



POLICIES & PROCEDURES MANUAL

February 2014

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CENTERS FOR SPIRITUAL LIVING POLICIES & PROCEDURES MANUAL
February 2014

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DEFINITIONS & NAMES

APPROVAL: The process whereby decisions of the Leadership Council, and decisions of other individuals and entities within Centers for Spiritual Living, including without limitation Councils, Offices, Departments, Committees, Teams, Ministries, Working Groups, Commissions, individuals holding elected positions, and Organization Staff, are considered by the Leadership Council and given approval through the Leadership Council decision making process. By definition, approval is given in advance of the effectiveness or implementation of a decision.

CENTERS FOR SPIRITUAL LIVING: Centers for Spiritual Living hereinafter may be written as "Centers for Spiritual Living, "CSL", or the "Organization."

COMMISSION: An appointed group with a specific mission relating to an investigation or a significant aspect of the organizational design, which may or may not have a specified period of existence.

COMMITTEE: An appointed group, which may have an elected chair, with a specific mission that is permanent unless disbanded by the Leadership Council or the delegates at the Annual Convention.

CONSENSUS: Consensus is the main process used by leadership groups, committees, and teams to make decisions. Consensus is based on the idea that all sides of a decision are aired; all input gathered; then reasoned conversation follows which seeks to reveal the wisdom of the group. When the wisdom of the group has been revealed, a decision has been made. This does not mean unanimity has been reached, nor does it mean that every opinion has been included - it does mean that every point of view has been explored and every person fully heard. Members have the option to disagree but go along with the wisdom of the group or to disagree so completely that the wisdom of the group clearly has not been reached. This means the process needs to continue until consensus is fully achieved. Once a decision has been made, all members agree to support the decision regardless of their personal opinions along the way toward building consensus. *(See Section 1.10., in this manual for further details.)*

COUNCIL: An elected body.

DEPARTMENT: An organizational entity consisting of a number of sub-units under the direction of a staff director or a manager.

EXECUTIVE TEAM: An executive group within Centers for Spiritual Living comprised of the President, Spiritual Leader, and the three (3) executive directors of the Organization, consisting of Director of Operations, Director of Communications, and Director of Licensing & Credentials.

MINISTRY: the equivalent of a department, but with a primarily spiritual purpose or mission (such as World Ministry of Prayer).

OFFICE: An organizational entity consisting of a leader and its sub-units (such as the Office of the Spiritual Leader); or a sub-unit of a larger office or of a department (such as the Office of Ethical Standards).

RATIFICATION: The process whereby (1) prior decisions of the Leadership Council are considered, approved, and formally sanctioned by the Members of Centers for Spiritual Living, and (2) prior decisions of individuals and entities within Centers for Spiritual Living, including without limitation councils, offices, departments, committees, teams, ministries, working groups, commissions, individuals holding elected positions, and the Organization Staff, are considered, approved, and formally sanctioned by the Leadership Council. By definition, ratification is given after a decision has been made effective or implemented.

SCIENCE OF MIND: Science of Mind® (SOM®) is a registered U.S. trademark of SOMARK, INC. and all rights are reserved [Science of Mind hereinafter may be written as SOM].

TEAM: An appointed group with a specific mission or task that is considered temporary. There may be a specific date for its termination, or it may disband at the completion of its mission or task.

WORKING GROUP: A subcommittee assigned by the larger committee or Team to explore some specific task and report back to the larger committee or team.

SECTION 1 - OVERARCHING POLICIES & PROCEDURES

1.1 Amendments

- A. The Organizational Design Model and Bylaws of Centers for Spiritual Living may only be amended by an affirmative vote of two-thirds (2/3) of the members entitled to vote at an Annual or Special Meeting of Centers for Spiritual Living.
- B. The Policies & Procedures Manual of Centers for Spiritual Living may be amended from time to time by the Leadership Council or by other entities within Centers for Spiritual Living, including without limitation Councils, Offices, Departments, Committees, Teams, Ministries, Working Groups, Commissions, and Organization Staff. Amendments to the Manual adopted by the Leadership Council shall be ratified by an affirmative majority vote of the members entitled to vote at an Annual or Special Meeting of Centers for Spiritual Living. Amendments to the Manual adopted by any other entity within Centers for Spiritual Living shall be approved in advance by an affirmative majority vote of the Leadership Council.

1.2. Shared Leadership

- A. Shared Leadership is an organizational standard that recognizes the leadership contributions of all participants and groups within the Organization. In a shared leadership model, all participants within a specific group practice transparency by sharing ideas openly and participate in all the decision-making activities of the group. While participants may have differing accountabilities and responsibilities within a group, shared leadership minimizes hierarchy and encourages full participation from all group members. Shared leadership is demonstrated by:
 - 1. Seeking outcomes through consensus rather than by majority vote;
 - 2. Valuing cooperation over competing viewpoints;
 - 3. Balancing the opinions and responsibilities of all members;
 - 4. Sharing rather than limiting or abandoning leadership; and
 - 5. Relying on all participants to take personal responsibility to be fully informed, current and prepared for all activities of the group.
- B. Within the shared leadership model, there are situations where the full group works together and others where subsets shall oversee specific aspects of the group's responsibility.

1.3. Member Community Structure

Each Member Community shall have its own governing board, written bylaws, and articles of incorporation, filed and approved by the state in which the Member Community is located or has its primary activities.

1.4. Guidelines for Volunteers in Groups and Committees

- A. The following guidelines apply to volunteers serving on all groups (i.e., councils, committees, teams, etc.) in Centers for Spiritual Living:
 - 1. All groups shall have specific terms of service for volunteers to provide for an ongoing flow of new gifts, talents, skills, and ideas into the group. Terms of service shall be three (3) years with the ability to be re-elected or re-appointed to a second three (3) year term, unless otherwise specifically stated in the policies of the Organization.

2. In order to participate as a volunteer within any group beyond two (2) consecutive terms as described above, a volunteer must wait a minimum of one (1) year before being eligible to participate as a member of that group again.
 3. Terms of service shall be staggered such that all members do not begin or end their terms at the same time, thus allowing for volunteers with varying degrees of experience and organizational memory to work together within the group.
 4. Those whose terms have ended may continue to participate in adjunct roles as established by the group; however these individuals shall not participate in group activities involving decision making.
 5. Exceptions to the term guidelines stated above may be granted if it is deemed by the Leadership Council that an individual has specific technical or professional skills that are essential to the effective functioning of the group.
 6. Methods by which an individual may become a volunteer member of any group include election or appointment determined through policies set by the Leadership Council. Selection of volunteers shall be fair, democratic and without conflict of interest. Primary methods may include: (a) the group accepting applications from qualified applicants and selecting members by a vote of group members, or (b) the Leadership Council appoints members based on recommendations from the group. This does not apply to groups whose selection process is already defined in the Organizational Design Model, Bylaws or elsewhere in this manual, such as the elected Councils and Nominating Committee or if stipulated through another procedural process (i.e., appointment by the Spiritual Leader or President) and set as policy by the Leadership Council.
 7. Groups shall also define how a group member may be removed from the group, however all removals of group members shall require approval of the Leadership Council.
- B. The purpose of these guidelines is to establish a degree of standardization among groups such that each group is in alignment with an agreed upon set of practices with regard to volunteers. Some examples of groups and committees in Centers for Spiritual Living include the Global Services Team, the Practitioner Council, the Laity Council, the Social Action Committee, and many others already defined and some not yet defined.

1.5. Spending Must be Approved by Leadership Council

No individual or entity within Centers for Spiritual Living, including without limitation Councils, Offices, Departments, Committees, Teams, Ministries, Working Groups, Commissions, or individuals holding elected positions, shall have the authority to obligate the Organization to spend funds which are not budgeted and approved by the Leadership Council.

1.6. Revenue Generated Expense Policy

- A. The following policies apply to revenue generated by organizational entities within Centers for Spiritual Living:
1. Revenue generated by organizational entities (councils, committees, teams, etc.) shall be placed in the general operating fund of the Organization and managed by the Department of Finance. Those revenues that have been designated as restricted for a specific use by the Leadership Council or by a person or

organization who has donated said revenues is to be used for that specific purpose and no other.

2. In the event that said revenues are donated for a specific purpose and are designated as “restricted use” funds, the Organization shall treat such funds in accordance with current Finance policy. In all cases, the handling of all donated funds shall be in accordance with all applicable provisions of the Internal Revenue Code and Regulations, including without limitation Section 501(c)(3) of the Internal Revenue Code and the regulations implementing that section, and also in accordance with the bylaws and policies of the Organization.
3. In the event the revenues are not designated as “restricted use” funds and are placed into the general fund, any portion of those funds may be directed for use by the Leadership Council for the purpose of funding the operations of the entity responsible for the generation of said funds. This may be accomplished as a component of the approved annual budget for the Organization, or by specific action of the Leadership Council. No organizational entity may make use of any funds generated without being duly authorized to do so by the Leadership Council.

1.7. Travel Expense Policy

- A. Centers for Spiritual Living may reimburse organization entity members (council members, committee members, team members, etc.) for travel on behalf of the Organization as follows:
 1. Reimbursement for actual travel expenses as outlined in the travel procedure for the Organization.
 2. All travel expenses must be in the approved annual budget for each entity, or approved as an additional non-budgeted expense by the Leadership Council.
 3. Other expenses, such as honoraria for conferences and events shall be governed by the procedures of the respective entity and require the same levels of approval as normal travel reimbursement.
 4. If it is in the Organization’s interest to pay vendors directly for travel expenses, this may be done in lieu of reimbursement.

1.8. Political Activities Strictly Prohibited

- A. Member Communities and members of an affiliated group of Member Communities that are exempt from taxation under section 501(c)(3) of the Internal Revenue Code (“IRC”) should refrain from political activities at all times. The Internal Revenue Code provides that one of the criteria for qualification as a tax-exempt organization under IRC §501(c)(3) is that the Organization must “not participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for public office.” The prohibition against political activities is applicable to politics at the federal, state and local levels. It is also applicable to political activities in foreign countries.
- B. If a Member Community engages in political activities, it may be classified as an “action organization” and may be disqualified for federal tax-exempt status under IRC §501(c)(3). The Member Community may also be disqualified for state tax-exempt status. It is extremely important for Centers for Spiritual Living and its affiliated Member Communities to avoid engaging in activities that could be characterized as political

activities. If your Community is considering an activity that involves a political issue, it is essential to seek immediate advice from legal counsel prior to engaging in the activity. The Internal Revenue Service will revoke the tax-exempt status of a Member Community that engages in political campaign activities.

- C. Examples of activities that should be avoided by Member Communities include the following:
1. Contacting members of a state, federal or local political body to urge action for or against any legislation, including a proposed or current law, referendum, initiative or constitutional amendment.
 2. Making oral or written statements in favor of or in opposition to any candidate for public office (whether local office, state or federal office).
 3. Not allowing all candidates for a particular public office the equal opportunity to speak at your Community (i.e. extending a speaking invitation to one candidate over another). Rev. Rul. 2007-41, 2007-25, I.R.B. 1421.
 4. Placing web links on the Community's website or publications that direct people to websites supporting a political candidate.

1.9. Alternative Dispute Resolution and Venue for Legal Matters

Centers for Spiritual Living will always first attempt to resolve conflict through dialog, and spiritual mind treatment/affirmative prayer. If an issue merits the use of the legal system then Centers for Spiritual Living reserves the right to first seek mediation and/or non-binding arbitration before a suit is filed. The proper venue for all legal matters involving Centers for Spiritual Living shall be Jefferson County Colorado.

1.10. Intimate Personal Relationships Prohibited

Centers for Spiritual Living prohibits intimate personal relationships between staff or between staff and elected members of the Leadership Council, President, or Spiritual Leader. Intimate personal relationships are defined as married, significant other, partner, and life partner or dating. If a situation arises where someone is seeking employment with Centers for Spiritual Living or where an intimate personal relationship has developed then it must be brought to the Leadership Council. Only the Leadership Council can make exceptions to this policy. Colorado is a "right to work" state and the Leadership Council has dismissal authority.

1.11. Consensus Decision Making

- A. Consensus decision making in Centers for Spiritual Living uses a process called the "Three C's." In the consensus building process the leader of the group facilitates the discussion of an issue or decision that needs to be made through dialogue and questions and answers. As the leader senses that the discussion is complete, and the group is ready to move into making the decision they invite the group into the consensus process. The leader asks the group if the group has clarity. Group members answer all at one time yes or no. If a group member answers yes it means they have had all the questions they have answered and are clear. If a group member answers no, it means they have more questions and the leader stops the process to allow that member to ask questions and get more clarity. Once all group members answer yes to the clarity question, the leader asks the group if the group is in consensus. If a group member answers yes, they are indicating that they are in favor of the decision. If they answer no, they are indicating that they are not in favor. If one (1) or more members are not in favor, the group is not in

- consensus, and more discussion must take place to discover if there is another option for the decision at hand, or if consensus cannot be reached, the issue has failed. Once all group members have answered yes to the consensus question, the leader asks the group if the group has commitment. If a group member answers yes, it means they are committing themselves as a leader and the Organization to the fulfillment of this decision. If a group member answers no, it means that they are not willing to be committed to the outcome of the decision. More discussion may be necessary. Members have the option to disagree but go along with the wisdom of the group or to disagree so completely that the wisdom of the group clearly has not been reached.
- B. For consensus decision making to be conducted in the highest integrity, group members are asked, as leaders, to always be mindful of their ego and attachment to ideas and agendas and always seek to make decisions for the highest good of the Organization rather than for their own personal good or attachment.
 - C. Although consensus decision making is a preferred method of decision making within Centers for Spiritual Living, neither Member Communities nor any entity within Centers for Spiritual Living, including without limitation Councils, Offices, Departments, Committees, Teams, Ministries, Working Groups, Commissions, and Organization Staff, shall be required or obliged to utilize the consensus decision making process described above. Every Member Community and entity within Centers for Spiritual Living shall have the right to determine its own method of decision making, whether by the consensus method or by more formal parliamentary decision making procedures.

SECTION 2 – FINANCE

2.1. Budget

Annually, the Finance Manager will work with Centers for Spiritual Living Administration, Department Managers, and Committees to generate an annual budget for review and adoption by the Leadership Council of the Centers for Spiritual Living. Preliminary revenue projections and expense requests will be submitted by each Department or Committee and compiled to a finalized document by the Finance Manager. Departments and Committees will work together to present a balanced budget (wherein total revenues = total expenses plus any planned savings or profits) to the Leadership Council at least thirty (30) days prior to the beginning of each fiscal year. In the event Departments and Committees are not able to achieve a balanced budget, the Finance Manager will work with the Financial Stewardship Committee and the Leadership Council to finalize a balanced budget.

2.2. Audits

- A. Centers for Spiritual Living will undergo a full Audit annually, beginning with the close of the first fiscal year ending December 31, 2012. In addition, the Administration of Centers for Spiritual Living may call for an Independent CPA Review of Financial Statements or full Audit at any time.
- B. A full Audit shall be conducted by an Independent Accounting Firm in accordance with generally accepted Auditing Standards to obtain reasonable assurance as to whether the financial statements are free of material misstatements. The Audit shall include, at a minimum, all of the following:
 - 1. An examination, on a test basis, evidence supporting the amounts and disclosures in the financial statements.

2. Independent Auditor's Report providing an opinion on financial statements based upon the audit.
3. A review of internal controls and a separate letter of recommendation, if any are identified, to the Administration of Centers for Spiritual Living.
4. Compilation of a Statement of Financial Position as of the close of business for the fiscal year.
5. Statement of Activities for the fiscal year being reviewed.
6. Statement of Cash Flows for the fiscal year being reviewed.
7. Statement of General and Administrative Expenses for the fiscal year being reviewed.
8. Recommendation, if any, for material modifications of financial statements.
9. Notes to Financial Statements providing, at a minimum, all of the following plus any additional items deemed necessary by the Independent Accountant:
 - a. Nature of Activities
 - b. Summary of Significant Accounting Policies
 - c. Inventory
 - d. Revenue Recognition (unrestricted, restricted, and temporarily restricted contributions)
 - e. Income Taxes
 - f. Cash and Cash Equivalents
 - g. Investments
 - h. Property and Equipment
 - i. Retirement Plans
 - j. Mortgages Payable
 - k. Schedule of long-term debt
 - l. Pending Litigation
 - m. Subsequent Events

2.3. Internal Controls

- A. Internal Controls are identified as the process designed to ensure reliable financial reporting, effective and efficient operations, compliance with applicable laws and regulations, and the safeguarding of cash and other assets against theft or unauthorized use. The Internal Controls for Centers for Spiritual Living shall be reviewed regularly by the Finance Manager, the Financial Stewardship Committee, and the Executive Team with controls established and implemented as cash and human resources allow. As part of the Full Audit for Centers for Spiritual Living, an independent Auditor shall review and make recommendations surrounding Internal Controls currently in place. These recommendations will be implemented as resources allow.
- B. At a minimum, the procedures for the following four (4) areas of Internal Controls will be implemented:
 1. Segregation of Duties. Where both possible and practical, different individuals will be assigned responsibility for different elements of related activities. This will be particularly addressed for activities involving authorization, custody, or recordkeeping.

2. Proper Authorization. A member of the Executive Team and the Manager, whose budget is affected, or the Leadership and/or Management or Staff designee shall have the authority to authorize payment of financial transactions with adequate budgeted funds of the Centers for Spiritual Living. Designations of authority can be granted by a member of the Executive Team to any individual provided the scope of such authority is specifically identified and retained on file with the Department of Finance. Designations will not be established for a particular time frame and shall be revocable at any time. No employee, volunteer, or individual Leadership Council member of Centers for Spiritual Living will hold the authority to bind the Organization to any legal or financial obligation without a specific designation of authority granted by the Leadership Council as a whole of Centers for Spiritual Living. Under normal circumstances, at least one (1) member of the Executive Team will hold a written designation of authority from the Leadership Council of Centers for Spiritual Living to bind the Centers for Spiritual Living in any contract, agreement, or financial obligation. This designation shall be retained on file with the Department of Finance and shall be revocable at any time. Where practical and possible, expenditures outside of annually approved budgeted funds, shall be approved by the Leadership Council of Centers for Spiritual Living in advance of transactions. If such action is not determined practical or possible, at least three members of the Executive Team shall approve such transactions, in writing, and report the activity at the next regular meeting of the Leadership Council.
3. Adequate Documents and Records. All contracts, agreements, and expenditures shall hold evidence that the transaction is related to and valid within the Centers for Spiritual Living. Such documentation can include invoices, receipts, contracts, or the like. In the event of a lost receipt for a transaction, a written statement of the purpose of the expenditure will be provided to the Department of Finance, signed, and approved by a member of the Leadership Council Executive Team.
4. Physical Control. Assets of the Centers for Spiritual Living shall be safeguarded at all times through segregation of duties and inventory control. Inventories will be taken at least annually. No physical asset may be liquidated without the written approval of two (2) Executive Team members and a report to the Leadership Council at the next regular meeting. Automated records of the Centers for Spiritual Living shall be backed up on a regular schedule and adequate controls will be retained through the use of computer passwords and access privileges. Physical copy personnel records shall be safeguarded by a single designated employee in compliance with all applicable Federal, State, and Local laws. These records will be retained in locked files in a separate locked room whenever practical with a retention schedule consistent with legal/IRS guidelines. Expired contracts, bank statements, accounts payable records, and accounts receivable records will be safeguarded by the Organization and a retention schedule of four (4) years will be established.

2.4. Investments

- A. This policy statement concerns funds that are in excess of the operating needs of the Centers for Spiritual Living. It is desirable to have at a minimum three months of operating funds available in the operating account to cover any temporary fluctuation

in revenues or expenses, especially for those fixed expenses (e.g., mortgage payment, salaries, utilities, etc.) which can be specifically determined and monitored.

- B. In general, the use of excess funds should be reviewed to determine if they will be needed for upcoming events or projects in the near future; i.e., within the budget year or a specified period of time. If not, these funds should be considered for investment in secure instruments that provide an adequate return based on risk. The following general principles should apply to any investments that are contemplated:
1. Safety of principal should be a foremost consideration with any investment instrument. Prudent management would suggest that certain investments should be avoided as too risky; e.g., bonds below investment grade, new or untried business ventures, companies with sporadic revenue streams or untried management, etc. The "prudent man" rule and "due diligence" standards should always be applied to any decision or investment.
 2. Liquidity and ease of redemption of principal will also be an important consideration.
 3. Diversification by allocating investments to various types and classes of investments will decrease risk levels to the overall portfolio. Asset allocation percentages should be established and reviewed at least annually by the Financial Stewardship Committee.
 4. If appropriate, allocated assets should be compared to market indices in an effort to determine investment performance. This should be done on a regular basis - i.e., at least quarterly - in order to make changes in investments or the mix of investments as needed.
 5. The overall supervision of invested funds should be delegated to a Financial Stewardship Committee (appointed by the Leadership Council) who will meet on a regular basis - at least quarterly - and review the investments and their performance.
 6. When invested funds reach \$1 - 2 million the retention of a Financial/Investment Advisor should be considered. The Financial/Investment Advisor will assist the Committee in formulating policy guidelines, objectives, and investment performance.
 7. The Financial Stewardship Committee along with the Financial/Investment Advisor should establish a set of investment guidelines that contain specific investment objectives, expected rates of return, definition of risk, specific allowable as well as prohibited assets, etc.

2.5. Contract Reviews

- A. All contracts, service, vendor, etc. that equal or exceed \$5,000 in consideration over the life of the contract, will require three (3) bids and/or approval of the Executive Team member who oversees the area to where the contract pertains and after review by at least one other Executive Team member based on a request for a proposal (RFP) for any service.
- B. Managers are to review the bids based upon experience of the vendor, history with vendor, and financial considerations. All contracts that have a financial consideration will go through Department of Finance and the appropriate Director, who at his/her discretion may refer the contract for legal review.

- C. If a Manager wishes to engage the highest bid then that decision must be approved by the appropriate Director and one other Executive Team member.
- D. If the contract has unbudgeted financial implications it will also be reviewed with the Department of Finance.

2.6. Compensation Policies for Reimbursement

This will be an ongoing process using local standards and IRS approved amounts for mileage. The intention is to set a policy for all major meetings prior to the meeting.

2.9. Department of Finance

- A. The Department of Finance will report directly to the Director of Operations. The office will be headed by the Finance Manager and will include six (6) areas: Accounts Receivable, Accounts Payable, Payroll, Banking, General Ledger and Reporting, and Budget. Accounting for the Centers for Spiritual Living will be on a modified accrual basis capturing all transactions that are practical in the period for which the revenue or expense was incurred. The fiscal year will begin on January 1 of each year and conclude on December 31 of the same year.
- B. Accounts Receivable will be responsible for the daily posting of all cash and credit card receipts to the appropriate system of record. Receipts will normally be posted and deposited to a financial institution within five (5) days of receipt. Documentation regarding cash transactions will be retained by the Office of Budget and Finance for a period of not less than four (4) years. Acknowledgement of donations and gifts and oversight and/or entry into a database system will be the responsibility of the Office of Development.
- C. Accounts Payable will be responsible for payment of all invoices and contracts incurred by Centers for Spiritual Living. The generation of invoices and designation of the appropriate account(s) to be charged will be the responsibility of the generating Department. Invoices will be approved for payment by signature of a member of Leadership or any other employee holding a delegation of authority on behalf of a member of Leadership. Check payments will be signed by at least one (1) member of Leadership. Accounts payable will generate IRS Form 1099 at year-end for all eligible recipients.
- D. Payroll will be responsible for generating payroll checks, tax deposits, and benefit payments at the direction of Leadership and/or Human Resources. Employee payments will be made through direct deposit. Payroll will be bi-monthly on the last workday nearest to the 15th and end of each month. Payroll will also generate year-end W-2 and W-3 reports.
- E. Banking will be responsible for oversight and reconciliation of all bank accounts attributed to Centers for Spiritual Living. With the appropriate delegation of authority, banking activities will also include generation of ACH payments and Wire Transfers. To assure proper internal controls, the Finance Manager will not have signatory authority over any bank account; however, authority will be granted to review any banking record or transaction for reporting purposes.
- F. General Ledger and Reporting activities include month-end and year-end closing of the system of record and all necessary entries to accomplish this task. To the degree possible, reports will be generated to the Financial Stewardship Committee on the 3rd Wednesday of the month following activities in preparation for a meeting to review such reports on the last Wednesday of each month. Monthly reports will

include – at a minimum one (1) Balance Sheet and two (2) Statement of Revenues and Expenses with a comparison of Budget and Actual figures. Other standard reports will be directed by the Financial Stewardship Committee.

2.10. Compensation and Benefit Review

Compensation and Benefit review for the staff and paid elected positions shall occur every three (3) to four (4) years. If the structure of the Organization changes it might require a special review of the positions affected.

2.11. Annuities and Identified Bequests

A. *CSL will at some point be realizing potential income from the two (2) UCSL annuity programs. The income potential from the annuities would be those reserve funds above beyond the federally mandated reserve requirements. As our annuitants age, the requirements for reserves goes down. Starting in 2013 any funds realized from these sources will be treated as follows: At least fifty (50%) percent of the funds will be used to reduce debt. The remaining portion of the funds will be unrestricted.*

B. The former UCSL has had some grandfathered bequests: Evelyn Faulk Earle Trust, McPhearson Trust, and the Flour Trust. The funds from these bequests are intended for CSL general fund use.

C. Unless otherwise designated by the benefactor, the net proceeds of all other and future bequests, whether designated in favor of Centers for Spiritual Living, or its predecessor organizations, International Centers for Spiritual Living or United Centers for Spiritual Living, shall be distributed by CSL to the Science of Mind Foundation. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]***

SECTION 3 - STANDING COMMITTEES

3.1. Financial Stewardship Committee

The Leadership Council of Centers for Spiritual Living shall create a standing Financial Stewardship Committee. The Financial Stewardship Committee shall have as its membership: the President, Treasurer, and Operations Director, who will be ex-officio members, and up to four (4) other highly qualified members, who shall be appointed by the Leadership Council. The Financial Stewardship Committee shall be responsible for oversight of the Organization's finances, including but not limited to budgeting, investments, and debt management. The Leadership Council shall be informed of the financial status of the Organization by a representative of the Financial Stewardship Committee on a monthly basis or more frequently as the Leadership Council deems necessary. The Financial Stewardship Committee shall be responsible for providing guidelines and programs that encourage financial support of the Organization and individual Member Communities. It shall also be available to advise Member Communities on ways to implement more effective stewardship procedures at the local level.

3.2. Legal Committee

The Leadership Council of Centers for Spiritual Living shall create a Legal Standing Committee. The Legal Committee shall have as its membership: One (1) member of the Leadership Council; the Operations Director; and up to three (3) or four (4) Lawyers (either in active practice or retired); and two (2) other members who are experienced in business and/or industry. All the Lawyer members and the other members with the

exception of the Operations Director shall be appointed by the Leadership Council. The responsibility of the Legal Committee shall include but not be limited to: reviewing legal documents; apprising litigation whether proposed, threatened or actual; advising the Leadership Council on all legal matters and aiding in the selection of outside counsel in the event outside counsel shall be required. The Leadership Council shall be informed on the Legal status of the Organization at least monthly or more frequently as the situation demands or the Leadership Council deems necessary.

3.3. Tithing Committee

It is the policy of Centers for Spiritual Living to practice conscious and consistent financial giving, also known as tithing. Therefore, the Leadership Council of Centers for Spiritual Living shall create a standing Tithing Committee and establish its procedures. The Treasurer of the Leadership Council serves ex officio and there are up to four (4) additional appointees, all of whom have practiced consistent leadership roles and tithing/giving. The Committee members are preferably at least one (1) Ordained Minister, one (1) Practitioner, and one (1) Laity member. All the members of the Tithing Committee are appointed by the Leadership Council with the sole exception of the Treasurer of the Organization. The responsibility of the Tithe Committee is to designate the honorees of the weekly tithes generated from weekly income of Centers for Spiritual Living. Income is defined as monies received from Centers and individuals. The general guideline is to tithe to those persons or organizations who have spiritually fed or inspired the community. The Tithe recipients are made known to the Leadership Council on a quarterly basis.

3.4. IT Committee (Information Technology)

- A. The IT Committee is under the direction of the Office of Operations. The Chair of the IT Committee shall be the Director of the Office of Operations or his or her nominee.
- B. The Committee Chair interacts with Centers for Spiritual Living Leadership, Centers for Spiritual Living Staff, Member Communities, and other groups within Centers for Spiritual Living in responding to the various aspects of the electronic media of Centers for Spiritual Living.
- C. The IT Committee shall develop procedures for the introduction of new technologies/projects which are to include the appropriate authorizations, deadlines, instructions, descriptions, and financial requirements necessary for the completion of the requested project.
- D. Procedures shall also be developed by the IT Committee for all of the various aspects of the electronic media served by this committee.

3.5. Asilomar Event Committee

- A. The annual summer conference, historically held at the Asilomar Conference Grounds in Pacific Grove, California, will have a volunteer committee to help plan, produce, and implement the conferences. The committee will be comprised of Ministers, Practitioners, musicians, and laity.
- B. Volunteers are the nucleus of each conference planning committee. Volunteers are responsible for the creative content of the program, and work within a budget approved by the Leadership Council.
- C. The following four (4) tier structure outlines the composition of members on the volunteer conference committee:

1. First year members join the committee as assistants.
2. Second year members shall be co-chairs
3. Third year members become mentors to the co-chairs, and
4. Fourth-year members move from the conference committee to a Leadership Oversight Committee, armed with a broad base of knowledge and experience. This comes under the budgetary category of a “subcommittee.”

D. Volunteer Conference Committee members are selected by the President, Spiritual Leader, and the Director of Communications and ratified by the Leadership Council. The Manager of Conferences and Events and the Director of Communications are ex-officio members of this committee. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

3.6. Convention Event Committee

A. The annual meeting, currently called the Annual Spiritual Living Convention, is generally held in February. This event will have a volunteer committee to help plan, produce, and implement the conferences. The committee will be comprised of Ministers, Practitioners, musicians, and laity.

B. Volunteers are the nucleus of each conference planning committee. Volunteers are responsible for the creative content of the program, and work within a budget approved by the Leadership Council.

C. The following four (4) tier structure outlines the composition of members on the volunteer conference committee:

1. First year members join the committee as assistants;
2. Second year members shall be co-chairs;
3. Third year members become mentors to the co-chairs; and
4. Fourth-year members move from the conference committee to a Leadership Oversight Committee, armed with a broad base of knowledge and experience. This comes under the budgetary category of a “subcommittee.”

D. Volunteer Conference Committee members are selected by the President, Spiritual Leader, and the Director of Communications and ratified by the Leadership Council. The Manager of Conferences and Events and the Director of Communications are ex-officio members of this committee. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

3.7. Editorial Advisory Committee

A. The Editorial Advisory Committee is a committee made up of Ministers, Practitioners, and Laity with experience and/or interest in the field of magazine publishing. This committee will advise the editorial staff of Creative Thought and Science of Mind on issues of editorial policy and content. This committee will meet quarterly with the intention of representing the readership of the magazines in editorial decisions.

B. The Editorial Advisory Committee will consist of six people. Each term will be a three year term, appointed by the Spiritual Leader, President, and Director of Communications. The terms will be staggered, so that two new individuals rotate on to the committee every year. For the first appointees, there will be two individuals appointed to a one-year term, two individuals appointed to a two-year term, and two individuals appointed to a three-year term.

C. The Director of Communications and the Publishing Department Manager will be ex-officio members of the Editorial Advisory Committee. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

SECTION 4 – NOMINATING COUNCIL

POLICIES

4.1. **Candidate Search & Qualifying Process for Elected Leadership**

- A. The Candidate Search Committee and the Qualifications Committee fall under the responsibility of the Nomination Council, as outlined in Section 10.11 of the Organizational Design Model. Each of these Committees is overseen by an elected individual.
- B. Members of these committees use spiritual mind treatment/affirmative prayer, visioning, and discernment while performing their duties (to provide qualified candidates to hold positions of leadership).
- C. **Candidate Search Policy**. It is the policy of the Candidate Search Committee to seek individuals to be considered for the election/voting process. The candidate search process, with all pertinent information, is communicated to affiliated members via multiple medias. Individuals are self-nominated for electable positions.
- D. **Qualifying Process Policy**. It is the policy of the Qualifications Committee to determine that the interested individuals forwarded from the Candidate Search Committee meet the basic qualifications for each electable position. (See Organizational Design Model Section 10.11.1.2; Bylaws, Article V, Section 5.3., and Article VII).
- E. The Qualifications Committee shall meet with the Leadership Council to finalize the slate of candidates for the election/voting process.
- F. For any non-elected Committee members the size, terms, duration, and responsibilities of such members shall be established by the Leadership Council, or as specified in the Organizational Design Model and Bylaws.

