



How to Use your Practitioner

By
Rev. Darrell Gudmundson

With thanks to
Edith Gudmundson, Rev. Lorraine Trout and especially Dr. Maxine Kaye

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Foreword...

The Centers for Spiritual Living® teach the use of affirmative prayer for healing and for overcoming any apparent obstacles in life.

Known variously as “spiritual mind treatment”, “affirmative prayer”, “mind treatment” or simply “treatment”, this approach uses prayer as a tool of spiritual psychology.

As the understanding and exposure to this way of dealing with the issues of life grows, more and more people who are new to this metaphysical teaching are coming to affiliated Centers all over the world. There are two administrative bodies, the United Centers for Spiritual Living®, and the International Centers for Spiritual Living®. These differ only in their organization, not in the essence of their teachings.

It seems there is a need to help people who, even once they have been convinced of the advantage of obtaining spiritual assistance, still are not comfortable approaching a licensed practitioner of healing prayer. That is the purpose of this small book.

This booklet lays out the most common questions and paves the way for members of all New Thought Centers (and Centres!) to get the help and coaching that they need.

Rev. Darrell Gudmundson

I dedicate this book to the many clients I have dealt with since 1995, when I first became a Practitioner. They have led me to seek within myself and learn what I needed to know to be of help to them and others.

DG

CHAPTER 1

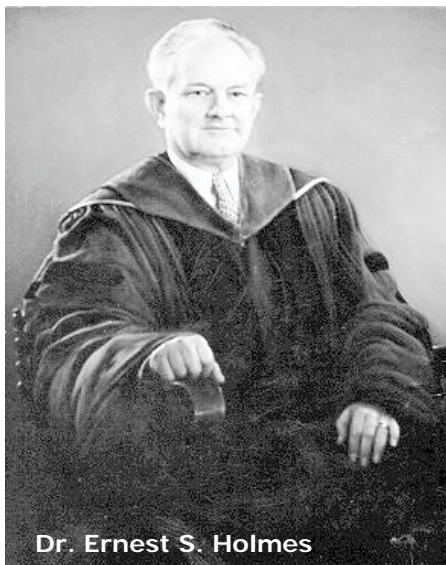
WHAT IS A PRACTITIONER?

Background

The word “practitioner” by itself is a pretty generic term, and could apply to almost any field of work. What this book is about is the way this term is used in the Centers for Spiritual Living®.

While our terminology is still being sorted out to some extent, as we strive to make our name and teachings more readily understandable, at the time of this writing we still have licensed Religious Science practitioners. So we will deal with what they do. Just be aware that by the time you read this, they might be called something else!

The Centers (Centres in Canada) for Spiritual Living are spiritual communities formed to teach and practice the Science of Mind®, a system of thought and a way of life based on Spiritual principles drawn from the major world religions, but primarily from the Judeo-Christian tradition, by Dr. Ernest S. Holmes.



The Science of Mind is a set of metaphysical laws, linking thought and experience, mind and matter. These laws are the basis of all major world religious and philosophical thought, when divorced from dogma and placed into a modern scientific context. It might be called the science of spiritual psychology.

Included in the Science of Mind is a method of affirmative prayer called spiritual mind treatment, or simply “treatment”, in which individuals are taught that a change in perception will remove all barriers to accepting the Good that comes their way.

The Centers for Spiritual Living are networks of teaching centers which provide accredited classes in the Science of Mind, and which provide a space for people to gather and support one another in developing a relationship with a Higher Power through their own inner spiritual nature.

This booklet will not try to describe the History of the Science of Mind teaching, or of its developer, Ernest S. Holmes. Much is written about this elsewhere, and in particular, anyone seriously interested in this subject ought to read The Science of Mind textbook itself, by Holmes, and In His Company,

By Marilyn Leo.

CHAPTER 2

PRACTITIONERS

Anyone who attends Science of Mind classes or Sunday services may come to understand the methods of treatment, and may learn to do affirmative prayer for themselves and others. In that sense, anyone and everyone may be a nonprofessional practitioner. The technique is quite simple on the surface, although it may take considerable practice to deal with it comfortably and to realize the nuances of the method.

