing to encounter as presented in Leadership B.2.3.4.

- 4. Communicate, of course
  - refer to Leadership B.2 a.
  - be sure to participate in the Communication D. Intensive
- 5. Willingness to say no
  - just because you practice non-defensiveness and letting go does not mean you are to be a doormat
  - say no as encouraged in the section on b. leadership
  - however, saying no with a closed mind and c. saying no with an open mind are two different states - you can feel them inside
    - practice saying no and opening up again
    - a good check for yourself 2.
- Heading A Meeting Covered Under Its Own Section To E. Follow

#### PRAYING WITH OTHERS/VISITATION

#### I. OPENING PRAYER

Your Leader Will Provide Resources and Textbooks

(Note: extensive materials on prayer, prayer types, prayer counseling are provided in the appendix. They are a direct tape reproduction taken from an actual lay ministry class at Unity Center of Walnut Creek. The rest of this material enhances the direct material in the appendix)

- Praying With Another В.
  - Introducing the idea and beginning
    - most people you will be involved with will know you are there to participate in praying - yet thee will be some discomfort and you will have to introduce the idea of praying
    - simply ask, "Would you like to pray?" if they say no, then do not

    - if they are in agreement then d.
      - you might want to reach out and take their hands in yours - that creates
      - 2. INVITE them to go to their heart or spiritual center

- J. listen within and then pray aloud it is also suggested you let them pray for themselves too, somewhere in the midst of it
- 4. it is also assumed that praying comes after one has spent some time sharing the issue at hand and is a way to bring the concern into attention from within
- 2. File of Prayers
  - gathering together a file of meaningful prayer allows for a storehouse and resource to draw upon
  - b. Daily Word affirmations, Unity pamphlets categorized according to human issue will give a sense of confidence especially at the start
- 3. Intonation
  - a. remember, praying from within yourself, not at the other, nor for them, but as you hear you, is the only prayer
  - b. a tone that indicates that attitude, draws the person in with you so they are not left outside wandering around - note Leadership V.B.2.3.4. which applies to prayer as well as speaking
  - c. listen to yourself and ask others in the class to listen to you to assure the avoidance of the horrors of ministerial disaster
    - 1. pontification
    - 2. condescending
    - 3. pedanticism
      - a. you are not better than this person, you are their brother/sister
      - b. it is an honor to pray with another (you cannot pray for them), and you do not know what you are doing, so it is best to let God pray through you
- 4. Length and Flow
  - a. just do not go on and on
  - b. listen, not only to yourself but also to the other and that can tell you when enough is enough
  - c. often when hearing others speak or pray, I have the feeling they are so involved in what they are doing, they cannot hear themselves and are going as fast as they can to fill in the emptiness -
    - 1. don't fill in the emptiness
    - rather learn how to listen while in action, noting especially Leadership V.B.4.
- 5. Space for silence
  - a. let there be silence
  - b. PLEASE

- c. do not fill the air with affirmations, pleas, etc; give the person you are with your belief in their process by letting them experience God within the silence
- d. promise yourself now you will pause, pause, pause - discover your own discomfort with silence
- 6. Suggesting another pray for themselves
  - a. mention this as the time comes to a close
  - b. you might tell them when the center prays so they can join 'us' or when you pray so you can meet together in prayer
  - c. you might give them a prayer to use that you prepare yourself personally for them
- (it is suggested at this point, an example through role playing be provided and then lay ministers practice with each other)
- C. Telephone Prayer
  - 1. First response
    - a. you will find people calling are usually desperate so let them have their space to say it all; occasionally saying a few words to encourage the rightness of what they are feeling
    - b. receive them into your heart and trust that God is at work in them even now
  - 2. Suggesting praying together over the phone
    - a. move into B of this section to initiate praying
    - b. when reaching out to hold their hands, since it is impossible, hold their heart and they will feel that
    - c. also let them feel your attention over the phone since they do not have a physical presence there
  - 3. Calming and comforting
    - as in section B above, the voice is such a strengthening aid
    - b. the voice is a profound link when one is desperate
  - 4. Saying goodbye
    - a. the goodbye must not be closure but a link and bonding together with God
    - b. provide that through
      - 1. words
      - 2. a feeling
      - 3. a sense Unity Center is with them
      - 4. it is suggested also that if you feel it is necessary, to inform them of other possibilities they might draw upon by participating in Unity WITHOUT proselytizing or selling

- 5. Keeping a record
  - a. you may want to share these calls with the lay ministry. the minister, the staff
  - b. if that is so, a form is provided in the appendix
- 6. Follow up
  - a. you may develop a program to send out a prayer letter forms are in the appendix
  - b. you may want to call the person back, although it is best if you remain anonymous and not foster calling back
  - c. if you have a counseling department you may want to refer the person there; but you should ask them first if they are interested; and this must be done sensitively and only in the most special occasions since counseling is often frightening to many and could throw them into a "dither" if they think they are "that pad"
- D. Visitation To Another In Home Or Hospital Or Other
  - 1. It is important to make contact first either by calling or calling to their room in a hospital, especially if it is your first visit
  - 2. Greeting upon arrival
    - a. in this case you would follow the process in B
    - b. "gentle" into the situation of praying and always ask if it is comfortable first; in a hospital room or a home, placing your hands on the person might be done more subtly, like touching an arm or shoulder, etc.
  - 3. Praying with them refer to section B
  - The fine line between counseling and listening
    - a. be very careful as a lay minister to not step into the category of becoming a counselor
    - b. your training does not prepare you for entering into the psyche's, the deeper issues of another person's life more damage can be done here than anywhere by praying, pushing, infiltrating another person's system it is assumed if a person wants counseling they will seek it on their own, or else though you discover its possibility for themselves DO NOT USE THE LAY MINISTRY AS A STOMPING GROUND FOR PLAYING PSYCHIATRIST; IF THIS IS YOUR WISH THEN GET PROFESSIONAL TRAINING; THE CENTER IS NOT PROTECTED FOR PSYCHIATRY WITHOUT LICENSE!
      - only explore to create an environment of prayer
      - usually continuous visitation to the same person is indication of overinvolvement
      - notice your own intentions to psychotherapeutize or to assist through spiritual awakening

- 5. Refer to section on follow-up under Telephone prayer, C.6.
- (At this time it is advisable that another role playing be provided by the leader and then lay ministers break into one on one opportunities for minimal practice there is an opportunity for further prayer work through an intensive)
- E. Miscellaneous Details Applicable To This Center With Regard To Prayer Work May Be Provided At This Time
- F. Time Permitting, Further Opportunities May Be Provided For Role Playing And Exemplifying Prayer
- G. The Appendix Also Provides Important Guidelines For Praying With A Group And Some Of The Finer Distinctions In This Work

#### II. CLOSING PRAYER

#### CENTER OPERATIONS AND ORGANIZATION

#### I. OPENING PRAYER

(NOTE: The content of this material is supplied entirely by the Center ministry through which this program is given.)

#### II. CLOSING PRAYER

#### RUNNING A MEETING AND FACILITATING OTHERS

# I. OPENING PRAYER

- A. Making Contacts
  - Your major effort in this area will be to get people to become involved in the plans and goals towards which you are directing your interests
    - a. the tendency is to think someone else should attract the people
    - b. or to expect the minister to attract you a committee or a group to teach or a prayer group to pray with
    - c. obviously that is not the truth, nor the facts - this is your work now, as you represent the ministry, you are the minister
      - you will find it most effective if you personally approach others and let them feel how important it is to be involved

- 2. give them the feeling of being designated, appointed, and it will call forth a powerful response in them
- 2. Announce through Center publications
  - a. be sure you follow this Center's procedures for such activities
  - b. be sure your materials that will be given to the public are passed before whoever is designated in that position
  - c. watch out for working behind the scenes in order to get a personal plan through which has not been sanctioned and supported by the larger Center authority

#### B. Planning

- Consider the entire picture: who, what, when, where, content, environment, follow-up
  - a. who will lead, who will back up, who is responsible at each stage of the development
     write the answers down; think it out before you ever begin
  - b. what am I attempting to accomplish whom will this serve (only my personal goals and is that all right, or others as well?)
    - does this express congruency with the Center's vision
    - will this make a difference
  - c. when will this be held
    - have I checked it with the larger Center time plan and goals
    - do I have a back up time or times
    - will it distract from other events and thereby distract from this as well
  - d. where is the best place for it to be held at the Center

procure a larger facility

- e. what will the content be is it too extensive to be accomplished is it to be a professional attempt or "down home"
  - are those involved capable of expressing the quality content desired
- f. what kind of environment must be created will that have to be designed or is it already present
- g. what are the follow-up procedures necessary once the event is completed
- 2. The appendix has within it a Count Up Sheet which is excellent for following through all the details necessary in creating an event ... in using the sheet
  - a. begin with the end goal stated first
  - b. back up from the end goal step by step and record each step which must be taken to get to the next step UP on the sheet

- record the names of each person involved in each step and back up
- d. record the hoped for dates alone side the names as well
- e. the sheet upon completion should show a step by step process leading from the start (at the bottom of the sheet) to the conclusion (at the top of the sheet)
- 3. Assign responsibilities clearly, consciously with expectation of follow through
  - a. as a leader passing on the sense of responsibility to those who would now assist you is propably the single most important action and communication to contribute to success
    - it comes through a firm, implied 'you will take responsibility and I expect a response' tone that is not parental but empowering
    - 2. it comes through supportive actions such as making sure the person has made a note of their responsibility, a note to yourself of when their response is due, a contact immediately if there is a failure to respond
    - 3. it comes through your own behavior which is responsible and therefore a model of possibility for those whom you are now grooming
    - 4. it is not conveyed through parental demands, childlike reactions, etc.
  - b. it is always effective following a meeting to either have recorded and mailed, or if the personnel is not available to start, do it yourself, the content of the meeting with all appointments stated and underlined
  - c. your personal effectiveness in this area of creation and its successful fulfillment is extremely important - as you can see, whatever you imply or expect, you must be first yourself
- 4. Over-prepare rather than under-prepare always a. in the Leadership section this point is extensively treated. Leadership IV.A.2 and V.B.6
  - b. no more need be stated
- Be sure all plans are communicated to the Center through the minister, ministerial assistant or other designated person
- C. Working With Center Procedures
  - 1. Center can support you only if you provide it with time and clear information