PROCEDURES

4.2. **Candidate Search and Qualifying Process**

- A. **Candidate Search Procedure**. Potential candidates identified through the search process are forwarded to the Qualifications Committee to proceed through the qualifications process. The Candidate Search Committee will be in contact with affiliated members throughout the year, in regards to information about the Annual Election Process.
- B. **Qualifying Process Procedure**. Qualified candidates for the election/voting process are forwarded to the applicable Centers for Spiritual Living staff member managing the election/voting process. The Qualifications Committee will be in contact with affiliated members through the year, in regards to information about the Annual Election Process.

SECTION 5 - LEADERSHIP ROLES FOR OUR ORGANIZATION

POLICIES

5.1. **Spiritual Leader**

The Spiritual Leader provides vision and leadership for the Organization and is its preeminent voice, face, and spokesperson in the world. The Spiritual Leader is an elected presence at the highest level of organizational affairs and is directly accountable to the Organization, Leadership Council, and Member Communities. Comfortable, dynamic, professional, and articulate, the Spiritual Leader is primarily focused outwardly toward representing the vision and intentions of the Organization and disseminating the principles of the Science of Mind as widely as possible through worldwide speaking.

engagements and use of media. Details of the scope of the Spiritual Leader may be found in the Organizational Design Model, Sections 10.8, 11.2, and in the Bylaws, Articles VI and VII.

5.2. President

The President provides vision and leadership for the Organization, is an elected presence at the highest level of organizational affairs, and is directly accountable to the Organization, Leadership Council, and Member Communities. Details of the scope of the President may be found in the Organizational Design Model, Sections 10.9 and 11.3, and in the Bylaws, Articles VI and VII.

5.3. Leadership Council

The Leadership Council leads the Organization through the application of the Vision, Mission, Guiding Principles, Intentions, Shared Values, and culture while conducting the business of the Organization. Details of the scope of the Leadership Council may be found in the Organizational Design Model, Section 10.10, and in the Bylaws, Articles V, VI, VII, VIII, and VIII.

5.4. Practitioner Council

POLICIES

A. Purpose of the Practitioner Council:

1. The Practitioner Council's purpose is to embody the consciousness of wholeness and oneness through daily spiritual practices and to reveal and demonstrate the Center for Spiritual Living's Global Vision. The cornerstone of the Council's work is spiritual mind treatment/affirmative prayer. The Council aligns itself with the Center for Spiritual Living's vision, culture, shared values, guiding practices, and processes as defined in the Centers for Spiritual Living Organizational Design Model while acknowledging Spirit as the ultimate guiding principle. The Council's ongoing work is to hold the highest vision of Practitioners and their work in the Organization and the world.
2. The Practitioner Council serves all Centers for Spiritual Living Practitioners and is the vehicle through which Practitioners can serve the Organization and each other. The Council identifies opportunities to lift, acknowledge, connect, and empower Practitioners and to nurture and deepen their personal and professional effectiveness as representatives of Centers for Spiritual Living and the Science of Mind®.
3. The Practitioner Council builds deep community among all Practitioners through service, clear and transparent communication, spiritual practices, leadership opportunities, and annual events.
4. The Practitioner Council facilitates and supports harmonious and meaningful partnerships between Practitioners and Ministers.
5. The Practitioner Council is a resource and works in partnership with other Councils as designated by the Leadership Council in matters pertaining to Practitioners including policies and procedures, education and professional standards and also serves as a resource to the World Ministry of Prayer.
6. Practitioners serve on councils and teams as designated by the Leadership Council to integrate the presence, the purpose, the voice, and the needs of all Practitioners.

7. The Practitioner Council develops annual recommendations and proposals within the scope of its responsibilities and its charge as defined in the Organizational Design Model and the Policies and Procedures.
- B. Scope of Practitioner Council's Work: The Practitioner Council's scope of work shall include various aspects of Practitioner support, service, education, representation, and ongoing development including:
1. Establish the Practitioner voice, visibility, and leadership presence within the Centers for Spiritual Living Organization and in the world.
 2. Vision regularly and whole-heartedly so the Practitioner Council is guided in revealing God's greatest idea for Practitioners.
 3. Recommend Practitioner representatives to councils and teams.
 4. Actively engage with:
 - a. The Education Council regarding Professional Practitioner studies, curriculum and materials.
 - b. The Events Council in the planning of the annual Spiritual Living Convention, Asilomar and any other major Centers for Spiritual Living events.
 - c. The Department of Licensing and Credentials.
 - d. The Communication Council and the development of social media.
 - e. The World Ministry of Prayer.
 5. Enhance, enrich, and expand Practitioner's personal, professional, and spiritual growth through the development of programs such as workshops, retreats and other Practitioner community events.
 6. Promote improved global communication networks, materials, and strategies that create greater connection and bonding.
 7. Collaboratively work with the unfolding vision of the thirteen (13) Regional Support Teams (RST), their corresponding Regional Support Coordinators (RSC), and the Regional Support Coordinator Teams Chair. (See Section 6.1.A.3., below, for further details.)
 8. Recommend to the Leadership Council one (1) Practitioner for each Regional Support Team while working in partnership with the RSCs and the Chair of the RSCs.
 9. Invite Practitioner feedback and ideas to support the Practitioner Council's direction, priorities, and effectiveness.
- C. Financial Funding of the Practitioner Council:
1. The Practitioner Council shall be funded by fifteen (15%) percent of the income from Practitioner licensing fees (as designated for Practitioner development and enrichment) and shall be a part of the general operating budget of Centers for Spiritual Living.
 2. The Practitioner Council shall operate within an annual budget created by the Council and approved by the Leadership Council. The Council's budget shall include the Council's costs of major events, such as annual conferences.
 3. The Practitioner Council is a tithing Council.
- D. Qualifications and Structure of the Practitioner Council:
1. As specified in the Organizational Design Model, the Practitioner Council shall be comprised of six (6) elected Practitioners, who are not also Ministers. Elected

individuals shall be in good standing, licensed for a minimum of three (3) years with a proven record of service, integrity, and spiritual maturity.

2. As specified in the Organizational Design Model, the Practitioner Council is accountable to the Organization through two (2) liaisons: 1) the staff liaison at the Headquarters of the Organization who is designated by the Executive Team to serve in this capacity in addition to other duties and 2) a Practitioner Member of the Leadership Council who shall be designated annually by the entire Leadership Council.
 3. The Practitioner Council shall also include as non-voting members either the Director of Member Support & Education or the Spiritual Leader as determined by the Spiritual Leader.
 4. Expired terms of elected seats shall be referred to the Nominating Committee for recruitment of appropriate nominees who shall be elected at the Annual Spiritual Living Convention.
 5. The goal is to obtain a diverse, inclusive, geographically balanced, and broad-based representation of our spiritual community.
 6. If a vacancy occurs, the Practitioner Council shall recommend a person to fill the vacancy, which shall be subject to the approval of the Leadership Council.
- E. Elected Positions. The officers of the Practitioner Council shall consist of a Chair, a Vice-Chair, Secretary, and Financial Liaison, all of whom shall be elected by the Practitioner Council from among its members annually.

PROCEDURES

- F. Officers of the Practitioner Council
1. Chair. The position of Chair facilitates the vision of the Council. This is someone who stands in the highest consciousness, always goes to truth, and operates from principle. Healthy strengths include time management, follow through, listening skills, people skills, and the ability to facilitate desired outcomes. The Chair works closely with the Vice-chair and delegates to the Vice Chair mutually agreeable tasks. Responsibilities include but not limited to:
 - a. Collaborates with the group to create the strategy and vision of the Practitioner Council.
 - b. Facilitates meetings, including creates and distributes agendas.
 - c. Appoints, delegates, and oversees various projects of the Council.
 - d. Coordinates Practitioner Council activities and initiatives.
 - e. Works with Centers for Spiritual Living staff directly.
 - f. Is a Spirit-guided servant-leader.
 2. Vice Chair. The Vice Chair is actively involved with the Chair. The Vice Chair collaborates with the Chair; they work as a team and communicate frequently. The Vice Chair works closely with the Financial Liaison. Responsibilities include but not limited to:
 - a. Perform all Chair duties in the absence of the Chair.
 - b. Assists the Chair as requested.
 - c. Works with the Treasurer to keep Practitioner Council events on budget.
 - d. Is a Spirit-guided servant-leader.

3. Financial Liaison. This individual works with the Vice-Chair to create yearly budgets and event budgets like the Annual Practitioner Conference in the fall. Responsibilities include but are not limited to:
 - a. Works with Vice Chair to prepare budgets
 - b. Oversees financial data and works with Centers for Spiritual Living staff in updating actual expenses in relationship to the budget.
 - c. Ensures the Practitioner Council stays on budget and makes recommendations to do so when necessary.
 - d. Prepares finance report for monthly meetings.
 - e. Ensures that all Council members follow proper financial procedures as outlined by Centers for Spiritual Living.
 - f. Works with Centers for Spiritual Living to ensure expense submissions have been properly submitted and reimbursed.
 - g. Is a Spirit-guided servant-leader.
 4. Secretary. The Secretary records the minutes of all of our meetings and sends them out to the group for review. Responsibilities include but are not limited to:
 - a. Records minutes and maintains a chronological file of all minutes and written documents created by the Practitioner Council which shall then be filed with the head administrator at Headquarters.
 - b. Tracks action items and due dates.
 - c. Responsible for letters, announcements, and informational emails for the Practitioner Council.
 - d. Is a Spirit-guided servant-leader.
- G. Funding Procedures.
1. The share of licensing fees and other income due to the Practitioner Council shall be transferred into the Organization's Practitioner Council designated account on a monthly basis. The Department of Finance shall provide a monthly financial statement to the Practitioner Council of its revenue and expenses.
 2. The Practitioner Council shall fundraise and establish other creative ways to fund the scope of their work.
 3. The Practitioner Council shall prepare and submit a proposed annual budget to the Leadership Council for its approval.
- H. Global Communication Networks, Materials, and Strategies.
1. The Practitioner Council furthers the vision of global communication with programs and materials such as the Practitioner Representative Program and the Practitioner Council Newsletter, "PRACTical Wisdom."
 2. The Practitioner Council Practitioner Representative Program shall continue to connect and support all Centers for Spiritual Living Practitioners.

5.5 Laity Council

POLICIES

- A. The "laity" of Centers for Spiritual Living consists of members and other active participants of Member Communities who are not licensed as either Practitioners or Ministers. Centers for Spiritual Living, through its establishment of the elected Laity Council and otherwise, recognizes the importance of a unified and empowered laity. Centers for Spiritual Living actively promotes and supports activities which are

- designed to assist laity in strengthening Member Communities and empowering laity leadership in Member Communities and Centers for Spiritual Living. In support of this vision for its laity, Centers for Spiritual Living and its Laity Council will seek to:
1. Nurture awareness of laity's role and contribution to the expansion and dissemination of Science of Mind principles throughout the world;
 - G. Encourage and support laity engagement and leadership within local Member Communities and Centers for Spiritual Living;
 - H. Establish and maintain an effective and well-defined laity leadership training program, which will empower laity to participate in leadership within local Member Communities and Centers for Spiritual Living;
 - I. Establish and maintain effective and well-defined technologies which will actively promote networking, open communication, and exchange of information between laity, Member Communities, and Centers for Spiritual Living;
 - J. Advocate providing continuing opportunities for laity to participate in all levels of education; and
 - K. Create opportunities to provide recognition and celebration of the contributions of laity to the advancement of Science of Mind.
- B. As specified in the Organizational Design Model for Centers for Spiritual Living, the Laity Council consists of six (6) Laity elected by the Delegates at the Annual Meeting, and has two (2) official liaisons, one (1) a staff person at Headquarters (designated by the Executive Team) and the other a lay member of Centers for Spiritual Living's Leadership Council.
- C. In general, Laity Council members shall be elected for a term of three (3) years. For the initial election, one-third (1/3) of the members shall hold office for one (1) year, one-third (1/3) shall hold office for two (2) years, and one-third (1/3) shall hold office for three (3) years, in accordance with Centers for Spiritual Living's bylaws.
- D. In their representative capacity, Laity Council members will act in accordance with the Organization's Organizational Design Model, Bylaws, and Policies & Procedures Manual.
- E. The following specific skills and experience are desirable in laity who would be Laity Council members:
1. Excellent, clear, and concise verbal and written communication skills.
 2. Strong leadership, interpersonal and relationship building skills.
 3. Ability to conceptualize and articulate a vision and align goals with vision.
 4. Organizational skills, including ability to create review and monitor budgets, define and track projects, and successfully accomplish goals.
 5. Prior successful organizational leadership experience.
 6. Effective decision maker, conflict manager and negotiator.
 7. Ability to effectively facilitate meetings.
 8. Willingness to lead.
 9. Ability to guide and mentor others in achieving goals.
 10. Ability to delegate effectively.
 11. Ability in recruitment and training.

12. A letter of verification by the Senior Minister or President of the Board of Directors/Trustees or Core Council that this individual is an identifiable contributor.
 13. Maintains a positive and visionary outlook on life and inspires others to do the same.
 14. Is a student of Science of Mind [Two (2) certificated classes completed adding up to a minimum of seventy-five (75) hours], lives in integrity, has a daily spiritual practice, and can lead a group in spiritual mind treatment/affirmative prayer.
 15. Is familiar with the visioning process as practiced by Centers for Spiritual Living.
 16. Is open-minded and has no personal agenda.
 17. Shows consensus building skills.
 18. Is fully engaged with life.
 19. Is empathetic and compassionate.
- F. The Laity Council will meet at least quarterly, with at least one (1) quarterly meeting each year being in person.
- G. Elected Positions. The officers of the Laity Council shall consist of a Chair, a Vice-Chair, Secretary, and Financial Liaison, all of whom shall be elected by the Laity Council from among its members annually.

PROCEDURES

H. Officers of the Laity Council

1. Chair. The Chair of the Laity Council will:
 - a. Clarify, maintain, apply, and lead the Organization towards a common goal, vision, and purpose through consensus.
 - b. Preside over meetings of the Laity Council.
 - c. Insure the Laity Council acts in accordance with the Organization's Organizational Design Model, Bylaws, and Policies & Procedures Manual.
 - d. Appoints committees, subject to approval of the Laity Council, and sits as an ex-officio member on all Committees.
 - e. Has such other responsibilities and performs such other duties as may be required by either the Leadership Council or Laity Council.
 - f. Provide at least ten (10) days advance written notice of any Special Meeting of the Laity Council.
 - g. Acts as the authorized signatory on behalf of the Laity Council for official Laity Council documents. [Important Note: No contract may be signed by anyone on behalf of Centers for Spiritual Living except in strict compliance with Centers for Spiritual Living's rules, which require prior approval of the Leadership Council.]
2. Vice Chair. The Vice Chair of the Laity Council will:
 - a. Act in the absence of the Chair.
 - b. Work closely as a consultant and advisor to the Chair.
 - c. If authorized by the Chair and in the Chair's absence, acts as the authorized signatory on behalf of the Laity Council for official Laity Council documents.
3. Secretary. The Secretary of the Laity Council will:

- a. Keep and maintain true and accurate copies of the books, records, and documents of the Laity Council.
 - b. Keep and maintain true and accurate lists of the Membership, Officers, and Committees of the Laity Council.
 - c. Be responsible for providing advance notice to members of regular and special meetings of the Laity Council.
 - d. Keep, maintain, and certify true and accurate minutes of the regular and special meetings of the Laity Council, and bring the official minute book to the meetings.
 - e. Keep and maintain true and accurate record of the attendance of members at Laity Council meetings.
 - f. Ensure there is a quorum for Laity Council meetings.
 - g. Sends and receives Laity Council correspondence.
 - h. Sends and receives Committee reports.
4. Financial Liaison. The Financial Liaison of the Laity Council will:
- a. Give regular financial reports to the Laity Council.
 - b. Keep and maintain true and accurate financial books, records, and documents for the Laity Council, including without limitation documentation pertaining to any receipts and disbursements of the Laity Council.
 - c. Work in coordination with Centers for Spiritual Living's Financial Liaison to ensure that all necessary or desirable financial reports are provided to Centers for Spiritual Living.
5. Members of the Laity Council. Members will:
- a. Keep fully informed on Centers for Spiritual Living organizational matters, and actively participate in the Laity Council's deliberations and decisions in matters of policy, finance, programs, and advocacy.
 - b. Monitor compliance with all Laity Council policies.
 - c. Recommend desirable amendments or modifications of the Organization's Organizational Design Model, Bylaws, or Policies & Procedures Manual to the Leadership Council.
 - d. Actively participate in the formulation, development, and approval of the Laity Council's organizational plan, annual review, and annual budget.
 - e. Maintain positive relationships with other Laity Council members, Leadership Council members, staff, laity and committee members, and the community at large to enhance and facilitate the missions of Centers for Spiritual Living and the Laity Council.

SECTION 6 - MEMBER COMMUNITIES STRUCTURE, ROLES & SUPPORT

POLICIES

6.1. Member Communities Process

The following policies and procedures outline the process through which churches, centers/centres, pre-churches/societies, teaching chapters, special focus ministries, and other non-profit corporations or entities approved by the Leadership Council, all of which are sometimes referred to for convenience as Member Community(ies), may become

Member Communities within Centers for Spiritual Living. This process, known as affiliation, is defined in the Centers for Spiritual Living Member Community Affiliation Agreement. This section further describes how a Member Community maintains affiliation, is supported by the Organization, and provides other related policies.

A. Administration. There are four (4) entities involved in the overall support and administration of policies relating to Member Communities within Centers for Spiritual Living - the Leadership Council, an Affiliation Review Committee, a Regional Support Coordinator Team, and the Office of Member Support & Education. The roles of each of these groups in the process are described below.

1. Leadership Council. The Leadership Council is the responsible for establishing policies and procedures related to Member Affiliation Agreements with Member Communities and oversight of their administration. The Leadership Council shall provide overall direction on how Member Communities are to be supported within the Organization. Once this course is set, administration and application of these policies are the responsibility of the remaining entities charged with oversight and support of Member Communities. This delegated authority is granted by the Leadership Council through the President to the Affiliation Review Committee (ARC), the Regional Support Teams and the Office of Member Support & Education.
2. Affiliation Review Committee. Members of the Affiliation Review Committee ("ARC") shall be appointed by the President and approved by the Leadership Council. The ARC is comprised of experienced Ministers across a broad spectrum of the Organization, such as those serving in Member Communities, Focus Ministries, and Teaching Chapters. The Chair of Regional Support Coordinators and designated staff from the Office of Member Support & Education shall also serve on the ARC.
 - a. Ministers representing Member Communities shall serve a three (3) year term from the time of their appointments, and shall be eligible to serve a second successive three (3) year term. After the serving of two (2) terms, the member shall be required to wait one (1) year before serving on the ARC again, although this person may serve in an adjunct non-voting support role during this time as determined by the ARC. Terms of all members shall be staggered so as to create continuity within the committee's membership.
 - b. The ARC is responsible for reviewing all applications for affiliation and recommending approval to the Leadership Council. When an application is not approved, the ARC shall recommend to the applying community a course of action necessary for the community to qualify for affiliation.
3. Regional Support Coordinator Team. The Organization shall provide support for Member Communities, Ministers, Practitioners, laity, and various other works by the following support in all areas of their activities, and work to provide clear communication channels for all member organizations and individuals in order to ensure health and vitality throughout the Organization.
 - a. Each Member Community of Centers for Spiritual Living shall be identified within one (1) of thirteen (13) established geographic regions. With the recommendation of the Director of Member Support & Education, the Leadership Council shall have the authority to change the number of regions,

- their size or boundaries as deemed necessary.
- b. The scope of responsibility of the Regional Support Coordinator Team shall include:
 - (1) Supporting communities and Ministers in transition.
 - (2) Supporting communities with ceremonies such as installations and ordinations.
 - (3) Supporting communities with challenges in areas such as finances, relationship issues, Board/Minister conflicts, etc.
 - (4) Supporting communities in achieving healthy growth and development.
 - (5) Helping Ministers and Practitioners find answers to questions regarding licensing, policies and procedures, etc.
 - (6) Providing communication support between the Headquarters and Member Communities and other groups within Centers for Spiritual Living.
 - (7) Providing spiritual counsel to all communities, Ministers, Practitioners, and laity.
 - c. Regional Support Coordinator Team Chair. The Chair of the Regional Support Coordinator Team shall be the Director of Member Support & Education or his/her nominee. This chair shall coordinate the activities of the Regional Support Coordinators Team and other support persons. This chair shall work with the Director of Member Support & Education and shall report to the President. This shall be a position with a stipend and a letter of call which may be renewed annually.
 - d. Each region shall be supported by a Regional Support Coordinator Team, which includes the following volunteer positions:
 - (1) Regional Support Coordinator. Qualifications to serve as a Regional Support Coordinator are as follows:
 - (a) Be an Ordained Minister in good standing, with four (4) to five (5) years of ministry in a Member Community.
 - (b) Be a resident of the Region to which they are appointed. Exceptions may be made when in the best interest of the region.
 - (c) Have spiritual maturity, passion, and dedication to Centers for Spiritual Living, demonstrable leadership skills, impartiality, and a commitment to serving the welfare and enhancement of the entire community.
 - (d) Have mastery in or a willingness to be trained in peacemaking, mediation, organizational development, Member Community leadership, and growth.
 - (e) Appointment and Terms of Service. Regional Support Coordinators shall be appointed to a three (3) year term by the Leadership Council with the opportunity to serve two (2) consecutive terms. After six (6) years of service, there must be a two (2) year break before serving again. Should a Regional Support Coordinator, for any reason, leave their position within the established term, a new Regional Support Coordinator will be appointed by the Leadership Council to fill such vacancy. The Regional Support Coordinator appointed to the vacancy will complete such term and be eligible to serve one (1) successive

term. The Regional Support Coordinator term of service will begin on the first day of the month, following the Annual Meeting.

- (f) A schedule of current serving Regional Support Coordinators shall be maintained by the Chair of Regional Support Coordinators and is available on request from Director of Member Support & Education or her/his designee.
- (2) Practitioner Representative. Practitioner Representatives shall provide communication and support for Practitioner leadership and development and will also coordinate Practitioners in the region to stand in constant spiritual mind treatment/affirmative prayer and high consciousness. A Practitioner Representative for each of the thirteen (13) regions shall be recommended by the Practitioner Council for appointment by the Leadership Council.
- (3) Visioning Facilitator. Each Visioning Facilitator shall support the Member Communities and other groups within Centers for Spiritual Living in their region by employing this spiritual practice to ground them in God's highest vision. A Visioning Facilitator may be either a Practitioner or Minister. A Visioning Facilitator for each of the thirteen (13) regions shall be recommended by the Visioning Team for appointment by the Leadership Council.
- (4) Youth Program Support Coordinator. Each Youth Program Support Person shall support centers in developing vibrant youth ministries. A Youth Program Support Person for each of the thirteen (13) regions shall be recommended by the Department of Youth for appointment by the Leadership Council.
- (5) Training Coordinator. A Training Coordinator for each of the thirteen (13) regions shall be appointed by the Leadership Council in conjunction with the Regional Support Coordinators for each respective region. Each Training Coordinator shall work with Member Support staff at the Headquarters and to Member Communities to facilitate access to the best training available.
- (6) Laity Representative. Each Laity Representative shall provide communication and support for lay leadership in affiliated communities. A Laity Representative for each of the thirteen (13) regions shall be recommended by the Laity Council for appointment by the Leadership Council.
- (7) Office of Member Support & Education. Policies relating to Member Communities are administered through the Office of Member Support & Education, under the direction of the Director of Member Support & Education who shall have responsibility for overseeing all activities of the Affiliation Review Committee and Regional Support Teams. The President shall also participate in this oversight role.
 - (a) The Office of Member Support & Education will have a designated component responsible for Member Community affiliations. This component will be led by a Minister manager who will also be a member of the ARC and the Regional Support Teams. This component

will implement policies as set forth by the Leadership Council and establish working procedures to handle day to day operations.

(b) Paid Staff Structure. A number of paid staff positions are directly responsible for Member Community support, including but not limited to a Training Manager within the Office of Member Support & Education who oversees the regional training coordinators in being responsible for supporting our ministries in getting the best training available for the healthiest growth and development of our ministries.

- B. Policy Updates. All modifications to Member Community related policies and procedures are recommended by the ARC for consideration and adoption by the Leadership Council. Staff within the Office of Member Support & Education shall be responsible for the dissemination and implementation of these changes in policies.
- C. Categories of Member Communities and Other Organizational Entities. The following categories recognize those entities which currently exist or may exist at some future time within the Organization:
1. Churches/Centers/Centres. All churches/centers/centres, by way of their Member Affiliation Agreement, are Member Communities led by licensed or ordained Ministers and are able to offer a full range of spiritual services. These include but are not limited to: Weekly services, certificated classes, non-certificated classes, and workshops. An active Member Community is one that is providing spiritual services and support on a routine basis. A schedule of services, frequent offerings of classes and workshops, spiritual mind treatment/affirmative prayer support and other spiritual support services are to be provided on a regular basis. Churches/Centers/Centres who fall below a minimum level of service and who are no longer actively bringing the teachings of Science of Mind to their community should work with their Regional Support Coordinator to develop a plan to again become active and viable. The Regional Support Coordinator will work with any center who after a reasonable amount of time fails to return to active status to determine if they should move to another Member Community type (such as study group) or discontinue their Member Community Affiliation Agreement. The Organization shall support the viability of all communities when possible.
 2. New Works. A licensed or ordained minister who founds a new ministry offering weekly Sunday services held at a specific location may apply to become an affiliated Member Community with the designation, "Center." Once all requirements of affiliation are met and the application is approved by the Leadership Council, said center shall be apportioned delegate votes at the organization's annual business meeting according to the ODM with one Primary Delegate and one apportioned delegate to represent an average weekly attendance of less than fifty (50) participants. Once the center achieves an average weekly attendance greater than 50 participants over a period of three months or longer, the center shall apply for "charter status" and upon being recommended by the ARC and approved by the Leadership Council, will receive a member Community Charter and will be eligible to have one Primary Delegate and four apportioned delegates with voting privileges at the organization's annual business meeting. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]***

3. Teaching Chapters. Teaching Chapters are Member Communities led by either a licensed or ordained Minister or a Licensed Spiritual Practitioner.
 - a. Teaching Chapters are eligible to offer the following services:
 - (1) Teach certificated classes.
 - (2) Teach other Science of Mind related classes.
 - (3) Facilitate Visioning sessions within the community.
 - (4) Offer workshops on topics relating to Science of Mind.
 - (5) Facilitate discussion groups on spiritual matters.
 - b. Teaching Chapters operate in the following way:
 - (1) Provide a regular weekly meeting schedule between Mondays and Saturdays.
 - (2) Teaching Chapters do not hold services (on Sundays or any other day of the week) unless:
 - a) The Teaching Chapter is 100 miles away from the closest Member Community or prior approval is received from the Regional Support Coordinator of the Service Area.
 - b) The Teaching Chapter is established outside the USA/Canada.
 - (3) Exceptions may be considered on a case-by-case basis, but generally are not supported, except in clearly extenuating circumstances.
 - (4) Any Teaching Chapter approved as an exception to hold Sunday services will also as a condition of this approval have a sponsoring Minister to offer guidance and support.
 - (5) Strive to work in partnership with nearby Member Communities and other ministries, whenever possible.
 - d. Teaching Chapters led by Licensed Spiritual Practitioners are required to have a sponsoring Member Community. This sponsor community will hold the Practitioner's license as an "Outreach Practitioner." The Minister of the sponsoring Member Community will provide support and guidance to the Practitioner-led Teaching Chapter. It is not necessary that the sponsoring Member Community be the closest geographically to the Teaching Chapter. Other Practitioners who are serving a Teaching Chapter, but not as leader, must have their licenses held by a sponsoring Member Community. It is not required that all Practitioners serving a Teaching Chapter have their licenses with the same Member Community.
 - e. Requirements for Becoming a Teaching Chapter:
 - (1) A Minister or a Licensed Practitioner must be qualified as the Teaching Chapter Director through the Office of Member Support & Education and approved by the ARC.
 - (2) A completed Centers for Spiritual Living Teaching Chapter application and supporting documentation must be submitted as required by the Office of Member Support & Education.
 - (3) Teaching Chapters must provide letters of support from their sponsoring Member Community.
 - f. Grandfathering of Teaching Chapters. Some Teaching Chapters existing prior to the integration of UCSL and ICSL may not meet the requirements of these

new policies and procedures. In these situations, the Teaching Chapter has the option of either taking steps to meet these requirements or being grandfathered in under their pre-existing requirements. In no case will a ministry that was in existence prior to integration be forced to change its ministry.

4. Focus Ministries. A focus ministry is designed to provide a way of bringing the Science of Mind and Spirit to the world in a manner beyond the possibilities of our traditional communities. Included here are the requirements to become a focus ministry, what is required to maintain that status, and methods for bringing groups not currently meeting these policies into alignment, as well as encouraging new and productive forms of Focus Ministry into legal compliance with Centers for Spiritual Living.
 - a. Requirements for Becoming a Focus Ministry. A Focus Ministry is a Member Community operating under the Organization's nonprofit status with all the rights and privileges appertaining. The specific requirements to become a Focus Ministry are as follows:
 - (1) Have a clear vision of how the ministry brings Science of Mind to the world.
 - (2) A licensed or ordained Minister in good standing with the Organization as its spiritual director. Ministers with a provisional license may apply for Focus Ministry status. Upon receipt of a letter of call from the Focus Ministry, the provisional license will change to a licentiate license as those Ministers move towards ordination.
 - (3) Completion of all documentation requirements as part of the application process described below.
 - b. Focus Ministry Leadership Group.
 - (1) Under the supervision of the Affiliation Review Committee, a Focus Ministry Leadership Group will serve as the focal point to ensure that the Organization is providing support for Focus Ministries, and that they are being appropriately monitored to encourage their success. This shall be a group of volunteer Ministers who currently direct Focus Ministries and shall include at least one (1) Minister who is not a Focus Ministry director. This is intended to enhance communication and cooperation between Focus Ministries and other types of Member Communities.
 - (2) A Minister member of the ARC shall be assigned the task of coordinating and leading the Focus Ministry Leadership Group. This Minister shall have ongoing contact with Focus Ministries to obtain information on their current activities and support requirements. This individual will also work with Regional Support Teams to assist Focus Ministries.
 - a. Grandfathering of Prior Focus Ministries. Focus Ministries existing prior to the integration of UCSL and ICSL may not meet the requirements of these new policies and procedures. In these situations, the Focus Ministry has the option of meeting these requirements, pursuing an alternative approach to Focus Ministry, or being grandfathered in under pre-existing requirements. In no case will a ministry in existence prior to integration be forced to change its ministry. Any Focus Ministry in this situation shall advise the Office of Member

Support & Education of its intention within twelve (12) months of becoming an affiliated member Community.

5. Study Group. A Study Group is not a Member Community and does not enter into an Affiliation Agreement. However, Study Groups provide a unique way of introducing the Science of Mind teachings to people who are ready to take charge of their lives. Study Groups are usually formed in parts of this country or the world geographically removed from other Member Communities. Study Groups are established by people who have some knowledge and love of Science of Mind and are eager to share their knowledge with others.
 - a. Requirements to Become a Study Group
 - (1) An applicant must have a basic knowledge of Science of Mind – including certificated classes or at a minimum having completed the “Foundations” curriculum.
 - (2) An applicant must make contact with the spiritual leader of any member community within 10 miles of their proposed study group location and document the contact as part of their application. **[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]**
 - (3) Have a sponsoring Minister in Good Standing with the Organization.
 - (4) Practitioners serving a study group must have their license held by an appropriate Member Community within the Organization.
 - b. Requirements for Maintaining a Study Group. Study Groups make it possible to experience support and fellowship with others through the following approved activities:
 - (1) Reading Science of Mind books and articles;
 - (2) Listening to CD, DVD or other such recordings of Sunday messages or lectures on Science of Mind topics;
 - (3) Sponsoring workshops, non-certificated classes and lectures related to Science of Mind;
 - (4) Reviewing related material on the Internet; and
 - (5) Having discussions about the application of Truth Principles to the lives of participants.
 - c. If there is any question about the appropriateness of an activity as a Study Group, that group’s director shall contact the Office of Member Support & Education for guidance.
 - d. The following restrictions on activities apply to all Study Groups:
 - (1) Study groups in the United States and Canada may not hold church-type services of any kind on any day of the week.
 - (2) *Study groups in the United States and Canada may not teach certificated classes. However, the study group may serve as a location for a certificated class being taught on an outreach basis by a member community if such class otherwise meets all requirements of the educational policies and procedures. If the study group is within 10 miles of a member community, then that member community should be given priority for providing the outreach class. [Amended by Resolution at Vancouver Annual Meeting, February, 2013.]*

- (3) Study Groups may not issue employment agreements/letters of call to Ministers or Licensed Spiritual Practitioners. Although such licensed individuals may serve their communities.
- e. Special Requirements for non-US/Canada Study Groups.
 - (1) A Study Group operating in any country other than the United States and Canada may be approved to hold church-type services or may teach certificated classes if that Study Group is under the direction of a Centers for Spiritual Living Licensed or Ordained Minister or Licensed Spiritual Practitioner. Such approval is administered through the Office of Member Support & Education.
 - (2) Other special considerations for Study Groups to meet specific governmental requirements within other countries will be addressed on a case by case basis. Other exceptions can be considered by the ARC in consultation with the Office of Member Support & Education.
- 6. New Types of Communities. As Centers for Spiritual Living continues to bring the Science of Mind and Spirit to the world, there may be new types of communities which emerge in the future. The Organization shall be open to the creation of new categories of works that support the expansion of our teachings throughout the world.
- 7. Use of SOMARK Brand Identity Materials by Member Communities
 - a. New Member Communities. *All new Member Communities desiring to affiliate with Centers for Spiritual Living are required to use the Brand Identity Materials developed for CSL by SOMARK, Inc., and to use those materials in accordance with the Brand Identity Manual developed for CSL by SOMARK, Inc.*
 - b. Existing Member Communities. *Upon a change of either the status or name of any existing Member Community which was previously exempted from required use of the Brand Identity Materials, such Member Community, after the change of either its status or name, shall thereafter be required to use the Brand Identity Materials developed for CSL by SOMARK, Inc., and to use those materials in accordance with the Brand Identity Manual developed for CSL by SOMARK, Inc.*

PROCEDURES

- D. Application Procedures for Pre-Church/Society Status. There are two (2) phases to the application process for Pre-Church/Society status:
 - 1. Phase One: Phase One establishes in writing the description of the ministry, its business plan, relevant demographic data and other related data that outlines how this ministry will bring Science of Mind to a specific geographic area. The application will also include a letter of recommendation from their Regional Support Coordinator.
 - 2. Phase Two: Phase two involves the completion of an application form, which is needed for final approval. Applications are to include a processing fee when submitted to the Office of Member Support & Education. Applications are initially reviewed by administrative staff. When all application requirements for Phase One are complete, the application is to be submitted for review by the ARC.
 - 3. Following approval of Phase One, the Pre-Church/Society may begin operation.