Sunday services are not designed to convey the finer points of treatment, but to give the newcomer an overall acquaintance with spiritual principles, as well as to encourage others to use what they may have learned.

Classes are the medium intended to teach the theory and method of affirmative prayer, and to give opportunities for practice, which is needed for the success of prayer, as much as for playing the piano or growing a garden.

The learning and use of mind treatment is encouraged and supported, not just as a mechanism for problem solving or as a last resort, but as a continuous way of life. In this way, treatment becomes an ongoing attitude to life that permanently affirms the individual's connection to the Universal Cosmic Soul.

One of the chief uses of treatment (perhaps the only use, in a sense) is to clearly set one's personal intention. This includes setting one's attitude to life. The result is to set in motion laws that guide individuals, attracting them to positive experiences, and attracting positive experiences to them. Dr. Wayne Dyer talks about the power of intention in his book by the same name.

Choosing and holding to a clear intention would be easy if it were not for embedded patterns of beliefs and ideas that all people learn from childhood, which block or discourage positivity of thought. These work against an affirmative faith by reinforcing a framework of social conditioning that goes back to ancient and medieval times. Faith is related to confidence, and without confidence we falter and fail.

The old saying and fables that we learn as children include cautions against over-reaching, against feeling too important, and against having too much. Myths and fables teach these to us at an early age in stories such as *The Sorcerer's Apprentice* and *The Porridge-Pot*, in which ambition becomes uncontrollable. We say if something appears too good to be true (and why should anything be too good to be true?) then it probably isn't true. We learn that we should be content with just a little, or maybe just a little bit more. In the feudal societies that gave birth to these ideas, you can see how the ruling classes might have benefited from them.

When individuals use treatment, they are acting to strengthen their faith against the negative messages lodged not only in their unconscious minds, but in the very culture and community in which they live.

Mind treatment works, but there are times when the personal use of treatment simply runs up against these internal, or infernal tapes that we all tend to have playing in our heads. That is when the person may wish to become the client of a licensed practitioner.

If you have a struggle to believe in yourself, it's useful to have someone else who has no trouble believing in you.

Licensed Practitioners

A licensed practitioner is someone who has trained extensively for several years to do spiritual mind treatment for themselves and for others.

Professional practitioners are licensed by the United or International Centers for Spiritual Living upon passing a required, accredited course of study and internship, and on the recommendation and sponsorship of their local pastor.

The program includes the provision of case studies that indicate the efficacy of their treatment work. They are licensed annually upon submission of an application signed by their sponsoring pastor, and payment of an annual fee.

NOTE: The training and licensing process described here may vary somewhat between the International Centers for Spiritual Living and the United Centers for Spiritual Living, but the requirements are very similar. As the organizations merge, any differences will gradually be eliminated.

DG

(Chapter 8 outlines the formal training that practitioners receive, a process that can take 5-6 years.)

Practitioners are trained to interview clients and see past their surface issues. They are also instructed in ethical handling of other people's affairs. They have spent the time to deepen their faith, and to practice making treatment work. They are people of high moral character as well as a high level of training. The licensing process is designed to ensure this.

Regular practitioner Meetings – there is annual training meetings for practitioners to keep their skills and knowledge high. There are also regular local meetings of practitioners/Ministers to encourage one another and keep a high level of consciousness.

There will be more about practitioners in the next chapter, “Why Consult a Practitioner?”



CHAPTER 3

WHY CONSULT A PRACTITIONER?

The first thing we should establish is why anyone would want to consult with a licensed practitioner and bare their personal issues, much less pay for the privilege.

Friendly advice can be had next door or at the local coffee shop. A sympathetic ear can also be found among family and friends. Granted, you may know your practitioner very well, but to many it seems foolish to think of spending money on something that good friends appear to do for each other.

We will set aside the question of paying a practitioner until a later chapter; but for now let's focus on what a practitioner does that some others might not be able to do.

1. Friends and family don't see the "new you. A favorite motto in the Centers for Spiritual Living is "Change your thinking, and change your life."

When you are trying to change, your family and friends may sound supportive, but they know you and presumably like you as you are. They don't know the person you will become once you change. Their support may be fine on the surface, but their inner beliefs will hold an image of you as they came to know you. Try as they will, they are likely to be conflicted, or even negatively disposed to the changes you want!