- a. what is called red tape may be that; but usually it is a series of steps required in order to gain for you and the programs you stand behind their best presentation before the entire Center
- b. often in talking over leadership responsibilities one assumes their ideas will rise to the surface and move quickly, whereas the truth is that they move at a usual pace requiring patience in our zealous hearts
- 2. Learn the structure of the Center
  - a. make personal appointments rather than dropping in and come prepared remember the people who serve you are busy and operating not only a ministry but also a business treat them as you would a business in these situations
  - b. find out staff meetings times and ask to visit - herein you will get a rich sense of how a Center truly operates and what issues they deal with, providing you with a larger picture
  - c. the same is true of poard meetings

# D. Facility Management

- 1. The person who is responsible for scheduling and for confirming building use is
- Check whether there is a key necessary or an alarm

what are the rules for use of the key and/or the alarm

- 3. How is money handled at this Center to whom do you turn it in is there a shared agreement with lay ministers for teaching love offerings, etc.?
- 4. How does one operate the air conditioning, heating system, etc.?

#### E. Closure

- 1. At the close of any meeting, whether a committee, Board, Staff, teaching session, prayer session, it is important to review
  - a. what took place in a capsule
  - b. who has been left responsible
  - c. what prayer work is to be done
  - d. what reading/writing assignments are expected
- During any long meeting, class, etc. give the group an opportunity to move about, exercise, get coffee/tea and thereby engage each other
- If any assignments have been given out review them at meeting end
- 4. Be sure to set the time and date of the next meeting as well as the place even if it is already understood and noted somewhere

- 5. If it fits, have someone (to start it may have to be you) take notes and/or attendance and have those sent to the entire group (the Center will no doubt assist in causing this to happen)
- Open and close all meetings, classes, prayer sessions, with prayer

# F. Follow Up

- After the meeting is completed, promise yourself that you will give you time to review the meeting within yourself, within the next 24 hours; at that time,
  - review notes and record obligations in a calendar book
  - include there those who have promised follow up on specific dates so you may make contact if they do not respond
  - c. get an inner feeling of what took place so you may make changes if necessary at the next meeting and record those notes on the next meeting date
  - d. release the experience for deeper creativity
- 2. Responding to those who assist you
  - or personally (as often as possible) to those who are assisting you in "making things happen"
  - b. make it a practice to contact people by phone to thank them, or if you are just "thinking of them"
  - c. make it a practice, when it seems necessary, to stop a meeting to pray for someone having personal difficulty, or if the meeting is struggling, to do the same

#### II. CLOSING PRAYER

#### PUBLIC RELATIONS

#### I. OPENING PRAYER

- A. Types of Services Provided By This Ministry
  (At this point the minister/leader will present to
  the lay ministry team types of services and their
  orders and the reasoning behind those orders so that
  lay ministers might assist or operate these services
  when invited. Such services might include)
  - 1. Sunday service
  - 2. Midweek service
  - 3. Easter sunrise service
  - 4. Ash Wednesday service (burning bowl)

- 5. Easter Flower service
- 6. Good Friday service
- 7. Watchnight service
- 8. Thanksgiving service
- Christmas candelighting service 9.
- 10. Christmas day service
- 11. Baptism
- 12. Christening
- 13. Funeral (in California lay ministers may perform funerals
- 14. Communion

(All the services noted above may be performed by lay ministers under their own authority; weddings might be presented, but at least in California, only licensed/ordained ministers may perform weddings)

#### В. Preparation

- If applicable the leader might want to provide a written outline for a spoken lesson or talk, taking the group through the valuable process of developing an outline; this entire manual is presented in formal outline form
- 2. Also if applicable, an outline for a meditation might be provided at this point (guidelines for this are presented in the section on prayer in the appendix, where spoken step by step process is taken through leading a group meditation)
- Also if applicable, a procedure for leading love 3. offerings could be provided at this point. A sample of various types of love offerings is provided in the appendix

#### C. Resources

(Your leader may want to present various resources to draw upon for providing formal services)

#### D. Presentation

- Appearance it is recommended and suggested that one appear in public or as a lay minister
  - in neat, clean clothing that does not have to be expensive, but should be in good taste and have some sense of style
  - with some awareness of their role and position and responsibility to uphold that role and position
- Entrance it might be good to refer again to the material on speaking in public in the section on Leadership; reminders to be impressed are
  - be prayer-ful before entering
  - bring your attention into the heart or a
  - spiritual center of your preference as you set foot out into the public eye, be with yourself, in your body, not "into" them

- d. with grace and dignity, practiced if possible, yet without such formality that it appears pushed and artificial, step up to the podium without talking
- e. gather the group in, in quietness, before opening your mouth a kind of entrainment which brings everybody into the same center
- f. then you are ready to speak, pray, etc.
- 3. Poise is obviously a conveyer of power and conviction; it may be developed or enhanced by
  - a. practicing Yoga daily
  - b. doing good physical exercise as well daily
  - c. practicing deep breathing as a way of life
  - d. keeping one's attention inside
  - e. practicing literally how one walks in front of a mirror
- 4. Speech clarity
  - a. do NOT garble words
  - b. do NOT talk so fast you cannot listen to yourself
  - c. do NOT talk down to people or as if they were a group of sixth graders (which is the usual level to which most ministers speak)
  - d. do NOT pay attention to the audience but to what is happening internally in you behind the nervousness - do not deny the nervousness, but practice listening behind it.
  - e. as you are able to come into yourself, then you may expand your listening capacities to include keying in on audience behavior and sounds, and listening to their inner responses which can be picked up as you gain experience (at times you may find yourself saying something to explain or clarify which was not planned, and what has happened is you have heard at another level a response from someone in the audience and there is a non-defensive response sliding through)
  - f. at all costs, listen to yourself and have others listen to you so you can avoid those ministerial horrors again - pedanticism, condescending attitudes, pontification
- 5. Bringing it to a close
  - a. when it is finished, let it be finished
  - b. if you have not succeeded in getting the point across, then forget it
  - c. use Biblical passages (not lengthy), stories, personal experiences, poetry, inspirational concepts to give the close climactic feeling
  - d. indicate you are coming to a close, as it can assist the audience in relaxing if they feel pressed for time

- 6. Use of microphone
  - a. already covered in the section on Leadership
  - o. remember, if it is available use it as it assists the voice, so you can let the voice be worked for you allowing you to draw upon more of other parts of yourself
- 7. Whenever possible members of the lay ministry team will be given an opportunity to share before the entire group

#### II. CLOSING PRAYER

#### PULLING IT ALL TOGETHER

"ON THE MORROW MOSES SAT TO JUDGE THE PEOPLE, AND THE PEOPLE STOOD ABOUT MOSES FROM MORNING TILL EVENING. WHEN MOSES' FATHER-IN-LAW SAW ALL THAT HE WAS DOING FOR THE PEOPLE, HE SAID, 'WHAT IS THIS THAT YOU ARE DOING FOR THE PEOPLE? WHY DO YOU SIT ALONE, AND ALL THE PEOPLE STAND ABOUT YOU FROM MORNING TILL EVENING?' AND MOSES SAID TO HIS FATHER-IN-LAW, 'BECAUSE THE PEOPLE COME TO INQUIRE OF GOD; WHEN THEY HAVE A DISPUTE, THEY COME TO ME AND I DECIDE BETWEEN A MAN AND HIS NEIGHBOR, AND I MAKE THEM KNOW THE STATUTES OF GOD AND HIS DECISIONS.' MOSES' FATHER-IN-LAW SAID TO HIM, 'WHAT YOU ARE DOING IS NOT GOOD. YOU AND THE PEOPLE WITH YOU WILL WEAR YOURSELVES OUT, FOR THE THING IS TOO HEAVY FOR YOU; YOU ARE NOT ABLE TO PERFORM IT ALONE. LISTEN NOW TO MY VOICE; I WILL GIVE YOU COUNSEL, AND GOD BE WITH YOU! YOU SHALL REPRESENT THE PEOPLE BEFORE GOD, AND BRING THEIR CASES TO GOD; AND YOU SHALL TEACH THEM THE STATUTES AND THE DECISIONS, AND MAKE THEM KNOW THE WAY IN WHICH THEY MUST WALK AND WHAT THEY MUST DO. MOREOVER CHOOSE ABLE MEN FROM ALL THE PEOPLE, SUCH AS FEAR GOD, MEN WHO ARE TRUSTWORTHY AND WHO HATE A BRIBE; AND PLACE SUCH MEN OVER THE PEOPLE AS RULES OF THOUSANDS, OF HUNDREDS, OF FIFTIES, AND OF TENS. AND LET THEM JUDGE THE PEOPLE AT ALL TIMES; EVERY GREAT MATTER THEY SHALL BRING TO YOU, BUT ANY SMALL MATTER THEY SHALL DECIDE THEMSELVES; SO IT WILL BE EASIER FOR YOU, AND THEY WILL BEAR THE BURDEN WITH YOU. IF YOU DO THIS, AND GOD SO COMMANDS YOU, THEN YOU WILL BE ABLE TO ENDURE, AND ALL THESE PEOPLE ALSO WILL GO TO THEIR PLACE IN PEACE.' SO MOSES GAVE HEED TO THE VOICE OF HIS FATHER-IN-LAW AND DEED THAT HE SAID."