Phase Two of the application process is then completed and submitted to the Office of Member Support & Education for review. Once the Phase Two requirements are complete the Pre-Church/Society application is submitted to the ARC for review and recommendation for final approval by the Leadership Council.

4. Once a Pre-Church/Society has fifty (50) or more members of record, it shall submit required documentation to the Office of Member Support & Education for review and approval by the Leadership Council for full Member Community status.
- E. Support and Monitoring of Member Communities.
1. There are a number of resources available to assist Member Communities and other groups within Centers for Spiritual Living in growing and bringing our teachings to the world, many of which are available through the Office of Member Support & Education and Regional Support Teams.
 2. The Regional Support Teams shall provide guidance to Member Communities and other groups within Centers for Spiritual Living in all aspects of their operations. Ministers shall contact their Regional Support Coordinator as a primary source of guidance on any challenge they may meet. Each Regional Support Coordinator will also make routine contacts with all Member Communities and groups in their region to ensure their needs are being met.
- F. Ongoing Reporting Requirements of Member Communities. In addition to the routine contacts with their Regional Support Coordinators, all Member Communities will be required to complete an annual report, as required by the Member Community Affiliation Agreement, detailing specifics of their operations. Annual reports will also be required by other groups within Centers for Spiritual Living.
- G. Open Pulpit/Candidating Procedures.
1. When a Minister resigns or is dismissed from a Center, the Minister and the Center are required to notify the Office of Member Support & Education and their Regional Support Coordinator immediately.
 2. The Office of Member Support & Education will verify that the Center is in compliance and good standing with the Organizations bylaws and Affiliation Agreement. The Member Community's Regional Support Coordinator will be notified of the eligibility of the Member Community to candidate.
 3. The leadership body of the Member Community will coordinate with the Regional Support Coordinator to schedule a Co-Creation process for the entire community. This Co-Creation Process is to be conducted by the Regional Support Coordinator or their qualified designee.
 4. The Office of Member Support & Education will forward a "Candidating Kit", which includes an informational manual and a Member Community Profile Form which is to be used in the process of preparing for and evaluating the candidates.
 5. The Member Community's leadership body will complete and return a Member Community Profile Form. Once reviewed and approved by the Office of Member Support & Education, an invitation to candidates will be posted on the Centers for Spiritual Living website. This area of the website is password protected and access is permitted only to licensed Ministers.
 6. Ministerial applicants will submit their applications to the Office of Member

Support & Education to verify their ministerial standing and will certify their eligibility for candidating. The certified application will then be invited to the Member Community for consideration.

7. Upon hiring of a new Minister, the Member Community will notify The Office of Member Support & Education so that the open pulpit status can be rescinded.
- H. Application Procedures for Teaching Chapter. There are two (2) phases to the application process for Teaching Chapter status:
 1. Phase One. Phase One establishes in writing the description of the ministry, its business plan, relevant demographic data and other related data that outlines how this ministry will bring Science of Mind to a specific geographic area. The application will also include a letter of recommendation from their Regional Support Coordinator.
 2. Phase Two. Phase Two involves the completion of application form needed for final approval. Applications are to include a processing fee when submitted to the Office of Member Support & Education. Applications are initially reviewed by administrative staff. When all application requirements for Phase One are complete, the application is to be submitted for review by the ARC.
 3. Operation of Teaching Chapter. Following approval of Phase One, the Teaching Chapter may begin operation. Phase Two of the application process is then completed and submitted to the Office of Member Support & Education for review. Once the Phase Two requirements are complete the Pre-Church/Society application is submitted to the ARC for review and final approval.
 4. Support and Monitoring of Teaching Chapter. There are a number of resources available to assist Teaching Chapters in growing and bringing our teachings to the world, many of which are available through the Office of Member Support & Education and Regional Support Teams. The Regional Support Teams shall provide guidance to Teaching Chapter in all aspects of their operations. Ministers shall contact their Regional Support Coordinator as a primary source of guidance on any challenge they may meet. Each Regional Support Coordinator will also make routine contacts with all Teaching Chapters in their region to ensure their needs are being met.
 5. Maintaining an Active Teaching Chapter. An active Teaching Chapter, as a Member Community in good standing, meets on a regular basis, maintains a study focus on Science of Mind materials, and complies with the requirements of the Member Affiliation Agreement. A Teaching Chapter is to maintain the vision and purpose stated in the original application.
 6. Teaching Chapter Ongoing Reporting Requirements. As mandated in the Member Community Affiliation Agreement, an annual report is to be completed and submitted in a timely manner to the Office of Member Support & Education. Teaching Chapter directors shall communicate on a regular and ongoing basis with their Regional Support Coordinator in their service area. Any changes in structure, location, leadership, contact information, etc. shall be reported by the Teaching Chapter Director to the Office of Member Support & Education and the Regional Support Coordinator immediately. As appropriate, the ARC, the Regional Support Coordinator and/or staff within the Office of Member Support & Education will review changes to assure that the community is operating within the parameters

of its designated status. If the Member Community's situation has changed significantly, corrective adjustments to the Affiliation Agreement may be required.

7. Teaching Chapter Director Candidating Procedures. Teaching Chapters in which the director, either a Practitioner or Minister, resigns or for any reason leaves their position, they or a representative of the Member Community shall notify the Office of Member Support & Education and their Regional Support Coordinator immediately. The procedure for candidating for an open position will follow the open pulpit requirements as established for Member Communities except that the Teaching Chapter can canvass among both Ministers and Practitioners for a director.
- i. Focus Ministry Procedures.
 1. Contents of Focus Ministry Application. Ministers interested in establishing a Focus Ministry shall make application through the Office of Member Support & Education for initial approval by submitting the following documentation:
 - a. A written application using the format provided by the Office of Member Support & Education. In addition to the ministries suggested name, basic contact information, this application will include a description of the vision and purpose of the ministry and a statement of the qualifications of the Minister in relation to this vision and purpose.
 - b. A three (3) to five (5) year business plan in narrative form which includes at a minimum a description of the ministries specific planned activities, plan for marketing and growth, and financial viability plans.
 - c. The demographic report of the ministries intended audience.
 - d. For geographically based Focus Ministries, the application shall also include a Letter of Intent apprising other Member Communities in the same general area about the proposed ministry, inviting cooperation/collaboration where appropriate.
 - e. For non-geographically based Focus Ministries, the application should include a description of any other Member Communities (specifically any Focus Ministries) which may be offering similar activities/services and a copy of a Letter of Intent to those communities inviting cooperation and collaboration, where appropriate.
 2. Review and Approval of Focus Ministry Application.
 - a. Upon receipt of the above information, the Office of Member Support & Education will review the documentation for completion. After ensuring that all needed information is in file, the request will be forwarded to the appropriate Focus Ministry Leadership Group member who will review the application, contact the Minister, make suggestions, ask questions, and request any additional information deemed important in clarifying the best classification for this ministry.
 - b. The ministry's name will be submitted to SOMARK, Inc. Name Review Committee for review and approval.
 - c. The application will then be submitted to the ARC for review and approval.
 - d. After approval of the initial application, the Focus Ministry shall submit the

following:

- (1) A list of Board of Trustees members.
- (2) A copy of the ministry's bylaws.
- (3) A copy of the ministry's articles of incorporation.
- (4) A signed copy of the ministry's Member Community Affiliation Agreement.
- (5) Three (3) to Five (5) year business plan.
- (6) Projected financial budget.
- (7) Minister's letter of call from Board of Trustees.
- (8) Completion of appropriate paperwork on use of Science of Mind trademarks.
- (9) Certificate of liability insurance.
- (10) Application fee.

e. Upon submission of the above information, the Office of Member Support & Education will forward to the application to the ARC for final again review and recommendation of approval to the Leadership Council.

3. Procedures for Maintaining a Focus Ministry. As a focus ministry is a standalone entity that can issue a letter of call to a qualified Minister, the ministry/community can continue beyond the point in time when its contract and relationship with its Minister ends. In such situations, the Focus Ministry can choose to either terminate its Member Community Affiliation Agreement or seek to establish a new licensed Centers for Spiritual Living Minister as Director. The Focus Ministry may utilize the Organization's open pulpit announcement process for seeking a new leader. A Focus Ministry can issue more than one letter of call and have more than one (1) Minister on staff. In addition, a Focus Ministry can hold the licenses of Licensed Spiritual Practitioners within the Organization.
4. Focus Ministry to be Active. Each Focus Ministry is responsible for maintaining an active ministry that is achieving its unique vision of bringing Science of Mind to the world. Focus Ministries are integral to the Organization's Global Vision as they fulfill their unique niche. It is important that the Organization be aware when a Focus Ministry is not actively achieving its vision. Characteristics of an active Focus Ministry include:
 - a. Contact Information is current and communication is easily achieved. Lack of response to contact by the Office of Member Support & Education, the Regional Support Coordinator or the Focus Ministry Leadership Group [Minimum three (3) contact tries over a three (3) month period] will result in elimination from listings in Centers for Spiritual Living publications, websites, etc.
 - b. Completion of Annual Report on the Focus Ministry's activities.
 - c. Continuous leadership by a Minister in Good Standing.
 - d. Evidence of ongoing activity as noted on the Focus Ministry's website.
 - e. Routine Communication with the Focus Ministry Leadership Group.
5. Inactive Focus Ministry. In situations where a Focus Ministry becomes inactive, the Office of Member Support & Education will update its records and remove

the Focus Ministry from all listings in periodicals or on websites. In addition, the ARC can recommend to the leadership Council rescinded the community's affiliation agreement. In such cases where the Focus Ministry's status is being changed to inactive, the Focus Ministry Leadership Group shall recommend any change in status to Leadership Council. The Office of Member Support & Education will send a letter to the ministry and inform them of the decision and to offer them an opportunity to demonstrate that they are an active ministry.

6. Coordination of Activities Appropriate for Focus Ministries.

- a. Focus Ministries, being designed to bring Science of Mind teachings to the world in unique ways, are not to function in ways commensurate with other kinds of Member Communities. It will be the responsibility of the ARC or the Focus Ministry Leadership Group to consult with any Focus Ministry that is involved in activities normally associated with Member Communities, Pre-Churches/Societies, Teaching Chapters or Study Groups. If a change in status is appropriate, another designation of Ministry shall be initiated.
- b. Although Focus Ministries are approved for certain activities, over time they may expand their manner of teaching to new methods and actions. If these changes are substantially different from those for which they were given initial approval, then the Focus Ministry Director shall contact their Regional Support Coordinator or ARC designee to discuss whether the new activities will require further approval.
- c. Similarly, Member Communities are encouraged to discover and encourage new evolutionary ministries under their auspices. While these activities may benefit the Member Community from which it grows, it may also benefit general awareness of SOM and integration of SOM principles into countless lives beyond the Member Community. Such activities that may eventually transform into stand-alone Focus Ministries are encouraged by the Organization.

7. Support and Monitoring of Focus Ministries.

- a. Focus ministries are an integral part of bringing Science of Mind to the world in nontraditional ways. The Organization supports Focus Ministries by listing them on its website and in periodical publications, and by providing other services (i.e., administrative support, e-mail list serves, etc.).
- b. The leadership of Focus Ministry will provide the ARC Focus Ministry Coordinator with ongoing information on the activities of their ministry. Generally, this information will be provided during routine communications. In addition, all Focus Ministries are required to complete an annual report as required by the Member Community Affiliation Agreement.

8. Support of Focus Ministry Directors' Path to Ordination. In the situation where a licensed Minister who is not yet ordained is leading an Focus Ministry (either having created one or accepting a letter of call from one), that Minister shall follow the requirements as outlined in the Path to Ordination as outlined in

this manual.

9. Mentors for Focus Ministry. Mentors for Focus Ministry Directors shall be fellow Focus Ministry Directors who are ordained Minister whenever possible. Review and sign off of all reports during the licentiate period will be done by both this mentor and the ARC Focus Ministry Coordinator. Completed reports are submitted to the Office of Member Support & Education for final review.
10. Alternatives to Focus Ministries. When a Minister wishes to bring the Science of Mind teachings to the world but prefers not to establish their own stand-alone ministry, that Minister may consider any of the following options:
 - a. Obtain a letter of call as a Minister with an existing Focus Ministry whose activities most closely relate to their calling.
 - b. Partner with other focus Ministers to create a standalone FM under the above procedures.
 - c. Explore the possibility of a "Staff Minister" position working with a Member Community or Minister-led Teaching Chapter.
 - d. Ministers may consult with the Office of Member Support & Education or the Focus Ministry Leadership Group to discuss potential options.

J. Study Group Procedures.

1. Study Group Application. Individuals interested in establishing a Study Group shall make application through the Office of Member Support & Education for initial approval by completing the following actions:
 - a. Potential director contacts Centers for Spiritual Living Headquarters Staff for information and application.
 - b. A sponsoring Minister is identified by the potential director.
 - c. Application, processing fee, and any required documentation are completed and submitted to the Office of Member Support & Education.
 - d. Any study group applicant within 10 miles of an existing member community must also submit documentation of their contact with the spiritual leader of that community. **[Added by Resolution at Vancouver Annual Meeting, February, 2013.]**
2. Review and Approval of Study Group Application. Application is reviewed by the Office of Member Support & Education and the ARC. When complete, the application is recommended to the Leadership Council for approval. Upon approval, notification is provided to applicant, sponsoring Minister and Regional Support Coordinator through the Office of Member Support and Education. The notice to the study group may include special conditions placed upon the approval based upon unique individual circumstances (e.g.; proximity to a member community, etc.). **[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]**
3. Support and Monitoring of Study Groups. Once a Study Group application is approved, the manual "How to Start and Maintain a Successful Study Group," numerous Science of Mind Books, brochures, and information are provided to Study Group Director. Upon request, the Study Group is provided mailing labels from SOM Magazine subscribers for their designated zip codes.
4. Ongoing Contact with Regional Support Coordinator. Study groups shall have

direct contact with their Regional Support Coordinator a minimum of twice annually.

5. Maintaining an Active Study Group. Study Groups will renew their active status annually by maintaining consistent meetings, completing an annual renewal form/agreement, and paying annual fees.
 6. Ongoing Reporting Requirements of Study Group. An Annual Renewal and Agreement Form shall be completed signed and returned to the Office of Member Support & Education with annual re-licensing fees. Any changes in the Study Group's leadership, meetings, location, and contact information will be submitted to the Office of Member Support & Education immediately.
 7. Termination of Study Group. Failure to maintain an active study group or report to Headquarters pertinent changes can result in termination of a Study Group Agreement.
- K. Procedure for Achieving a Member Community's Realignment with Its Affiliation Agreement.
1. When a Member Community is out of alignment with the provisions of their Affiliation Agreement, staff in the Office of Member Support & Education will work with the leadership of the community (spiritual leader, board president, etc.) to determine what steps are required to bring the community back into alignment with their agreement. Such communication coupled with ongoing support by the Regional Support Team and the Office of Member Support & Education will focus on resolving the matter.
 2. However, if after appropriate and ongoing communication regarding relevant to the alignment issue does not bring resolution with the Member Community, then additional actions to resolve the matter include, but are not limited to, any of the following:
 - a. Completion of a plan of action to bring the community into compliance.
 - b. Ongoing monitoring and support by the Regional Support Team.
 - c. Placement of interim Minister or spiritual leader in the community.
 - d. Referral to the Department of Ethics & Professionalism for a Community Review.
 - e. Non-voluntary termination of the community agreement with Centers for Spiritual Living.
- L. Procedures for Interacting with Other Departments.
1. Regional Support Teams work closely with many departments within the Organization. Each department responds to policy questions, manages on-line resources, directs inquiries to the appropriate departments within the Organization, and provides support materials and resources as well administrative and organizational support. Regional Support Teams directly interface with our communities throughout the world to provide direct support in-person or through other means.
 2. There is much coordination required between organizational department and Regional Support Teams because many of the areas of responsibility overlap by design to provide support at multiple levels.
 3. Regional Support Teams meet quarterly (in person or by conference call) to report

on regional centers/ministries and to plan and coordinate follow-up and support for communities with challenges or for those in transition. Regional Support Teams work together to provide high level support and services to Member Communities.

4. Any region may be added to or otherwise altered by the Leadership Council to accommodate changing demographics.
5. The Chair of the Regional Support Coordinator Team and the Director of Member Support & Education will collaborate to bring forth qualified people to be reviewed by the full Regional Support Coordinator Team. With the Regional Support Coordinator Team's endorsement, the Director of Member Support & Education will present the names of proposed Regional Support Coordinator candidates to the Leadership Council for appointment.

M. Modification of Member Community Affiliation Agreement to Take International Concerns Into Account. In fulfilling its responsibilities to establish policies and procedures relating to Member Community Affiliation Agreements under Section 6.1.A, above, the Leadership Council shall have specific authority in a given case involving an application by a community outside the United States and Canada to modify the form and/or content of the Member Community Affiliation Agreement attached as Appendix C to this Manual, to comply with or otherwise take into account legal or cultural differences which may exist in the 'foreign' jurisdiction. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

SECTION 7 - CODE OF ETHICS AND ETHICAL STANDARDS

POLICIES

7.1 Code of Ethics

A. Introduction

1. This Code of Ethics governs the actions of Centers for Spiritual Living licensed Ministers, Licensed Spiritual Practitioners, our communities and any other individuals who act on behalf of Centers for Spiritual Living or its Member Communities in an official capacity.
2. It is continuously recognized that Centers for Spiritual Living is a spiritual organization that was founded on the principles of Science of Mind as formulated by Dr. Ernest Holmes. As such, this written Code of Ethics reinforces that a Minister and Practitioner is to maintain vigilance for Spiritual Credibility and Spiritual Accountability to those they serve, among their peers, and within the community. The Code serves to reinforce and keep in the forefront for all that there exists a higher level of standard to which Ministers and Practitioners are held as members of a spiritual profession in which one holds a certain position of authority. The sacred nature of this work should always be held in consciousness.

B. Primary Purposes and Central Themes

1. The primary purposes of this Code of Ethics are to:
 - a. Provide a framework for professional and ethical behavior.
 - b. Serve as a guide and to educate professionals.
 - c. Represent the commitment individuals make to serve their Member Community.

- d. Ensure professional accountability.
 - e. Serve as catalysts for improved practice.
2. This Code of Ethics includes these central themes:
- a. Promoting the welfare of the Ministers, Practitioner, and laity in the Member Community.
 - b. Encouraging practice within the scope of one's competence.
 - c. Doing no harm.
 - d. Protecting confidentiality and privacy.
 - e. Acting ethically and responsibly.
 - f. Avoiding exploitation of any individual in the Member Community.
 - g. Upholding the integrity of the Ministerial and Practitioner communities.
 - h. Providing guidelines of behavior and the highest standards of care.
- C. Principle Ethics and Virtue Ethics. Centers for Spiritual Living considers Principle Ethics and Virtue Ethics to be the basis for establishing this framework to guide all ethical thinking and behavior.
- D. Definitions. The following definitions apply to terms used within this document:
1. "Minister" - refers to all licensed, ordained, or retired Centers for Spiritual Living Ministers, who meet all of Centers for Spiritual Living licensing and credentialing requirements.
 2. "Licensed Spiritual Practitioner" - refers to all licensed Centers for Spiritual Living Practitioners and Practitioner interns, who meet the licensing and credentialing requirements.
 3. "Member Community" - refers to any Centers for Spiritual Living approved Member Community who has a current Member Community Affiliation Agreement with Centers for Spiritual Living as defined in the Organizational Design Model.
 4. "Ethical Violation" - refers to any and all misconduct, wrongdoing, and/or unlawful activity engaged in by a Minister, Practitioner, or community, and includes without limitation breaches of fiduciary duties owed to individuals or communities, violations of obligations of confidentiality, sexual misconduct, and willful and sustained violations of the Organization's Organizational Design Model, Bylaws, and Policies & Procedures Manual.
 5. "Spiritual Credibility" - refers to a Minister/Licensed Spiritual Practitioner consistently maintaining the highest standard of trustworthiness, integrity, dignity, honesty, respectfulness, and expertise in their role as Minister/Licensed Spiritual Practitioner.
 6. "Spiritual Accountability" - refers to a Minister/Licensed Spiritual Practitioner taking responsibility for their behaviors, demonstrating leadership behaviors and practices, practice in all their affairs the principles and standards of this Code of Ethics and take personal responsibility for self-awareness that their biases, convictions, and assumptions are likely to affect their interactions with others.
 7. "Principle Ethics" - refers to a set of obligations and methods to determine if one is making an "ethical or unethical" choice (s)/decision (s) and determine if one's choice(s)/decision(s) are a violation of the Centers for Spiritual Living's Code of

Ethics. Principle Ethics will determine the specific means to solve specific ethical dilemmas.

8. "Virtue Ethics" - refers to the character traits of the Minister/Licensed Spiritual Practitioner to determine if one is acting as a Virtuous agent of Centers for Spiritual Living. Virtue Ethics calls one to ask, "Am I doing what is in the best interest of the congregant/client/community where I serve in the role as a Centers for Spiritual Living Minister/Licensed Practitioner?"
 9. "Investigation" - refers to an official action on behalf of the Leadership Council of Centers for Spiritual Living involving any and all actions taken to determine the nature of a complaint and the fact-finding portion of an ethics investigation whenever a complaint is found to be of sufficient credibility to warrant further inquiry. The investigation may include, but is not limited to, actions such as interviewing complainants and witnesses, interviewing the subject(s) of the complaint, collecting and examining evidence, inspecting records, and other appropriate investigative activities.
 10. "Complainant" - refers to anyone who makes a complaint alleging misconduct on the part of a person licensed by Centers for Spiritual Living.
 11. "Subject" - refers to a person licensed by Centers for Spiritual Living, or a community chartered by Centers for Spiritual Living, against whom a complaint is filed.
 12. "Not in Good Standing" -
 - a. Licensed Spiritual Practitioners. A Licensed Spiritual Practitioner is considered to be "not in good standing" when there has been a finding that he or she has committed a significant or serious ethical violation which has resulted in a suspension or revocation of his or her license. When "not in good standing", he or she may not practice as a Practitioner nor represent to themselves as a Practitioner, nor vote as a delegate representing a Member Community at any Annual or Special Business Meeting, nor run for any office in Centers for Spiritual Living.
 - b. Ministers. A Minister is considered to be "not in good standing" when there has been a finding that he or she has committed a significant or serious ethical violation which has resulted in a suspension or revocation of his or her license or ordination. When "not in good standing", he or she may not practice as a Minister in any official capacity nor represent to themselves as a Minister, nor vote as a delegate representing a Member Community at any Annual or Special Business Meeting, nor run for any office in Centers for Spiritual Living.
- E. General Ethical Standards. The following standards apply to all Ministers, Licensed Spiritual Practitioners, leaders of Member Communities and other Centers for Spiritual Living representatives:
1. We are dedicated to the principles of Religious Science as summarized in "What We Believe" by Dr. Ernest Holmes.
 2. We recognize and honor the unique privilege placed upon us to serve as a representative of this spiritual organization. As such, our thoughts, words, and actions are in alignment with the principles we teach. We are compassionate in our dealings with all people as loving examples of our teaching and practice.

3. We are generous and unselfish in our love of all life. We respect the freedom and dignity of others and strive to be free from fear and superstition.
 4. We dedicate ourselves to respond to the spiritual needs of those who call upon us regardless of race, gender, sexual orientation or identity, national origin, station in life, condition, or handicap.
 5. We recognize and respect all paths to God, honoring all individuals and their unique spiritual path.
 6. We commit ourselves to the success and vision of Centers for Spiritual Living, agreeing to work for the highest good of the Organization and to support the unity of our colleagues through full and mutually respectful communication.
 7. We commit to speaking publicly only in support of Centers for Spiritual Living and its leadership, bringing any concerns we may have over organizational actions and decisions forward through internal means.
 8. We commit to abiding by all organizational policies and procedures, including without limitation Centers for Spiritual Living's Code of Ethics.
- F. Ministerial Ethical Standards. In addition to the General Ethical Standards, all Centers for Spiritual Living licensed Ministers also commit to the following:
1. We endeavor to lead those who look to us for spiritual guidance into an assurance and acceptance of wholeness and well-being.
 2. We maintain our own consciousness and integrity by meditating and treating daily, expanding our consciousness so that we are prepared mentally and spiritually to meet any condition, being mindful that appearances and conditions are effects which are subject to being changed in alignment with Spiritual Truth.
 3. We commit to financially supporting Centers for Spiritual Living in a consistent and identifiable manner through contributions made by our Member Community.
 4. We commit to fully serve the Member Community to which we have dedicated ourselves through the terms of our employment agreement, and agree to be a good steward of the people, their assets, and the Member Community's resources.
 5. We observe the highest standards in all monetary dealings with our congregants, clients, and students. Our personal funds are never co-mingled with Member Community funds. We recognize that we are responsible along with the governing body of our Member Communities for maintaining generally accepted standard accounting procedures with respect to Member Community finances.
 6. We agree to monitor the quality of the materials we use and create, making sure they are in alignment with Science of Mind principles.
 7. When we use the written words, music, or other ideas of others, we give credit where credit is due, by citing the author.
 8. We recognize that Licensed Spiritual Practitioners serve from their hearts; therefore, we ensure that Practitioners are compensated for their work as teachers and facilitators, where appropriate, according to mutually agreed upon terms. We support in word and deed the Practitioner's ongoing professional, personal, and spiritual growth.
 9. We are aware of our influential position with respect to our congregants, clients, students and staff, and do not exploit their trust. We avoid relationships with all

- congregants, clients, students, staff that would impair our professional judgment or increases the risk of exploitation.
10. We conduct ourselves with the utmost of sexual propriety, spiritual credibility and accountability with our congregants, clients, and students as well as Ministers and Licensed Spiritual Practitioners from other Member Communities.
 11. As a Minister, we are aware of our influential position in counseling relationships. We know that it is up to the person in power to keep the professional relationship with clients. Whether we are paid a professional counseling fee or not, we do not have a sexual relationship or inappropriate behavior with a counseling client, or with a partner of a client.
 12. We continue a counseling relationship with a client only so long as it is clear that the client is benefiting from the relationship. We realize that it is unethical to maintain a professional or counseling relationship for the primary purpose of financial remuneration.
 13. If a client's counseling needs lie outside of our expertise, we support the client with referrals. We do not attempt to diagnose or advise on problems beyond the scope of our competence.
 14. When counseling with a family unit, we preserve the integrity of each member as far as possible and maintain the confidentiality of each member.
 15. We do not disclose client confidences, including names or identities of clients, to anyone, except as required or permitted by law, or if there is a waiver previously obtained in writing, and then such information may only be revealed in accordance with the terms of the waiver.
 16. We stay apprised of the laws of our state in reporting to the appropriate legal authority any suspected abuse issues in regard to children, spouses or the elderly.
 17. We stay apprised of the appropriate actions to take regarding drug abuse, mental instability, and other similar issues.
 18. We store or dispose of client records in ways that maintain confidentiality. We store records in a secure place and exercise care when sending records to others by mail or through electronic means.
 19. We nurture and care for ourselves so that we are able to nurture and care for others. We seek appropriate professional assistance for our own personal problems or conflicts, including dependency on alcohol or other substances.
 20. We are aware that behavior that is the cause of embarrassment and gossip is not supportive of, and may be clearly obstructive to, the growth, unfoldment, and success of the Member Community. We understand that the behavior of a Minister directly influences the well-being of the community as a whole. We are also aware that the Minister may influence and affect the thoughts and lives of others, so we exercise great care when making public statements about another individual.
 21. When a professional/ministerial counseling matter or personal matter presents an ethical dilemma and/or proves to cause difficulty in making an ethical decision(s) and choice(s), the Minister will seek peer consultation from another Centers for Spiritual Living Minister within Centers for Spiritual Living who has served in that role for a minimum of five (5) years or with a member of the Department of Ethics

& Professionalism. Likewise, a Minister will seek peer consultation when a personal matter is impairing the highest standard of professional and ethical standards of care and ethical decision making and ethical choice(s) for which the role of Centers

- G. Licensed Spiritual Practitioner Ethical Standards. In addition to the General Ethical Standards, all Centers for Spiritual Living Licensed Spiritual Practitioners also commit to the following:
1. We recognize that we operate under the authority and license granted by Centers for Spiritual Living for the purpose of practicing and disseminating the principles of the Science of Mind and act in a manner reflecting such principles. Our speech and conduct as a Practitioner always reflects the dignity of this high profession.
 2. As a Licensed Spiritual Practitioner, we uphold the tenet of Religious Science that spiritual mind treatment is the most powerful tool for transformation. We know spiritual mind treatment is the core function of the Professional Practitioner's work and an integral part of all Practitioner/client sessions.
 3. We maintain our own consciousness and integrity by meditating and treating daily, expanding our consciousness so that we are prepared mentally and spiritually to meet any condition, being mindful that appearances and conditions are effects which are subject to being changed in alignment with Spiritual Truth.
 4. We know that a Practitioner's treatment is complete in and of itself; therefore, we do not suggest that an individual have more than one treatment. Additional treatment may however, be requested by a client.
 5. We constantly add to our knowledge, training, skills, and spiritual evolution to support our commitment to being a healing presence.
 6. We recognize that we may charge a fee for our time. However, we never refuse to do a treatment for a client who is unable to pay at the time.
 7. We respect the right of our clients to make decisions for themselves, without offering advice. Our role is to assist clients to understand the spiritual and mental aspects of their decisions.
 8. We do not attempt to counsel or advise in any manner. Rather our role is to offer spiritual support and spiritual mind treatment/affirmative prayer consistent with the principles of Science of Mind.
 9. We maintain and communicate a clear differentiation for our clients/students between our role as a Centers for Spiritual Living Licensed Spiritual Practitioner and any other counseling, healing or therapeutic discipline we may practice.
[Amended by Leadership Council on October 3, 2013.]
 10. We respect the art and skill of all healing professions, regardless of method, religion, or philosophy, while at the same time being dedicated to the work of the Licensed Spiritual Practitioner. We use spiritual principles as the basis for all guidance in teaching and healing work.
 11. We cooperate with our Senior Minister for the growth, unfoldment, and success of the Member Community. We remain mindful that our commitment to these ethical standards, our Senior Minister, and our community is public as well as personal, and we understand that our behavior and actions influence the success and well-being of the Member Community as a whole.