Remember the advice of Jesus, "Whatsoever you desire, believe you have it, and it shall be added unto you." (Mark 11:24) This means you, or someone working for you, has to see you as already changed if they are to be any help.

Practitioners are trained to treat the outcome as already achieved. In this way, they move the infinite Field of Possibility that is the Divine Mind and create a shift to bring about the desired result.

I once attended a 25-year high school reunion. The thing that really got my attention is that no matter what accomplishments people had achieved in life, once the old gang all got into the room, the social pecking order was the same as it was 25 years before! Those who had done great things were relegated to the same dark corners they endured in high school years before; and the football hero who was but a marginal success was still the subject of adulation – to an extent, at least.

When you want to stay the same, or even go back to where you used to be, that's what your family and friends are good for – they know you not simply as you are, but as you were. This does not mean they don't wish you well, but their image of you is not the image of your desire, but of your past.

2. A practitioner is not bound by your old ingrained patterns and past lessons.

To permanently change any aspect of your life, your thinking must be permanently altered. To do this is often not easy, and may take time. Old subconscious patterns have kept you in the familiar path of your life, and these patterns are deep-seated – they tend to keep coming back.

When you seek change, there may be obstacles in the form of these old habits and ideas. The practitioner can see your desired future without being hampered by thoughts of anything in your past. Since there is only One Mind, the clear thought of the practitioner can get you past the hurdles in your thinking.

3. Practitioners are trained to see beyond your surface desires to the underlying feelings that created those desires.

A licensed practitioner is trained to hold the awareness of your desire as already accomplished - in effect, to have more faith in your success than you may have in yourself at the moment.

We all have dreams and ambitions that we can't quite manage to see ourselves reaching. This means there are obstacles in our minds, whether conscious or unconscious, that represents blocks to our desired achievement.

Most of us have also had the experience, likely when we were small, of an adult who stood by us and provided the confidence that we lacked, much in the way a mother eagle would nudge the fledgling eaglet toward the edge of the nest. Whether it was a parent, a teacher, a coach, relative or a friend, we likely know what it's like to have someone believe for us when we can't quite believe for ourselves.

Sometimes we jokingly call this "rent-a-consciousness", where we call upon a professional to have the faith that for us appears too weak to propel our desire.

Often the problem with us is that we haven't identified our desire fully. We commonly confuse outward material desires for the inner quality that we want to achieve.

Watch the ads on television for cars, soap, or deodorant. In each case, the product is simply the focal point for a feeling— whether it is a feeling of security, safety, freedom, or prestige.

Practitioners are trained to help identify the nonmaterial end result that our outward desires are aimed at. Then rather than focusing prayer on the outward material object, it may be focused, if it seems appropriate, on getting to the feeling or the mental state that the object was intended to convey. This does not mean that the desired object cannot be made available – only that it may or may not be ultimately necessary.

If you want safe and comfortable transportation, in style, it may seem to you that wanting a new luxury car is the logical translation of your desire. It may well be that the feeling you need of safety, comfort, and pleasant surroundings may be found in some other way – perhaps even in a limousine, a carpool, or a new partner with the vehicle of your dreams!

By letting go of the 'outline' of your desire, it opens a door to a more imaginative solution, even as your own mind is opened to more possibilities, all drawn from that Field of Infinite Possibility that we call God.

The practitioner's role is to help translate your outward wishes into the inward mental state that corresponds, and to encourage you to go directly to that state, with all the outward trappings that go with it.

4. Practitioners are free from the pain and the fear that accompanies your 'bad news'.

In particular, someone who is in pain, physical or emotional, or who has learned of a disease, curable or not, may react with fear and with worry to the news. If pain is present, the distraction of it will likely get in the way of a focus on Ultimate Good.

Affirmative prayer is a 'knowing' that there is only that field of Infinite Possibility, that Divine Love that creates each of us within Its own heart.

As individualized aspects of God, we project ourselves into these physical forms of ours with a degree of apparent imperfection. Our process of 'growing up' in this world is a process of hypnosis – where we are hypnotized by our limited senses and by our culture into a focus on the physical. At times the focus on the imperfection of things overwhelms us, unless we are retrained into remembering our Source and the Ultimate Reality behind what we see.