- Exodus 18:13-24

IT IS FROM THIS GREAT TEXT THAT YOUR RIGHT TO SET FORTH ON THE JOURNEY OF LAY MINISTER ORIGINATES.

IN THIS FINAL SESSION, STAGES OF THE JOURNEY WILL BE CLARIFIED ; THROUGH THE TOOLS WHICH ARE PROVIDED. THE STAGES INCLUDE

#### A. FORMAT

Apprentice period of months (established by this ministry

- 2. A series of four intensives, two of which you are required to take
- 3. Observation hours and action hours
- 4. An interview to assure confirmation
- 5. Confirmation
- B. At this point the minister/leader will take you through a step by step process to fill out the Lay Ministry Profile and Function Sheets (copy in appendix which may be modified). These sheets give an indication of the many possibilities which may be available to you as a lay minister
- C. At this point the Lay Ministry Manual which provides the initial guidelines for participating in the Lay Ministry as well as its organization, will be reviewed. This Manual provides you with all the information that will be necessary to fulfill the requirements for being a lay minister.
- D. If it is possible, the process of being a lay minister, the personal nature of it, its stages will be presented by an already confirmed lay minister
- E. At this point, shepherd groups will be assigned. They are designed to last during the period of apprenticeship to help find answers and provide the necessary support over this period of time. This will only be provided if possible, especially the first year.
- F. The next lay minister's meeting will be held
- G. You will want to look forward to Confirmation; it is a holy and very special experience. The appendix con-tains a copy of the Confirmation service held at Unity Center of Walnut Creek as well as the invitations.

In bringing this manual to a close, we turn again to material from Exodus where Moses is being guided in the design of the Tabernacle and in the consecration of the Priesthood - a few special selections:

The Priest's Robe. "AND YOU SHALL MAKE A PLATE OF PURE GOLD, AND ENGRAVE ON IT LIKE THE ENGRAVING OF A SIGNET, 'HOLY TO THE LORD,' AND YOU SHALL FASTEN IT ON THE TURBAN BY A LACE OF BLUE; IT SHALL BE ON THE FRONT OF THE TURBAN." Exodus 28:36,37

Consecrating the priests. "AND THIS IS WHAT YOU SHALL DO TO THEM TO CONSECRATE THEM, THAT THEY MAY SERVE ME AS PRIESTS. TAKE ONE YOUNG BULL AND TWO RAMS WITHOUT BLEMISH, AND UNLEAVENED BREAD, UNLEAVENED CAKES, MIXED WITH OIL, AND UNLEAVENED WAFERS SPREAD WITH OIL. YOU SHALL MAKE THEM OF FINE WHEAT FLOUR. AND YOU

SHALL PUT THEM IN ONE BASKET AND BRING THEM IN THE BASKET, AND BRING THE BULL AND THE TWO RAMS. YOU SHALL BRING AARON AND HIS SONS TO THE DOOR OF THE TENT OF MEETING, AND WASH THEM WITH WATER. AND YOU SHALL TAKE THE GARMENTS, AND PUT ON AARON THE COAT AND THE ROBE OF THE EPHOD, AND THE EPHOD, AND THE BREASTPIECE, AND GIRD HIM WITH THE SKILLFULLY WOVEN BAND OF THE EPHOD; AND YOU SHALL SET THE TURBAN ON HIS HEAD, AND PUT THE HOLY CROWN UPON THE TURBAN. AND YOU SHALL TAKE THE ANOINTING OIL, AND POUR IT ON HIS HEAD AND ANOINT HIM. THEN YOU SHALL BRING HIS SONS, AND PUT COATS ON THEM, AND YOU SHALL GIRD THEM WITH GIRDLES AND BIND CAPS ON THEM; AND THE PRIESTHOOD SHALL BE THEIRS BY A PERPETUAL STATUTE. THUS YOU SHALL ORDAIN AARON AND HIS SONS."

- Exodus 29:1-9

GOD BLESSES YOU ON YOUR JOURNEY AS A LAY MINISTER
THE WORLD AWAITS YOUR GIFTS!

EXHIBITS

#### EXHIBIT A

#### SPECIAL RESOURCE MATERIAL - PRAYER

#### I. Books

- A. Practicing the Presence by Goldsmith
- B. Effectual Prayer by Frances Foulks\*
- C. Teach Us To Pray by Charles Fillmore
- D. "Art of Prayer" by C.R. Knox\*

\*recommended first

- E. Art of Prayer by Igumen of Chariton
- F. Philokalia by Kadloubovsky
- G. "The Prayer of the Heart A Method of Transformation" by C.R. Knox
- II. March 1 and 2, 1985: Prayer of the Heart Workshop with C. R. Knox at Unity Center. REcommended for all Lay Ministers
- III. Prayer with Another: Our self knowledge has to increase so we can do more.
  - A. Hospital/Convalescent Home
  - B. In their own home
  - C. Visit here at the Center
- IV. Structure of prayer with another (group discussion/Carol's format)
  - A. Sensitivity to what's going on
  - B. Know yourself: State of health, food intake, state of mind, emotions, am I vulnerable today, where am I philosophically, belief system
  - C. Come together, physically, in some way
  - D. Face each other; may take hands, breathe
  - E. Ask permission to pray and make contact (if necessary, ground yourself with white light or grounding techniques)
  - F. Find out the need (without belaboring issue) --we're not counselors, expanding the problem can get us stuck there, give brief explanation of why we don't need too much information on problem...the potential for this time together
  - G. Sensitive movement back and forth, inside and out between duality and non-duality
  - H. Take the person where they are (non-expectation) and do not move them where we want them to be
  - I. Let Spirit take you wherever (image of bowing your head)
  - J. Use words "invite" before prayer or physical contact
  - K. Speech is slower, tone of voice, attention is inward, listening system pans out - takes in more

- L. Suggest being still and asking God's presence
- M. Bring the person out (breathe, back in surroundings again, etc.)
- N. Closure: give them something "solid" a prayer, a card with a verse on it; "we are praying with you," follow-up (if we perceive the need)
  - 1. counseling if they would like deeper assistance, I suggest that one of our counselors contact you (we refuse no one because of inability to pay certain amount love offering basis or sliding fee scale)
  - 2. another visit or a phone call
  - 3. other Center assistance
- O. Develop a prayer file (put Daily Words into topics, Unity pamphlets)
- P. Offer a prayer to fit their need

# V. Purpose of Prayer

- A. To create an open space for God to be present
- B. Spiritual support
- C. Call in the awareness of God. Listen for dimensions beyond the normal verbal, mental, emotional, imaginative
- D. Connect at the Universal
- E. Directive attempt to assist the one in need toward release and non-duality
- F. Sensitive movement back and forth between duality and non-duality
- VI. Difference between meditation, prayer and practicing the presence
  - A. Meditation: private, deepening, exploration, receptive, non-dualistic
  - B. Prayer: attempt to spiritualize dilemma, directive and dual istic, with an aim toward non-duality. Move person out of position.
  - C. Practicing the Presence: daily, non-dualistic communication with Spirit, receptive and non-dualistic

\*Non-dualistic: Spirit pervades both "good and bad" - everything

LM - Prayer b, 1985-2

file to the tra

# VI. SPECIFICS IN SHARING WITH OTHERS

- A. Marital
  - 1. approach
  - 2. pamphlets
- B. Children
  - 1. approach
  - pamphlets/reference
- C. Emotional (fear, inadequacy, anxiety, depressions, loss, grief, loneliness)
  - 1. symptoms
  - 2. approach
  - 3. pamphlets/reference

# VII. KEEP CONTACT WITH CENTER

- A. Lay Minister liaison
- B. Kathleen O'Hara

#### EXHIBIT B

# Lay Minister Training

# Third Session, Saturday, February 2, 1985

#### NOTES ON PRAYER

There are three types of prayer:

- 1. Public prayer
- 2. Prayer with another
- 3. Private prayer

# Public Prayer

There are two kinds of pubic prayer. One uses the assumption that "I am here to pray for you. I use the words and your mind follows my words." You have to key yourself to be with the leader's mind. The leader stands up and everyone bows their head, folds their hands, and then expects the person in charge to speak the prayer for them. They will usually take in nature and the situation at hand and the government and all the worlds and all issues that are important.

There may be times when we are called upon to do this type of public prayer. This is not the usual Unity format. You might be called upon to do it in time of terrible terror or national tragedy. Someone in our position will walk in and people will be looking for someone to try to put some sense, some meaning to the situation or circumstances, and we would have to organize a prayer such as that. It might be a funeral service where it has been a very tragic, severing loss. In these cases you are trying to organize the minds and ground them and pull them together. This is very important to do.

The second form calls for your playing only one role: the humbling role - - I don't know what to say for your minds. Be a guide and lead people into their internal being. This is always my role as a minister. This type of prayer is done at the time of love offering, and inner prayer in general. It is the type of prayer to be carried out at Unity Center of Walnut Creek.

The following is a verbatim transcript of the prayer demonstration by Dr. Knox. The group was not to participate in the prayer, but to observe and take notes.

Carol: To begin a prayer session, close your eyes. Allow yourself to move down inside and bring your attention into the heart. Bring yourself inside. Rest - - -

I'd like to invite all of you right now to come with me into that place in you where you feel you experience your contact with God. (Pause) Come on there with me. Just relax into your internal being - - (pause). And you might want to breathe into it. And I'm going to give you a moment or two to do that.