12. We communicate with our Senior Minister in an honest and direct manner in highest consciousness at all times.
13. We honor Licensed Spiritual Practitioner participation in our Member Community and take responsibility to follow through on agreements with our Senior Minister.
14. We never denigrate the work of another Practitioner.
15. We never knowingly accept a client who is simultaneously a client of another Practitioner, without consent of the other Practitioner.
16. We financially support our Member Community in a consistent and identifiable manner, and actively participate in our community's ongoing growth.
17. As a Licensed Spiritual Practitioner, we are fully aware of the influential position we hold with those who call upon us for assistance and healing; therefore we avoid any exploitation of trust or fostering of any dependency. We encourage the release of any unhealthy loyalty towards us and encourage our clients to recognize their own divinity.
18. We dedicate ourselves to ensuring that our professional relationships are for the highest and best good of our clients/students and we continue a Practitioner relationship only so long as the client is benefiting from it.
19. We recognize that the relationship between a Licensed Spiritual Practitioner and client is one of confidence and trust and is held inviolate. The private affairs of a client are never divulged, nor is a case discussed in a way that would identify the client.
20. We do not disclose client confidences, including names or identities of clients, to anyone, except as required or permitted by law; or if there is a waiver previously obtained in writing, and then such information may only be revealed in accordance with the terms of the waiver; or where we are a defendant in a civil, criminal or disciplinary action arising from the Practitioner relationship (in which case client confidences may only be discussed in the course of that action).
21. We do not enter into any relationship with a client/student that could impair our professional judgment or our spiritual integrity. We maintain sexual propriety with our clients/students as well as with other Ministers/Licensed Practitioners of other Member Communities and other groups in the community and practice honorable behavior with everyone we encounter.
22. We remain accountable to the standards of our profession at all times, mindful that we represent all Licensed Spiritual Practitioners, the Religious Science movement, and Centers for Spiritual Living as a whole.
23. When a Practitioner session presents the Licensed Spiritual Practitioner with any issue and/or an ethical dilemma or if the Practitioner is in doubt as to their ethical decision, the Practitioner will seek a peer session with their Senior Minister, another Licensed Spiritual Practitioner who has served in that capacity for a minimum of five (5) years, another Minister of Centers for Spiritual Living who has served in that capacity for a minimum of five (5) years, or with a member of the Department of Ethics & Professionalism. Likewise, the Practitioner will seek such peer consultation when a personal matter might and/or is impairing the ethical choices of the Practitioner's role and practice.

24. If any client records exist, we store such records in a secure location and maintain confidentiality.
- H. Member Communities Ethical Standards. In addition to the General Ethical Standards, all Member Communities and their leadership also commit to the following:
1. We commit to be in alignment with the provisions of our Member Community Affiliation Agreement in all our actions.
 2. We observe the highest standards in all monetary dealings with our congregants. Our personal funds are never co-mingled with our Member Community funds. We recognize that we are responsible along with our Senior Minister for maintaining generally accepted standard accounting procedures and principles with respect to Member Community's finances.
 3. We commit to hiring only Centers for Spiritual Living licensed Ministers to lead our Member Community. We commit to notifying Centers for Spiritual Living if we no longer have a licensed Minister as our Senior Minister and follow all Centers for Spiritual Living policies for hiring another Centers for Spiritual Living licensed Minister within a reasonable amount of time.

POLICIES

7.2. Regulation and Enforcement of Ethical Standards

A. Introduction

1. As an essential part of our dedication to a high standard of professional performance, the Centers for Spiritual Living has established professional standards and ethical codes for its leaders, including specific requirements for its Practitioners and Ministers. In addition, Centers for Spiritual Living has established high ethical standards that apply to all individuals who represent our organization to the world including both laity and all of its Member Communities. These standards are detailed in the Code of Ethics.
2. The purpose of this document is to outline the Organization's policies and procedures when there is the perception that any of the above individuals or communities are not in alignment with our high standards.
3. As a spiritual organization, Centers for Spiritual Living is dedicated to being a transformative force for peace in the world. It is our intention to support peaceful resolutions for any issues that may arise within our communities. We are mindful of the words of our founder, Ernest Holmes who taught mutual respect and the control of conditions through the power of the mind.
4. We also wish to offer a compassionate ear to those who have a difference of opinion or who feel that a Centers for Spiritual Living Practitioner or Minister is not living up to the terms of their license and/or their professional standards and ethics within Centers for Spiritual Living. It is our intention to respond in a timely fashion in order to support our communities in peaceful resolution, kindness and with a loving response to all.
5. If an individual has concerns about whether an individual associated with Centers for Spiritual Living is in alignment with our Code of Ethics, then he or she should contact the Department of Ethics & Professionalism. This can be done by contacting our Headquarters by telephone or email.
6. All issues and complaints that are a part of the professional standards process are

confidential. Individuals who file a complaint and any individual who is contacted as a part of a complaint will be required to sign a confidentiality agreement.

B. Department of Ethics & Professionalism

1. The Leadership Council will be responsible for establishing, updating, and communicating Centers for Spiritual Living's ethical standards. To further the Organization's implementation and administration of these standards, the Leadership Council will establish a Department of Ethics & Professionalism which will be contained within the Office of the President of Centers for Spiritual Living.
2. The Department of Ethics & Professionalism will be responsible for the following: reviewing and investigating complaints, determining disposition of complaints, ongoing continuous improvement of the Organization's procedures for handling ethical issues, ongoing communication throughout the Organization on both its Code of Ethics and how to resolve any perceived violations, providing ongoing reports to the Office of the President on any ethical issues identified, and any other related duties.
3. The creation of the Department of Ethics & Professionalism, including its membership and terms will be established by the President. It is recommended that this group be comprised of appropriate Ministers from throughout the Organization and Headquarters and that the group employ a shared leadership model. Given the specialized nature of this group's actions, it is also recommended that members of the team serve three (3) year terms with an option for up to three (3) additional years.
4. The Department of Ethics & Professionalism will establish its own internal processes and procedures for working together as a team (such as methods of meeting, frequency, meeting notes, etc.). However, it is recommended that the group identify and put in place appropriate training mechanisms to ensure that its members are well versed in ethical matters and their resolution. In addition, the Department of Ethics & Professionalism will need to determine its internal processes for the handling of issues and complaints as outlined in the following policies and procedures.
5. The Department of Ethics & Professionalism will develop a communication plan and work with appropriate staff within the Department of Communications for the development of ways to ensure that our Code of Ethics and our policies for ensuring alignment with them are broadly shared with all parts of Centers for Spiritual Living. This could include any of the following: web site information, development of a brochure for sharing with communities, and holding trainings sessions.
6. The Department of Ethics & Professionalism will provide routine reports to the President on the status and disposition of complaints.

PROCEDURES

C. Intake

1. When a case comes before the Ethics Committee, the Regional Support Coordinator is to be notified of the complaint at the time it is made, and notified again of the disposition as soon as possible. The Department of Ethics & Professionalism implements procedures to determine what information is given

to the Regional Support Coordinator, to protect the confidential nature of the complaint process.

2. In the event that the President of Centers for Spiritual Living is involved in a situation as a complainant, witness, or subject of an actual or potential investigation, the investigative team and the review panel shall report to the Spiritual Leader of Centers for Spiritual Living in all matters pertaining to that case.
- D. Brief Overview of Complaint Process. The following is a brief overview of the Organization's procedures for assisting our Member Communities in resolving individual disputes or complaints with details provided in subsequent sections:
1. Receipt of issue, situation or complaint by Centers for Spiritual Living - these will be forwarded to the Department of Ethics & Professionalism.
 2. Spiritual mind treatment/affirmative prayer - in all cases, a request will be submitted to the World Ministry of Prayer to hold consciousness around the situation. The Office implements procedures to determine what information is given to the World Ministry of Prayer, to protect the confidential nature of the complaint process.
 3. Department of Ethics & Professionalism triage - review complaint to determine appropriate handling. As appropriate, Department of Ethics & Professionalism will attempt to resolve issue in a manner that will facilitate relationships utilizing other resources as discussed below.
 4. Department of Ethics & Professionalism Investigation - the case will be assigned to an Investigation and Review Team ("IRT") to gather statements and evidence regarding the complaint. The IRT will make determination and render a decision. Except for cases requiring review by a Hearing Panel, all decisions are final.
 5. Hearing Panel Review - if it is determined that probable cause exists to support the finding of a violation, the alleged violation will be referred to a Hearing Panel who will review the case, receive documentary and other evidence related to the alleged violation, and issue a decision.
 6. Appeal - in appropriate cases, the decisions of a Hearing Panel may be reviewed by a special Appeals Panel.
- E. Ethics & Professionalism Team Triage Process
1. Upon receipt of a complaint, the Department of Ethics & Professionalism will immediately notify the World Ministry of Prayer with a confidential spiritual mind treatment/affirmative prayer request.
 2. After the Department of Ethics & Professionalism reviewer completes an initial review of the complaint, the reviewer will obtain a signed confidentiality agreement from the complainant. If appropriate, the reviewer will also obtain any needed clarifying information that would assist in the triage process. In consultation with the Chair of the Department of Ethics & Professionalism, the reviewer will take one of the following actions:
 - a. Dismiss the complaint as being without merit and notify the complainant as to the reasons.
 - b. Refer the matter to Centers for Spiritual Livings Peace Making and Relationship Building component.

- c. Refer the matter to the Phoenix Bridge.
 - d. Refer the matter to the Office of Member Support & Education Headquarters staff to establish one of more of the following actions: spiritual counseling, mentoring, professional assessment and counseling, education and training, and/or mediation.
 - e. Refer the matter to any other appropriate Centers for Spiritual Living component to handle an issue that does not involve a valid professional standards complaint.
 - f. Refer the matter to an Ethics & Professionalism Investigation Review Team (IRT) for full review as described below. This action will require the approval of the Chair of the Department Ethics & Professionalism, and the President must be consulted.
 - g. In all cases, the Department of Ethics & Professionalism triage reviewer will attempt to resolve the matter in the simplest manner. As appropriate, in any situation and at any level of the process, Department of Ethics & Professionalism may recommend that individuals be referred for professional assessment as described below.
 - h. Any Minister or Practitioner who fails to cooperate with the Professional Standards Process will be subject to a Summary Suspension by the President.
- F. Department of Ethics & Professionalism Referral Options. The following are additional options to the complaint process:
- 1. Prayer, Spiritual Counseling, and Mentoring
 - a. Centers for Spiritual Living is founded on the principle that our thoughts have power and that spiritual mind treatment/affirmative prayer is essential for tapping that power. As such, any issue that is received by the Department of Ethics & Professionalism will be confidentially referred to Licensed Spiritual Practitioners to pray for the highest possibility in the matter.
 - b. In addition, Department of Ethics & Professionalism, as a part of its complaint review process, may determine that its resolution, in total or in part, could include any of the following: further spiritual mind treatment/affirmative prayer or mentoring. The recommendation for further spiritual mind treatment and affirmative prayer work could include a recommendation that it go to the World Ministry of Prayer or any other Minister or Practitioner, as appropriate.
 - c. Any recommendation for the matter's resolution will be referred to Headquarters for implementation. The recommendation will identify the individuals for whom counseling by a Minister or other licensed professional, spiritual support and spiritual mind treatment/affirmative prayer by a Licensed Spiritual Practitioner, and/or mentoring is being recommended as well as the number of sessions needed or suggested length of time. Headquarters will maintain a list of Ministers and Licensed Spiritual Practitioners who work in support of the professional standards process. Headquarters will assign Ministers and Licensed Spiritual Practitioners as indicated, pay fees as appropriate, and facilitate and oversee all aspects of implementing the recommended resolution of the matter. Mentors will be identified and assigned based on the unique needs of the situation and in consultation with the Department of Ethics & Professionalism.

2. Peace Making and Relationship Building

- a. Our intention is to create structures in our organization that develop an organizational culture that proactively supports ethical behavior and healthy relational dynamics within our spiritual communities. This will include expansion of existing structures and creation of new ones over time. Some examples of these structures may include:
 - (1) On-going Education to support healthy, vital communities, especially in the areas of communication, conflict management, relationships, and agreements:
 - (a) For Ministers
 - (b) For Practitioners
 - (c) For Lay Leaders
 - (d) For Communities
 - (2) Resources readily available for communities:
 - (a) Guidelines for behavior of healthy communities
 - (b) Guidelines for when to ask for help, i.e. checklist of dysfunctional behaviors
 - (c) "Go-to" persons for support and counsel
 - (d) Peacemakers / Mediators / Conflict Resolution facilitators
 - (3) Mentoring program for Ministers. Expand to include:
 - (a) Individuals with specific expertise to support various types of ministries
 - (b) Panel of seasoned experts as resources for new Ministers
 - (4) Interim Ministry Program:
 - (5) Support for Ministers in transitions, i.e. between ministry positions
 - (6) Exit interviews of Ministers and Communities to identify needs
 - (7) Targeted healing for Member Communities that need it, i.e. retiring Ministers, Ministers who are seriously ill or who die, other types of transitions, etc.
 - (8) Sanctioned sabbaticals
 - (9) On-going Ministers Education Program
 - (10) Mutual accountability between Centers for Spiritual Living, its Member Communities, and other groups within Centers for Spiritual Living
 - (11) Evolve the CARE aspect, perhaps name team "Ethics and Vitality"
 - (12) Publications:
 - (a) Care for Ministers and Practitioners
 - (b) Care for member spiritual communities
 - (c) Issue Resolution
 - (d) Listserv Etiquette

3. Professional Assessment

- a. From time to time persons involved in the ethics complaint process may have significant, unrecognized mental health and addiction problems. When it is suspected that mental health or addiction issues may be playing a role in the circumstances surrounding a complaint it is important that the person interviewing the complainant have some tools they can use that might help

them recognize the need for a more in-depth mental health assessment that can be done (after consulting with the investigative team) by making a referral to an appropriate professional.

- b. The recommended screening device is called a Mental Status Exam. To use this tool requires some basic training, but does not require an advanced education or specialized training. Law enforcement, emergency medical technicians, and nurses, as well as a host of other health care providers comfortably use the MSE effectively. Training individuals to use this tool could be done one to one, in a group and or by teleconferencing.

G. Investigation and Review Team (IRT) Process

1. The purpose of an investigation by Centers for Spiritual Living is to establish, in an accurate, professional and sensitive fashion, the truth involving complaints of ethical violations by persons licensed by Centers for Spiritual Living. Within that purpose is the goal of insuring that the integrity of Centers for Spiritual Living is maintained through a system of internal discipline and oversight, where fairness and a just outcome are assured by an objective and impartial investigation and review.
2. The Code of Ethics states that there is an obligation to investigate or review any complaint that meets the standards set forth in its policies. The obligation to investigate includes any unlawful, improper, or inappropriate behavior alleged to have occurred by a bona fide complainant.
3. It is incumbent upon Centers for Spiritual Living to conduct such investigations only after a careful review of the complaint and the establishment of reason to believe that unlawful, improper, or inappropriate conduct has occurred, and that the alleged conduct violates by-laws and/or policies of the Organization, or is otherwise so egregious as to warrant an investigation.

G. Investigations Involving Unlawful Conduct

1. When Centers for Spiritual Living learns that a person licensed by the Organization is accused of unlawful conduct by any governmental agency, any internal investigation of the matter shall be delayed until the governmental investigation and adjudication (if any) is complete.
2. If during an investigation by Centers for Spiritual Living, it appears that a subject, complainant, or witness has violated the law, the Department of Ethics & Professionalism Chair shall immediately notify the President so that a determination can be made whether it is appropriate to notify the proper governmental authorities.
3. Centers for Spiritual Living shall take no action that may jeopardize any lawful governmental investigation or prosecution. However, the President or the Spiritual Leader has the authority to invoke a summary suspension where circumstances warrant such action. The suspension shall be reviewed by the Leadership Council within 60 days of issuance, or the suspension ceases to be in effect at that time.
4. Once the governmental entity has completed its investigation and/or prosecution, Centers for Spiritual Living may initiate and conduct an investigation of the matter to determine if any organizational action is appropriate.

5. Any public records created by a governmental agency or organization may be included in the investigation in such matters, regardless of the outcome of the prosecution, or the lack of a formal prosecution in the matter. Centers for Spiritual Living sanctions may be appropriate in cases where there was insufficient evidence to prosecute or convict, as the standard of proof may be different.
- H. The Decision to Investigate and Determination as to How to Proceed
1. In accordance with the Code of Ethics, the Department of Ethics & Professionalism chair makes the determination to appoint an IRT to investigate an allegation of misconduct. The chair then informs the President. Once the decision to form an IRT is made, the investigation begins.
 2. When an IRT is formed, the members are to review the complaint and any evidence presented with the complaint. A decision to go forward with the investigation is then made if it appears that probable cause exists to support the finding of a violation.
 3. If the IRT determines that there is not an offense in violation of Centers for Spiritual Living Code of Ethics, Bylaws or Policies & Procedures Manual, and/or that even if such an offense did occur, it would be very unlikely to collect supporting evidence to support such a charge, the IRT may recommend to the Department of Ethics & Professionalism Chair that the matter be closed.
 4. If the Department of Ethics & Professionalism chair, in consultation with the President, concurs with the recommendation of the IRT, the complainant and any other principals in the complaint are to be notified in writing of the decision.
 5. If the Department of Ethics & Professionalism chair, in consultation with the President, does not concur with the recommendation of the IRT to close the investigation, he or she may return the matter to the IRT, or appoint a new IRT to look into the matter.
 6. After the decision to go forward is made, the IRT is to determine a plan for the investigation, including the scope and depth of the investigation. Following this initial assessment, the Department of Ethics & Professionalism Chair shall contact the Ethics & Standards Chair and notify him or her of the anticipated direction of the investigation. The Ethics & Standards Chair shall then contact the President and notify him or her of the anticipated direction of the investigation.
 7. Once the scope and depth of the investigation has been determined, it is subject to change as information and evidence are collected and examined. If at any time there is a change in either the scope or depth of the investigation, the IRT Chair is to notify the Ethics & Standards Chair, who shall notify the President.
 8. The IRT shall make a list of complainants and witnesses to be interviewed and determine the method for interviewing each; determine if a site visit is needed; determine if any relevant documents or other evidence should be requested or collected; and determine any other activities that may be required to conduct the investigation.
 9. The IRT shall determine what resources are needed for the investigation, including funds, person-hours, travel, any outside expertise, or other resources.
 10. The resulting investigation plan shall be presented to the entire IRT to ensure that all members are fully aware of all aspects of the investigation plan before proceeding.

H. Conducting the Investigation: Interviewing Complainants, Witnesses, and Subjects

1. Many investigations will consist solely of interviewing the complainant and the subject. Some will include multiple complainants and/or subjects and witnesses. The ability to conduct effective interviews is essential to an accurate, fair and just investigation.
2. As a part of the preparation to conduct the investigation, the IRT should initially outline the case to determine the best investigative approach, including the identification of those who will be interviewed. Then the determination is to be made as to the order of the interviews. Each interview should be planned in advance – what information is likely to be gathered, how best to approach the interviewee, any past or existing relationships with any of the interviewers, what to do if unexpected information comes up, what to do if the interviewee becomes hostile or uncooperative – all should be reviewed and a plan established. While it is always best to conduct interviews in person, alternative methods, such as telephone interviews are also acceptable. Wherever possible, at least two (2) IRT members shall be present for all interviews.
3. All interviews shall begin with spiritual mind treatment/affirmative prayer.
4. Identifying information, i.e., name, address, telephone, email, etc., shall be obtained from all interviewees at the start of the interview.
5. Persons interviewed shall be notified of the names of all interviewers, the nature of the case being investigated (excluding any confidential information), and the name of the subject. Complainants and witnesses who are not licensed or ordained shall be advised that the interview is administrative in nature and that participation is voluntary on the part of the interviewee. Complainants, witnesses and subjects who are licensed or ordained, or who are subject to the Code of Ethics shall be advised that the interview is administrative in nature and that participation is mandatory on the part of the interviewee.
6. All relevant information received during an interview should be recorded by the IRT member or members conducting the interview. Recording devices, if used, must comply with all federal and state/province laws applicable in the locations of the interviewers and others on the call. If a recording device is used, all parties must be properly notified.
7. The purpose of the interview is to obtain information from a person in a voluntary manner; the tone and approach of the interviewer should reflect that purpose.
8. Should the nature of the information obtained during an interview lead to an expanded or a different avenue of inquiry, it is appropriate for the interviewers to follow that avenue.
9. Interviewers should keep in mind that it is human nature to present verbal information in the light most favorable to oneself. It is also true that people will at times give deliberately false information for a variety of reasons.
10. All interviews should be concluded by thanking the interviewee for their participation, and advising them that they may be re-contacted for further information at a later time. The interviewee should be provided with contact information for the IRT Chair or other lead interviewer should they wish further contact.

I. Conducting the Investigation: Collecting and Examining Evidence

1. The authority to collect evidence for an administrative investigation is limited in most cases to what is freely given to IRT members. Evidence cannot be compelled from any Member Community or any individual.
2. Should the investigation involve a Centers for Spiritual Living employee, he or she may be compelled to produce any Organization property in accordance with the Organization's Employee Handbook.
3. Any correspondence received or sent by Centers for Spiritual Living, or by any member acting officially on behalf of the Organization, may be used as evidence.
4. Any evidence of any kind that is collected through the receipt of a complaint, or through a Centers for Spiritual Living investigation, is to be maintained in a safe place as established by the IRT Chair responsible for the investigation.
5. Non-documentary evidence that may be obtained may include audio or video recordings, photographs, or any object with relevance to the investigation.
6. If there is a site visit to a Member Community and documents are to be collected, wherever possible only copies of said documents will be taken from the premises. Copying shall be done at a commercial provider and paid for by Centers for Spiritual Living, or if copies are made at the Member Community site, the Organization shall reimburse the reasonable cost of making the copies.
7. Evidence collected during a site visit shall be either transported by the investigators or shipped in a secure way to a place designated by the IRT Chair. A receipt shall be given listing categorically any evidence taken from any person or any Member Community by Centers for Spiritual Living before the evidence is transported.
8. Wherever possible, photographs of objects shall be used for evidentiary purposes and the item itself left with the proper owner.
9. A catalog of all evidence collected, along with its disposition, shall be maintained by the committee chair as part of the investigation file.
10. Any evidence having any significant value shall be returned to the owner as soon as is practical, and in no case later than one (1) week after the final disposition of the complaint.
11. Original documents are to be returned unless there is a compelling reason to maintain possession of them, or if the original documents are items seized as a result of the findings of the investigation. Copies of all returned documents shall be made and maintained in the investigation file.

J. Conducting the Investigation: Ongoing Planning and Strategy of Investigations

1. The direction of an investigation may change as new information comes to light. In view of this fact, the IRT should regularly review the progress of the investigation to determine if changes in approach are warranted.
2. The strategy in any Centers for Spiritual Living investigation is to reveal the truth. That being said, there are many investigative avenues and approaches that may be taken. Care should be given to examine the options thoroughly, with a flexible attitude toward finding the most direct route to the truth.
3. Care should be taken by the IRT to avoid accepting ANY testimony or evidence as conclusive until all related persons have been interviewed, and there is reason to

believe that no physical evidence exists that may impeach the evidence at hand.

4. Should the investigation lead to additional allegations, or expand to additional subjects, the IRT should meet and review the new information to determine if it should remain within the existing investigation, or if a new investigation should be established. The advice and consent of the Ethics & Professionalism Chair and the President should be sought before establishing a new investigation, or if additional subjects are identified.

K. Conducting the Investigation: Concluding Investigations

1. The investigation is concluded when any of the following conditions exist:
 - a. Sufficient information and/or evidence have been gathered to sustain the complaint and show a violation of the Organization's Code of Ethics, Bylaws or Policies & Procedures Manual.
 - b. The information and evidence gathered clearly supports a finding that the complaint is either not sustained or false.
 - c. The complaint is not sustained by the information and evidence gathered, and all reasonable avenues of investigation have been exhausted.
 - d. The complainant withdraws the complaint and refuses to cooperate further.
2. At the conclusion of the investigation, the IRT will determine its findings and except in cases which are referred to the Hearing Panel, will issue a decision. Subject to the limitations on cases that must be referred to a Hearing Panel, options for the types of actions that can be taken on a complaint are detailed below in the section entitled "Disciplinary Actions."
3. The investigative reports, copies of any documents and any evidence retained shall be stored at Headquarters or annex in accordance with policies regarding the storage of materials related to Ethics Complaint investigations.

L. Hearing Panel Process

1. If the IRT determines that there is a violation of the Code of Ethics, a Hearing Panel shall be established and convened (as set forth below) if the nature of the violation is such that it could lead to any of the following actions: letter or reprimand, suspension, revocation of license, revocation of ordination, or revocation of charter.
2. The Department of Ethics & Professionalism establishes further criteria that would help delineate the situations that would require referral to the Hearing Panel.
3. It should be remembered that a Hearing Panel is not a legal proceeding but a spiritual process. Except for revocation of a Minister's license or revocation of community charter proceedings, where an attorney or other representative will be allowed to be present in the hearing room but not participate in the process, an attorney or other representative will not be allowed to be present in the hearing room or to participate in the hearing, but shall be allowed to be present outside the hearing room to be available to respond to any questions a subject may have.

M. Hearing Panel Presentations

1. Formation of Hearing Panel. The Ethics & Professionalism Chair shall appoint a three (3) person Hearing Panel, plus one (1) or more alternates, and select a

presiding Chair from the panel. If one (1) of the subjects is a Minister, Practitioner, or lay person then at least one (1) of the panelists must be of the same classification. A hearing date of at least twenty (20) business days forward shall be determined and all parties notified in writing.

2. Presentation by IRT. Cases referred to the Hearing Panel will have a presentation by the IRT of their development of the case and findings. The subject will be afforded the opportunity to present testimony. The Hearing Panel may request that the complainant present testimony, however, the complainant may not be required to do so. The complainant has the option to address the Hearing Panel if he or she so decides. The Hearing Panel may consider the refusal of a complainant to be present and testify at a hearing as a factor in determining whether to proceed with an ethics complaint.
3. Notification of World Ministry of Prayer. The World Ministry of Prayer shall be notified of the date and time of the Panel Review and a Practitioner will hold the panel in spiritual mind treatment/affirmative prayer during the proceedings.
4. Challenge of Panel Member. In order to conduct a fair hearing and insure due process for all parties, it is essential that no member of a panel be related through blood to the fourth degree to either party, have prior substantial knowledge, or a bias toward either party. Either party may challenge a panelist by notification to Headquarters. The challenge must be made at least ten (10) business days prior to the hearing and the Department of Ethics & Professionalism shall make a final determination of the parties' challenge.
5. Continuances. Either party may request a continuance if it is at least seven (7) days prior to the hearing. The continuance shall be granted only for significant reasons such as health conditions, a material witness unavailable, etc. A continuance request shall be submitted through Headquarters to the Department of Ethics & Professionalism who shall make a determination of the acceptability of the reason. If the hearing has convened and a continuance is requested, the Hearing Panel Chair shall have the authority to decide the issue. If granted, the requesting party may be required to pay for any expenses incurred by the other party and Centers for Spiritual Living to reconvene the hearing at a later date. Except as otherwise determined by the Hearing Panel in its discretion, only one (1) continuance shall be granted at the request of a party.
6. Hearing Panel's Review. Hearing panel members will be given the opportunity to review the material and evidence available to become familiar with the issues. Prior discussions regarding the issues with either the subject or the inquirers are not allowed. If it is found that a panel member has discussed the issue with the subject(s), the staff, or anyone else before the panel hearing, that panel member will be disqualified. It is the intention of this panel to give a fair and unbiased review.
7. Panel Alternates. Alternate panel members may be named and notice given to the parties on the original notice. The alternates will serve as a backup, as needed. If an alternate is present at a hearing they may not participate in any discussions or deliberations unless seated as a member of the Hearing Panel. Once seated, an alternate shall become a permanent panelist with full rights and authority.
8. Hearing Location. Hearings will be conducted in most cases via telephone and/or

video conference call. The Department of Ethics & Professionalism has the authority, if circumstances warrant, of using another location and establishing a face to face hearing. If a face to face hearing is held, then all parties will be responsible for their travel costs. Centers for Spiritual Living will pay for the Hearing Panel members travel.

9. Conduct of Hearings: Witnesses, Evidence, and Testimony
 - a. Each party is responsible for their witness's attendance at the hearing. If a witness is unable to attend the hearing, the Hearing Panel or the Department of Ethics & Professionalism should be notified in sufficient time to set parameters for obtaining statements from said witness and the witness' availability during the hearing process for a telephone conference call whereby all parties and the Panel may question the witness. A list of witnesses to be called will be provided to the Hearing Panel at least five (5) days prior to the hearing. Witnesses not on this list will not be allowed to testify.
 - b. All persons giving testimony shall affirm the truth of his/her statements. It is the intention of this process to operate within the context of spiritual community and the expectation that all parties share a commitment to lead lives of integrity within themselves and with each other.
 - c. If a person testifying is not a party in the action, his/her attendance in the hearing will be allowed only during the testimony and subsequent questioning by either party. Questioning of any witness shall be performed compassionately, without badgering, undue repetition, demeaning, or inquiring into their character.
 - d. All parties to a hearing will be given further guidance on the calling of witnesses and their questioning in the notice of the hearing. It is expected that witnesses are only called who can give personal knowledge relative to the complaint under investigation. Witnesses should not be called simply to testify to the character of the subject.
 - e. All parties may present such evidence as they deem necessary to prove or disprove the allegations. Photocopies of any documentary evidence shall be brought to the hearing in sufficient quantity so that all parties and Panel members can be given copies. The Panel Chair will have all parties distribute copies of the evidence at the beginning of the hearing.
10. Admission to the Complaint. A subject may admit to the actions that created the complaint filed in the action. In this regard, a formal hearing may be replaced by a process whereby a three (3) person hearing panel shall review the complaint and the Department of Ethics & Professionalism investigation file to determine the appropriate action.
11. Transcripts and Recordings. In its discretion, the Hearing Panel shall be authorized to allow, make, and/or retain recordings or transcripts of its proceedings.
12. Failure to Attend Hearing. If either party fails to attend a scheduled and noticed hearing, the Hearing Panel Chair should attempt to contact them by whatever means possible. The hearing will continue if no valid cause can be determined for the failure to attend.
13. Rendering a Decision.

- a. Upon the conclusion of the hearing, all parties shall be dismissed. The Hearing Review Panel shall deliberate in private. They may make their final decision at the conclusion of the hearing or they may determine that it is necessary to reconvene either in person or on the telephone. In all cases, the hearing panel will conclude their deliberations and render a decision within five (5) days of the conclusion of the hearing. A simple majority shall decide the issue on each of the alleged violations.
 - b. Options for the types of actions that can be taken on a Hearing are detailed below in the section entitled "Disciplinary Actions."
 - c. The decision will be rendered in writing and provided to Headquarters and Department of Ethics & Professionalism as described below. All parties shall be notified in a timely manner, in writing.
14. Process for Implementing IRT Recommendations or Hearing Panel Findings and Decisions.

- a. Upon completion of a review of a complaint at any level in the above process, the recommendations of the IRT, and the findings and decision of the Hearing Panel if a hearing has been conducted, will be forwarded to the Department of Ethics & Professionalism Chair for its review. The Department of Ethics & Professionalism shall then review the recommendations of the IRT, and the findings and decision of the Hearing Panel if any, and will issue its' intended disposition of the matter. All parties to the decision will be sent a letter outlining the intended disposition of the matter as soon as practicable.
- b. In addition, any recommendations for further actions will be implemented by our Headquarters as outlined in the recommendations of the IRT or Hearing Panel's findings and decision. If training, mentoring, professional counseling, or any other similar recommendation is made, Headquarters will work to set up the appropriate corrective action. If the panel's decision includes any restrictions on the Minister or Practitioner's license including but not limited to suspension or termination, the appropriate entity within Office of Member Support & Education at Headquarters will implement the decision. This includes updating Centers for Spiritual Living's records and notifying any appropriate parties impacted by the decision.

N. Appeals

1. General Rules for All Appeals

- a. Only decisions that are made by the Hearing Panel are subject to appeal. Any decision made by the IRT without referral to a Hearing Panel is final and not appealable.
- b. Only the subject of the complaint may appeal a Hearing Panel decision.
- c. Any appeal must be made within thirty (30) days of the date of the letter sent by the Department of Ethics & Professionalism outlining its' intended disposition of the matter. If a subject does not appeal within that thirty (30) day period, the intended disposition issued by the Department of Ethics & Professionalism shall become the final disposition of the matter, and no longer appealable.
- d. Any appeal request must be made in writing and signed and sent to the

President at Headquarters.

- e. All requests for appeals will be referred to an Appeals Panel by the President.
 - f. An appeal may be denied or remanded to a new Hearing Panel for further proceedings or other disposition.
2. Basis for an Appeal. An appeal may be filed only in the following circumstances:
- a. New Evidence. This is defined as newly discovered material evidence which could not with reasonable diligence have been available at the time of the hearing. This shall be reviewed by the Hearing Panel members who heard the case to determine if the newly discovered evidence would have changed the outcome if it had been known during the hearing. If so, the Appeal Panel shall order a new Hearing Panel with panel members unfamiliar with the case.
 - b. Misapplication or Procedural Flaw. A party may appeal if there is a belief that the Hearing Panel misapplied or misinterpreted the Code of Ethics, the disciplinary action is inappropriate, or procedures were not followed causing a lack of due process. Except in cases involving abuse of discretion or plain error, the appeal will be heard by the Appeals Panel only as to the reasons claimed for the appeal. One (1) or more members of the Hearing Panel that heard the matter shall testify and present evidence as necessary. If the appealing party prevails on appeal, and the Appeals Panel determines that further or new proceedings are required at the Hearing Panel level, the Appeals Panel will have the discretion to either remand the matter for further proceedings before the original Hearing Panel, or to convene a new Hearing Panel, with new members who did not participate in the original decision, for further proceedings.
3. Appeals Panel. A special Appeals Panel of three (3) ordained Ministers will be established by the Chair of the Department of Ethics & Professionalism in consultation with the President for the review of appeals. This panel will not be used in any other step of the review or investigation process on any case and will be available only for appeals. The Appeal Panel pool will serve rotating terms of three (3) years and will be appointed by the President.
4. Appeals Panel Process.
- Attorneys will not be allowed to be present at or to participate in the hearing, but shall be allowed to be present outside the hearing room to be available to respond to any questions a subject may have.
- a. The Appeals Panel will establish its own internal operating procedures. They will receive support from the Department of Ethics & Professionalism and other Headquarters entities. They will meet on an as needed basis.
 - b. The Appeals Panel will respond to an appeal within thirty [30] days of its filing. The Appeals Panel, at its discretion, may invite the subject(s) to meet with them in person or by telephone.
 - c. Proceedings of the Appeals Panel are confidential. The Appeals Panel may meet in person or by telephone. All parties are responsible for their own respective costs.
 - d. When a decision is reached, all parties will be informed of the decision within

five (5) days. A copy of the written decision will also be sent to the Chair of the Department Ethics & Professionalism, the appropriate Regional Services Coordinator, and the President.