Practitioners learn to stay focused, or at least to readily refocus, into the realm of Ultimate Reality, knowing that we are spiritual beings in a spiritual system,

simply having a physical experience that is apparent but not ultimately the Truth of things. This is hard for a client to do if they are experiencing suffering.

5. Finally, sympathy is not what you need!

As mentioned before, you may very well be able to turn to friends and family for sympathy and support, though not all people are so fortunate.

The trouble is, sympathy does not encourage change.

We all like to think that we are right when there is disagreement, conflict, or some other situation with the appearance of disharmony in our life. It is tempting to look outside of ourselves for the source of the problem, and for the solution as well.

Sympathy and support often take the seductive form of reinforcing this outward focus, allowing us to retain the belief that "They are doing it to me, again."

While your practitioner may very well not argue with this view (and thus cause you to defend your position), the practitioner is trained to know that your feelings and negative responses are really inner-derived interpretations of events. By changing those interpretations, the events themselves will appear to alter their character, and the angst that accompanied them will ease away.

When drowning, you don't need someone who gets in the water and drowns with you! Your practitioner will keep their feet firmly on the shore of Truth and toss you a lifeline.

CHAPTER 4

DON'T WAIT FOR A PROBLEM

Prayer in 'Crisis Mode'.

Most people are not trained to use prayer as a way of daily living, or as an everyday way of thinking. Most people think of it as a rather bizarre activity to pull out of the toolbox once a state of complete desperation is reached.

We are usually completely focused on everyday material things and on our interactions with others and with the world, until things reach a crisis point in one way or another. Then we suddenly may feel the need for spiritual help. That's why there is the saying "There are no atheists in foxholes." We suddenly reach out to our concept of the Deity, whatever that concept might be, like rushing to call 911 to summon the fire department.

How did we get this notion that prayer is the last ditch resort of a person in deep trouble?

Of course, once you are deep in crisis mode, then you cannot think straight, and the kind of mental attitude that generates successful prayer, that kind of calm confidence we call faith, is often absent.

The professional practitioner then listens to your tale of woe, perhaps to your panic and excitement, and must then disengage from those emotions, those feelings of despair and worry and fear, to begin to pray for you with knowledge that in Spirit, all is well and whole, that we are not created as partial or fragmented beings, and that wholeness must manifest itself in your life if you can let it.

How much better to consult before the wagons are surrounded! At the first hint of trouble, call your practitioner and ask for treatment to guide you away and out of any trouble.

Better still, you could even ask for treatment for your life to stay great and to get even greater! This is a possibility that occurs to very few people, it seems, but you could think of it like buying insurance. It is interesting that people seem to spend money on that without feeling that it is a waste.

People attract to themselves the quality of experience that they feel they deserve.

The reason for this is simple; there is an attractive power (The "Law of Attraction") that operates from our thoughts but mainly from our feelings. Our sense of worthiness is the main attractor of good in our life.

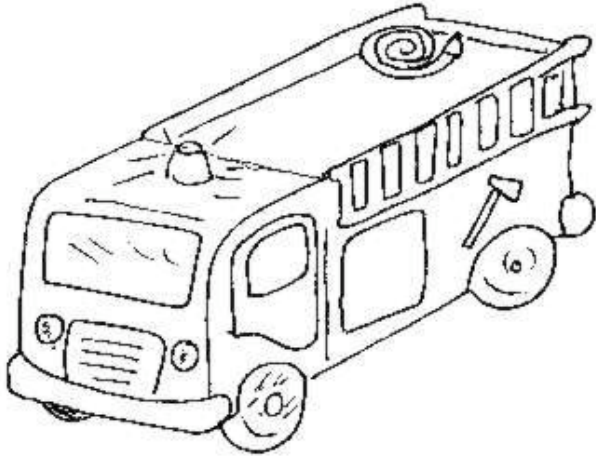
We all struggle with feelings of our own worthiness – either because we all have some dark shadows in our past, or because we have been convinced that we must denigrate ourselves out of some misplaced modesty or humility.

Long before things go wrong in your life, why not ask a practitioner to 'know' that you are worthy, valuable, and deserving of a continuing stream of good fortune, good feelings, and pleasant events? Why not get ahead of the game, and set the stage for the good life?