(Silence - 20 seconds)

And of course you know that your mind is going to be going on, but don't worry about that. Let it go on. What's important is that you bring your attention inside to that temple where you live. You know, we have temples outside in which we put ourselves to remind us of the great inner temple inside of us. And if it's comfortable for you you might want to create that temple in your mind. It may be a special place in nature. It may be a huge cathedral. I'm thinking of one I love in Canterbury. And now coming into my mind is my home church. But just go wherever it feels like home.

(Silence - 10 seconds)

Everybody here is going there together and that's empowering us, you see. We know that by many coming together there's an increased power that goes beyond the individual. That,'s why we join together in communal prayer. So come on ...

(Pause - 30 seconds)

For some reason this morning I'm aware that it might be right if we directed our attention to our healing needs. So let's do that, and yet let's remember that there's never really a need for healing except in consciousness and that we are one and we are whole. And what we want to do in this brief time together is to remember our wholeness.

(Pause - 10 seconds)

Why don't you bring you into the focus of your attention here inside the temple. Just you. And, if there is some portion of you that feels achy or maybe seriously ill, just let that be conscious in your mind.

Group: You do what you're saying.

Carol. That's number one. I follow myself.

Carol Now stop. This has brought us to what we would do next in the prayer. We will deal with that later. Are there comments or observations of what occurred?

# Page 3

Group: Your physical being was showing that. Your head went down when you said go to the heart and when you started to speak. And then you were giving examples of the temple. And then when you asked us to follow, it was as if you were coaching us.

Carol: Let's make note of that. Did you notice that I invited?

Group: Yes, four times.

Carol: I follow my process. So then there is the invitation. Remember, though, that my process is affected by the process that is going on in others. So it is not only mine.

Group: Along with that I noticed that your prayer rhythm came in waves. You would invite and bring us along, and then you would say some more words and then you would reinvite and you would plead, and then there was one point where you said, "Come on!" So there were a lot of ways you would bring us along.

Carol: There was also a very clear verticle picture which is important in leading prayer in services, a verticle picture of sliding down into one's self. Then after inviting the group again, there is very specifically a deepening, a deepening of relaxation, a deepening of the level of experience. The deepening is accomplished through the breath.

Group: Also with the pauses, which reinforced the invitation.

Carol: It would be interesting to see how much silence I gave you. I think giving people their own privacy, silence, is so important. That is what public prayer for others does not allow. And that is what I resent. Don't take that alone time away from people.

Group: I was experiencing that you were the conductor as well as part of the orchestra. you would be leading us and then let the orchestra go for a while and then you would give it another push and let it go for a while. You would feed it energy after it randown a little bit.

Carol: Yes, but what I heard you say in that analogy was that I not only conducted but I then got up and played second violin, so that I could feel what was happening (which was what occurred in the pause in me), and then as I listened in the pause, I received where I was to move next. I listened. That is how I was led to the healing idea.

Group: I found you reminding us, reminding us to go back into the heart.

Carol: That is a very important factor, to keep reminding the people because people tend to keep running away from the heart. It is fascinating -- I have just read a dissertation, a psychological study of the broken heart. The way he describes it is that most people, because they don't have a fully nurturing mother, do not have the heart filled in. So early in life the heart splits. As it splits, the energy either runs to the head, which is where we will live, or it runs into the sexual organs, which is where we will live. And sometimes it runs to both places. Can you imagine what that's like, to run around with the split into both?

The premise of this dissertation is that we must bring people's attention back into the heart psychologically. So here is all this support for my dissertation psychologically, finally. And, it states on page 32 of this dissertation that we don't know how to do it (bring the energy back into the heart). That is phenominal. And the resistance people have to the effort to bring the attention back into the heart is huge.

Now, this aligns with what was just said in that we <u>must</u> remind people to keep coming inside because they may split and go into the head, or they may split and go into the sexual organs and the power organs. So it is extremely important that you encourage the people you are working with to come into their spiritual center and come home to God.

Notice I do not always mention the heart. I have been making a shift just the past couple of months because I became concerned that maybe I am so heart-oriented, I am forcing everybody into their heart, and where I really want them to go is their present spiritual home. Even the word center bothers me. It is wherever it is for you that you feel congruent and can rest.

Just one more thing -- I do not criticize. So many people in their prayers criticize. They'll say, -"Don't go into the mind. Shut off the mind." Notice that I said, "Let the mind do what it will. Just keep bringing your attention into your special place." This is a total affirmation of love.

Group: I picked up after the deepening, and what you did was encourage.

And you did it by making the distractions okay. And then again
there was another invitation right after that. And you connected
the group and led us on.

Group: (To Carol) You used the term "encourage." And the word encourage is a French word. It means "in the heart."

You left space for people to create their own place to be but yet included everybody else in the room with them there.

I finally discovered what it meant to go into the closet, as it is written in the Bible -- to go into the closet, that special place, and you lead us there so many times. And now it is, "Oh, I know what it means now."

Group: What I enjoyed was the fluidness. You sort of flowed from one step to the next very easily.

Carol: And you know that the key is that I follow me. . The key is -- I follow me. People walk out of here Sunday after Sunday and say, "You always speak to me. Why?" And I always give the same pat answer, "Because I talk to me." I talk to me. You are me.

Group: In terms of talking to yourself, one very powerful thing that you did for me was to describe your temple. What your church looked like. And it immediately took me to my holy place, because you shared.

Carol: And as a rule I would be very careful <u>not</u> to do that because I would feel that would push people into <u>something</u> that was mine. And yet there are times that I am sure it does work to share your visual image. Before you lead visualizations, I need to clear up two things:

First, I once did a lot of visualization and imagery and I had no problem in working with people who had cancer to tell them to make the little cancer cells be bad guys and the other cells be the good guys. My first radio talk was on imagination and I talked about the camera and how we were the divine mind through which God worked and we should take our images and project them onto the screen. I no longer approve of that, because it feels manipulative and it draws upon the personal personality and conditioning for the imagery rather than the open screen of emptiness. You might want to take that in and see where you are with it. But you will notice that I very purposely do not manipulate and I work very deftly to avoid suggestion, from my conditioning, to leave people in their own open space and let form there what will.

For the same reason I do not use affirmations. Affirmations are all through Daily Word and they are usually cryptic statements that affirm the nature of God and what one desires. The reason I am so uncomfortable with them is that they are usually manipulative and conditioned responses from the world that we want to make rather than being open to the world that shall be created through us.

In most Unity churches public prayer is done by using affirmations and they speak them three times. The minister may use the affirmation for the day in Daily Word. Every Daily Word begins with an affirmation such as: "God's wish for me is good. I am in line with God's goodness." I have a hard time with God's being good. I don't want God to be good. I want God to be all. Let God be whatever is occurring and be present with it.

So then what is usually said is, "Now let's affirm that together." So they affirm it once. What they believe they are doing is deepening it into the subconscious. Then there is a pause ... maybe some talk, some chatter. And then it is usually said, "Now let's say it again." And then they do it again, and again the third time through. I would rather you did not do this, for the reasons I have given.

Group: It could be a form that is used at some stage, and from where they are it is a usual step along the way.

Carol: Yes, and there are some people who have never used them and never needed them. I support affirmations at stages, and I also want to support that if it is possible for us to shortcut people, why not? So I would just as soon affirmations not be used.

Group: Are you saying that it is conditioning to bring the light down? Is that acceptable?

Carol: I wouldn't call that conditioning. That is acceptable. But you really have to discover what is acceptable.

I compare ourselves to students of calculus. You have come through arithmetic, algebra, geometry. Affirmations and denials are the addition and subtraction. Maybe by avoiding affirmations it will help people to become unconditional. If it is possible to shortcut people, why not?

Group: How would you finish the prayer session you demonstrated?

Carol: We were at personal healing. It would be something like ---

And now let's bring this personal prayer time to a close. And you may want to again breathe in and breathe out to bring yourself back into connection with this room and those around. Please be aware that you have sown an important seed. It is not finished and you may want to go back to this during the week. Then come back here and give me your attention.

# Person to Person Prayer

Enter into the meeting with another person as a prayer -- the whole thing -- remembering that prayer unites.

Be near the person -- never over a desk.

Take time to tune yourself to them.

Ask questions gently: e.g., "Can you tell me what you need?"

Take the time.

Don't be afraid to tell them your needs.

Ask permission.

Be with yourself.

Validate love ("Do you know that I love you?")

Don't be afraid to cry.

Own your own needs.

Play back what you hear (reflective or active listening)

Speak freely and it's okay to jolt them if you need to.

Reverse roles. Invite them to be their own counselor: e.g., "What would you do if you were me and I were you? Does it do any good?"

Lead guided prayer. Lead them inside. Assure them they are not alone ("I am right there with you.").

Is this enough? Be sensitive to how far they want to go.

There is really nothing to do but listen, but listen reflectively. Feed back what you hear and ask if it is accurate.

It is a sensitive movement back and forth, in and out.

Always check out how you are being received ("How does that feel?"). Keep giving them their own light. They are the leader.

Have a commitment to be free with your feelings and share the journey.

Keep clear within yourself whose needs are being met. If you realize there is nothing you can really do, you won't rescue. When you rescue another person, you are taking away the opportunity for them to discover how to take care of themselves.

Carol's way is to very freely touch people. But we need to be sensitive to whether or not a person wants to be touched or if it is appropriate.

Containership, as exemplified by the singing of Carol Van Patten. Staying within your energy field.

Recommended readings:

<u>Power in the Helping Professions</u>, by Guggenbuhl-Craig

If You Meet the Buddha on the Road Kill Him, by Sheldon Kopp

# EXHIBIT C

Dear:

The motto of life is: "Give and Take." Everyone must be both a giver and a receiver. Who is not both is as a barren tree.

# . . . . Ten Rungs

By the law of the Circle, what was given whether it be of substance or of yourself, it shall be returned to you, and when the givingness of others seeks you in its completion of the eternal flow of life's perfect action, you are but complying with the law as you receive.