- e. Reports and all materials will be returned by the Appeals Panel to the Department of Ethics & Professionalism.

5. Burden of Proof and Standards on Appeal.

- a. Burden of Proof on Appealing Party. The appealing party has the burden of persuading the Appeals Panel that the Hearing Panel committed a reversible error. The following standards on appeal are the principles used by the Appeals Panel to review the Hearing Panel's decision.
- b. Sufficiency of the Evidence. The Appeals Panel reviews the Hearing Panel's decision to determine whether the evidence in the record is strong enough to support the decision. The Appeals Panel looks at whether the evidence, if believed, is sufficient to convince the average person that an ethical violation or other misconduct has occurred by a preponderance of the evidence. On appeal, the Appeals Panel does not weigh the evidence or determine the credibility (believability) of witnesses. Instead, the Appeals Panel accepts the Hearing Panel's fact finding and decision, and affirms the decision, unless the appellate standard is not met.
- c. Manifest Weight of the Evidence. Generally, the Appeals Panel will not reverse a decision as against the weight of the evidence if there is any credible (believable) evidence in the case that supports the Hearing Panel's decision. The Appeals Panel has the duty to weigh the evidence and determine whether the findings of the Hearing Panel were so against the weight of the evidence as to require a reversal and a new hearing. The Appeals Panel can reverse the decision when the decision is so clearly unreasonable, given the evidence, that it is unjust.
- d. Abuse of Discretion. An abuse of discretion occurs when the Hearing Panel acts in an arbitrary or unreasonable way that results in unfairly denying a person or community an important right or causes an unjust result. In general, however, the Hearing Panel has broad discretion in finding facts and making its decisions and the Hearing Panel's decision will usually not be disturbed on appeal unless there is a clear showing that the Hearing Panel abused its discretion.
- e. Plain Error. The plain error standard of review permits the Appeals Panel to review errors that were not objected to at the Hearing Panel level if such errors are extremely unjust or unfair. Plain error is limited to error that is evident, obvious, and clear. To establish plain error based on wrongly allowed evidence, there must be apparent prejudice to the appealing party. That is, there is no plain error unless the bad evidence caused an adverse decision against the appealing party. There is no prejudice or plain error if there is plenty of other good evidence to support the decision. The plain error rule is applied only in exceptional circumstances.
- f. Harmless Error. The Appeals Panel will not overturn a Hearing Panel decision on the basis of any error that is harmless. A harmless error is an insignificant error that does not change the outcome of the case.

- g. Doctrine of Invited Error. Under the doctrine of invited error, the Appeals Panel will not permit a person to take advantage of an error that was invited or caused by that person. For example, a party may not request the admission of evidence and then later complain on appeal that the evidence was wrongly admitted. Such action would constitute invited error.
 - h. De Novo Review. De novo, which means anew or over again, refers to the Appeals Panel's authority to review the Hearing Panel's conclusions regarding the application, interpretation, and construction of this Code of Ethics. In exceptional circumstances the Appeals Panel shall be entitled to undertake a de novo review of a Hearing Panel's conclusions.
6. Status of Disciplinary Action During an Appeal. If the appeal request results in a new hearing, the Hearing Panel's original decision shall be set aside. A new Hearing Panel shall be appointed by the Department of Ethics & Professionalism Chair. The newly seated Hearing Panel will review the case to the degree deemed necessary by the panel, based upon the findings of the Appeals Panel, and make a recommendation based on that review. The investigation, hearing, or appeal process shall not interfere with an action of placing a Minister on summary suspension.
- O. Required Plans of Action
- 1. A Required Plan of Action is an appropriate decision when the IRT or the Hearing Panel decides after reviewing a complaint or complaints that there is cause for action by Centers for Spiritual Living and that there is a remedy for the type of violation(s) that occurred. A Required Plan of Action is not appropriate if the panel finds the actions of the Minister or Practitioner to be severe enough that they likely pose a continued risk to others, that they violate state or federal laws, or in some other way jeopardize Centers for Spiritual Living or its constituents. In situations where there is no reasonable remedy, the license / ordination of the Minister or Practitioner should be revoked.
 - 2. A Required Plan of Action must stipulate:
 - a. Whether or not the Minister or Practitioner may be active in the ministry and/or seek employment in Centers for Spiritual Living ministries (In most cases, this would be prohibited during the Required Plan of Action.)
 - b. Terms and conditions relating to the above.
 - c. The actions and achievements required of the subject to successfully complete the plan.
 - d. Exactly what types of changes and/or growth are necessary in order to be returned to full active status. (Timelines and expected changes should be spelled out as clearly as possible and be as specific as possible.)
 - 3. Examples of the types of actions that may be required include, but are not limited to:
 - a. Enter a Rehabilitation program.
 - b. Work with a designated mentor.
 - c. Professional psychological evaluation.
 - d. Professional counseling with specific goals to be verified in writing by the Counselor.

- e. Education requirements: Take specific course(s) or class(es), such as a college level Ethics course or a specific Member Community financial management course.
 - f. A period of reflection and learning away from the ministry that includes specific requirements.
 - g. A specified reconciliation process culminating in an admittance and recognition of what behavior was a problem, accepting full responsibility, and, where appropriate, an apology and/or amends.
 - h. Limitations on roles, positions or activities during the Required Plan of Action, whether in a UCSL community or otherwise.
 - i. Required volunteer activities of a specific type and duration.
 - j. Follow-up actions for completion, such as appearing before the same panel or another panel for review of progress in order for the Required Plan of Action to be considered complete. This is the responsibility of the Chair of the Department of Ethics & Professionalism.
 - k. Any actions, activities, study, deepening, counseling, or other means by which the person can be assisted to come into full alignment with Centers for Spiritual Living standards and the Code of Ethics under which they serve.
- P. Disciplinary Actions. The following are the categories of decisions that can be made on complaints:
1. Clearance. The decision that contains NO STIPULATIONS, to include situations where:
 - a. Centers for Spiritual Living Ministers are cleared for community or ministry employment.
 - b. Centers for Spiritual Living ministries are cleared for Centers for Spiritual Living Minister employment.
 - c. Ministerial students are cleared to continue pursuing licensing as a Centers for Spiritual Living Minister.
 - d. Licentiate Ministers are cleared to continue pursuing ordination.
 - e. Practitioners are cleared for continued practice under their license.
 2. Required Plan of Action. These decisions are where specific tasks or achievements must be attained before a subject(s) can be cleared. See the section above which further describes options and requirements for these plans. The actions detailed in the plan are at the discretion of the Department of Ethics & Professionalism or the Hearing Panel. Note that:
 - a. A Minister may not pursue ministerial employment at Member Communities unless stated otherwise in the Required Plan of Action created by the Review Panel.
 - b. Ministries may not seek to fill ministerial vacancies unless stated otherwise in the Required Plan of Action. This includes fulfillment of the transitional ministry process. Approval of Headquarters management is also required.
 - c. A Ministerial student may not be licensed as a Minister unless stated otherwise in the Required Plan of Action.
 - d. A licensed Minister may not be ordained unless stated otherwise in the Required Plan of Action.

- e. A licensed Practitioner may not continue to practice under a Centers for Spiritual Living license unless otherwise stated in the Required Plan of Action
 3. Letter of Censure. A Letter of Censure is, in effect, a probationary term of no more than three (3) years when there is a finding of an ethical violation that does not rise to the level of a higher form of reprimand, suspension, or revocation. If there are no further ethical violations sustained during the term of censure, then the letter is removed from the file at the conclusion of the term. A Letter of Censure may be combined with a Required Plan of Action.
 4. Letter of Reprimand. A Letter of Reprimand reflects a significant ethical violation which has been sustained after investigation. It remains in the subject's Centers for Spiritual Living file for ten (10) years. Ministers or Practitioners who have receive a Letter of Reprimand are not to be considered "in good standing" for a time to be determined by the Hearing Panel. A Letter of Reprimand may be combined with a Required Plan of Action.
 5. Summary Suspension. When there is clear evidence that failure to act would either jeopardize the safety of the subject or any other individual, or place Centers for Spiritual Living in significant liability if there were a failure to act, the President and the Spiritual Leader are empowered to suspend the license of any Practitioner or Minister. Such a decision must be reviewed every 60 days by the Leadership Council Executive Committee in order for the suspension to continue.
 6. Suspension of License. A suspension of license reflects a very significant ethical violation which has been sustained after investigation. The purpose of a suspension is to give the subject time to obtain counseling, or some other form of healing modality before returning to work. The term of a suspension is set by a hearing panel. A suspension may be combined with a Required Plan of Action.
 7. Revocation of License. The revocation of a Ministerial or Practitioner License reflects a very serious ethical violation which is indicative that the subject has broken the bond of trust required for licensing in a way that is unlikely to be repaired; or it reflects the fact that returning the subject to a licensed status would put them or others at risk.
 8. Revocation of Ordination. The revocation of a ministerial ordination reflects a very serious ethical violation which is indicative that the subject has broken the bond of trust required for ordination in a way that is unlikely to be repaired; or it reflects the fact that returning the subject to an active status would put them or others at risk.
 9. Revocation of Charter. The revocation of the charter of a Member Community is a serious action that may be taken by Centers for Spiritual Living in the event that the integrity of the Member Community has been compromised to the degree that revocation is warranted, or that the community through its leadership, has elected to teach materials in conflict with the established principles of the Science of Mind.
- Q. Special Processes for Community Reviews.
1. Basis for Community Reviews. It is the intention of the community review process to support strong healthy communities and to assist them in times of transition or stress. A ministry or community may be subject to review under any of the following circumstances:

- a. If the ministry “loses the service” of two (2) Ministers during any three (3) year period. The Regional Coordinator will consult with the community and determine if a review is necessary.
 - b. If the ministry “loses the service” of a Minister prior to him/her serving at least two (2) years in the ministry.
 - c. If a signed statement is received by a Centers for Spiritual Living official alleging that a Code of Ethics violation has occurred.
 - d. If the ministry has been without a Centers for Spiritual Living Minister for one year.
 - e. If the ministry fails to follow current policies and procedures of Centers for Spiritual Living.
 - f. If the ministry hires a spiritual leader who is not currently approved for ministry employment by Centers for Spiritual Living.
 - g. If the community in any other way is not in compliance with its Community Affiliation Agreement.
2. Invoking Community Reviews. A Community Review can be invoked by the filing of a complaint by any member or former member of the community, by any member of the Regional Support Team, or by the Department of Licensing & Credentials. Complaints to invoke Community Reviews are filed with the Department of Ethics & Professionalism.
 3. Community Review Team. After the filing of a complaint to invoke a Community Review, the Department of Ethics & Professionalism will establish and convene a Community Review Team to review the complaint. The Community Review Team will consist of representatives of the Department of Ethics & Professionalism, the Regional Support Team, and/or Headquarters staff. Upon being established, the Community Review Team will meet and establish a protocol for reviewing and assisting the community. After investigation of the community, the Community Review Team will make a recommendation to the Leadership Council for further action to be taken in support of the community. The actions that may be taken by the Leadership Council upon the recommendation of the Community Review Team may include but are not limited to the following:
 - a. Using the Co-Creation Process or other similar process with center leadership and/or community members.
 - b. Bringing an interim Minister into the community to provide temporary leadership.
 - c. Placing limits on the services that the community could normally provide as a part of their membership agreement.
 - d. Revocation of their charter (requires a Hearing Panel).
 4. Further Review of Leadership Council Action on Community Reviews. Except as to decisions to revoke a Member Community's charter, the decisions of the Leadership Council in Community Reviews shall be final, and not subject to any further review or appeal. In cases where the Leadership Council has decided to revoke a Member Community's charter, however, the Member Community shall have the right to request a Hearing Panel review of the decision to revoke the community's charter and, in the event the Hearing Panel's decision on the review

is unfavorable, to request a further review of the decision by an Appeals Panel. The proceedings of Hearings Panels and Appeals Panels in reviewing decisions to revoke a Member Community's charter upon Community Reviews shall follow the same general procedures set forth above for determining ethical violations or other misconduct, except that (a) the investigation and preliminary determination of the Community Review Team shall take the place of any Investigation and Review Team (IRT) process, and (b) the procedural rules shall be adapted in practice to apply to a Community Review process, rather than an individual disciplinary process.

R. Handling Files and Confidentiality

1. Given the sensitive nature of issues involving concerns over adherence to our Code of Ethics, all complaints, and documentation associated with them will be held in the highest confidence.
 2. All individuals who are involved in the internal processing of the issue, including without limitation members of the Department of Ethics & Professionalism, Regional Support Team, and Headquarters staff, will be bound to the highest standards of maintaining confidentiality in regard to the issues of the case, and will not share any information with anyone who is not a part of the process. In addition, final disposition of case files will be maintained under lock and key at Headquarters, with only authorized members of the Department of Ethics & Professionalism and appropriate Headquarters management having access to them.
 3. All individuals who are either a party to any complaint, who are contacted as a part of any investigation of any complaint, who are called as a witness as a part of a review panel, or in any other capacity are contacted to discuss this case must sign an appropriate confidentiality agreement. Such agreement will be established and updated as appropriate by the Department of Ethics & Professionalism in partnership with Headquarters.
- S. Forms and Documents to Support the Process. The Department of Ethics & Professionalism and Headquarters staff will update and provide appropriate forms to use to ensure that complaint, investigation, hearing, decision, and appeal processes are implemented successfully.

SECTION 8 - PROFESSIONAL STANDARDS

8.1 Ministerial and Practitioner Licensing Administration and Organization

PREAMBLE

Due to the nature of spiritual work which may include work with youth and vulnerable adults, and the rigors of ministerial obligations and practitioner confidentiality, Centers for Spiritual Living maintains high standards for the licensing of ministers and practitioners. ***[Added by Leadership Council on October 3, 2013.]***

POLICIES

- A. There are three (3) entities involved in the overall administration of the licensing of Ministers and Practitioners within the Organization—the Leadership Council, the

Ministerial & Practitioner Licensing Committee (MPLC) and the Office of Member Support & Education. The roles of each of these entities are described below.

- B. Leadership Council. The Leadership Council is responsible for setting the vision and direction for the Organization and shall provide overall direction on how Ministers and Practitioners are to be licensed within the Organization.
- C. Ministerial & Practitioner Licensing Committee (MPLC)
 - 1. The Ministerial & Practitioner Licensing Committee (MPLC) is appointed by the Leadership Council, upon the recommendation of the current MPLC members. The MPLC is comprised of Ministers and one or more Licensed Spiritual Practitioners serving in Member Communities all of whom are appointed by the Leadership Council and Ministers serving in administrative positions within the Organization as specified below. The MPLC operates under the direction of the Director of Member Support & Education.
 - 2. A Practitioner Representative shall serve as a liaison from the Practitioner Council. Appointed members of the MPLC shall serve a three (3) year term from the time of their appointment, with the possibility of serving a second consecutive three (3) term. After two (2) terms, a member shall be required to wait one (1) year before serving on the MPLC again, although this person may serve in an adjunct non-voting support person during this time as determined by the MPLC. Terms of all the members shall be staggered to provide continuity to the committee.
 - 3. Based on the vision set forth by the Leadership Council, the MPLC shall recommend policy additions and changes to the Leadership Council for approval. Matters of concern voiced by Ministers, Practitioners and Member Communities regarding the Ministerial and Practitioner licensing process shall be reviewed and if policy changes were deemed appropriate, those changes would be recommended by the MLPC to the Leadership Council for approval.
- D. Office of Member Support & Education. The Office of Member Support & Education will be responsible for administering the day to day operations of the Minister and Practitioner licensing process. A Minister Manager in this office shall serve on the MPLC.
- E. Policy Updates. For determination of policies and procedures which are not detailed in this manual, the MPLC will be responsible for their creation. The formulation of such policies and procedures will be under the direction of the Leadership Council. They will involve Headquarters staff in the creation and dissemination of these policies. They will seek appropriate input from relevant Centers for Spiritual Living groups.
- F. Criminal Records Review and Background Check. All ministerial applicants, ministers and practitioners are subject to a criminal records review for any prior convictions for felonies and/or other crimes involving emotional or physical violence committed by one person against another person. Any violent felony crime (murder, non-negligent manslaughter, forceful rape, robbery, aggravated assault, etc.) disqualifies the candidate from eligibility for licensing. Any other felony crimes (fraud, grand larceny, embezzlement, narcotics violations, etc.) must be disclosed at the time of application and will be considered on a case-by-case basis by the MPLC. In addition to this criminal records review, all ministerial applicants are subject to a general background check prior to licensing. If after licensing as a minister or practitioner, any individual is

convicted of any of the crimes listed in the preceding paragraphs of this section, they must report it to the MPLC immediately. The MPLC will review the report and may require further criminal records review to determine the impact on the individual's status with the organization. Failure to report any such conviction in a timely manner could result in any licenses or ordination status being revoked. ***[Added by Leadership Council on October 3, 2013.]***

8.2 Ministerial Licensing

POLICIES

- A. Paths to Ministry. The three (3) primary paths to becoming a Minister within Centers for Spiritual Living are as follows:
1. Grandfathering in of Ministers. Any Minister who was in good standing with United Centers for Spiritual Living or International Centers for Spiritual Living as of February 2012 is deemed to be Minister in good standing with the Organization. Such Ministers are subject to comply with all policies and the Code of Ethics of the Organization, although no policy shall be deemed to be in effect retroactive prior to February 2012.
 2. Graduation from Holmes Institute. Holmes Institute is the ministerial training program for the Organization. Individuals who complete all of the requirements and graduate from Holmes Institute are eligible to go before a licensing panel. Upon successful completion of the licensing panel, the individual may apply for a Provisional or Licentiate Ministerial License as described below.
 3. Affiliation. Ministers who have been trained and served as Ministers within other spiritual traditions or organizations have the opportunity to serve as a Minister within Centers for Spiritual Living through the process of affiliation.
- B. Ministerial Licensing and Status. Two (2) distinct Ministerial licenses are available through the Organization. The requirements for each and how they are administered are described as follows:
1. Provisional Ministerial License
 - a. The Provisional Ministerial License supports and recognizes Holmes Institute graduates who have successfully passed their licensing panel while they investigate, reveal, and move into their expression of ministry.
 - b. Only those graduates who have successfully passed their Ministerial licensing panel may apply. Provisional Ministerial Licenses are required for Ministerial graduates who plan to start a new work or candidate for open pulpits. Ministerial graduates with a pending employment agreement are not required to apply for Provisional Ministerial Licenses.
 - c. A Provisionally Licensed Minister is fully qualified to perform all functions and/or activities permitted a Licentiate Minister; however, the period of time a Minister serves under a Provisional Ministerial License does not apply toward the service time required for Ordination.
 2. Licentiate Ministerial License
 - a. The Licentiate License recognizes individuals who have entered into an employment agreement in ministry and are commencing their "path to ordination."

- b. A Minister holding a Licentiate Ministerial License is empowered to perform all Ministerial activities and to serve in all forms and capacities of ministry with certain exceptions.
 - c. Ministers with Licentiate Ministerial Licenses:
 - (1) Are not eligible for election to a Centers for Spiritual Living Ministerial position requiring ordained status.
 - (2) May participate in an Ordination Ceremony in any capacity EXCEPT as Presiding, Presenting or Ordaining Minister.
 - (3) Are subject to the legal jurisdiction of the state in which they serve.
 - (4) Must complete all requirements for ordination during the licensing period, or be making significant progress along the “Path to Ordination” to qualify for a term extension. These requirements include:
 - (a) Communicating regularly with their assigned Sponsors from the time the Licentiate Ministerial License is issued.
 - (b) Communicating regularly with a specially trained Mentor Minister, under whose mentorship the Minister will receive support and guidance.
 - (c) Completing Comprehensive Annual Minister’s Report and submitting them to their Mentors and Sponsors. These reports serve an essential role in the measurement of progress toward ordination.
 - (d) Completing continuing education requirements are detailed below in “Eligibility and Requirements for Ordination.”
 - (e) Paying renewal fees as recommended by the Minister & Practitioner Licensing Committee (MPLC) and approved by the Leadership Council.
3. Relationship of Ministerial Status to CSL Member Communities
- a. CSL Ministers are not required to be serving a CSL member community under an employment agreement in order to maintain their active status as a CSL Minister (except as indicated below). However, “active status” does indicate that the Minister is still serving the organization and bringing the Science of Mind and Spirit teachings to the world in some active capacity. Service in one of our member communities is deemed to meet that requirement. Other service outside a community may be found to meet the requirement as well.
 - b. The one exception when a CSL minister will need to be in service to CSL through a member community is for non-ordained ministers who are working on meeting the path to ordination requirements. Those ministers who are in their licentiate period must be under an approved employment agreement with a CSL member community (or working for an approved non-CSL organization as a chaplain) in order to meet their time requirements for ordination. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

C. Ordained Minister

- 1. The high honor of lifetime ordination is conferred to a Minister who has successfully completed the Path to Ordination. Ordained Ministers are those who have consecrated themselves to a lifetime of ministerial service. Ordination is an

acknowledgment of a Minister's calling and commitment and is not an entitlement.

2. An Ordained Minister is eligible to serve the Organization in leadership positions including yet not limited to Leadership Council, Visioning and other leadership roles and serve in any and all functions within an Ordination Ceremony.
- D. Annual Professional Fees for Ministers. An annual professional fee shall be assessed to all licensed and ordained Ministers who choose to maintain their active status with the Organization. The amount of this fee and other aspects of its collection and usage shall be determined by the Leadership Council. Payment of this fee also acknowledges that the Minister is maintaining her/his Practitioner license.

PROCEDURES

- E. Definitions. The following definitions apply to terms used within this document:
1. Ministerial License Categories. Ministerial License Categories refers to the two (2) categories of Ministerial License issued by Centers for Spiritual Living:
 - a. "Provisional License" – issued for the period between successful passing of oral panels following completion of ministerial training through to entering into an Employment Agreement.
 - b. "Licentiate License" – issued for the duration of a Minister's "Path of Ordination" (the period between being engaged under an Employment Agreement and Ordination.)
 2. "Ordained Minister" – a lifetime designation once conferred (unless revoked through due process)
 3. Terms of Address and Ministerial Titles. There are numerous terms of address and titles bestowed upon Ministers, many of which are dependent upon the expression of ministry in which an individual Minister may be engaged/employed. This list, although representative, is not intended to be definitive. Any Ministerial title previously bestowed upon an ICSL or UCSL Minister is considered to be "grandfathered" into Centers for Spiritual Living for its continued usage by those individuals who held that title at the point of integration.
 - a. "Terms of Address:"
 - (1) "Reverend" is the most common, generic term for all Ministers.
 - (2) "Chaplain" is limited to those individuals serving as one of the many types of chaplaincy.
 - b. "Ministerial Titles:"
 - (1) "Senior Minister" also known as "Community Spiritual Leader," "Spiritual Leader," or "Spiritual Director," as a title, refers to the highest spiritual officer in a Member Community, chapter, or society.
 - (2) "Co-Minister" is used to describe a Minister who shares the highest spiritual office with another Senior Minister.
 - (3) "Assistant Minister" refers to a Minister who is employed and paid as well as is trained and available to serve and function in all aspects of the operations of a Member Community in the absence of the Senior Minister, In addition, they may have other specific responsibilities/ministries within the Member Community, chapter or society.
 - (4) "Associate Minister" refers to a Minister who meets all the requirements

of an Assistant Minister but also may have special rights of succession to the Senior Minister detailed in their Employment Agreement.

(5) “Staff Minister” refers to a Minister serving under the direct supervision of a Senior Minister who serves a Member Community, chapter, or society in a specific/defined limited capacity.

(6) “Chaplain” refers to a Minister who has acquired specialized training in chaplaincy (compassionate care, business, military, etc.) serving a specific organization.

(7) “Focus Minister” refers to a Minister who is serving a Focus Ministry.

4. “Expression of Ministry” refers to how an individual is demonstrating ministry, whether in the capacity of Senior Minister, Community Spiritual Leader, Spiritual Leader, Spiritual Director, Co-Minister, Assistant Minister, Associate Minister, Staff Minister, Chaplain, Focus Minister, or Minister serving a Teaching Chapter.
5. “Employment Agreement” - refers to the documented agreement between a Minister (provisional, licentiate or ordained) and the entity or organization for whom they will be serving as a Minister. The agreement also represents the “trigger event” that qualifies a Provisionally Licensed Minister to move to licentiate status as it is the formal agreement to serve as the Minister for a Member Community. The Organization may be any of the “expressions of ministry” listed above or some not yet revealed. The agreement must be executed by a representative of the leadership of the Organization and the Minister and set forth the terms of service and compensation. Terms for this agreement may include:
 - a. Letter of Call
 - b. Employment Contract
 - c. Hiring Agreement with and without compensation in the case of a formally engaged volunteer chaplain

F. Provisional Licensing Procedures

1. Individuals who have successfully passed their licensing panel may contact the Office of Member Support & Education to request an application form/packet.
2. This license may only be renewed under special circumstances. If renewal is desired and deemed necessary and appropriate by the Mentor and Regional Support Coordinator (“RSC”), a provisionally licensed Minister may, upon the formal recommendation of his/her mentor and RSC, submit a formal request to the MPLC, which shall determine whether a provisionally licensed Minister, formally requesting renewal of the Provisional License, will be required to re-paneled. Criteria for requesting and/or granting renewal may include a pending Letter of Call, family or personal emergencies, location or business procedures in process, active candidating for a pulpit, or other time-related matters.

G. Procedures for Provisional License Application. Individuals have one (1) year following their graduation from Holmes Institute to request a licensing panel. After one (1) year, the individual may be required to review certain course work or meet other requirements as determined by the MPLC.

H. Procedures for Licentiate Licensing Application. Upon execution of an employment agreement between a Ministerial graduate who has successfully passed their

licensing panel or a Provisionally Licensed Minister, and a Member Community, Chaplaincy organization, Special Focus Ministry or other organizations employing the services of the Minister, the candidate may request licentiate licensing. The request shall be submitted the Office of Member Support & Education in writing and be accompanied by a copy of the employment agreement (or certified notice of employment). The written request must be endorsed by the candidate's mentor and/or the RSC.

- I. License Term; Renewal. The initial license term is three (3) years and may be renewed in three (3) year increments until ordination requirements are fulfilled. Prior to the expiration of a license term, a Minister with a Licentiate License must submit a written request for extension of his/her license delineating the reason for the request. Such request must be endorsed by his/her Mentor Minister and Sponsor and a copy sent to the appropriate Regional Support Coordinator. For those few Ministers who may continue to renew their Licentiate License, the MPLC will determine what additional continuing education requirements are appropriate.
- J. Procedures for Completing Comprehensive Annual Minister's Report. Ministers holding a Licentiate License are required to complete a Comprehensive Annual Minister's Reports and submit them to their mentors and sponsors for review and endorsement. Following communication between the mentor and the sponsor, copies endorsed by both are to be forward to the Office of Member Support & Education. A copy of the report will also be forwarded to the Regional Support Coordinator. Any delay in submitting a report results in a corresponding delay in progress toward ordination.
- K. Application for Licentiate Status. Upon fulfillment of the requirements to receive a Licentiate Ministerial License, a Provisionally Licensed Minister may submit to the Office of Member Support & Education a written request for Licentiate status. The request must be accompanied by the required documentation.
- L. Procedures for Ministerial Affiliation. Application procedures for affiliation with the Organization as a Minister are as follows:
 1. Provide a Certificate of Completion in the Minister's name from either a theological seminary approved by the United States Department of Education or from a New Thought ministerial school.
 2. Have served for a minimum of four (4) years as a Minister under an Employment Agreement based on this training.
 3. Individuals who meet these requirements will complete an affiliation application and submit it to the Office of Member Support & Education. Accompanying their application should be documentation as described above along with the designated non-refundable affiliation application processing fee.
 4. Affiliation application processing will include a comparison of the applicant's training with that of Holmes Institute and an affiliation exam designed to measure the applicants understanding of Science of Mind principles.
 5. In some cases, applicants will be required to complete additional training prior to approval of the affiliation application. Applicants will also be required to pass a panel of ordained Ministers who will inquire about their readiness to be a Minister in this organization.
 6. In addition to the above affiliation process, the Office of Member Support &

Education shall review and create and recommend to the Leadership Council a comprehensive affiliation policy that includes additional paths into ministry within the Organization. As an aspect of this process, the Office of Member Support & Education shall consider which New Thoughts educational institutions meet requirements equivalent to those of Holmes Institute. Such evaluations shall include an analysis of what percentage of curriculum delivered online versus in face-to-face settings.

7. Affiliating Ministers shall be assigned a Mentor Minister by the MPLC. This mentor shall assist the affiliating Minister as a resource by answering questions and giving direction regarding the Organization's structure, policies and procedures.
8. Procedures for Ministerial Affiliation of Non-CSL Ministers.
 - a. Processing Steps for Affiliation of Non-CSL Ministers Within CSL. All inquiries from Non-CSL Ministers interested in affiliating as a minister with CSL will be mailed an application package consisting of a cover letter and application.
 - b. MPLC Screening. Upon receipt of the application in Licensing and Credentialing (L&C), it will be reviewed by L&C to ensure that it is complete (application, documentation, fee). The application and documentation will be scanned and sent to the MPLC ministerial affiliation reviewer. The MPLC ministerial affiliation reviewer will examine the application and determine if the individual meets the basic requirements for ministerial education and experience. If so, the reviewer will contact the applicant (and their references) to gather additional information to assist in determining the appropriateness of their becoming a CSL minister. NOTE: If it appears that the applicant may not qualify for affiliation, the exception process will be considered for applicability. At the next MPLC meeting, the reviewer will bring to the committee the results of their review. The MPLC will determine whether or not the applicant should move forward through the process.
 - c. Educational Review. If an affiliating minister's application is approved for further processing, the applicant's application and documentation is forwarded to our educational review team. This team will compare the applicant's educational background with CSL's ministerial training program and determine either:
 - (1) The applicant's training is comparable to CSL training without any additional educational requirements; or,
 - (2) The applicant's training is comparable to CSL training to some degree but additional education is needed. In such cases, the team will identify the specific training gaps and which of those needs must be met pre-affiliation and which can be met post-affiliation; or,
 - (3) The applicant's training is so insufficient that the application should be denied.
 - d. Affiliation Exam. Upon successfully passing through the education review, L&C will coordinate an affiliation exam. L&C will provide the applicant a study guide and schedule a time and location for when the test will be given. This examination will address the core philosophy and practical application of SOM principles and subject matter taught in Holmes Institute. The examination is similar in content and level of difficulty to the comprehensive examinations administered to Holmes Institute seniors. The completed exam will be sent to our graders, consisting of at

least two CSL ordained ministers. These ministers will be provided a scoring template and will return their completed and graded exams to L&C. L&C will complete a final averaged score report on the exam and provide it to the MPLC reviewer. From this review it will be determined if the individual:

- (1) Passes with no additional requirements.
- (2) Passes with additional training requirements.
- (3) Does not pass.

e. Background Check. If the applicant passes the exam, L&C will request the applicant to submit the following: an application for background check, a personal check to pay for the background check, a personal check to cover their ministerial licensing fee. In addition, the MPLC will provide the Leadership Council the name of the individual who is ready to be paneled. Upon approval of the LC and after the receipt of an acceptable background check, the MPLC will schedule the applicant for an oral panel.

f. Oral Panel. Oral Panels are held in either Headquarters on a scheduled basis or at the Asilomar conference. Applicants will be required to travel to the panel at their own expense. The oral panel will consist of at three ordained ministers from the MPLC or their designees. Once an affiliating minister passes the oral panel, their name will go the CSL Leadership Council for final approval. Successful applicants will be given training on CSL ministerial rights and responsibilities. This will include information on the type of licenses, their reporting responsibilities, the mentoring and sponsorship programs, Phoenix Bridge and more. The individual will be paired with a suitable mentor who can assist the minister in successfully navigating CSL policies. The path toward ordination for a newly affiliated minister is the same as for all of our newly licensed ministers.

g. Denials of Applications. Applicants who do not successfully complete the affiliation process will be notified as to CSL's decision. An application may be denied for the following reasons:

- Applicant did not meet minimum requirement of ministerial degree or years of experience.
- Applicant did not pass the MPLC review screening.
- Educational review determines that applicant's educational experience is too insufficient to be simply supplemented with additional classes.
- Applicant does not pass the exam.
- Applicant does not pass the background check.
- Applicant does not pass oral panel.
- Leadership Council does not approve.