You can be helped to set aside your feelings of smallness, unworthiness, and negativity, so that the road opens up ahead of you with beautiful views of life ahead!

You can fill in the potholes in the road long before you come to them.

Pray continually throughout your day. It need not be a long and meditative process, but once acquired, it is simply a thought habit that takes only a moment. Calling your practitioner can be a similar habit, when you need a 'lift' over any issue.



Calling on a practitioner ought to be more like calling the corner drugstore instead of like calling the fire department!

CHAPTER 5

TRY TO DEAL WITH ONE THING AT A TIME

When you wait for issues to pile up, one on top of the other, and then finally seek a practitioner's help, you complicate the task of treatment by dividing mental attention into numerous paths. This is not the most effective.

When I went to my Doctor one day, after not seeing him for several months, I had in mind a long list of minor aches, pains, and conditions to ask him about. He stopped me very quickly by saying "What did you want to see me about TODAY?" I know this had to do with the limited time he had available, and maybe even with how he is paid, but it caused me to think.

Treatment, to be effective, requires the creation of a spiritual prototype, a mental equivalent, which is a template of the desired condition, formed in the mind. This calls for some mental focus. Multiple requests dilute that focus, especially if the number grows beyond two or three.

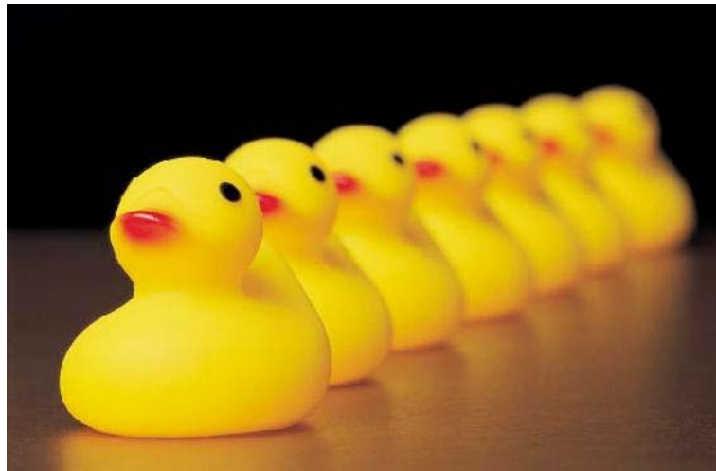
For this reason, your practitioner may try to help you prioritize your desires, so that the most urgent (or most important) is tackled first, followed in turn by the others over a period of time.

This is one more reason why seeking help early may save you a lot of time and trouble later on.

If your Doctor, who is not working in the mental and spiritual realm, has to focus on one thing at a time, how much more does your practitioner whose task it is to clearly SEE beyond your apparent problem?

This does not mean that you cannot have a list of things you would like to work on with your practitioner. By all means, bring and discuss the list, and then ask for treatment for the item most critical to you – first.

Some might call it getting your ducks in a row!



CHAPTER 6

WHAT DO YOU WANT?

When I attended a practitioner workshop, there was an excellent demonstration of a session between a client and a practitioner. It was done in the form of a role-playing session.

The one portraying a distraught client came with a sad story, and began to list the things that had gone wrong.

This is typical of all of us when we are troubled – we have our mind focused on our trouble, and depending how serious it is, we may be able to think of little else.

We tend to make a list of all the wrongs in our life, and then we tell the list to anyone willing to listen. The list may even become embellished or exaggerated over time.

Eventually, we arrive at a list that has been practiced over and over, each aspect fully fleshed out and with detail designed to ensure that the listener understands our issues fully. By this time, it has become OUR STORY.

By the time it becomes our personal story, we have so fully identified ourselves with it that the story has become US, so far as our ego thinks.

CHAPTER 7

BEING OPEN AND HONEST

- WITH YOURSELF

- WITH YOUR PRACTITIONER

Personal problems are often of a nature that we would rather not talk about. Not only may we find them embarrassing, but we may actually be in denial about them.

I have known people who did not want to talk openly about their illnesses with their doctor. This of course is the height of foolishness, because the help we seek is never going to be appropriate unless the effects being experienced are clearly identified.