We lovingly give thanks for your gift knowing you are making room to receive.

Love and rich blessings,

February 24, 1985

Dear

I want you to know and feel my strong prayer support at this time of family loss.

All that your husband gained in his experience of living will add to the life he will meet as he moves on in his spiritual unfoldment. I know that you draw comfort from knowing that life does not end with death. It is a door through which we pass to emerge into a whole new dimension of living.

Please feel my deepest caring. I truly support you in prayer, and rejoice in the truth that your husband lives on gloriously.

Love and rich blessings,

# February 27, 1984

Dear

#### "WITH GOD ALL THINGS ARE POSSIBLE"

What a blessing the knowledge that all things are possible through the power and activity of God.

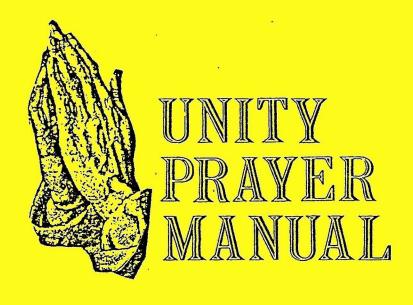
As we join with you in healing prayer, at the request of your friend, [Greg,] we are affirming the truth that "With God, all things are possible." We are seeing you unlimited by any condition that is less than an expression of fullness of God's life. We know that through God it is possible to be healed.... it is possible to overcome....it is possible to restore mind and body to the perfect state they were created to express.

We are giving thanks with you, [Gaetaen], for your complete healing in faith that through God's wonder-working power you are whole and free.

Enclosed is a little booklet "You Are Not Alone" which I am sure you will find comforting and be assured we strongly surround you with our love and our prayers.

Love and rich blessings,

# EXHIBIT D



Unity Center of Walnut Creek 1871 Geary Road Walnut Creek, California 94596 (415) 937-2191 Saying, "Through Christ in you, you are healed," must be explained or changed in its presentation in order for the caller to hear that Christ in you is the Principle of Wholeness indwelling them which does all healing work.

Truth - We have certain concepts in our mind when we say "the Truth about this situation is," and it is important that we communicate that our word Truth means, the larger Reality, referred to on pages 9 and 10.

Substance - Our word Substance means invisible mind essence from which every visible thing formed. But many people equate that which is invisible with that which is nonexistent because they have learned to rely on their five senses completely. Also, the concept of forming the visible world from theinvisible realm is abstract and difficult to grasp. Be sure to communicate substance clearly, in this sense.

The Christ of God is a living presence in me and the work I do, the people I serve.

Christ is the peace of this work. Christ is the law and order, as well.

Christ, the consciousness of Wholeness within me, is now here manifesting Its loving-kindness through me, words and thoughts.

Christ substance fills my mind and all others who work on this Prayer Line - It overflows into all our affairs in unfailing prosperity.

Christ life strengthens and heals every member of our team, and all those we serve.

Christ Mind sees good in all who serve and all we serve.

We proclaim this mighty Truth in the name and through the power of the Christ Principle within.

Adapted from Christ exalts this Home.

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# MANUAL'S PURPOSE

The purpose of this manual is to acquaint members of Unity's telephone prayer network with the procedures and policies directly related to working on the phones. It is essential that a prayer consultant read the material in the manual before working their first phone shift.

This manual is also meant to serve as an informative and instructive guide in the decision-making process you will be involved in during your time with Unity's prayer network.

We are grateful to each of you for your time and involvement with this work of serving others. Verbally you will not hear many thank you's, but internally, by your serving, we know, through our personal experience, that you will be served.

God speed you in your journey of serving others in the highest known expression of humanity - the power of prayer.

friend knocking at their door. As students of spirit indwelling, we know all these things are changing and limited and that the only reality is the unchanging and unlimited realm of Spirit. Everyone to whom you speak on the Prayer Line will not understand this, so do not assume as such

To move from words to sentences, sometimes we tend to express Spiritual concepts too abstractly when the caller is not conscious of such ideas. For instance, as an abstract Principle the statement, God is all there is, is true, but a woman not familiar with such ideas, who is afraid her husband is going to beat her might not find peace of mind and comfort through that idea.

Instead, this abstract idea might be expressed in this way:

"There is more to do in this situation than be afraid. You can use the power of your mind to realize there is a Presence active in your life always guiding you into greater good. God is active within you right now. Just move your mind completely away from the conditions in your life to the greatest power of all, God. Channel your thoughts in the direction of God. Feel His Presence with me, as I share It with you. God is with you as you respond to your guidance. He is with you as strength and peace; He is loving you; He is that Love in you. Let it work to bring you quiet and peace in the midst of this situation you are experiencing."

Christ - You may find yourself using the word Christ easily in your vocabulary. However, remember, that for many, Christ is merely another name for Jesus, the man. We understand that Jesus was a man, just like you and me, who demonstrated the right use of Spiritual Principles to an exceptionally high degree, whereas the word Christ means God individuated in man, the principle Jesus used.

# TRUTH TERMINOLOGY

Often times it is difficult, especially at the beginning to know how to tell a stranger about that which we believe deeply. Therefore, this section is provided to assist you in communicating ideas in an open manner.

There is no cut and dried solution to the dilemma of choosing appropriate words and explanations, but with each call we must listen with our intuitive ear, see with our spiritual eye, and speak from our oneness with God and the caller. As we do this, appropriate words will come through and we will be understood. Trust that Spirit listens through you and the caller, one and the same.

Healing/Pain - As mentioned previously, we know that at a dimension of existence, problems do not exist, nor pain. Yet, to tell a person that there is no pain, when he/she is in pain, is not helpful, and frankly, unkind. You might begin praying with a person in pain like this:

"There is more to you than what is happening in your body. I know you are feeling discomfort there, but for a moment, just let your discomfort move into the background while the idea that there is One Power and One Presence active in your life becomes dominant in your thoughts and feelings. You may not completely believe this idea but, for the moment, just pretend you do.... There is only one power and one presence active in my life, and that power and presence is healing and freeing me right now. My body is comfortable and at ease."

Reality - In spiritual terms reality is a word which means exactly the opposite of what reality is to most people in the world. To most, reality is the - the pain in their body, the food in the refrigerator, the

# RESPONSIBILITIES OF PRAYER CONSULTANTS TO UNITY PRAYER NETWORK

- Be available at the phone for your scheduled time. If for some reason, you cannot fill this obligation, arrange with another Prayer Consultant to trade off times. Otherwise, when someone calls for assistance, no matter how rare this might be, no one will be present!
- 2. Attend Prayer Consultant meetings as scheduled. We will keep you informed. Through these meetings, we not only keep you aware of the program, remind you of valuable techniques, but we also provide you to know each other and communicate with each other so important in building an inner community of praying people.
- 3. Keep careful records and bring them to Center or mail them, by the last day of the month. (See Contact Sheets following, page5-6)
- Provide prayer material for caller, if requested, by contacting the Center, or mailing it yourself, within 24 hours.

If you have difficulties with any aspect of this work, please contact the Director of Adult Education and Counseling daily, 9-4 at 937-2191 or the Prayer Phone Line Director (phone number available through Center).

# SOME HARD AND FAST RULES

- Never give your name or last name, address or phone number of staff or counselors to any caller.
- 2. It is desirable to remain anonymous. If a caller knows your voice, you may acknowledge that, being careful to not get "chatty" our \* purpose is to pray with the caller.
- Do not offer medical advice if needed, refer the caller to the Tele-Med Library at John Muir Hospital - 932-6100
- Do not offer legal advice. 'If legal advice is needed, refer to Legal Aide, 439-9164
- 5. Our purpose is to pray with callers. An opening statement is suggested as, "Unity Prayer Network, may we pray with you." This will set the stage that we are here to pray with the caller not to counsel, to save, etc. If counseling seems indicated, gently refer the caller to our counseling department, which they may call weekdays from 9-4. Or even more subtle and loving, offer to contact our Counseling Department for them. If you do offer to call for them, do so as soon as possible, tell the Director of Adult Ed/Counseling of the issue and discuss a counselor. The Director will then call the prayer caller and the Prayer Consultant's work is complete.
- 6. If you have questions about how you handled a situation, or if there has been a "foul-up", directly contact the Prayer Co-Ordinator or Director of Adult Ed/Counseling, rather than discussing the situation with others on or off the prayer network. The situation may then be easily resolved, "nipped in the bud."
- Remember that your holding the prayer caller's need and situation in privacy is vital to them, to your integrity, and to your relationship with God.

#### CONSCIOUSNESS BUILDING

#### ACTIVITIES

The question will arise, what do I do while I wait for the phone to ring, and many times it never does. For this reason, we are providing the following attitudes and ideas, by which you may keep your mind centered on Spirit and Principle, thereby opening a free channel through which God can work, both for those who may call, and more especially, for you personally. It is through this learning, that the Prayer Network will ultimately serve you.

- 1. Prayer and Meditation It is suggested that each Prayer Consultant begin their shift with prayer and take meditative times periodically. The goal is to be one Spiritually with each caller and to maintain a constant and conscious awareness of Spirit indwelling. This "tuning in"is essential not only during your shift but as a statement of your life.
- 2. Read Truth-oriented books and articles and the Bible - we have an excellent supply of these at the Center as new books, rental books, and used books.
- 3. Prepare your own Spiritual booklet. This is a booklet you make yourself containing ideas about Spirit, writings, poems, etc. that have special appeal to you. It is suggested that you section such a booklet into categories of Healing, Prosperity, Relationships, Emotional Needs, for quick referral when a caller is talking to you.
- 4. A prayerful attitude as a way of life is essential. Daily meditation, carrying a prayer in your heart, are attitudes and states of being that we would hope/trust/believe a member of this Network, expresses and exemplifies.