Note that in cases where the applicant did not pass the exam or the oral panel, they may with approval of the MPLC be given the opportunity to re-take that step one time after waiting a minimum of 6 months. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

M. Mentoring Procedures

1. Mentoring is an essential means of support to the success of Ministers. Below is a description of the mentoring assistance for provisional and licentiate Ministers as well as the training provided to mentors. Note that mentoring and sponsorship

(described later) are two (2) separate types of ministerial support.

2. Mentoring Ministers with Provisional Licenses. From the time the Provisional License is issued and throughout its term and through any and all extensions thereof, a Minister, under a Provisional License will have the guidance and support of a specially trained Mentor Minister.
3. Mentors are specifically trained in coaching and ministerial support to foster growth and confidence in those they serve. Insofar as possible, mentors are selected to suit the Ministers to whom they are assigned, i.e., pulpit Ministers are mentored by pulpit Teaching Chapter Ministers are mentored by Teaching Chapter Ministers.
4. The Mentor Minister process may include yet not be limited to the following:
 - a. An initial meeting is to be held to assess the best course of action for the mentor's support. Areas of focus may include:
 - (1) Setting priorities and goals appropriate to the fulfillment of the licensee's intended ministry.
 - (2) Coaching for candidating readiness.
 - (3) Assistance with networking.
 - (4) Guidance in developing a business plan for a Member Community.
 - (5) Support in establishing a special focus ministry, such as chaplaincy.
 - (6) Follow-up meetings are to occur monthly or more often, to clarify the vision and progress of the Minister holding the provisional license and to assess his/her progress and further needs.
 - (7) A Comprehensive Annual Minister's Report shall be completed by the Minister holding the provisional license and submitted for review and endorsement to the Mentor Minister and the Regional Support Coordinator at the end of each year while the provisional license is in force. The endorsed report is sent to the Office of Member Support & Education.

N. Sponsorship Program

1. The Sponsorship Program is administered by the MPLC. Qualified ordained Senior Ministers are appointed to act as sponsors for Ministers who fall within the categories as follows:
 - a. All licentiate Ministers are required to operate under the observation and assistance of a sponsor until ordained.
 - b. Ordained Ministers who have not been Senior Minister for a period of ~~time~~2 years, and Ordained Ministers whose experience is not in a Member Community may also be required to participate in the Sponsorship Program for a minimum of one (1) year.
 - c. Licensed Assistant and Staff Ministers are under the Sponsorship of the ordained Senior Minister of their Member Community.
 - d. Chaplain Ministers are under the sponsorship of a qualified ordained Minister appointed by the Chaplain Sponsorship Chair.
2. Sponsorship Responsibilities include the following:
 - a. To act as a source of counseling guidance, and experience to which a new Minister is free to turn when a need arises.

- b. To provide oversight of all review reports and materials to be submitted through the sponsorship program.
 - c. To maintain a close and supportive connection between the Minister and the Organization that provides greater cooperation and support structure for the Minister.
3. Responsibilities of the Minister Being Sponsored:
- a. The licensed Minister is responsible for reviewing and verifying progress with her/his sponsor. This applies to all categories of ministry, including Assistant, Staff, Chaplain, and Focus Ministers.
 - b. Timely submission of reports on all phases of the Minister's work and ministry, submitted annually at a time to be specified at the direction of the MPLC. These reports shall be forwarded to the assigned sponsor and mentor for review and depending upon the type of ministry may include:
 - (1) Copy of board-approved monthly financial reports- (most recent 6 months or current annual report).
 - (2) One (1) CD or DVD recording of a talk, class, or Sunday service given by the licensed Minister per six (6) month period.
 - (3) Copy of monthly board-approved minutes for the Member Community for the previous reporting period.
 - ~~(4)~~ Most recent CSL comprehensive annual report.
 - (5) After these reports are reviewed by the sponsor, they are forwarded to the MPLC, the Regional Support Coordinator and the Office of Member Support & Education. [Amended by Leadership Council on October 3, 2013.]
- O. Sponsoring and Mentoring Ministers with Licentiate Licenses
- 1. Upon achieving licentiate status, a Minister shall be assigned a Sponsor to guide her/him through the Path to Ordination. Specific guidance on the Path of Ordination is the purview of the Sponsor; however, the Minister's Mentor and Sponsor collaborate in order to provide the most comprehensive and cohesive ministerial support and guidance possible.
 - 2. The process of mentoring a Minister with a Licentiate License is similar to that of mentoring a Minister with a Provisional License, however, the focus changes in accordance with the Minister's new duties and responsibilities. [Amended by Leadership Council on October 3, 2013.]
- P. Mentors and Mentor Training
- 1. Active, Inactive, or Retired Ordained Ministers within the Organization shall be selected based on their demonstrated abilities in successful ministry. To serve as a mentor, one must:
 - a. Have shown exemplary participation within the Organization
 - b. Have a depth of knowledge of the Organization's history
 - c. Be experienced in regular spiritual practice including "visioning",
 - d. Have awareness of the particular needs of Special Focus Ministries, and
 - e. Have awareness of the process of candidating for a pulpit.
 - 2. Mentor Ministers are to be trained in the use of coaching and be sensitive to the difference between supporting and giving advice. Mentor Ministers are not responsible in any way for the actions or outcomes of any Minister they mentor.

Q. Interruption in Service - Phoenix Bridge Program

1. If a Minister with licentiate status leaves her/his position, a designee of the MPLC will conduct an exit interview with the Minister. During this interview, the Minister will receive guidance as to available options. With the recommendation of her/his Mentor Minister and/or the MPLC designee, Minister with licentiate status may choose to enter the ministerial support program called the Phoenix Bridge. This program is a support and resource for ministers in personal and professional transition. In this program each minister is honored, valued, kept connected and inspired to new direction while being provided current information, contacts and resources to enhance her/his ministerial skills and abilities in order to better perform throughout the Organization.
 2. An interview with the Phoenix Bridge Team is then convened to determine what services (education, counseling, etc.) would be of the greatest value to the Minister. Initial term on the Phoenix Bridge is granted for six (6) months and may be extended by up to two (2) additional six (6) month increments not to exceed 18 months upon the recommendation of the Phoenix Bridge Team. Time in this program is not credited toward ordination.
 3. If a Minister with licentiate status does not enter the Phoenix Bridge Program, he or she is required to have an exit interview with a member of the MPLC. It is expected that the Minister will seek another ministerial position within one (1) year. If the individual does not obtain a ministerial employment agreement within that time, the Minister shall have an assessment interview with a designee of the MPLC prior to resuming active ministry. The purpose of such an assessment is to explore with the Minister readiness to resume active ministry. Time spent outside a ministerial employment agreement will not count towards requirements for ordination.
 4. The MPLC will factor any failure to obtain another employment agreement into any decision on the renewal of a Licentiate License.
 5. The MPLC may also conduct an exit interview with an ordained Minister when leaving a ministerial position, as well as when an ordained Minister reenters active ministry. The purpose of the interview is not to monitor an ordained minister in any way. It is a means of sharing information, having closure, honoring and supporting whatever transition the minister is making and welcoming them back into active service when that is appropriate. If there are specific concerns, these interviews are also opportunities for them to share their insights and possible shifts in consciousness, giving them an opportunity to be heard. ***[Amended by Leadership Council on October 3, 2013.]***
- R. Inactive Licenses. Both Provisional and Licentiate Licenses are time limited subject to expiration and can only be renewed as described above. The bestowing ordination is permanent, but the Organization does require that all Ministers, prior to retirement, pay an annual professional fee and provide updated contact information so as to maintain their active status. If the professional fees are not submitted within ninety (90) days of their annual due date, the Minister's status with the Organization will be changed to "inactive." Active status within the Organization is required in order to serve on any of the organization's councils, committees, teams, panels, or other positions of responsibility. ***[Amended by Leadership Council on October 3, 2013.]***

S. Application Process for Ordination

1. It is the responsibility of a candidate for ordination to provide Centers for Spiritual Living with any evidence or documentation required to support eligibility and any other factual information that may be requested. It is the obligation of a candidate's sponsor, and the MPLC to evaluate and validate the information provided in support of an ordination by any means it deems feasible.
2. To qualify for ordination candidacy, the following actions must be completed:
 - a. The licensed Minister's Sponsor, Senior Minister, Mentor, and Board President (or Core Chair) must all provide MPLC with letters of recommendation for the candidate Minister to proceed toward an ordination panel. If any of these positions are vacant, alternative recommendations shall be determined by the MPLC.
 - b. All annual reports must be fully completed by the candidate and endorsed and submitted to the Department of Member Support & Education by the Sponsor and Mentor.
 - c. The Minister must be presently serving under a Letter of Call and his/her license must be in active status.
3. Eligibility and Requirements for Ordination
 - a. A Minister requesting ordination is assessed in objective and subjective ways by demonstrating the minimum Ordination Path Performance Indicators, satisfactory participation in the Sponsorship Program of the MPLC, and a successful oral panel review. Ordination is an honor, not an automatic entitlement.
 - b. A Minister who meets all stipulations of the following requirements and whose ministry or Member Community is in good standing shall be considered eligible for ordination. However, ordination is not guaranteed by the meeting of these standards, and ordination may be denied by the MPLC or Leadership Council for any reasons which in their judgment indicate that recognition as an ordained Minister is not in order.
 - c. Ordination Path Performance Indicators (see following chart):

CENTERS FOR SPIRITUAL LIVING ORDINATION PATH PERFORMANCE INDICATORS

Ordination is bestowed by the organization when a Licentiate Minister has fully demonstrated the consciousness of a lifetime dedication to ministry. It is not an automatic entitlement. It is a very high honor and acknowledgment by the organization and your ministerial peers that you are successfully demonstrating the qualities and skills required of ministry. These indicators of experience, commitment and community in ministry are used to help evaluate the Licentiate Minister's readiness for scheduling an Oral Ordination Panel for the final decision.

Categories of the Ministry	Senior Minister / Co-Minister	New Work Minister	Assistant Minister	Staff Minister	Chaplain	Teaching Chapter	Focus Minister
Demonstrating Ministerial Consciousness (see note 1)	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Service Years (see note 2)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)	Minimum of Three Years Full Time (6,000 Hours)
Convention or Summer Conference	1 per year required	1 per year required	1 per year required	1 per year required	1 per year required	1 per year required	1 per year required
Specialized Numeric Indicators (see note 3)	Monthly salary, Center attendance	Monthly salary, Center attendance	Monthly salary, Center attendance	Monthly salary	Monthly salary	Monthly salary, Average class attendance	
Job Description	Yes	Yes	Yes	Yes	Yes	Yes	Yes
Business Plan	Yes	Yes	Yes Personal Development Plan for Ministry	Yes Personal Development Plan for Ministry	Yes Personal Development Plan for Ministry	Yes Personal Development Plan for Ministry	Yes Personal Development Plan for Ministry

Note 1-The most important indicator of readiness for ordination is the minister's consciousness. Each year, the licentiate minister will provide information on their comprehensive annual minister's report regarding factors such as their spiritual awareness (within their individual life and their collective lives with others), their personal spiritual growth, and their mastery of acting from that spiritual wisdom with others. This information, along with the reports from their sponsor and mentor will be reviewed closely in combination with the other numeric indicators shown here.

Note 2 – The minimums shown are calendar years for individuals working full time- Request for variances must be presented to and approved by the MPLC. For individuals working less than full time, they must work a full time equivalent of the minimum years shown. Hours worked will be reported on the annual reports. A standard of 2000 hours worked will equate to one full time year. (Example: senior minister working part time at 1000 hours per year would need to work 6 years to meet the 3 year requirement.)

Note 3 - The salary, attendance and class figures represent indicators of the level of ministerial effort given and experience gained during the licentiate period. They will be reported on the minister's comprehensive annual report.

- d. Other Recommended Areas of Service & Personal Growth - These activities are not mandatory:
 1. Service on CSL Committees (be specific).
 2. Publications: Submission of Creative Thought/Science of Mind magazine, and other published treatments and articles.
 3. Service at annual conferences (SEVA Team, Practitioner room, registration, workshops, talks, etc.)
 4. Service through Ministry of Prayer
 5. Children's programs, Youth Advisor, Summer/Winter Youth Seminar Advisor
 6. Service within your Church (outside your job description)
 7. Service within your Community (hospice, support groups, organization - outside your job description)
 8. Attendance at any CSL sponsored regional ministerial meetings and conferences.
4. Procedures for Processing Ordination Requests. When a licensed Minister has fulfilled the minimum requirements for ordination, the sponsor, by way of a current sponsorship report, shall review and evaluate the licensed Minister's activities and present a recommendation to the MPLC that ordination proceedings begin. Recommendations are also required from the candidate's mentor and a representative from the board or leadership council of the licensed Minister's Member Community. During the next regularly scheduled MPLC meeting the request is presented for consideration.
5. Visitation and Review Procedures
 - a. Based upon an evaluation of current and previously submitted Sponsorship Reports and if the MPLC concurs with the Sponsor's request, the Council will authorize a visit by the Sponsor or designated ordained Minister to evaluate the candidate's ministry.
 - b. Following the visit, the sponsor will submit to the MPLC an evaluation of the visit and an updated recommendation in support or denial of ordination. These findings will be presented to the MPLC for consideration at their next regularly scheduled meeting.
 - c. If it is determined not to continue ordination proceedings, the MPLC will provide the sponsor and the candidate with appropriate information regarding problem areas and needed resolution.
 - d. If it is determined to continue ordination proceedings, the MPLC will arrange for an oral panel interview for the candidate. This interview may be scheduled in conjunction with the next regularly scheduled MPLC meeting, the Annual Convention or at a regional location determined by the MPLC.
6. Oral Panel Interview Outcome
 - a. If the interview proves favorable, the MPLC will present an ordination recommendation to the Leadership Council at its next regularly scheduled meeting.
 - b. If the interview was not favorable, oral panel members will provide the candidate with immediate feedback regarding problem areas and resolutions required before continuing ordination proceedings. The MPLC will also provide

this information in writing to the candidate.

- c. Upon resolution of problem areas, the sponsor will provide a “resolution” report to the MPLC for review to determine if and when the licensed Minister shall proceed toward ordination. The need for a second panel will then be determined on an individual basis by the MPLC.
- d. If the review is favorable, the MPLC shall present an ordination recommendation to the Leadership Council at its next regularly scheduled meeting. ***[Amended by Leadership Council on October 3, 2013.]***

T. Ministerial Community Placement Procedures

1. Placement of Ministers in Open Pulpits
 - a. Licensed or ordained Ministers interested in applying for an open position within a Member Community will forward a Candidating Packet to the Office of Member Support & Education. The packet will be reviewed by Headquarters staff and when the Minister has been confirmed as “in good standing” the packet will be forwarded to the Member Community’s Selection Committee. The selection of a Minister will rest with the individual Member Community and in compliance with the Organization’s and Member Community’s Bylaws.
 - b. When a Minister has accepted an Employment Agreement, the Minister is to notify the Department of Licensing & Credentials immediately and provide it with a copy of the Employment Agreement.
2. Requirements and Process for Placement of Ministers in New Works
 - a. Any licensed or ordained Minister in good standing may establish a new Member Community (Center/Centre/Church), Special Focus Ministry, or Teaching Chapter. This application, its documentation, and processing steps are detailed in separate procedures for the creation of Centers for Spiritual Living Member Communities.
 - b. The Office of Member Support & Education is to be notified and provided a copy of the Employment Agreement immediately upon issuance by the new Member Community. ***[Amended by Leadership Council on October 3, 2013.]***

U. Ministerial License Suspensions and Revocations. A Minister’s license may be subject to either suspension or revocation if they are found to have violated some aspect of the Organization’s Code of Ethics. Determinations of these actions are detailed in the Professional Ethics Procedures.

V. Procedure: Non-Ordained Ministers with Inactive Licenses Requesting Reinstatement

1. Ordained ministers are ministers for life. Non-ordained ministers receive licenses which are time limited. A provisional license is good for one year and a licentiate license is good for up to three years (with possible extensions). There are situations where a non-ordained minister allows their license to lapse and after a period of time requests that they be reinstated. Here is how those requests will be handled:
 - a. Requests for reinstatement will be sent to a member of the MPLC to do an initial review.
 - b. The MPLC reviewer will gather information and conduct a one on one phone interview with the minister requesting reinstatement. Information gathered will include the following:
 - Dates and location of prior ministerial service

- Reason for license lapsing
- Length of time of inactivity
- What individual has been doing during time of license lapsing
- Individual's intention as to reinstatement license
- Obtain and review and exit interview from ministerial assignments
- Any other facts or information that will assist MPLC in determining steps to reinstatement

c. After obtaining all needed information, the reviewer will present the pertinent information at the next MPLC meeting for discussion. The reviewer will also present a recommendation of actions needed for license reinstatement. The MPLC will review and evaluate each request on a case by case basis. The MPLC will then make a final determination on the request and Licensing and Credentialing will inform the individual and take appropriate steps to monitor the actions and reinstate the license. A license reinstatement fee of \$200 will be required and collected from the individual.

d. Potential actions that may be required in different cases could consist of any of the following:

- Specific education or training requirements
- Completion of specific volunteer work or internships designed to bring about the development of specific skills or knowledge
- Preparation and submission to MPLC of additional documents, reports, summary papers, etc.
- Successfully pass a panel of ordained ministers of MPLC (mandatory requirement in all cases) ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

8.2A. Re-Generation Committee

A. The Re-Generation Committee is a Committee made up of Ministers, Practitioners, and Laity with experience and/or interest in promoting the inclusion of young adults in choosing ministry as a career path. This Committee will act to inculcate a culture of promoting, cultivating and mentoring young adults to enter ministry in Centers for Spiritual Living, and will act in coordination with the Science of Mind Foundation to establish procedures for benefactors to designate funds to support its purposes . This Committee will meet quarterly, and will report to and act under the direction of the Leadership Council.

B. The Re-Generation Committee will consist of six people. Each term will be a three year term, appointed by the Spiritual Leader, President, and Director of Member Support and Education. The terms will be staggered, so that two new individuals rotate on to the committee every year. For the first appointees, there will be two individuals appointed to a one-year term, two individuals appointed to a two-year term, and two individuals appointed to a three-year term.

C. The Director of Member Support and Education and Youth Events Manager will be ex-officio members of the Re-Generation Committee. ***[Added by Resolution at Vancouver Annual Meeting, February, 2013.]***

8.3. Licensed Spiritual Practitioner

POLICIES

- A. Licensing Requirements for Licensed Spiritual Practitioner. This section lists the requirements for an individual to become a first time Licensed Spiritual Practitioner with Centers for Spiritual Living. Although most individuals will meet these requirements through CSL training, exams and paneling, the MPLC has the delegated authority to review and recommend for licensing on a case by case basis any individual who has completed their Practitioner training and licensing with another New Thought organization. The requirements for first time licensing are as follows: ***[Amended by Leadership Council on August 22, 2013.]***
1. Maintain membership (be affiliated) with a Member Community. The length of time for membership prior to Practitioner licensing may be determined by the Senior Minister of each Member Community. This time requirement shall be made available to all prospective Practitioner students in each community.
 2. Licenses of Practitioners who are leading a Teaching Chapter are held by a Member Community with the agreement of the Senior Minister of that community.
 3. Successfully complete Practitioner Training as established in the Education Code (including any internships and/or service requirements).
 4. Satisfactorily pass the written licensing exam and oral panel.
 5. Complete the standard application, including:
 - a. Submission of all documentation required as per Leadership Council approval.
 - b. Payment of all licensing fees.
 - c. Submit a criminal records review. ***[Added by Leadership Council on October 3, 2013.]***
- B. Licensing Fees for Licensed Spiritual Practitioner.
1. A fee shall be charged for all Practitioner licenses, both initial licenses and renewals. All initial licenses and renewals processed up through the end of calendar year 2013 will require a fee of \$175. Beginning in 2014, all initial licenses and renewals will require a fee of \$200.
 2. Initial licenses will be current for a period running through the end of the second calendar year following the year of issuance of the initial license. All renewals will be active for a period of two (2) calendar years.
 3. Each year, a time-frame for Practitioner renewals will be established by the MPLC and communicated through the Office of Member Support & Education to all Member Communities. Any Practitioner relicensing after the completion of the renewal period will incur a late payment penalty of \$50.
 4. A Minister's payment of a ministerial professional fee will also cover her or his relicensing as a Practitioner.
- C. Renewal Process.
1. Practitioner license renewal is a process of reassessment, recommitment, and re-declaration of intention. License renewal is the responsibility of the Practitioner. It requires a review and recommitment by the Practitioner to a life of spiritual service and the fulfillment of the following requirements:
 - a. Abide at all times by the Code of Ethics, policies and procedures of Centers for Spiritual Living pertaining to Practitioners.

- b. Be an active, loyal, and supporting member of a Member Community of Centers for Spiritual Living.
 - c. Perform a required number of hours in service as a Practitioner as recommended by the MPLC and approved by Leadership Council.
 - d. During each two (2) year licensing period, a Practitioner must engage in a minimum of forty-five (45) hours of appropriate educational activities and class work approved by the Senior Minister and consistent with the Organization's educational standards. ***[Amended by Leadership Council on February 7, 2013.]***
 - e. Complete the Practitioner license renewal process and pay all renewal fees in a timely manner.
2. Any additional requirements above and beyond those listed, such as an interview, documentation of demonstrations, signing and adhering to a covenant/agreement, additional training, or service commitments are determined by the Senior Minister of the Practitioner's Member Community.
- D. Leaves of Absence. A Practitioner may voluntarily choose to take a leave of absence from Practitioner responsibilities. Such Practitioner's license will be considered inactive from the date they begin their leave of absence. ***[Amended by Leadership Council on February 7, 2013.]***
- F. Special Licenses.
- 1. Lifetime/Emeritus Practitioner.
 - a. A Lifetime/Emeritus Practitioner status is an extraordinary honor granted by the Organization to recognize a Practitioner as being in good standing for life, with all the rights and privileges of a fully Licensed Practitioner and without the necessity of fulfilling standard renewal requirements.
 - b. To achieve Emeritus Practitioner status, one must:
 - (1) Be in active service as a Practitioner for twenty (20) years or longer.
 - (2) Have provided exemplary service to the Organization beyond local Member Community activity
 - (3) Be nominated by someone other than the potential recipient.
 - 2. Outreach Practitioner.
 - a. An Outreach Practitioner is an active Practitioner who has moved to or resides where there are no Member Communities in their local vicinity.
 - b. The role of the Outreach Practitioner is to perform sacred service and undertake activities that serve the larger community and represent Science of Mind at work in the world.
- G. Scope of Practitioner Practices.
- 1. Professional opportunities as a Licensed Spiritual Practitioner are limitless. Licensed Spiritual Practitioners have the choice of being full-time, self-employed Licensed Spiritual Practitioners or to take the Science of Mind teachings into the world along with their already established careers.
 - 2. Licensed Spiritual Practitioners are responsible for maintaining and communicating a clear differentiation for their clients/students between their role as a Licensed Spiritual Practitioner of Religious Science and any other

counseling, healing or therapeutic discipline they may practice. **[Amended by Leadership Council on October 3, 2013.]**

3. Licensed Spiritual Practitioners may engage in activities such as, but not limited to, the following:
 - a. Conducting spiritual Practitioner sessions with clients for which they are compensated.
 - b. Teaching and/or assisting in teaching certificated SOM classes and non-certificated classes.
 - c. Designing and conducting workshops and classes whose curricula are aligned with SOM principles.
 - d. Organizing, leading, and/or supporting SOM Study Groups.
 - e. Conducting group or individual meditations, visioning sessions and/or spiritual retreats.
 - f. Conducting commitment ceremonies, memorials, and funerals.
 - g. Developing a ministry of public speaking.
 - h. Holding vigil or high watch for events, meetings, and services.
 - i. Leading or participating in organized ministries within the local Member Community, or as outreach ministries in the broader community, such as pastoral care, community outreach, ministry of spiritual mind treatment/affirmative prayer, hospice services, grief support, volunteer sacred service, chaplaincies, youth programs, etc.
 - j. Performing a variety of platform duties during Sunday services as requested by the Senior Minister of their Member Community.
 - k. Holding offices within Member Communities and within the Organization according to all applicable bylaws.
- H. Ongoing Licensed Spiritual Practitioner Commitments. Licensed Spiritual Practitioners are responsible for abiding by the following requirements:
 1. Confidentiality. With regard to confidentiality, Licensed Spiritual Practitioners are responsible for:
 - a. Providing open and honest communication and always holding the clients trust and confidence with highest regard.
 - b. Explaining confidentiality guidelines prior to beginning a Practitioner session.
 - c. Maintaining client records with the utmost care, respect, and confidentiality. Client record storage and disposal are managed so as to always maintain complete confidentiality and compliance with all applicable laws.
 2. Legal Reporting. Licensed Spiritual Practitioners are responsible for Obtaining, reading, understanding and complying with all applicable and appropriate reporting requirements of their national, federal, state or regional governmental agencies as these requirements vary and may be revised.
 3. Income Reporting. Licensed Spiritual Practitioners are legally required to declare the income they receive as compensation for their Practitioner services in compliance with all current local, state, and federal requirements (i.e., Federal Self-Employment Contribution Act, 1943).
 4. Communication. Licensed Spiritual Practitioners are responsible for notifying the Office of Member Support & Education in writing within thirty (30) days if there

are changes in any of the following personal information: name, address, telephone number, e-mail address, or Member Community affiliation.

5. Advertising Guidelines. All Licensed Spiritual Practitioners are encouraged to advertise their professional services to the community at large. If they choose to advertise their professional services, the following guidelines are recommended:
 - a. Advertising in a Member Community directory, telephone directory, spiritually-oriented publications and any other appropriate publications that will reach those in need of spiritual guidance and/or are seeking a new way or life.
 - b. Using business cards, email, Internet websites, or any other appropriate means that will reach those who are in need of spiritual guidance and/or are seeking a new way of life.
 - c. Using the appropriate professional designation in advertising their Licensed Spiritual Practitioner services,
 - d. The Senior Minister determines whether additional credentials may be included in publicity or advertising done through a Member Community.
 - e. Identifying themselves as Licensed Spiritual Practitioners and including such designation with other professional designations in their signature, credentials and biographical information. ***[Amended by Leadership Council on October 3, 2013.]***
- I. Ongoing Professional Development and Continuing Education. The MPLC shall evaluate the continuing educational needs of Practitioners on an ongoing basis and shall offer published educational standards for all Practitioners. These published standards will set a roadmap for demonstrating a Practitioner's growth, commitment, and service and will describe the various ways in which the Practitioner can continue developing their skills and be of service while meeting all requirements for relicensing.
- J. Practitioner License Renewal Procedures
 1. A renewing Practitioner will submit their application and all related documentation to their Senior Minister or their designee. Upon review of the material, the senior Minister will provide certification to the Office of Member Support & Education that the Practitioner has met all re-licensing requirements. The Practitioner will then submit the appropriate relicensing fee as directed.
 2. If the Member Community is temporarily without a Senior Minister or acting Senior Minister, the Regional Support Coordinator will work with the Member Community's Practitioners to certify that all relicensing requirements are met
 3. Practitioners who have been granted Retired/Lifetime/Emeritus status will still renew their license every two (2) years but there will be no fee for such renewal. Practitioners with this status shall continue to abide by the Organization's Code of Ethics, policies and procedures. This relicensing policy will allow the Organization to maintain accurate Practitioner records.
 4. A Practitioner's license shall be declared inactive if a renewal is not received within sixty (60) days after the established deadline. The Senior Minister will be notified of any Practitioner license being changed to inactive status and a letter will be issued to the Practitioner whose license has lapsed.

5. Practitioners who wish to reinstate an inactive license retroactively back to the date that it went inactive can do so if they meet the following requirements: (1) they pay their outstanding renewal fees plus late fees as well as a reinstatement fee as determined by the MPLC; and (2) they provide a statement showing a good cause as to why their license was allowed to elapse. ***[Added by Leadership Council on February 7, 2013.]***

PROCEDURES

- K. License Reinstatement Procedure. A Practitioner whose license has been inactive beyond the two (2) year period (described in Section N below) seeking to reinstate their license shall apply to the Office of Member Support & Education and fulfill the following requirements: ***[Amended by Leadership Council on February 7, 2013.]***
 1. Within four (4) years of inactive license status, the inactive or suspended Practitioner must:
 - a. Complete a Reinstatement Application Form and pay a reinstatement fee.
 - b. Provide a statement of recommendation/request for the Practitioner license to be activated by the Senior Minister from the Member Community in which membership has been established.
 2. If more than four (4) years of inactive license status has occurred, the inactive or suspended Practitioner must:
 - a. Complete a Reinstatement Application Form and pay a reinstatement fee.
 - b. Provide a specific statement with reasons for inactive period and why the Practitioner feels their license should be reinstated.
 - c. Provide three (3) letters of recommendation for reactivation, two (2) letters from Practitioners, and one (1) letter from the Senior Minister.
 - d. Be an active, supporting member of a Member Community for a minimum of twelve (12) months immediately prior to application, said time period to be set by the Senior Minister.
 - e. Have reviewed appropriate coursework, including a review of the Practitioner curriculum, equivalent to forty (40) hours for every two (2) years the license had been inactive Coursework shall be selected/approved by the Senior Minister as being consistent with the educational standards of Centers for Spiritual Living, and may have been completed during the inactive/suspended time period.
 - f. Depending upon the length of the inactivity and the circumstances around the inactivity or suspension, the Senior Minister may require the satisfactory completion of the Practitioner licensing exam and/or oral panel for licensing as required of all new Practitioners of Centers for Spiritual Living.
 3. An individual whose Practitioner license has been suspended as a result of disciplinary action must seek reinstatement in accordance with the Code of Ethics of Centers for Spiritual Living.
- L. Practitioner License Removal Procedure
 1. A Practitioner serves at the discretion of a Member Community's Senior Minister and that Minister may remove the privilege of a Practitioner's license at that Member Community at any time upon written notification to the Office of Member Support & Educations. The MPLC shall develop a process for reviewing

the removal of a Practitioner's license from a Member Community when the Practitioner is in disagreement with said removal.

2. A Practitioner whose privilege to use their license has been removed by a Senior Minister retains their eligibility to be licensed elsewhere.

M. Practitioner License Suspension and Revocation Procedure

1. The MPLC may suspend or revoke a Practitioner's license based on verified violations of the Code of Ethics of Centers for Spiritual Living. A suspension involves a temporary removal of a Practitioner's license. A revocation is a permanent removal of the license.
2. Practitioners convicted of a felony will have their license suspended immediately upon conviction. In such cases, revocation will be evaluated on a case by case basis by the MPLC.
3. Failure to give full cooperation to the MPLC, the Leadership Council, or to any Investigation Review Team, Hearing Panel, or Appeals Panel evaluating alleged violations of the Code of Ethics of Centers for Spiritual Living will result in a summary suspension and may result in a permanent revocation of a Practitioner license.
4. If the MPLC chooses to revoke or suspend a Practitioner's license, the Practitioner may appeal that decision to a Hearing Panel, Appeals Panel, or to the Leadership Council, in accordance with the procedures established in the Code of Ethics for Centers for Spiritual Living.
5. A Practitioner whose license is revoked will have an exit interview with a member of the MPLC or the designee of the Chair of the MPLC.

N. Procedure for Practitioner License Reinstatement

1. Practitioners desiring to be reactivated during the two (2) year period will meet with their Senior Minister to determine any special actions that need to be taken (e.g.; training, service, etc.) in connection with the reactivation of their license.
2. A Practitioner whose license has been inactive beyond the two (2) year period seeking to reinstate their license shall apply to the Office of Member Support & Education and fulfilling the requirements as outlined in the procedures stated above in Section K. **[Amended by Leadership Council on February 7, 2013.]**
3. Practitioners who are reinstating their licenses within a two (2) year period must pay a reinstatement fee as determined by the Office of Member Support & Education. **[Added by Leadership Council on February 7, 2013.]**

O. Procedure for Practitioner Leave of Absence

1. A Practitioner choosing to take a leave of absence shall first advise their Senior Minister of their intention.
2. The Minister shall then be responsible for notifying the Office of Member Support & Education so that the Practitioner's record of service can be properly maintained. A leave of absence may not exceed two (2) years. The Practitioner's license will be considered inactive during the leave of absence. If a Practitioner's license would have come due for renewal during the period of the leave of absence, they will not need to renew until such time as they desire to become active again (the regular renewal fee shall apply). **[Amended by Leadership Council on February 7, 2013.]**

P. Transferring Practitioner Licenses

1. There may be situations where a Licensed Spiritual Practitioner may choose to move their license from one (1) Member Community to another. In such cases, the Practitioner will inform their current Senior Minister of their intention and request a letter of recommendation directed to the Practitioner's new Senior Minister. The Practitioner will then meet with the Senior Minister of the new Member Community and request the transfer.
2. It is the responsibility of the Senior Minister of the new Member Community to accept or not accept the transferring Practitioner. If for any reason the current Senior Minister feels unable to provide a letter of recommendation, the Senior Minister of the Practitioner's new Member Community must make contact with the former Minister so as to discuss her or his concerns regarding the Practitioner requesting a transfer of license.
3. If the Senior Minister of the new Member Community chooses to accept the transfer of the Practitioner, they will notify the Office of Member Support & Education in writing either via hard copy or email. This notification shall require confirmation that a letter of recommendation has been received or that the two (2) Ministers have discussed the Practitioner's request for license transfer. Staff within the Office of Member Support & Education will update the Organization's internal records.
4. If the Senior Minister of the receiving Member Community chooses not to accept the transfer of the Practitioner's license, then it is the responsibility of the Practitioner to identify and arrange for their license to be held by another Member Community. If the Practitioner is unable to arrange for this transfer, support will be provided by the Office of Member Support & Education through a program to be established whereby the Practitioner's license will remain active for a period of up to six (6) months while a prescribed program is followed to address any issues that might be preventing the Practitioner from arranging a transfer of their license.