It starts with a little bit of soul-searching on your own. Your practitioner may want to prompt you to do some of this as well.

The fundamental premise of treatment is that your innermost feelings, created by your core beliefs and resulting thoughts, have led you to experience effects which are harmful, mentally, physically, or both.

The practitioner's job is to identify the underlying causes that have led to these effects. To do this, they may ask you questions that are deeply personal. Fully honest answers are needed to uncover the root of your experience.

In the case of your doctor, being less than open and honest could result in the wrong medicine being prescribed, or at least the wrong tests being done.

It is not different with prayer treatment – when you offer incorrect or incomplete information, the focus of the treatment may not be correct, and the direction of the change you seek may not be what is desired.

In the next chapter, the ethics of the practitioner, you will learn that you don't need to fear telling all so that the correct result can be obtained.

CHAPTER 8

PRACTITIONER ETHICS

When my wife and I were both practicing, we both had the experience that someone would come up to us after church on a Sunday saying “Boy that really worked – my cheques came yesterday!” or “It’s all cleared up now!” We would have absolutely no idea what they were talking about, but they would assume that as a married couple, we would each talk about everything that was brought to the other. Nothing could be further from the truth.

Practitioners do not reveal the details of client confidences – Period, except as the law might require if a crime was committed.

- For example, if someone clearly threatened to kill someone, or otherwise commit a crime, there might be a requirement to inform the legal authorities.
- If the practitioner were sued in relation to treatment work, then the interaction between client and practitioner could be discussed, only in the course of the legal action.
- If the client were to sign a waiver that allows information to be revealed – it could only be revealed according to the terms of the waiver.

If treatment is given for more than one person in a family unit, each member’s confidence is maintained. If family members wish to discuss their issues with one another, that is left entirely up to them.

Sometimes practitioners need support from colleagues in keeping their consciousness high, especially if the client is well known to them, or if they have ‘bought in’ to the client’s story to some extent. In such a case, during staff meetings cases may come up with no names or circumstances attached, in order to seek treatment from colleagues to assist with the ongoing treatment work. Confidentiality is carefully kept during these meetings.

Practitioners never attempt to give advice or to diagnose anything beyond their training and competence. However, they may suggest a referral to a doctor or counseling specialist.

Practitioners do not encourage a professional relationship for the purpose of being paid.

Practitioners never refuse to provide treatment if the client feels they cannot afford to pay. However, in such a case, the practitioner will normally offer to treat for prosperity for the client in addition to whatever other issues the client may have brought.

CHAPTER 9

TURNING IT OVER

The final crucial step in treatment is releasing, letting go so that there are no conscious efforts that keep the issue from being completely given over to the action of Universal Mind, or that Infinite Field of pure potential that we call God.

In Chapter 8 (p.35) the steps of treatment, or affirmative prayer, are given as a reminder. These are taught in Science of Mind® classes, and this book will not go into those details here.

Up to this very final step, the practitioner has unified their consciousness with the Absolute, expressed the Truth about the client and their current issue, and constructed in Mind a clear prototype or equivalent of the desired situation. The last step is to release the matter in faith and full confidence that the Universal Subconscious now holds the prototype and must, by its own Law, work until the result gains physical appearance.

Practitioners know that if the issue comes back into their mind repeatedly, then the treatment has had only partial success, and the process must be repeated until the releasing holds firm. The example often given is that of digging up the baby carrot to see if it has grown- of course that puts an end to the growth, and new planting must be done!

However, the client must also be willing to release the issue to the practitioner. It is important to recognize that once a practitioner has taken on an issue, the role of the client is to know that it is being handled – that the practitioner is going to place it into the realm of the Infinite, and no more concern on the client's part is needed, except perhaps to pay for the service!

Think of it this way. If you took your television to the repair shop, you assume that it will be repaired. It is hoped that you would not feel the need to lurk about the shop day and night to see if progress was being made. Would you recognize progress even if it was going on? You could not see the parts on order, being sent from a distant city, nor could you likely identify exactly what the repairman was doing moment by moment.

In the same way, once treatment sets in motion a chain of invisible events, to hold worry or concern about its progress is to do a negative treatment about it, blocking the effectiveness of anything that may have been done on your behalf.