#### HOW TO ANSWER THE PHONE

# RESOURCES AND REFERRALS

Contrary to what we would like to believe, we cannot be all things to all people and solve all the problems of the world. It is therefore appropriate at times to refer a caller to another source for help.

It is strongly suggested that you familiarize yourself with available resource material.

If you come across any new resource material, or if you have any suggestions for improving the existing material, please contact the Prayer Phone Line Co-Ordinator.

Resources are most available by conferring with your co-ordinator or the Director of Adult Ed/Counseling. Referrals can easily be made through the recommendations for counseling presented under Some Hard and Fast Rules, item 5.

The phone number for Suicide prevention is 939-1916

- 1. Bless the phone-the person, silently yourself.
- 2. Tone is most important
  - a. caring, loving, warm
  - clear from a place in your consciousness of knowing God's ALL
  - 3. assured in Truth
  - always freed from negative feelings on your part - which will be a state of consciousness you will be seeking to attain
- 3. Do not invite counseling aim to free yourself from that need.
  Answer the phone, "Unity Prayer Network, may
  we pray with you." You are there to be
  Spirit incarnate and to pray with the caller,
  to give the caller a Spiritual lift through
  prayer and a sense of the consciousness you
  bring to the phone and communicate even in
  the silence. We are receiving this call
  not to enter into the problem or take it onto ourselves as in so doing you give the
  problem validity and in Truth, the problem
  has no validity. You are there to impress
  them with the Truth they cannot yet see.
- 4. Remain anonymous

# CONTACT SHEETS

A record of all prayer calls is to be kept each time you work a phone shift. These sheets are to be turned in once a month, by the last day of the month (again remember to phone in requests for prayer material, such as a letter to be mailed or a pamphlet, etc.)

Following is a sample of the forms which will be " made available to you. Be sure you have plenty on hand.

1.	Fray	yer consultan	L Maille	
2.	Date	9	Time Call	Received
	Ende	ed		
3.	Call	ler calling f	or self	other
4.	Appr	coximate age	of caller	(guess),
	Sex_			
5.	tion		divorced,	, living condi- with children, :
6.	prob vers like seli sati	eably will be ation, when you to receive a larger do not son)	known to you find or pamphlet	e only if fitting, you at end of con- ut if they would , letter, coun- early in conver-
	В.	Address		Zip
		Suggested Mai	lings_	

7.	Information for person for whom the may be calling (again, provide only fitting, as suggested above)	
		none
	B. Address	_Zip
	C. Age (Guess) Sex	
€!	D. Relationship to Caller	
	E. Suggested Mailings	
8.	Problem: What are the primary and sissues, as caller sees them	
	A. Is it a crisis?	· · ·
	B. Crisis of relationship, prosperi	
	health, other C. Severity of crisis	
9.	Prayer offered (explain briefly, you tance and prayer counsel)	
10.	Disposition (material requested, ref if so, explain referral - this porti be used for having our Center mail y quested material, if received soon e	on may our re-

# EXHIBIT E

# UNITY OF WALNUT CREEK 1871 Geary Road Walnut Creek, California

# OPERATION UNITY COUNT UP

Project title	For								
Goal	Lifeline	Lifeline date							
Plan for Responsible & Effective Fulfillment	Person Responsible	Back-Up Person	Fulfillment Date						
and the second s	· · · · · · · · · · · · · · · · · · ·		, ,						
			-						
		***************************************	Parington Application of the Space Shall shall be seen						

Your plan should be very clearly defined and projected; if fulfillment does not come through, it is generally because of weakness in the plan. In preparing, consider publicity, printing times, people's time, equipment and machinery needed.

# EXHIBIT F

# Suidebool SILI

A PRAYER MANUAL

provided by Unity Center of Walnut Creek

prepared by
Unity School of Christianity
Reverend Carol Ruth Knox
Diana Gale
Susan Welcome

# COURSE WORK AND READING

It is recommended that Prayer Consultants keep themselves trained and conscious in the Life of the Spirit by having taken the following courses, and/or keeping one's self continually aware of Spirit Indwelling by even repeating such classes to keep up-to-date and renewed in your own understanding of Principles. Although Principle itself does not change, our ability to substantiate it does:

Discover The Power Within You Practicing the Presence Yoga Universal Principles Bible

Further, may we recommend the following essential texts for your library:

Invitation To A Great Experiment,
Thomas Powers
Lessons In Truth, Emily Cady
"An Ancient Art Of Prayer, Carol Ruth Kno:

Unity Center of Walnut Creek
1871 Geary Road, Walnut Creek, CA. 94596
937-2191

community will see this as a united effort

4. Post graduate studies to include at least one advanced course per year at Walnut Creek Unity (course to be confirmed with Dr. Knox)

5. It is understood that any Lay Ministers who serve at this first service shall fulfill the same expectations as set forth under satellite ministries

7...

- h. the Lay Leader shall expect the following agreements to be met with other Lay Ministers who serve in this satellite ministry:
  - attendance at every other month Lay Ministry meetings
  - 2. attendance at least once a month at Walnut Creek Unity Sunday services
  - 3. continuing studies to include at least one advanced course per year at Walnut Creek Unity (course to be confirmed with Lay Leader)
- i. adherence to the AUC Code of Ethics
- 2. Dublin
  Items 1-3 (or class presentation on tape) and
  4-9 above apply
- 3. Mt. Shasta Items 1, 3, 5 & 6 (at least once a month attendance at Sunday services in Walnut Creek Unity), 7-9 above apply
- E. First Service (8:30 service at Unity of Walnut Creek)
  - 1. monthly meeting with Dr. Knox
    - a. preparation for meeting shall be presentation of monthly records and intentions for month(s) to follow
    - discussion and sharing shall be vision, plan, and integration with Walnut Creek Unity
    - c. once monthly presentation of Lay Leader's Sunday lesson tape, to be critiqued by Dr. Knox by each 15th of month
  - Discussion with Dr. Knox prior to selection of guest speakers for confirmation; also presentation of their Sunday lesson on tape, to be critiqued by Dr. Knox, by each 15th of the month
  - 3. Attendance when possible at Regional minister's meetings; attendance when possible at Unity Center Board meetings; attendance at every other month Lay Ministry meetings; attendance regularly at Unity Sunday services in Walnut Creek to integrate the joint venture ministry between first and second/third services so that

- C. Convalescent Home Sunday Services
  - services led by Lay Ministers must follow established guidelines
  - 2. services will be critiqued by the Lay Leader responsible based on adherence to format; projection; capacity to connect those present with spiritual source
  - 3. Items 3-6 above apply

# D. Satellite Ministries

- 1. Unity on the Delta
  - a. monthly meeting with Dr. Knox
    - preparation for meeting shall be presentation of monthly records and intentions for month to follow; discussion and sharing shall be the vision and plan
  - b. bi-yearly meeting with Dr. Knox and steering committee at Unity Center of Walnut Creek to review and plan
  - c. once monthly presentation of Lay Leader's Sunday lesson on tape, to be critiqued by Dr. Knox, by each 15th of the month
  - d. once monthly presentation of AUC report completed in full as presented by the AUC, by each 15th of the month
  - e. discussion with Dr. Knox prior to selection of guest speakers for confirmation; also presentation of their Sunday lesson on tape, to be critiqued by Dr. Knox, by each 15th of the month
  - f. attendance when possible at Regional minister's meetings; attendance when possible at Unity Center Board meetings; attendance at every other month Lay Ministry meetings; attendance at least once every other month at Unity Sunday services (as earlier recommended and suggested) in Walnut Creek
  - g. post graduate studies to include at least one advanced course per year at Walnut Creek Unity (course to be confirmed with Dr. Knox)

# LAY MINISTRY GUIDEBOOK

# I. Statement of Purpose

- A. The Lay Ministry was created
  - 1. to attract, inspire and prepare
    - a. professionally trained envoys who might act in place of the minister of Unity Center of Walnut Creek whenever legally and morally acceptable;
    - b. professionally trained representatives who might supplant when necessary and expand ministerial services to the Unity community and the larger world community.
  - 2. to develop such lay ministers and provide maintenance for them to give their services
  - 3. to provide extended services to Unity Center of Walnut Creek which the minister does not have the time, energy, or skills to provide (the Lay Ministry is not designed to replace the minister nor compensate for incompetence
- B. This program was created by Dr. Carol Ruth Knox in January, 1983, to assist in developing, serving and expanding Unity Center of Walnut Creek. The first class was cinfirmed November 13, 1983; the second on October 21, 1984, the third on November 3, 1985 and the fourth on November 2, 1986.
- C. The Role of the Lay Minister
  - 1. a Lay Minister is given numerous opportunities to serve. Although we are all ministers, our church must have trained professionals to "send into the world." The Lay Ministry training provides quality ministering, effective skills and tools for ministering, skills in self presentation and communication, prayer and meditation techniques.
  - service may be expressed in the following ways
    - a. leadership of midweek services
    - b. opening Sunday morning services

- c. leading Sunday meditations
- d. speaking at special services
- e. visitation in hospitals, private homes, convalescent homes
- f. leading services at convalescent homes
- g. speaking before Women's Luncheons and special events
- h. sharing special services at Lent, Easter, Christmas, Thanksgiving and baptisms
- i. classroom teaching
- j. providing graphics or writing for Centerpoint
- k. service on Unity Board of Directors
- assisting Dr. Knox at guest speaking engagements
- m. directing committees of Unity Board
- n. assisting in the plan and development of Unity Center in line with its Board, minister, staff and vision
- o. developing outreach ministries

# III. Requirements for Training, Apprenticeship and Confirmation

- A. Entrance into the training calls for interest and concern
- B. Apprentice Lay Minister
  - 1. at the end of the initial training, participants are invited to become apprentice Lay Ministers
  - maintain one's status as an apprentice Lay Minister and prepare for confirmation through the following
    - a. attendance at every other month meeting (2nd Sunday after 3rd service)
    - b. attend Sunday services at least two(2) times per month
    - c. expose oneself to areas of Lay Ministering defined above
    - d. complete a minimum of 60 hours active participation and service during the training period, including:

tion for the Lay Ministry and is a mode of operation. Lay Ministers are expected to know its content and operate accordingly.