Q. Procedures for Establishing Outreach Practitioners. When a Practitioner elects to be an Outreach Practitioner, they must:

1. Identify a Senior Minister and Member Community that will sponsor the outreach activity. Sponsoring means, at a minimum, recognizing the outreach activities of a Practitioner as meeting the requirements of a Licensed Spiritual Practitioner and acknowledges that much of the Practitioner's work is not part of the sponsoring communities programs.
2. Follow the same Practitioner requirements for renewals and the Code of Ethics of Centers for Spiritual Living.
3. The Senior Minister of the sponsoring Member Community must send a request to sponsor the Practitioner as outreach to Headquarters.

R. Procedures for Establishing Licensed Spiritual Practitioner Scope of Service

1. The Licensed Spiritual Practitioner and their Minister maintain an ongoing dialogue about the ways in which the Licensed Spiritual Practitioner is intending to bring the Science of Mind to the world. This open communication serves to ensure that the Practitioner's service intentions are coordinated with other actions of the community and the services being provided by other community

Licensed Spiritual Practitioners, as appropriate, before the Licensed Spiritual Practitioner engages in the activities.

2. If the Minister has any concerns about the planned activities of the Licensed Spiritual Practitioner, the two of them will discuss the matter and create an alternative that serves the highest good. Ultimately there must be an approval by the Senior Minister before engagement in the activity by the Licensed Spiritual Practitioner commences. **[Amended by Leadership Council on October 3, 2013.]**
3. Senior Ministers can give 'blanket' approval for certain activities to Practitioners without ongoing discussion.

S. Procedures for Ongoing Professional Development and Continuing Education

1. Licensed Spiritual Practitioners engage in ongoing education and training in order to deepen their understanding of spiritual principles and practices. Practitioners shall work with their Senior Minister to develop an appropriate plan to ensure continued growth and skill development. Such a developmental plan should include opportunities to participate in formal training as well as ways the Practitioner can develop their skills by being in service to the world. Licensed Spiritual Practitioners are encouraged to participate in service functions beyond their local Member Communities.
2. Practitioners may use visioning and their own divine intelligence while working with Senior Ministers to create sacred service that delights their hearts, fulfills their self-expression, and creates a positive influence in their clients' lives. Practitioners and Ministers will work together to determine what other forms of activities may meet requirements for relicensing.

T. Conflict Resolution

1. It is recognized that the area of conflict resolution is important to the maintenance of healthy relationships within Member Communities of Centers for spiritual Living. The MPLC will put in place detailed recommendations as to how Licensed Spiritual Practitioners are to handle potential conflicts that might arise.
2. Ministers and Licensed Spiritual Practitioners are the spiritual leaders of the Member Community. As such, they work together to cultivate a spirit of wisdom and mutual appreciation and trust in their Member Community. The Licensed Spiritual Practitioner shares a sacred leadership with the Minister as co-creators guided by a divine ideal, united by visioning, and leading from principle.

U. Role of Headquarters Staff. All of the routine handling of Ministerial and Practitioner licensing matters will be handled by Headquarters staff.

V. Procedures for Practitioner Affiliation From Another New Thought Organization.

Application procedures for affiliation with the Organization as a licensed professional practitioner are as follows:

1. Provide a copy of your practitioner license from the New Thought Organization issuing your license.
2. Provide a letter of recommendation/qualification from the senior minister/pastor of the Center for Spiritual Living you are or will be attending; a letter of recommendation/qualification from the senior minister/pastor of the Center or Church you previously attended; and at least two letters from your practitioner colleagues.

3. Complete affiliation application and submit it, together with the above documents, to the Office of Member Support and Education. Include any required documentation and the required application processing fee.
 4. The Office of Member Support and Education (OMSE) shall contact the appropriate Regional Support Coordinator or area Practitioner representative to conduct an interview with the applicant Practitioner. Phone interviews are acceptable. The interviewer will ask appropriate questions based on the content of the application, ask the applicant to share a treatment, and then provide the applicant information on available resources to support them as a CSL Practitioner. The interviewer will prepare a brief write up of the discussion for OMSE.
 5. The OMSE will then review the interview summary, the application materials and submit a recommendation to the MPLC either for acceptance of the affiliation application or for further steps or studies that, in the opinion of the Office of Member Support and Education, need to be taken before affiliation can be recommended.
 6. The MPLC shall consider the application and the recommendations of the Office of Member Support and Education and, if further steps or studies are indicated, shall require the applicant to comply with those steps.
 7. When the MPLC is satisfied that the application should be granted, it will make recommendation to the Leadership Council for approval.
 8. Final acceptance rests with the Leadership Council. If the applicant is accepted, he or she must pay the licensing fee of \$200.00 to the office of Member Support and Education. The Office of Member Support and Education will then issue a license to the applicant.
 9. Applicant must thereafter adhere to the renewal requirements set forth by the Office of Member Support and Education, the Practitioner Code of Ethics, and the Policies and Procedures of Centers for Spiritual Living. A signed statement of their agreeing with these documents will be obtained.
 10. The new Practitioner will be assigned a mentor Practitioner to assist and support them in their success. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]***
- W. Definitions. The following definitions apply to terms used within this document:
1. "Active": Frequently attends services and participates in the life of the Member Community. Often or regularly assists in the programs and events Licensed Spiritual Practitioners provide for the Member Community. Where frequent attendance may be challenging, the Licensed Spiritual Practitioner uses initiative in finding creative outlets for his/her sacred service in the community and works with her/his Senior Minister to develop such outreach.
 2. "Loyal": Holds the best and highest interests of the Member Community always in mind. Encourages and acts to promote harmony and oneness within the community of Minister(s), fellow Licensed Spiritual Practitioners, and members. A Licensed Spiritual Practitioner's loyalty is healthy, balanced, grounded in Truth, and congruent with the Shared Values and Guiding Principles of Centers for Spiritual Living.

3. "Supporting": Gives financially, in an identifiable manner, to the Member Community with a tithing consciousness. It also means asking, "What can I do for my Member Community?" to assure its harmony, growth and spiritual integrity.
4. "Active, Loyal, and Supporting": The active, loyal, and supporting Licensed Spiritual Practitioner is enthusiastically involved in the events of the Member Community both as a Licensed Spiritual Practitioner and as fellow member of the community. S/he appreciates and honors the leadership of the Senior Minister and Board of Trustees or CORE Council; understands his/her role as a model of Science of Mind principles in action; and is aware of and cares about the healing and spiritual growth of individuals, the Member Community and the community at large. With a loving heart and a commitment to the Highest Good, the active, loyal and supporting Licensed Spiritual Practitioner offers time, talent, creative expression and verifiable financial support with a tithing consciousness to his/her Member Community. Active, loyal, and supporting Licensed Spiritual Practitioners endeavor to maintain harmonious and respectful relationships with the Ministers, the Practitioners, and the communities in which they serve. These relationships are characterized by open communication and willingness to collaborate for mutual growth and understanding. ***[Renumbered 2013.]***

SECTION 9 - AWARDS, HONORARY DOCTORATES, AND CEREMONIES

The following section establishes policies and procedures regarding the conferring of awards and honorary degrees to individuals and Member Communities and identifies specific ceremonies that are unique and specific to Ministers, Practitioners, and Member Communities within our organization.

POLICIES

9.1. Awards.

- A. Awards Committee. The Organization shall administer awards through an Awards Committee comprised of three (3) Ministers, one (1) Practitioner, and one (1) Lay Person. This committee operates and receives administrative support through the Office of the President. A chair elected from within the committee shall be responsible for convening the committee and facilitating meetings and the selection of award recipients.
- B. Honorary Awards. Awards are a primary method of highlighting exceptional service to our organization and commitment to our philosophy by specific Member Communities, Ministers, Practitioners, and laity within the Organization. Awards shall be conferred either annually or bi-annually according to the discretion of the Awards Committee.
- C. Annual Awards.
 1. The Minister's Meritorious Award shall be conferred upon a Minister who has rendered outstanding services and demonstrated loyalty and devotion to the Organization and its evolution and growth.
 2. The Practitioner's Meritorious Award shall be conferred upon a Practitioner who has served continuously for a minimum of twelve (12) years and who, in addition to giving dedicated service, has demonstrated outstanding loyalty and devotion to the Organization and Science of Mind Principles.

3. The Lay Person's Meritorious Award shall be conferred upon a Lay Person who exemplifies the teachings of the Science of Mind and Spirit and who has made a significant contribution to the Organization.
 4. The Youth Champion Award shall acknowledge an individual who have demonstrated continuous commitment to children within our movement and has contributed to improving the youth programs of our organization.
 5. The Arts Award shall be conferred upon to an individual who has created a body of work that uniquely expresses the teachings of Science of Mind through music, dance, art and/or literature. The purpose of this award is to awaken and support the conscious experience and expression of inherent divinity in the individual. A recipient shall be honored for fostering the teaching of Science of Mind through the unique contribution through the creative arts. Such contributions could include but are not limited to new compositions, artistic renderings, displays and/or authored works that clearly express the philosophy of Science of Mind and Spirit.
 6. The H. Fred Vogt Award shall be conferred upon a Minister who continually gives to their fellow Ministers with heart-felt encouragement and support as exemplified by Dr. H. Fred Vogt, who dearly loved, supported and valued the Ministers of Religious Science. Dr. Fred was always available to share his love, time and the wisdom of his many years' experience in the ministry to all who called upon him. He saw only good in every situation and unlimited potential in his fellow Ministers.
 7. The K.A. Turner Laity Leadership Award shall be conferred upon a Lay Person who has demonstrated outstanding leadership qualities by serving on boards, committees, or programs for the Organization, or through exceptional service to his/her member or global community. Philosophy as exemplified by Kay Turner, Esq., RScP.
 8. The Vutura Papke Great Teacher Award shall be conferred upon a Minister or Practitioner who has demonstrated consistent commitment to the teaching of Science of Mind principles in a classroom setting. Recipients are those who teach from a deep and clear consciousness by expressing love for their students, inspiring them to deeply live their own understanding of the Science of Mind.
 9. The Hazel Holmes Award shall be presented at each Summer Conference to honor an individual who has contributed selfless service and has made outstanding contributions to the Asilomar experience as exemplified by Hazel Holmes, the beloved wife of Ernest Holmes. This award is named in her honor and stands as a tribute to her loving and generous gift of service to Asilomar attendees for many years.
- D. Bi-Annual Awards
1. The Ernest Holmes Award shall be conferred upon a Minister, Practitioner, or Lay Person who exemplifies and personifies the teachings of our founder, Dr. Ernest Holmes. Dr. Holmes was a visionary teacher, author of The Science of Mind textbook, and creator of the "Science of Mind" magazine. His genius was an ability to turn old theological concepts into meaningful new ways of living in a changing age.

2. The Raymond Charles Barker Award shall be conferred upon a Minister, Practitioner, or Lay Person who demonstrates the consciousness and commitment to Spiritual principle as exemplified by Dr. Barker, a prolific writer and teacher who explored the depth of ideas and practical applications of the Science of Mind philosophy.
 3. The Robert Bitzer Award shall be conferred upon a Minister, Practitioner, or Lay Person who has exemplified the work of Dr. Robert A. Bitzer by being a distinguished teacher of the Science of Mind and Divine Principle through high consciousness and comprehensive methods and means that demonstrate excellence in Ministerial Educational Standards.
 4. The Peggy Bassett Award shall be conferred upon an individual who practices the direct and consistent application of the Science of Mind principles and has transcended extreme obstacles and limiting conditions into greater expressions of personal health, wholeness, success, prosperity, and balance in body, mind and spirit as exemplified by Dr. Margaret “Peggy” Bassett. Dr. Peggy served as a living example of the Science of Mind teaching in her personal philosophy, faith, and way of life.
 5. The William H.D. Hornaday Humanitarian Award shall be conferred upon an individual who has made a significant contribution to humanity through personal actions as exemplified by Dr. William H.D. Hornaday and his many contributions to humanity through the application of Truth. A recipient of this award need not be affiliated with Centers for Spiritual Living but shall be an individual who has exhibited a consciousness that aligns with the teachings of the Science of Mind and Spirit.
 6. The Jackie Sorensen Professional Practitioner Award shall be conferred upon a professional Religious Science Practitioner who has maintained a successful full-time Practitioner practice for ten (10) years or longer serving an ongoing clientele base as exemplified by the extraordinary career of Jackie Sorensen, RScP. As a teacher, the recipient shall have fostered students who embody and disseminate Science of Mind Principles far beyond their Member Community. This award shall recognize individuals who have proven through the test of time, the success of their private practice and their commitment to the value of one-on-one client/Practitioner sessions.
- E. Service Awards
1. The Organization honors long term commitments that bring the teachings of the Science of Mind to the world by acknowledging and honoring Ministers, Practitioners and spiritual communities as they celebrate major five (5) year milestones (e.g.; 5, 10, 15, 20, 25, etc. years of service).
 2. The Leadership Council shall in consultation with the Office of Member Support & Education determine how this honoring will occur (pins, plaques, certificates, etc.). Some form of public acknowledgment of those receiving service awards will be made annually.

9.2 Honorary Doctoral Degrees. The following three (3) honorary doctoral degree awards will be available for conferring through the Holmes Institute:

- A. Honorary Doctor of Divinity Degree

1. The Honorary Doctor of Divinity Degree is conferred to ordained Ministers within the Organization. This honor is given in recognition of long and distinguished ministry within one (1) or more Member Communities, long and distinguished service to the Organization, demonstrated outstanding ministerial performance, ongoing financial support for their Member Community and the Organization, and demonstrated excellence in their lives and ministry.
2. Recipients of the Honorary Doctor of Divinity Degree shall exhibit the following characteristics:
 - a. Providing outstanding service that is prominent, distinguished, exceptional, and professional.
 - b. Performing above and beyond normal expectations, by demonstrating significant patterns of personal and professional growth, outstanding service to the Organization, and/or distinction as a community leader beyond primary ministerial responsibilities.
 - c. Demonstrating exemplary levels of maturity and professionalism that serve as a role model for others.
 - d. Expressing a spirit of cooperation with fellow leaders and colleagues and always acting in alignment with the Organization's Organizational Design Model, Bylaws, and Policies & Procedures Manual.
 - e. Epitomizing Religious Science in their personal conduct, thereby cultivating respect and admiration for the Principles of Science of Mind and the Organization.
 - f. Teaching the Science of Mind with dignity, clarity, and excellence in all formats including lectures, classes, broadcasts, and writings.
 - g. Participating effectively in the Organization's sponsored seminars, conferences, regional meetings, and similar activities.
 - h. Embodying traits of stability, depth of character and high spiritual consciousness.
 - i. Exhibiting these characteristics over the course of their career.
3. Selection Criteria. Nominees for an Honorary Doctor of Divinity Degree shall be considered by the Doctoral Selection Committee. Nominees shall be Minister is in good standing with the Organization and shall have completed eight (8) years of continuous service as an ordained Minister of a Member Community. Honorary degree recognition is not given to mark any anniversary or milestone, as a retirement award, for service on a particular board or committee, nor for any purpose other than long and distinguished service to the Organization. Nominations are not to be promoted by a potential recipient. Criteria for consideration include the following:
 - a. Outstanding service on councils, committees, teams and other forms of active service.
 - b. A pattern of contributions to Centers for Spiritual Living publications.
 - c. Representation of Religious Science through radio, television, internet or other media formats.
 - d. Contribution of accredited or non-accredited curricula, seminars, books, or publications relating to the Science of Mind.

- e. Attending no less than one (1) annual conference per year for the previous eight (8) years.
- 4. Doctoral Selection Committee. A Doctoral Selection Committee shall be comprised of the Director of Holmes Institute, the Directors of Holmes Institute Regional Campuses, and at-large members who are Ministers and have previously received honorary doctorates. Members of the committee are nominated by the President and Spiritual Leader and selected by the Leadership Council. The size of this committee shall not exceed eight (8) Ministers.
- B. Honorary Doctor of Religious Science
 - 1. The Honorary Doctor of Religious Science Degree shall be conferred upon a Religious Science Minister who has exceeded the expectations of the Honorary Doctor of Divinity Degree. A candidate for this honor is required to have completed thirteen (13) years of continuous service as an ordained Minister within the Organization and demonstrated the highest standards of service on behalf of Religious Science.
 - 2. Extraordinary contributions may include the following:
 - a. Authorship of seminal writings in books or other publications.
 - b. Recipient of public recognition for extraordinary service to the Organization and Religious Science movement.
 - c. Distinctive leadership within the Organization through service on councils, committees and other organization sponsored activities.
- C. Honorary Doctor of Humane Letters (L.H.D.)
 - 1. The Honorary Doctor of Humane Letters Degree shall be conferred upon any Lay Person or Practitioner within the Organization, or individual outside the Organization, who has made an outstanding contribution to the Science of Mind movement or a substantial contribution to humanity. This honorary degree may also be awarded to an ordained Minister under circumstances deemed extraordinary and appropriate by the selection committee.

9.3 Ceremonies.

- A. Ceremonies are an important part of the rituals and passages within the Religious Science movement. Ceremonies that remain constant and scripted include, but are not limited to the following:
 - 1. Installation. The purpose of an Installation ceremony is to recognize and acknowledge the agreement between a Member Community and its selected Senior Minister, Staff Minister, Assistant Minister or other titled Minister. Installation ceremonies provide bonding between the Minister, the Practitioners, the Board of Trustees or Core Council, and the members of the community. The Installing Minister is the Regional Support Coordinator or another ordained Minister recognized within the Organization.
 - 2. Ordination. The purpose of an Ordination Ceremony is to confer Ordination upon a licensed Minister.
 - 3. Practitioner Dedication. The purpose of the Practitioner Dedication Ceremony is to complete the Practitioner Vows of dedication and service before their Member Community. The presiding Minister shall be the Center's Senior Minister.

4. Member Community Dedication. The purpose of the Member Community Dedication Ceremony is to commit the Member Community to the ideals and principles of Religious Science. The Regional Support Coordinator or other designated Ordained Minister and the Senior Minister of the Center are the presiding Ministers.
5. Member Community Charter Presentation. The purpose of the Member Community Charter Presentation Ceremony is to recognize a Member Community that has completed all requirements necessary to attain full charter status. The presiding Minister shall be the Senior Minister, RSC, or other designated Centers for Spiritual Living Ordained Minister.

9.4. Centers for Spiritual Living Leadership Council Attendance at Ceremonies.

- A. Attendance at Member Community Ceremonies by Centers for Spiritual Living Leadership. Often, there is a desire to have one (1) or more representatives of the Centers for Spiritual Living leadership to officiate or otherwise participate in ceremonies for charter presentations, installations, and ordinations of Ministers, presentations of major awards, presentations of doctorates, anniversaries, etc. It is the policy of Centers for Spiritual Living that the Member Community is responsible for the cost of attendance of any Centers for Spiritual Living organizational officials. The exceptions to this policy are that Centers for Spiritual Living will pay the expenses of travel for one (1) leadership representative for Member Community Charter presentations, major anniversaries of Member Communities (25th, 50th, 75th, etc.), and in any other ceremonies approved by the Office of Member Support & Education. Nothing in this policy prohibits any leadership representative attending any event on her/his own, nor is any Member Community limited in how many representatives are invited to any event.

PROCEDURES

9.5 Awards, Honorary Doctorates, and Ceremonies Procedures

- A. Awards Committee.
 1. Structure and Duties.
 - a. Each member of the Awards Committee share serve one (1) three (3) year term and terms are staggered so that each year, one (1) or more members rotate off the team as new members join. The members of the Awards Committee are recommended by the Spiritual Leader and President in consultation with the current Awards Committee Chair to the Leadership Council who appoints members.
 - b. The Leadership Council shall determine criteria by which all award recipients are selected. The Awards Committee shall call for nominations, review all applications, and recommend recipients. The committee's recommendations will be provided to the Leadership Council for final approval. Once approved, the Awards Committee Chair will personally notify each recipient of their selection for a specific award. Public announcements of all award recipients will be made through the Communications Office.
- B. Honorary Doctorial Degree Procedures.
 1. Nominating, Selecting, and Notifying Honorary Doctoral Degree Recipients.

- a. Any Minister affiliated with the Organization may nominate a colleague to receive a Doctor of Divinity or Doctor of Religious Science honorary degree by completing a nomination form, which shall be made available to all Ministers. By the same procedure, any member of a Member Community within the Organization may nominate an individual to receive a Doctor of Humane Letters honorary degree. Each nomination must be thoroughly documented for full consideration.
 - b. Nomination forms. Nomination forms shall specify all requirements for documentation and shall provide full direction for completion and dissemination. Completed forms shall be received by the Director of Holmes Institute and forwarded with documentation to all the members on the committee. All nominations shall be presented to the Doctoral Selection Committee for consideration, however, nominations will not be considered by the committee until all required documentation is provided.
 4. The Doctoral Selection Committee. The Doctoral Selection Committee shall evaluate and examine the nominations. If a candidate meets all criteria and requirements and the committee agrees unanimously to recommend her or him to receive an honorary degree, the Doctoral Selection Committee Chair shall inform the President of the committee's recommendation. The President shall inform the Leadership Council who shall consider the recommendation for approval. Once approved by the Leadership Council, the President will notify the candidate with formal written notification to follow.
 5. Recognition Ceremonies for Doctoral Recipients. Recipients of Honorary Doctoral Degrees shall be recognized within their Member Communities with a ceremony that includes the presentation of a Doctoral Hood and diploma. If a recipient is not currently affiliated through a specific Member Community, a community of the recipient's choosing may host a recognition ceremony in the recipient's honor. All those receiving Honorary Doctorates during the previous year will receive special recognition during the Organization's Annual Spiritual Convention.
- D. Ceremonies Procedures.
1. Member Community Notification to Headquarters and Leadership Council.
 - a. The Member Community may contact the leadership representative that they would like to have attend/officiate at their event directly to see if she/he is available. The leadership representative will make the arrangements through the organization to calendar his/her attendance and to arrange for organizational payment if appropriate.
 - b. The Member Community may contact Centers for Spiritual Living Headquarters to request that a leadership representative attend/officiate at their event directly to see if she/he is available. Centers for Spiritual Living Headquarters will arrange for a leadership representative to attend and will make the arrangements through the organization to calendar his/her attendance and to arrange for organizational payment if appropriate.
 2. Notification Guidelines by Type of Ceremony.

- a. Installation. Once a date for a ministerial installation has been determined, the Member Community shall notify the Office of Member Support & Education and will in turn receive an Installation Planning Manual and script.
- b. Ordination. Upon successful completion of an Ordination Panel, a licensed Minister may begin planning their Ordination Ceremony. The Minister's Member Community shall provide the date for the ordination ceremony to the Office of Member Support & Education and will in return receive a ministerial stole and Ordination Certificate, and an Ordination Planning Manual with a script outlining ceremony details.
- c. Practitioner Dedication. When a date has been selected for a Practitioner Dedication Ceremony, a representative of the Member Community will advise the Office of Member Support & Education. In return, a script will be forwarded to the Member Community.
- d. Member Community Dedication. When a date has been selected for the Member Community Dedication Ceremony, a representative of the Member Community will advise the Office of Member Support & Education. In return, a script will be forwarded to the Member Community.
- e. Charter Recognition. Once a Member Community has determined the date for their Charter Recognition Ceremony, a representative of the community shall advise the Office of Member Support & Education. In return, all required charter documents, manuals, and scripts will be forwarded to the Member Community.

SECTION 10 - EDUCATION

10.1 Strategic Plan for Education Committee

POLICIES

- A. Establishment of Education Committee. An Education Committee is established for Centers for Spiritual Living. In addition to carrying out the overall vision of Centers for Spiritual Living Education, the specific responsibilities of the Education Committee include:
 - 1. Vision and set overall education policy for Centers for Spiritual Living, including overall strategies, goals and compliance with national and international laws and copyrights.
 - 2. Develop an operational system to include organization-wide active participation in determining Centers for Spiritual Living's education.
 - 3. Interact with the Department of Finance in the development of resources and budget allocation.
 - 4. Create programs of educational support and/or curriculum for the world outside of the present Centers for Spiritual Living community.
 - 5. Develop plans and contingencies for any other educational activities consistent with the vision and values of Centers for Spiritual Living.
- B. Purpose of Education Committee. In addition to carrying out the overall vision of Centers for Spiritual Living Education, the Education Committee shall form subcommittees and act as a coordinator of these subcommittees to ensure a smooth flowing educational system.
- C. Structure of the Education Committee.

1. Members of Education Committee. An Interim Education Committee is created consisting of those members who have been participating on the Education Integration Team Committee calls and who have filled out a brief commitment card stating their desire to serve and their area of educational expertise. Once the Interim Education Committee is established, any additional members may be added by the consensus of the Committee. This Committee shall serve for three (3) years, beginning March 1, 2012.
 2. Rotating Chair. The Committee selects a chair to serve for one (1) year. A second chair may serve the second year and a third chair, the third-year. The same person may serve all three (3) years. The chair sets the agenda, runs the meeting and coordinates all educational activities with the Director of Member Support & Education and the Manager of Education and makes sure that all reports from subcommittees are timely filed.
 3. Duties of the Education Committee Chair. The Chair is responsible for the overall coordination of the subcommittees in working with the Director of Member Support & Education and the Manager of Education and organizing, scheduling and leading each meeting. The chair, in conjunction with the Leadership Council ex-officio members, the other Committee members and other staff, is responsible for the submission of an annual budget. Other members of the Education Committee are also chairs of the subcommittees.
 4. Inclusion of Centers for Spiritual Living Staff on Education Committee. The Director of Member Support & Education and the Manager of Education be fully participating permanent members of both the Interim and Permanent Education Committee.
 5. Inclusion of Leadership Council Liaison to Education Committee. The Leadership Council Liaison to the Education Committee shall be considered an ex-officio member of that committee.
- D. The Education Committee is responsible for developing and proposing changes to Education policies, for review and approval by the Leadership Council.

PROCEDURES

- E. Committee Meetings. The number of meetings per year shall be determined by the Committee. Meetings may be in person or by teleconference depending upon budgetary considerations. There shall be complete reports from each subcommittee chair submitted in a timely manner to the Education Chair, so that the educational activities of Centers for Spiritual Living may run in a smooth and coordinated manner.
- F. Vacancies During the First three (3) Years. Vacancies shall be filled by the Leadership Council after a nomination process similar to the process set up for the Leadership Council. The new member shall be considered a member of the Permanent Education Committee and shall serve a three (3) year term from the time of his/her appointment. Any qualified person can put his or her name into consideration, including resumes, educational experience, and questionnaires. All potential members must meet minimum qualifications.
- G. Education Subcommittees.
 1. Establishment of Subcommittees. Each member of the Education Committee shall be the chair of a specific subcommittee with the responsibility to report all activities of that subcommittee to the Education Committee. Each subcommittee

Chair shall be responsible for the maintenance and recruitment of the subcommittee. The names and qualifications of subcommittee members shall be submitted to the entire Education Committee for approval. Ministers, Practitioners, and qualified laity may serve on subcommittees.

The subcommittees shall include but not be limited to the following:

- a. Holmes Institute and Ministerial Education.
 - b. Practitioner Education.
 - c. Certificated Pre-Practitioner Classes.
 - d. Distance Learning.
 - e. Non-Certificated Classes.
 - f. Education Policy and Procedure.
 - g. Continuing Education for Ministers and Practitioners.
2. Interim Subcommittees. Members of each subcommittee shall serve for three (3) years. It is the responsibility of the committee Chair to ensure there is always a fully functioning subcommittee. It is suggested that the existing education team begin to form sub-committees immediately, so that they can be up and running on or before March 1, 2012.
3. Tasks of Subcommittees. Education subcommittees are charged with responsibility for the following tasks:
- a. Holmes Institute. This subcommittee continues the process of integrating ICSL and UCSL Ministerial training, and shall include members of the Deans' Council. The Holmes Institute shall continue to act under its existing administrative process.
 - b. Practitioner Education. This subcommittee continues the process of creating an integrated professional Practitioner class to be submitted for approval to the Education Committee. At least two (2) Practitioners who are not also Ministers shall serve on this subcommittee.
 - c. Certificated Pre-Practitioner Classes. This committee continues the process of assessing all existing ICSL and UCSL pre-Practitioner certificated classes and determining which classes will continue to be recommended in the new organization. This committee also recommends fees and number of classes. The committee adopts a template for all certificated classes which shall include a student workbook and a teacher's manual for each class.
 - d. Distance Learning. This subcommittee prepares and certifies all distance-learning synchronous and asynchronous classes including pre-Practitioner and Practitioner classes. Ministerial distance-learning is under Holmes Institute.
 - e. Non-certificated Classes. This subcommittee works on the continued creation of non-certificated classes. Any classes not recommended for certification will be sent to this subcommittee.
 - f. Education Policy and Procedure. This subcommittee reviews all existing UCSL and ICSL education policy and submits suggested new policy to the Education Committee. This subcommittee is responsible to receive ideas from throughout the Organization regarding new classes and curriculum and specifically handles issues and complaints regarding existing classes. This subcommittee also works with staff relating to issues of class recordings and

registration.

- g. Continuing Education for Ministers and Practitioners. This subcommittee creates continuing education policy for Ministers and Practitioners, including ongoing classes and training.

H. Permanent Education Committee

1. Term of Interim Education Committee. The Interim Education Committee serves three (3) years. After the three (3) year period, new members shall be appointed by the Leadership Council after a nomination process similar to the process set up for the Leadership Council. Each member of the Permanent Education Committee shall serve a three (3) year term.
2. Qualifications of Education Committee Members. Each year, any Minister, Practitioner, or Lay Person who is a member of Centers for Spiritual Living who desires to serve on the Education Committee will have the opportunity to apply for appointment to any Education Committee openings. Such interested members shall submit resumes, educational experience, and other information requested by the Education Committee. Upon a review of the interested candidates, the Education Committee shall recommend to the Leadership Council those people it deems to be best suited for service on this Education Committee. The Leadership Council shall ratify all appointments to the Education Committee. In addition to recommendations from the Education Committee, the Leadership Council may also appoint individuals to the Education Committee that it deems qualified. Ideally, this will still be in consultation with the Education Committee.
3. Staggered Terms for Education Committee Members. With the exception of the staff members, the terms for the members of the Permanent Education Committee shall be staggered by agreement at the first meeting after the election of the Permanent Education Committee. The committee shall adopt a process where one-third (1/3) of the Committee agrees to a one (1) year term, one-third (1/3) agrees to a two (2) year term and one-third (1/3) agrees to a three (3) year term. If the staggered terms cannot be voluntarily agreed to, the Committee shall draw lots to determine the length of term.
4. Eligibility for Subsequent Service. Any appointed member may serve two (2) consecutive three (3) year terms but must take off at least one (1) year before qualifying for an additional term. All former members of the Education Committee are still eligible to serve on any of the education subcommittees.

10.2. Ministerial Education.

POLICIES

A. Ministerial Education Program

1. All Ministerial students participate in an integrated Ministerial Education Program, administered through the structure of Holmes Institute's accredited curriculum. The academic program for each student will span a three (3) to six (6) year period from matriculation to graduation, at which time a graduate may apply for a Ministerial License from Centers for Spiritual Living. While the program can be completed in three (3) years, students have the option to complete in four (4), five (5) or six (6) years, allowing each student to progress at their own suitable pace.
2. All courses in the Holmes Institute curriculum will be subject to ongoing review,

revision and renewal by a Curriculum Review Committee composed of former ICSL and UCSL Ministers. This committee shall consider each course within the overall curriculum to ensure that the best of both ICSL and UCSL teaching traditions are included in revised curricula.