Once you have turned your issue over to the practitioner, and the practitioner has accepted it, do yourself a favor and let it go completely from your mind.



Why block the light for the repairman?

Let go, and let God take care of it as treatment does its work. Don't dig up the seed to see if it's growing!

CHAPTER 10

PRACTITIONER TRAINING

As mentioned in Chapter 2, practitioner training may take 5-6 years, including the internship, which is a minimum of one year.

The course of study is as follows, with minor variations: Science of Mind 100 series – four classes of eight weeks each, that introduce the theory and method of prayer treatment. The 100 series is intended for everyone, not just those who intend to become licensed as practitioners.

Science of Mind 200 series – four more classes of eight weeks each, taken from an assortment of 12 or 15 class choices, but including classes in Thomas Troward and Ralph Waldo Emerson, who are foundational in the Science of Mind. The 200 series is designed to deepen spiritual belief and to refine the techniques of treatment. Again, these classes are directed to any and all who wish to grow in a spiritual dimension.

Science of Mind 300 – the 300 class is a full year, and is the first class which carries pre-requisites. Not only must the 100 and 200 series have been covered, but there is an exam for entry to the 300 class.

Although the 300 class is aimed at practitioner training, anyone meeting the pre-requisites is welcome to take the 300 class for their own benefit.

Science of Mind 350 - The Practicum – this expands upon the 300 class for those intending to seek licensing. SOM 350 covers issues such as ethics, compoment, and potential legalities of practitioner work.

Written examination – At completion of the 300 and 350 classes, there is a written exam.

The Internship – At a designated point in the SOM300 training, the student is now a practitioner Intern, and under the guidance of the local pastor, may offer treatment to others.

Oral panel – before licensing, an oral panel exam is now also required.

The 100 and 200 class series is designed to teach the technique of treatment for self and others, aimed at the general public as well as members of Spiritual Living Centers who wish to learn affirmative prayer methods.

Within the 100 and 200 series, classes may be taken in any order without prerequisites, although starting with the 100 classes is recommended.

However, the 300 classes are reserved for those who have fully completed both the 100 and 200 classes.

No more than three years may elapse between completion of 100 or 200 and beginning the 300 class.

The 300 class is generally regarded as the practitioner class, although anyone who has completed the earlier classes may take part. The objective of the 300 class is to get into the finer points of treatment (such as why treatment sometimes appears more successful than at other times), and how to interview a client to get at the root of their issue before beginning to treat.

The other aspect of the 300 class is practice, practice, practice, even more than theory, letting students gain confidence in the method, and more importantly, in their use of the method. However, there are still many texts used over the course of the 300 class.



The Science of Mind 300 class is not given in segments or units. There are a total of 117 class hours including the 350 Practicum, which may either follow or be interspersed with the main class work.

For more information, please consult the official web sites for either International or United Centers for Spiritual Living. You may need to learn some new web addresses following the integration process now underway as the two organizations work together.

<http://www.rsintl.org>

<http://www.religiousscience.org>

CHAPTER 11

PAYING YOUR PRACTITIONER

Different churches may follow slightly different guidelines for practitioner work. What is presented here is intended as typical.

It is important to note that when a fee is involved, the charge is not for prayer; the charge is for the time spent by the practitioner, including consultation.

Practitioner Interns:

Normally, practitioner Interns do not charge a fee for their work. The client may choose to donate to them if desired, but since they are not yet licensed, it must be regarded as a gift and not as payment.

Licensed Practitioners:

The standard fee is \$35 per consultation, based on a client consultation of a half-hour.

Sometimes a series of consultations for a large and lengthy project may call for a fee covering a longer time period, which may be negotiated. Here are typical fee schedules from several churches, for example:

Single consultation \$35 \$40

(Includes consultation in person or by phone)

(Consultation by email exchange is commonly done as well)

Repeat consultations negotiated

(Some churches have recommended fee schedules)

Things to Remember

- Remember your practitioner has trained for many years and their total class fees have run into thousands of dollars. In addition, they pay their annual licensing fee.



Another thing to remember is that in most churches, a practitioner is an unpaid volunteer, putting in hundreds of hours, and taking part in meditations, services, meetings, and other church activities. While many others do this as well, most churches make it an expectation of their practitioners as part of their licensing requirement.