# VIII. Service Requirements

- A. Midweek Service Leadership
  - services led by Lay Ministers must follow established guidelines
  - 2. services will be critiqued by Dr. Knox and the Lay Leader responsible, with critique being based on adherence to format, projection, capacity to lead participants into internal meditative state
  - attendance at every other month Lay Ministry meeting; attendance at least twice a month at Unity Sunday services, Walnut Creek
  - 4. Post graduate studies to include at least one advanced course per year at Walnut Creek Unity (course to be confirmed with Dr. Knox)
  - 5. adherence to the AUC Code of Ethics
  - 6. two month apprenticeship on the "job" before established in position
- B. Sunday Morning Meditation Opening
  - 1. must follow established guidelines
  - presentations are critiqued by Dr. Knox for quality, projection and capacity to lead participants into internal meditative state
  - two month apprenticeship on the "job" before established in position
  - attendance at every other month Lay Ministry meetings; attendance at least twice a month at Unity Sunday services, Walnut Creek
  - 5. post graduate studies to include at least one advanced course per year at Walnut Creek Unity (course to be confirmed with Dr. Knox)
  - 6. adherence to the AUC Code of Ethics

- E. Inactive Lay Minister
  - trained and confirmed Lay Minister who
    no longer wishes to invest time in meetings or activities, yet wishes to maintain relationship may request by letter
    to become inactive
  - 2. the period shall last no longer than one year
  - 3. at the end of one year, inactive Lay Ministers may request returning to full time status or relinquish Lay Minister's confirmation
- F. Lay Ministry cards are given out yearly, and are renewed (in January) only if the foregoing requirements and standards are fulfilled.

# VI. Government/Operations

- A. The Lay Ministry operates and governs itself through the following processes
  - 1. the governing body, Lay Ministry Council is composed of
    - a. a leader
    - b. a nurturer
    - c. a communicator
    - d. council members to include one representative from each Circle
    - e. past leader
  - 2. this Lay Ministry Council is a committee of the Board of Unity Center and shall meet on the second Monday evening at 7:00 PM, every other month, and report directly to the Board
  - requirements for serving in positions of leadership, (leader, nurturer, communicator, Circle leaders)
    - a. confirmed Lay Minister
    - b. fulfilled requirements of leadership
- VII. Association of Unity Churches Code of Ethics An AUC Code of Ethics is available for reference in the Student Manual. It is the ethical founda-

- 1. the initial training with Dr. Knox (20 hours) .
- 2. any extra classes deemed necessary to complete training
- 3. take at least one Unity basic course or prove participation in same prior to entrance into Lay Ministry (10 hours)
- 4. practical experience (at least 20 hours of service), i.e.
  - greeting/Welcoming Table on Sundays
  - visitation perhaps accompanying a Lay Minister
  - guest speaker at Young at Heart, Y.O.U., Uniteens, Geary Manor
  - Sunday assistant
  - assist in bookstore
  - assist in any Unity of Walnut Creek outreach
  - create some service of one's choosing, planned with Dr. Knox
  - assist in Youth Education
  - assist in ministering to buildings and grounds
  - Unity Center committees: prayer, membership, building, grounds, peace, family, youth
- 5. membership in Unity Center prior to confirmation is highly recommended
- 6. participation in the Circle Program is highly recommended
- C. Fulfillment of agreements during apprenticeship leads to confirmation (usually held first Sunday in November)
  - 1. evaluation for Confirmation
    - a. evaluation for confirmation will be a self-evaluation process to be conducted within small support groups or alone unto oneself. The circle program wherein each apprentice may join with other Lay Ministers supports members throughout the training process in staying current with required levels of participation

- b. meeting with minister either individually or as a group in the fall
- 2. apprentice Lay Ministers are informed immediately following interview of fulfilling requirements for confirmation
- IV. Timetable for Training, Apprenticeship, Confirmation
  - A. Initial training January, February
  - B. Special classes through April
  - C. Observation/Participation: mid-February through April
  - D. Practical experience: mid-April to mid-September
  - E. Self-evaluation: mid-September to mid-October
  - F. Confirmation: November
- V. Maintaining Lay Minister Status Following Confirmation
  - A. Present standards are
    - to maintain standards of behavior which exemplify a Lay Minister
    - 2. to continue attendance Sundays <u>at least</u> twice a month
    - 3. to continue study of Unity teachings at Unity Center of Walnut Creek (or special arrangement) at least once a year
  - B. There are also specific standards for functioning in special leadership roles as presented herein (re: Service Requirements)
  - C. As a result of special circumstances, such as inappropriate behavior or attitudes that reflect poorly on the Center and the Lay Ministry, a period of probation may be initiated
    - 1. the individual in question will be asked to attend a meeting with the minister and the leader of the Lay Ministry, as well as one of the active members of the Council

- 2. the Lay Minister will be asked to take the following steps, if deemed necessary by those present:
  - a. begin a six-month probationary period
  - b. voluntarily return his/her badge to the minister
  - c. agree to refrain from performing any official Lay Ministry duties during the six-month period
  - d. have the right to attend all Lay Ministry meetings or social events during this period
  - e. be assured that this action will not be announced or discussed with anyone beyond the Lay Ministry Council and its members
  - f. recognize that this action is not chastisement, but rather a supportive impetus to continued growth and self-development
  - g. be re-evaluated by the original team at the end of six months, at which time full status will be restored or a resignation required
- D. Honorary Lay Minister
  - 1. from time to time, the minister may recognize that a member of the Center is performing outstanding service to the Center and the community, and may wish to recognize this service by designation as an "Honorary Lay Minister." When there is such a candidate, the minister will nominate the individual to the Lay Ministry Council. Assuming agreement, the minister will then announce this appointment and present the individual to the congregation at Sunday services.
  - the Honorary Lay Minister is not required to adhere to any of the of the membership requirements and responsibilities of the Lay Ministry as this appointment is meant as an honoring of services already given.

#### EXHIBIT G

\* \* \* \* KEEP THIS SECTION FOR YOUR RECORDS \* \* \* \*

# LAY MINISTRY FUNCTION SURVEY - 1986

As we address the issue of wanting to provide each of you with an expression for your Lay Ministry, we have prepared this guideline for the numerous expressions here at Unity Center.

As you read them, please give consideration to your desire to respond, then indicate the area in which you would like to serve. You will be contacted by April, 1986.

# Sunday Morning Greeter

Be willing to greet guests one Sunday a month for six months at either the 8:45, 10:00 or 11:30 service. This is a 6-month commitment. Kathleen O'Hara coordinates this L/M expression and can answer any questions you may have regarding service in this area.

May thru October - 8:45
May thru October - 10:00
May thru October - 11:30
Nov thru April - 8:45
Nov thru April - 10:00
Nov thru April - 11:30

# Sunday Morning Welcoming Table

Serve at the welcoming table one Sunday a month by helping to set it up, talking to people and explaining Unity Center after either the 8:45, 10:00 or 11:30 service. This is a 6-month commitment. Darlene Cioffi coordinates this L/M expression and can answer any questions you may have regarding service in this area.

May thru October - 8:45
May thru October - 10:00
May thru October - 11:30
Nov thru April - 8:45
Nov thru April - 10:00
Nov thru April - 11:30

# Midweek Meditation Service

Lead a Midweek Meditation Service once a month on Wednesdays at 7:00 p.m. This is a 6-month commitment. Darlene Cioffi coordinates this L/M expression and can answer any questions you may have regarding service in this area.

October - March April - September

1st Wednesday 2nd Wednesday 3rd Wednesday 4th Wednesday 5th Wednesday

# Convalescent Home Sunday Services

Become involved in leading (or helping to lead) weekly services in convalescent homes. This is a one year commitment. Brian Holben coordinates the Convalescent Home Ministry. We conduct Sunday services at two convalescent homes and hope to extend this ministry to others.

# Prayer and Visitation Ministry

Talking and praying on the phone or in person with people who call the Center requesting this service whether it be in a hospital, home or in a convalescent home. Marie Whalen coordinates this L/M expression and can answer any questions you may have regarding service in this area. Accessibility to a phone and automobile are requirements of this expression, as well as providing the Center with knowledge of your accessibility during the week and weekends. We are also coordinating ongoing visitation at many convalescent homes. If you prefer to do just this type of visiting, please specify.

# Youth Education Teachers

Y.E. teachers are needed for two Sundays a month during each of the three services. Help in the nursery is needed and a great need for teacher or sponsor (help with social events) of Uniteens (Junior High age) and Y.O.U. (Youth of Unity) - high school age. Please specify age group. This is a one year commitment.

#### COMMITTEE WORK

We ask for your willingness to serve on ONLY ONE of the following committees and function as a member or chairperson for a one year period. The chairperson is required to assure that minutes of meetings are recorded and a copy sent to Dr. Knox within one week of meetings, and to assure that meetings are called monthly and members informed.

# Peace Committee

Assist Chuck Holz, Chairman, in conducting Peace services, distributing the Peace Prayer around the world and participating in monthly Prayer Day for Peace. Monthly meetings are held, except in the summer.

# Media Committee

Chairpersons and committee members to assist Mark Hammericksen and Board representative, Judy Basnett, to participate in a media committee to explore VCR, taping, packaging, and marketing of video and audio tapes within our community and on local or national television, integrate financial costs for equipment, programming, and advertising.

# Audio/Taping Committee

Back-up persons are needed for Sunday morning audio set up and taping. (This is different from Video Taping). Sound equipment needs to be set up before services begin and taken down after last service. Tapes may be ordered in bookstore between services and sound equipment person will make them on our tape duplicating machine and deliver to bookstore to be sold immediately. Also, a taping person is needed for duplicating tape orders during the week. Many orders come in and help is needed to-process these. Contact Kathleen O'Hara.

# Stepping Stones

Our purpose is to support persons dealing with various types of loss, as well as individuals, families and friends of those dealing with chronic and/or critical health challenges. We do this by holding a drop-in session for all members of the Unity Community on the 1st Sunday of each month from 1-3 p.m. in the Y.E. Room and by providing one-on-one support as requested by persons in need. Members of this committee operate as a team; sharing expertise, experiences, and LOVE. Men are especially sought for same sex counseling. Helen Rolland and Johnn McKay

co-chair this committee and will answer any questions you have regarding service in this area.

# Special Worship Services Committee

Use your talents to be called upon to lead or participate in special (worship) services, i.e., Communion, Thanksgiving Eve, Peace Service, New Year's Eve Service, and other special Services and rituals which seem necessary during the year. This is not a high demand area, involvement in this area would require additional involvement in another area. This is a one-year commitment.

# Food Committee

We are in need of committed people who like to work with food and who would take the lead in forming a good sound committee to handle and/or assist on such events as: brunches, weekend workshops which require preparation of meals, picnics, potlucks and other social events. We need a one-year commitment.

# Berkeley Outreach

Continue the research and assist in the development of an outreach in Berkeley. This is a one-year commitment. (Unity on the Delta is an example of this involvement).

# Young at Heart

This is a retired and semi-retired group of people who meet every Monday from 1-3 p.m. here at the Center. Assistance is needed in providing direction for the members of this Young At Heart Group in planning speakers, social events and/or other activities. Assistance could be given other than at the hours the group meets here and/or once or twice a month during those hours. They need a structured program, new ideas, and help planning all their events. A one-year commitment is also needed. (More than one person could offer help to this group).

# Bookstore Volunteering

Help is needed on a regular basis in the Unity Bookstore with answering phones, waiting on people, collating, binding, mailings and other clerical services. Sunday help is also requested. Esther Reidenbach is the person to contact. Preferable hours are: 9-1 and 1-5 weekdays and during one service on Sunday.

# Guest Book Calling

New people to Unity on Sundays sign our guest books. Volunteers are needed to help in calling those people (about six names) once a month to welcome them to the Unity community. Instructions and names are mailed to you once a month. All that is needed is for you to make the calls within two weeks.

# Dial-a-Thought

Call our Dial-a-Thought number: 937-0777 and hear a spiritual message given by Lay Minister, John Wood. A back-up person is needed to do this. You use our recorder and tapes at home and bring in the recorded message on the tapes to Kathleen O'Hara by Sunday for the following week.

# Sunday Openers

Five minutes before each Sunday service begins, a Lay Minister takes the congregation into a short meditation. You must be here 15 minutes before the service begins, contact the Sunday assistant and be ready and centered to lead this meditation. This is a one-year commitment.

8:45, 10:00 and 11:30 services 1, 2, 3, 4, 5th Sundays

# Sunday Assistant

At least two people are needed for assisting during all three Sunday services and all other special worship services throughout the year. This includes all the logistics of the service, i.e., regulating air conditioning, getting sanctuary dimmed and ready for services, assisting greeters and assisting the minister in any way needed to facilitate the services. One person needed for 8:45 service only and another for both 10:00 and 11:30 services.

# Work Party Day

Participation in a Saturday of work on the grounds either gardening, pruning or cleaning, painting and small fix-it jobs on the buildings. These are held every other month, weather permitting. Darlene Cioffi is coordinator.

# Lay Ministry Council

The Council consists of ten people. The Council meets the first Tuesday of every month, 5:30 to 7:00 p.m. This is a two-year commitment.

The Following opportunities are NOT Lay Ministry Activities

If you would like to teach at Unity please send a course outline and resume to the Adult Education Director. Please understand that such an effort is NOT a Lay Ministry activity.

If you would like to counsel at Unity please inform the Counseling Director in order to be considered to join the Unity Counseling Staff and please understand that such an effort is NOT a Lay Ministry activity.

Revised 2/86

# EXHIBIT H RESPONSE SHEET

# Lay Ministry Function Survey - 1986

NAME							
L/M CLASS:							
DATE:							
		Circle Sunday of month:					
Sunday Morning Greeter May thru Oct - 8:4	15 []	1 2	3 4				
Sunday Morning Greeter May thru Oct - 10	AM [ ]	1 2	3 4				
Sunday Morning Greeter May thru Oct - 11:	30 []	1 2	3 4				
Sunday Morning Greeter Nov thru Apr - 8:4	15 []	1 2	3 4				
Sunday Morning Greeter Nov thru Apr - 10	AM [ ]	1 2	3 4				
Sunday Morning Greeter Nov thru Apr - 11:	30 []	1 2	3 4				
Welcoming Table May thru Oct - 8:4	15 []	1 2	3 4 5				
Welcoming Table May thru Oct - 10	AM [ ]	1 2	3 4 5				
Welcoming Table May thru Oct - 11:	:30 []	1 2	3 4 5				
Welcoming Table Nov thru Apr - 8:2	45 []	1 2	3 4 5				
Welcoming Table Nov thru Apr - 10	AM [ ]	1 2	3 4 5				
Welcoming Table Nov thru Apr - 11:	:30 []	1 2	3 4 5				
Midweek Meditation Service May - Oct	[ ]	1 2	3 4 5				
Midweek Meditation Service Nov - Apr	[ ]	1 2	3 4 5				
Convalescent Home Sunday Services	[ ]						
Prayer and Visitation Ministry	[ ]						
Youth Education Teacher or Assistant	[ ]						
Nursery Assistance	[ ]						
Uniteens (Junior High) Teacher or Sponsor	[ ]						
Youth of Unity (High School) Teacher or Spor	nsor []	•					

# COMMITTEE WORK

Peace Committee Member	[	]					
Media Committee Member	[	]		1			
Audio/Taping Committee	[	]					
Stepping Stones	[	]					
Special Worship Service Committee Member	[	]					
Food Committee	[	]	•		·		
Berkeley Outreach Project	[	]					
Young At Heart	[	]					
Bookstore Weekdays or Sunday (indicate)	[	] -	<del></del>				
Guest Book calling (circle week)	[	]	1	2	3	4	5
Dial-a-Thought	[	.]					
Sunday Opener (indicate which service) (indicate week)	ſ	]	1 1	2	3	3 4	5
Sunday Assistant Please circle: 8:45 service only or Two other services combined	[	]	1 1	2	3 3		5 5
Work Party Day .	[	]					1
Lay Ministry Council	[	.]					,
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* * * * * * *	<u> </u>	*				¥	÷
I am interested in the following opportunitie they are NOT Lay Ministry Service activities:	ș ;	ạ n c	i u	nd	er	st	and
Adult Education Teacher	E	1					
Counseling Staff	E	]					

Revised 2/86

#### EXHIBIT I

#### LOVE OFFERINGS

- I. Preparation for a Love Offering, some suggestions
  - A. it is good to use an obvious love offering basket, which will be provided for you; it is also good to pass that love offering basket sad as it is to admit, this forces the student to encounter their responsibility to support this class financially
  - B. be sure to read the clear explanation about love offering and fee classes in the Catalogue
  - C. remember that a love offering is tax deductible and their check is their proof
  - D. now a pattern for operation:
    - 1. invite them to close their eyes and center within
    - 2. ask them to be open to what their gift of love will be as a response to this class, its sharing of spiritual ideas, its value to them - you might even include in this, what would they have had to pay for such a class (be careful of this, use it occasionally)
    - 3. ask them to <u>listen</u> for a clear response to what Spirit within them would give, and be sure to remind them that each class is a different response! this takes it out of a "buck" a week thinking
    - 4. when they <u>hear</u>, <u>see it coming</u> into their hand and receive it
    - 5. ask them then to take the gift out of their wallets or purses, hold it in their hand and bring it clearly into manifestation ...wait while you hear them do that
    - 6. Once done, when rustling stops, ask them to place their hand over it, and realize that it has come from them; it has come from their time and energy... I then acknowledge my gratitude to them for that investment, as a spokesman for Unity Center
    - invite them to see their gift expanding to be used by our Center, to provide for your gift as teacher, and give thanks
    - 8. last, ask them to place their gift in the love offering basket, as it is passed, and as they do, be conscious, and say thank you, silently
  - E. follow up awarenesses on love offerings
    as the basket is passed, let it be done in conscious
    quiet, and you will have to exemplify this so that
    people will let go of their nervousness, obviousness, and getting up and running off
    remember you are teaching a great Principle in
    this process of Love Offerings a Principle
    for their daily prosperity remind them to engage
    in this same process with every activity of their
    money, as they speed this up, they can expect for
    their prosperity in terms of money, relationships,
    and health to expand

- 3. if you find yourself insecure about these ideas, then,
  - a. take a course in Manifestation
  - b. read some of the Katherine Ponder books
  - c. get some of the Unity pamphlets on prosperity, or tithing. You know, we might as well all be prosperous together and practice this as a team
- 4. be sure you provide enough time to do this love offering...
  - at least five good powerful minutes
  - stop your class five minutes before and don't resent the time, it will do so much for all of you
  - if you are not teaching a love offering class, carrying out this activity in a modified manner will serve you and your students in terms of making them consciously grateful for what is happening.

# PREPARED BY:

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