For this reason, most practitioners do far more than earn their consultation fee, and are deserving of what they earn.

- Also remember that a practitioner will never refuse to do treatment if a client has no money. There are no material barriers to getting the help you need.

Do not avoid getting treatment if you need it.

Your practitioner will do affirmative prayer for your prosperity in addition to any other issue that troubles you.

IMPORTANT NOTES:

A treatment consultation is not the same as pastoral or ministerial counseling, which typically includes more dialogue, and the exchange of suggestions for the client to consider. Practitioners do not give advice or make suggestions; they simply ask questions and then do treatment. Counseling is not within the scope of their license. There may be variations in this between United and International Centres for Spiritual Living.

Each church may determine the fees for its practitioners, as shown by the example given previously.

CHAPTER 12

THE STEPS OF TREATMENT

This is just a reminder for those who have not taken classes, or for those who have not been in class recently.

Spiritual mind treatment, or affirmative prayer, is an approach to prayer that recognizes the complete willingness of Spirit, in which we are completely immersed, to give of Itself according to our dominant thought and belief.

Treatment is modeled for us in many places in the Bible, but it is never fully explained, having remained largely a secret doctrine within the Judeo-Christian tradition. Other traditions have expressed it, but always within the terms of their culture and time in history, and so it has been adopted by few till recently.

These are the steps, although it should be understood that this is not something to be done by rote. It can, however, be learned by rote, and then internalized as a combination of personal thought and feeling.

When this approach is practiced over a long period, the steps become internalized, and some even become so innate that they can be skipped over as being obvious and belonging to those things that “go without saying”.

SPIRITUAL MIND TREATMENT

Spiritual mind treatment, mind treatment, prayer treatment, treatment, affirmative prayer – any of these names describes the method taught as part of the Science of Mind. Each step of the system has reasons for its inclusion – this booklet does not cover them here.

THE STEPS:

1. Recognition of the Oneness of All; that there is only one Power, one Mind, one all encompassing Spirit within which we live, move, and have our being.
2. Unification with this One, or coming to the understanding that this One is the source of Mind within us, and the source of our life itself.
3. Declaration of the Truth of the individual (in this case, the client) from a Spiritual perspective. This is a knowing that at a Higher Level, the issues which are apparent in the client's life do not have ultimate reality, but are simply the EFFECTS of errant thought and belief.

4. Thanksgiving – In this step the emotional counterpart to the declaration is brought forth and reinforced, so that there is a combined thought and feeling placed into the unconscious realm of thought.

5. Release – Let go of the idea, assuming that it now lies in the realm of the Absolute – effectively in God's hands – and as a sign of faith the client and the practitioner can now consider the issue resolved at the Highest Level.

CHAPTER 13

GET THEE TO A PRACTITIONER!

Now you know what a practitioner can do for you, and how you can prepare yourself to help your practitioner get the best results on your behalf.

Now it's time to dust off those old lingering issues in your life, and get some help to knock them over, like dominoes in a row.

What have you got to lose, except old habits that no longer serve you, old hurts that keep you from trusting others, and strained relationships that could be repaired or released?

There is a practitioner near you, waiting for your call!

If you want to try treatment from a distance, you can enter a treatment request online at International Centers for Spiritual Living. The address is:

<http://rsintl.org/prayer/request.asp>

The counterpart at United Centers for Spiritual Living is the World Ministry of Prayer, at:

<http://www.unitedcentersforspiritualiving.org>

And click on "PRAYER REQUEST".

CHAPTER 14

ABOUT THE WRITER



Rev. Darrell Gudmundson has been a Religious Science practitioner since 1995, and a Staff Minister since 2004.

A retired Electrical Engineer, Darrell worked as an economic study consultant, strategic planner, and marketer before joining the ministry. Prior to studying the Science of Mind, he researched creative thinking and innovation in corporations, prior to writing his first book, MAXI-MIND.

He is a public speaker with over 30 years of experience. Through his publishing venture, Go For Whole, Darrell has published numerous books, mainly containing aspects of the Science of Mind philosophy. These may be found at www.lulu.com - the specific page is given below:

<http://stores.lulu.com/store.php?fAcctID=1223463>