- B. Aspects Drawn from the ICSL Model. From the ICSL model, students shall have the option of attending classes at their local center during the first year of their program. Classes at local centers shall be taught by Teaching Ministers who have taught ICSL SOM 400 classes before (see section on Teaching Ministers). Students will also have the option of taking their first year of studies through a Holmes Institute Regional Center campus. (For a more complete description see Option A and B in that section.) Also continuing the ICSL tradition, all students shall be required to have a Mentor Minister as described under Mentorship and Mentor Ministers.
- C. Aspects Drawn from the UCSL Model. From the UCSL Model, students shall engage in an extensive distance education experience (classes taught through recorded lectures, online modalities, written assignments and phone conferences with the instructors), and classes taught by Ministers who are actively engaged in ministry.
- D. Accredited/Certificate
 - 1. Students who enter the Ministerial Education Program with an accredited Bachelor's Degree shall be conferred an accredited Master's Degree in Consciousness Studies upon completion of their program.
 - 2. Students who enter the Ministerial Education Program without an undergraduate degree will receive a Certificate of Consciousness Studies.
 - 3. All students will take the same coursework and fulfill the same requirements to complete the ministerial Training Program. In addition, all students successfully completing the program will be eligible to apply for licensing as Ministers in Centers for Spiritual Living.
- E. Transitional Plan
 - 1. The first class using this model begins in the Fall Semester 2012. Students who begin training before the Fall Semester 2012 in ICSL or UCSL will be eligible to be licensed according to the policies previously established by their respective organizations.
 - 2. To facilitate this transition, changes have been made to the curriculum to designate Teaching Ministers who have a group of six (6) or more students desiring to study with a Teaching Minister at a site that is not now a Regional Center or Satellite of Holmes Institute. Smaller groups will require a variance to this policy. Regional centers are initially located in Denver, Colorado; Santa Rosa, California and San Diego, California. Satellites that operate under the umbrella of a Regional Center are initially located in Southern California, Central Florida, and the Pacific Northwest.
 - 3. Additional sites shall operate under the direction of a Teaching Minister and the Dean of a Regional Center. The Teaching Minister and Dean shall work closely together to ensure that students have a comprehensive understanding of the entire program leading to licensure as a Centers for Spiritual Living Minister and as much as possible, that each student experiences success in the academic program. Teaching Ministers will participate in teleconferences with the Dean and Registrar of their Region for orientation. Deans are also responsible for training Teaching Ministers in all areas of policies and procedures.

F. Teaching Ministers

1. Definitions. Teaching Ministers are those who are qualified to teach the first year curriculum within a Member Community. In the training and development of the Ministerial student, the Teaching Minister serves in the role of teacher, counselor, and nurturer. In this crucial role, the Teaching Minister not only teaches the required courses but provides rich opportunities to the Ministerial student to experience firsthand, with guidance, what is required in serving as the Minister of a Member Community.
2. Teaching Minister Application Process. An application and approval process shall be required to be certified as a Teaching Minister. Upon approval the Teaching Ministers shall also be eligible to teach the six (6) required first year courses for Holmes Institute at the Regional Centers and Satellite Centers.
3. Teaching Minister Requirements. Requirements for Teaching Ministers include the following:
 - a. Evidence of expertise and experience in the teaching areas. Note: If a Teaching Minister applicant does not have an accredited Master's Degree, documentation of his or her experience and expertise will satisfy, in part, the requirements of the accrediting agency that all instructors be expert and experienced in their field.
 - b. Resume of education, training, and experience, including a transcript of his or her highest academic degree.
 - c. If the applicant is not a Senior Minister, a written statement from his or her Senior Minister giving permission to teach these courses.
 - d. Commitment to teach all six (6) courses within one (1) year.
 - e. Agreement to also serve as a Mentor Minister for their student(s).
 - f. A copy of the financial agreement between the Teaching Minister and his or her Member Community's legally responsible administrative body (i.e., Board of Trustees or BOT) designating the Teaching Minister's compensation for teaching. (Registration fees and other income from students will be remitted directly to the local Center from the Holmes Registration site minus a small percentage for administrative services.)
 - g. A copy of written authorization from the Board of Trustees that the Teaching Minister is qualified and able to teach Holmes Institute students in his or her Member Community.
4. Teaching Minister Responsibilities
 - a. Teaching Ministers agree to teach classes that fulfill the objectives of the National Competency Standards developed by Holmes Institute. The syllabus will be submitted to the Regional Center Dean prior to the beginning of each course. At the end of each course, students shall complete anonymous course evaluations that are then submitted to the Regional Center Dean.
 - b. The Teaching Minister's evaluation will be an important factor in determining the approval of a student's continuation in the program and especially through the Ministerial licensing process. Teaching Ministers will be required to send student evaluations and grades to the Regional Center. The grades will be entered onto official transcripts. Written evaluations from Internships and

other academic activities will be included in each student's file.

- c. A pilot program shall operate from academic years 2012 through 2015 in which only those Ministers who have previously taught Ministerial training classes (ICSL SOM 400 level classes) are eligible to become Teaching Ministers. Upon approval, Teaching Ministers will be authorized by their Regional Center Dean to teach first year accredited courses at their local center and to teach subsequent accredited courses within their areas of expertise at Regional Centers.

G. Mentorship and Mentor Ministers

1. The Mentor Minister shall supervise the internships of the student throughout the Ministerial Training Program. The Teaching Minister and the Mentor Minister may be the same person. The Mentor Minister's responsibility is to guide the student as he or she progresses through the academic program and to assist him or her in developing a consciousness of ministry. The Mentor Minister shall oversee internships which shall consist of a minimum forty (40) hours per quarter as the student progresses through the complete program.
2. Great emphasis shall be placed on identifying and fostering the emerging skills and talents of the Ministerial student as he or she prepares for successful ministry. The Teaching and/or Mentor Minister's involvement in each Ministerial student's preparation and learning is an all-embracing and very hands-on process.
3. Wonderful cadence, trust, and mature intimacy continue to grow between the Mentor Minister and Ministerial student throughout the educational process. This holistic approach provides strong and clear guidelines when assessing the Ministerial student's suitability and preparedness for successful ministry.
4. Mentorship is vital to the development of Ministerial consciousness and is therefore given equal emphasis with academics. In light of the importance of this relationship, the student will be required to work with one (1) Minister, whether a Teaching Minister or Mentor Minister, throughout his or her internship and academic program. With mutual consent, the Teaching Minister will guide the student within their own Member Community, by sharing their personal wisdom and experience. When practical, the student shall maintain an ongoing relationship with this Member Community.
5. The Mentor Minister shall provide counseling and guidance to the student through the entire academic program, including all Internships. The Teaching and/or Mentor Minister shall serve as the students' advisor and evaluator for the minimum twelve (12) forty (40) hour (minimum) Internships. These Internships are completed by each student as he or she progresses through the first three (3) years of the program, as well as the balance of the remaining internships required of the student for each quarter he or she is enrolled until graduation.
6. Willingness to fulfill this role will be indicated in all students' letters of recommendation. In the case where a student's Senior Minister does not choose to mentor the student, another Mentor Minister will be engaged for this purpose.
7. There will be regularly scheduled meetings with the Teaching and/or Mentor Minister and each student to ensure a continuum of guidance, evaluation, and exchange of ideas.

H. Application for Ministry and Requirements. There are two (2) methods or models for

entering into ministry: the Member Community Model and the Regional Center Model:

1. Holmes Institute/Member Community Model. Students who are planning to begin their studies at their Member Community should contact their Teaching Minister for an application and information regarding the application procedure.
2. Holmes Institute/Regional Center Model. Students who are planning to attend Holmes Institute should contact a Regional Center where they are planning to enroll to request an application. Information on Regional Centers is available at www.holmesinstitute.org.
 - a. Holmes Institute/Regional Center students must have written approval of their Teaching Minister/Senior Minister of their Member Community before his or her application will be accepted for review. Students will be interviewed by a panel of Ministers (initially representing both ICSL and UCSL) for admission approval. Interviews shall take place by teleconference or face-to-face meetings, or at any Centers for Spiritual Living sanctioned conference or event.
 - b. The following are minimum requirements for the Holmes Institute/Regional Center Model:
 - (1) All students are required to be Licensed Practitioners of Religious Science and shall enclose with their application a copy of their current license.
 - (2) Students will identify their Mentor Minister on their application form.
 - (3) If the student has a Teaching Minister, the Teaching Minister must sign the completed application form before it is sent to the Regional Center.
 - (4) The Regional Center Dean gives final approval for all admissions.
 - c. As an essential component of the application process to the Holmes Institute, the student will need to submit letters of recommendation from the following:
 - (1) Senior Minister of student, or Senior Minister's designee.
 - (2) Mentor Minister.
 - (3) A Practitioner with whom the student has a professional relationship.
 - (4) A Minister, Practitioner, or colleague other than the above three.
 - d. After the Regional Center Dean has met with the applicant and deemed the application complete, the Regional Center Dean convenes a panel of three (3) licensed Ministers to determine the student's readiness to enter Holmes Institute. Upon successfully completing this panel, the student may be fully matriculated into Holmes Institute.
 - e. Students enrolling who have an accredited Bachelor's Degree shall complete the Ministerial track application for a Master's Degree in Consciousness Studies.
 - f. Students enrolling who do not have an accredited Bachelor's Degree shall request a packet from the Regional Center's Registrar. This packet requests information, which includes giving evidence of having life experience that demonstrates the knowledge, experience, and competency of someone who has completed a Bachelor's Degree. Once this additional requirement is fulfilled and the packet is accepted by the Regional Center Deans' Council, the student shall request and return the Ministerial track application for a

Certificate of Consciousness Studies.

I. Ministerial Education Program Overview

1. Education During the First Year. Upon acceptance into the Ministerial Education Program, the student shall have two (2) models from which to choose for the first year training, Option A: Member Community Model, or Option B: Regional Center Model.

a. Option A: Member Community Model

(1) Under the Member Community Model, the first year shall be taken at a Member Community under the direction of the Teaching Minister, and subsequent coursework shall be taken through a Regional Center.

(2) First year curriculum requirements shall include the following (6) six courses:

(a) Teaching Adults SOM

(b) Speaking & Creating Vibrant, Relevant Talks (Homiletics I)

(c) Spiritual Leadership & Conscious Ministry

(d) Contemporary Applications of SOM

(e) Counseling and Pastoral Care

(f) Teachings and Writings of Ernest Holmes

(3) There are three (3) components of the first year training at a Member Community:

(a) Live classes taught in a classroom setting by the Teaching Minister.

(b) Distance Education Courses taught through recorded lectures and phone conferences with professors who are experts in their field. Distance courses also include written assignments, electronic posting of information, slides, videos, and electronic interactions among students and professors,

(c) Internship Classes taught under the direction of the Mentor or Teaching Minister. In these classes the mentor relationship between Minister and student would be continued with the Mentor Minister closely monitoring student participation and service in their Member Community; thus beginning a close mentor relationship which continues throughout the student's academic year program.

(4) Teaching Ministers shall enroll a minimum of six (6) students to begin this first year of training, unless otherwise approved by the Regional Center Dean.

(5) The completion of subsequent coursework will be taken through the student's Regional Center. Regional instructors will be Ministers who are approved to teach Regional Courses and may include Teaching Ministers who have been teaching the initial first six (6) courses.

(6) Distance Education Courses taken during academic program, including the first year at a Member Community (Option A), will be offered through Holmes Institute at Headquarters. Distance

Education Courses are available to students of all Regional Centers as soon as the student is matriculated. (See Distance Education for more information.)

b. Option B: Regional Center Model

- (1) Under the Regional Center Model, the first year coursework is taken at a Regional Center, and the student continues subsequent coursework at that Regional Center.
 - (2) At the Regional Center, students would be taught by Ministers from different Member Communities who are experts in the relevant subject matter. An application process and guidelines shall be established to vet and employ qualified instructors at Regional Centers. Instructors in the local and regional programs will not be required to have an accredited Masters' degree as they will have already demonstrated teaching competencies through successfully leading and teaching in their own Member Communities. Documentation of these competencies will satisfy the requirements of the accrediting agency.
 - (3) Once first year requirements are complete, each student will be interviewed by an evaluating panel and must pass a written test to determine their readiness for continued second level training.
2. Educational Curriculum after the First Year. The curriculum requirements following completion of the first year of education are the same whether a student chooses and completes the first year course through Option A or Option B.
 3. Supervision. All Ministerial students, whether under Option A or Option B, are under the supervision and direction of the Dean of their Regional Center through the completion of the Ministerial Education Program.

J. Matriculation at the Regional Center

1. All course work subsequent to first year requirements shall be taken at a Regional Center in live classes with a variety of instructors. Students shall have the option of attending the majority of their live classes via video participation from their homes if they reside an unreasonable distance from the Regional Center.
2. While enrolled in classes at the Regional Center, the Teaching and/or Mentor Minister remains an integral part of the student's life by guiding the student's development of Ministerial consciousness. This includes supervising the student's internships each quarter.

K. Distance Education

1. Distance education courses shall be available throughout the Ministerial Education Program, whether students choose first-year Option A or Option B. Distance education courses are taught by the Distance Education faculty. Registration is conducted through the Administrative Registrar at Holmes Institute located at the Organization's Headquarters in Golden, Colorado.
2. A list and descriptions of distance education courses available through Holmes Institute shall be available online for public review.
3. For all classes taken via distance education, regional and/or at a Member Community, a detailed description of required course content and goals (the

National Competency Standards) including some amount of curriculum will be provided to the instructors to ensure a degree of standardization and consistency.

L. Other Requirements of the Ministerial Education Program

1. Retreats: All currently enrolled students shall attend two (2) weekend-long retreats each year. These retreats provide an opportunity for all students in the Ministerial education program to have a common experience and ensure that bonding and collegiality take place, whether they are enrolled at a Member Community or a Regional Center for first year classes.
2. Senior Panels: Prior to entering their final year, all students will be paneled by a group of licensed Ministers. Successful completion of this panel is a requirement for continuation in the program.
3. Senior Exams: In the winter term of their year of graduation, each student shall complete a set of proctored, comprehensive examinations. Successful completion of these examinations is a requirement for graduation.

M. Curriculum Development Committee

1. A Curriculum Development Committee comprised of a combination of Ministers formerly affiliated with either International or United Centers for Spiritual Living will participate in the development of curricula content. The overarching function of this committee is to see that high academic standards are maintained, that courses are contemporary, and that upon graduation students are fully prepared for licensing as Religious Science Ministers.
2. It is the responsibility of the Curriculum Development Committee is to ensure that the best of both teaching traditions is included in the training of Ministers. The committee shall also fulfill the requirements of the accrediting agency that curriculum continually be reviewed, renewed and revised for ongoing improvement.
3. The Curriculum Development Committee will be composed of from four (4) to five (5) Ministers from each of the ICSL and UCSL traditions with a special interest in Ministerial education. Ministers will be invited to apply to serve on this committee by submitting their resumes for consideration. Committee members are recommended by the Dean's Council for appointment by the Leadership Council. All Ministers regardless of past affiliations will be eligible to be instructors in their area(s) of expertise at the regional level.
4. Members shall serve a two (2) year term and are charged with reviewing the entire curriculum of Holmes Institute during their term of service in accordance with the Volunteer policies. The committee shall meet regularly to review the current curriculum and review any new courses that may be proposed. The committee has the authority to recreate and initiate new on-going courses and shall also have access to student course evaluations, which will inform the committee of student perspectives and experiences throughout their educational process.
5. This committee will act in an advisory body to the Deans' Council who, in turn, shall give high consideration to the ideas and recommendations of the committee. The Deans' Council consists of the Director of Holmes Institute, the (3) three campus Deans and the Distance Education Dean.

6. An interim Curriculum Review Committee composed of the members of the Development Team for Integrated Ministerial Education will review applications for membership on the Curriculum Review Committee to recommend appointments by the Leadership Council.

10.3. Practitioner Education

- A. Entering Practitioner Studies. Each year of Practitioner Studies is thirty (30) weeks with one (1) class per week of three (3) hours each. Students must apply to take Practitioner I by filling out an application, submitting documentation that they have completed the prerequisites, being interviewed –usually by the Minister teaching the course.
- B. Prerequisites for Practitioner Studies. Prerequisites for Practitioner studies have been outlined in the Policies & Procedures Manual on Certificated Courses.
- C. Internships. Teachers have the option of requiring their Practitioner I and Practitioner II students to complete internships as part of these classes.

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- D. Schedule for Practitioner Studies. Practitioner Studies begins in the fall and ends in late spring. This is to more easily facilitate the administration of all the records for everything concerning Practitioners. Center for Spiritual Living staff shall administer: the testing for licensure, and set the guidelines for the oral panels administered to all people who successfully complete Practitioner I and II. In the spring of Practitioner II, the Education Registrar works closely with the staff person in charge of the written exam and eventually the entire licensing procedure, providing the appropriate records.
- E. Database. Complete, accurate databases are maintained for every student. It is expected that for the graduates of Practitioner Studies I and II in the spring of 2012 that their information would be kept on the current computer systems existing at the time of their graduation.
- F. Procedures. There are many procedures to be followed before one becomes a Licensed Spiritual Practitioner. Some of these procedures are outlined in the Policies & Procedures Manual for Practitioner Licensing. Others will be determined after March 1, 2012 by the Practitioner Licensing Committee described in the Policies & Procedures Manual for Practitioner Licensing.
- G. Administration of Practitioner Studies. A registration fee payable to Centers for Spiritual Living accompanies the course registration form that is sent to Headquarters. It is \$100.00 per year per student. This is sent at the end of each of the 30 weeks to the Education Registrar at Centers for Spiritual Living. Instructors set their own fee for the course. The subcommittee for Practitioner Education may have suggestions for a minimum fee and/or range.
- H. New Practitioner I Curriculum. Practitioner I curriculum was purchased from Mile Hi Church and offered as a pilot program for the first year (2011-2012). Feedback shall be solicited from every teacher of this course to see if any improvements are indicated. The evaluations of the course will be collected in June 2012 and shared with the Education Committee and the appropriate subcommittee. The Education Committee and its processes are described in the policies and procedures for Education.

- I. Practitioner II Curriculum. Mile Hi Church is completing their new curriculum for Practitioner Studies II. It is anticipated that this will be purchased by Centers for Spiritual Living as the sequel to Practitioner I. The first year this would be offered to the Organization is September 2012 on a pilot basis.
- J. Practitioner as Teacher. The team has been assured by Mile Hi Church that a new section will be added called "The Practitioner as Teacher." We realize that we have courses for our Ministerial students addressing how to teach Science of Mind classes, and we did not have any such courses for our Practitioners. It is anticipated that the role of the Practitioner as Teacher will be expanded.

10.4. **Certificated Courses**

POLICIES

- A. Requirements for Entering Practitioner Studies I Prior to 2015. The current requirements for centers previously belonging to ICSL or UCSL, respectively, will remain in effect prior to 2015. This is to accommodate the lead times and preparation required to plan course offerings to prepare students for Practitioner training.
- B. Courses Offered by Centers for Spiritual Living
 - 1. Certificated Courses offered by the new, integrated Department of Education, will be a blend of the current courses offered by ICSL and UCSL as described in the ICSL Educational Catalog and the UCSL Education Code. Both documents have been considered to provide the underpinnings of a common curriculum for the new organization. The subcommittee on Certificated Courses will combine the Education Catalog and Code of ICSL and UCSL, respectively, so that all courses are listed in one place, and they will also be placed on a common website when that becomes available.
 - 2. The following is a list of classes being offered in Centers for Spiritual Living that lead to fulfilling the requirements for entering Practitioner training. These requirements take effect for students entering Practitioner Studies I in the fall of 2015. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.][Amended by Leadership Council on June 6, 2013.]***
- C. Certificated Course Requirements for Practitioner Study Beginning September, 2015
(6 Courses)
 - 1. FOUNDATION LEVEL COURSEWORK – Choose 1 among the following 3 courses as the prerequisite for the subsequent courses:
New Foundations of the Science of Mind
Beyond Limits
The Spiritual Path (SOM 101) PLUS Spiritual Mind Treatment (SOM 102)
 - 2. THE ESSENTIAL ERNEST HOLMES
 - 3. TROWARD COURSEWORK – Choose 1 between the following 2 courses:
The Edinburgh Lectures (SOM 207)
Creative Process in the Individual (SOM 213)
 - 4. HISTORY/PHILOSOPHY COURSEWORK – Choose 1 between the following 2 courses:
Exploring Roots
From Whence We Came
 - 5. CONSCIOUSNESS COURSEWORK –Choose 1 among the following 6 courses:
Treatment and Meditation: Spiritual Practices for Daily Living

Power of Your Word
Building a Healing Consciousness (SOM 103)
Meditation is More Than You Think
Practical Mysticism
Self-Mastery: The Emergence of the True Self

6. ELECTIVE – Choose 1 course from the vast selection of all other Certificated Courses. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.] [Amended by Leadership Council on June 6, 2013]***

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A. Administrative Information About Courses

1. As demonstrated by this list of courses, many of our courses are the same as those currently accepted for credit by both organizations.
2. Class Registration Cost per Student: Effective September 1, 2012, the standard price for registration of all certificated courses is \$45.00; however, the temporary pricing for certain asterisked (*) courses will be \$20.00, pending curriculum evaluation and quality improvement or updating. A registration fee of \$20.00 will be paid for a student who reviews the course. Reviewing a course is for students who have successfully completed the course previously, but too much time has elapsed and the course credit has expired. Reviewing the course allows credit for the course to be restored by taking the course again, and for the course to qualify again toward prerequisites for practitioner studies. Students reviewing a course will receive a new certificate. No registration fees or registration are required for students who audit a course, which means they have completed it successfully before and are re-taking it, but do not need credit again. ***[Amended by Resolution at Vancouver Annual Meeting, February, 2013.] [Amended by Leadership Council on February 7, 2013.]***
3. Registration fees are sent in to Headquarters by the teachers with the completed Registration Forms found on our website within 30 days of completing the course. The registrar will take the information on the registration form and input it into every student's on-line file. Certificates of completion will be sent to the teachers, for distribution to the students.
4. Minimum course fees will be recommended by Department of Education & Professionalism, and it is up to the individual teachers and centers to determine how much they will charge per course, taking into consideration the registration fee they must pay to Centers for Spiritual Living and any copying charges, etc. when setting their course fee. This topic may be one that the new subcommittee on Certificated Courses under the new Education Committee may want to discuss.
5. Certificated courses are to be taken one (1) at a time. Variances from this policy will generally not be granted, except that in some circumstances where a student needs an extra course to enter Practitioner studies, a variance for some overlap may be granted. This is to facilitate the student's deepening in consciousness while learning the academic information presented in each course.

B. The Future of Certificated Courses

1. The subcommittee on Certificated Courses will take on the responsibility of actually studying the content of each course offered in the Education Code and Educational Catalog. As this procedure goes forward, courses may be deleted, combined, up-leveled, etc.

2. This committee will be down-loading USCL's courses from its pass code protected website and contacting staff from ICSL to obtain the courses for review. The Certificated Courses used to qualify for Practitioner Studies will receive priority for reviewing.
3. Currently fourteen (14) courses listed in the ICSL catalog are from UCSL. It will be easy to combine these into a common curriculum. Some are required by both organizations and some are electives in both organizations. These have been reviewed and the decision made which ones to include as required for Practitioner I Studies. This is a clear demonstration that currently the two (2) organizations are more similar than different.
4. The subcommittee on Certificated Courses will also determine the time requirements permitted between courses to qualify for entrance into Practitioner Studies I. All pre-Practitioner courses must have been taken within the five (5) years prior to entry into Practitioner Studies I. Careful consideration will have to be given to this subject and new wording written into the common document.
5. Until the subcommittee on Certificated Courses determines the language for a new common document to replace the ICSL Education Catalog and the UCSL Education Code, no center or teacher shall lose the permission to do anything that they are able to do today, unless explicitly written in this document. Where there are any conflicts between the two (2) documents in the meantime that result in questions, those questions shall be directed to the subcommittee on Certificated Courses for timely resolution.

10.5. Strategic Plan for Distance Learning

POLICIES

- A. Strategic Plan for Distance Learning. A Distance Learning Team is established to work in conjunction with the Department of Education. All activities of the Distance Learning Team are subject to the oversight of the Department of Education and Education Committee with ultimate authority resting with the Leadership Council.
- B. Vision and Mission. To bring the teachings of Science of Mind to the world by the creation of unified, integrated distance learning classes for both the United States and internationally using both synchronous and asynchronous online education methods and tools.
- C. Definitions. The following definitions apply to terms used within this document:
 1. Synchronous Distance Learning. Where the instructor and students interact in different places during the same time. Students enrolled in synchronous courses are generally required to log on to their computer during a set time. Synchronous distance learning may include multimedia components such as web seminars, live chat, video conferencing, and teleconferences. The advantage of synchronous learning is student interaction and immediate feedback. The teaching methods are most like a live face to face classroom.
 2. Asynchronous Distance Learning. Where the instructor and the students interact in different places at different times. Students enrolled in asynchronous courses are able to complete their work at their own pace. Asynchronous distance learning often relies on technology such as message boards, email, pre-recorded video lectures, web pages, and mp3s. The advantage of asynchronous distance

learning is the flexibility of scheduling. It favors self-motivated learners. It requires detailed course content and structure but once a course is designed, it can be used over and over.

3. Combination Distance Learning. Where both synchronous and asynchronous modes are used together and may include live classroom. For example, a class may be scheduled live on the Internet in combination with a live classroom where assignments and other lessons are delivered in an asynchronous mode.

D. The Distance Learning Team

1. Structure

- a. An interim Distance Learning Team shall be established by the Department of Education and be led by co-chairs from ICSL and UCSL. The co-chairs shall choose the Distance Learning team members. The names of all members of the Distance Learning Team will be sent to Department of Education for approval. The Distance Learning Team shall be an integral part of the Department of Education.
- b. The Interim Team shall serve three (3) years beginning with the new governance of Centers for Spiritual Living (March, 2012). During this period, Department of Education will solicit names and create a data bank of individuals in the Organization who may be qualified to serve on the Distance Learning team. At the end of the initial three (3) year term, the Department of Education will select a new Distance Learning team subject to approval of the Leadership Council. The new team shall serve three (3) year staggered terms with the opportunity to serve one (1) additional three (3) year term. Terms may be renewed for one (1) term at the request of the member and with the approval of the Department of Education. The limit of membership service of the permanent team is six (6) years. After serving two (2) terms, a member may not renew for a third term until he or she sits out an additional one (1) year period. An exception shall be made for the chair or co-chairs of the permanent Distance Learning Team if the Department of Education determines that such chair(s) are essential for the continued expertise of Distance Learning. With such a determination, a chair may serve more than two (2) terms. Nothing in this paragraph prevents any former member from actively serving on any Distance Learning or other educational committees.

2. Areas of Responsibility

- a. The Scope of responsibility for Distance Learning includes all Distance Learning and cooperation with Global Services, with the exception of Holmes Institute.
- b. Education of Certified Teachers - Teachers are to be approved for both synchronous and asynchronous teaching. This may involve technical web training and acceptance of policy and procedures of distance learning.
- c. Policy and Procedures - Creation of a Policy and Procedures Manual providing the basic framework for Distance Learning.
- d. Distance Learning Classes:
 - (1) Pre-Practitioner certificated classes. The Distance Learning Team under the auspices of the Department of Education shall approve pre-Practitioner classes. These pre-Practitioner classes are based upon a modification of

existing certificated Centers for Spiritual Living curriculum. These classes may be taught in either or both synchronous and asynchronous modes. Other pre-Practitioner classes may be submitted by the Distance Learning Team for approval to the Department of Education.

- (2) Professional Practitioner Studies. The Distance Learning Team endorses the present synchronous Practitioner Education Program of UCSL and will also recommend other new distance classes for Professional Practitioner Studies approval by the Department of Education.
 - (3) Ministerial Educational. Ministerial education including Distance Learning is being addressed by the Ministerial Education Team for integration. Distance Learning is available to assist the Department of Education in the preparation of Distance Learning Ministerial classes.
 - (4) Non-certificated Distance Learning Classes. The Distance Learning Team under the auspices of the Department of Education may approve non-certificated classes. Classes are to be taught in either or both synchronous and asynchronous modes.
- E. The Distance Learning Team considers fee structures previously adopted by UCSL and ICSL and will recommend a fee structure to the Department of Education.
- F. The Distance Learning Team adopts copyright policies consistent with all applicable laws.

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- G. Definition-Certified Course:
1. Certified Distance Learning Courses are those recognized by the Department of Education and are available to anyone seeking spiritual growth as defined in the Education Code.
 2. Courses are not certificated nor accredited by any other agency. Therefore, the courses may not qualify for credit at any other established educational institution.
- H. Definition-Distance Learning Team
1. The Distance Learning Team is made up of those individuals who are qualified as online teachers and have been approved by the Distance Learning Chairs as part of the team. All individuals with Distance Learning experience may submit an application to the Distance Learning Chairs.
- I. Application
1. There shall be a total of eight (8) members which include the two (2) co-chairs. The team shall be picked by the co-chairs based on application and resume. All Team members are approved by the team with final approval from the Department of Education.
 2. All certified online teachers are not necessarily a part of the Distance Learning Team.
 3. The Distance Learning Team shall virtually meet on a regular/as needed basis.
 4. Distance Learning Team members must commit to regular attendance and participation and agree to all the Organization's policies, standards, and codes.
- J. Qualifications for Online Course Teachers of Certificated Classes

1. Online Course Teachers must be licensed as a Practitioner or Minister by Centers for Spiritual Living. These individuals must apply and be approved by Distance Learning Chairs and the Distance Learning Team once established.
 2. Online Course Teachers shall have demonstrated competency in the following areas:
 - a. Ability to teach Science of Mind Courses Online
 - b. Internet skills and computer skills
 - c. Ability to support their online students
 - d. Ability to facilitate virtual spiritual community
 3. Non-certificated Online Course Teachers need not be Ministers or Practitioners. They must meet the same criteria as teachers of certificated classes except that approval by Distance Learning Chairs not necessary. There is no Centers for Spiritual Living registration and the Organization does not participate in income sharing.
- K. Website. The current public Distance Learning Website: www.religiousscience.org/onlineclasses will be linked to the new Centers for Spiritual Living website. All content for this website must be approved and posted by the designated Distance Learning Chair. Appropriate approval from SOMARK, Inc. will also be needed.
- L. Tuition Policy. The tuition for online classes is to be determined by the Distance Learning Team consistent with the Department of Education and will include an additional technology fee. Online Course Teachers may keep seventy (70%) percent of the tuition and are obligated to send thirty (30%) percent of the tuition to Centers for Spiritual Living. All Online Course Teachers must charge the same tuition.

SECTION 11 - YOUTH

POLICIES

11.1. **Staffing for Youth Services**

- A. Youth Program Manager – The Youth Program Manager reports directly to the Director of Member Support & Education and Manager of Education. This is a full time, compensated position that manages the department and interfaces with the Organization and its affiliates; manages department personnel and budget; manages and is responsible for the final editing of the Youth Program Manual, Sunday Youth Group Curriculum and other training and curriculum publications. This person must be knowledgeable in working with families and youth as well as having an understanding of how our Centers run and the Science of Mind Teachings (completion of at least our Practitioner Program or equivalent life/educational experience.) In addition the Youth Program Manager will need to be able and willing to effectively communicate (speaking as well as written) on behalf of our Youth and Families in a variety of settings and to varying audiences. The Youth Program Manager will also develop a master training schedule aimed at creating a comprehensive Webinar archive, training, and development of the Regional Support Team, as well as increasing the focus of training in youth and family for Ministerial students, and providing training tracks at appropriate international and regional conferences.

1. Youth Program Support Team – The Youth Program Support Team consists of primarily volunteer positions. The Team will provide direct technical assistance to Ministers, youth directors and volunteer youth facilitators and advisors in their regions. The Team is responsible for providing direct on-site support and assistance for centers; implementation of regional trainings; identification of the challenges and areas of strength and expertise within the individual Centers within their region and development of a network of support based on these strengths and challenges; in partnership with Youth Program Manager develop and implement of individualized trainings which are facilitated by themselves or by those who have been identified within the region who have expertise. Members of the Team will need to have an educational background and experience which supports a strong understanding of youth of all ages; successful completion of the Practitioner Program or equivalent life/educational experience; a basic understanding of and willingness to work with technology; excellent communication skills (written and oral) and a passion for working with and developing programs for youth of all ages. Honorarium may be awarded for specific events. Members of the Youth Program Support Team are also part of their Regional Support Team.
- B. Youth Events Manager for Youth Seminar/Camp/Centers for Spiritual Living Events Program - The Youth Events Manager is a compensated position. This individual must be knowledgeable in working with teens and young adults as well as having an understanding of how our Centers run and the Science of Mind Teachings (completion of at least our Practitioner Program or equivalent life/educational experience). This individual is responsible for the development, execution, management, vision, and all components regarding youth seminars/camps/Centers for Spiritual Living events and their expansion for teens of the Centers for Spiritual Living including mentoring and managing the nine (9) youth leaders in all of their endeavors. Part of this mentorship is overseeing the youth presence at the annual conferences and events (i.e. Asilomar, Leadership Gathering, International events, etc.).
1. The Youth Events Manager will oversee all aspects of the seminar camp programs and will interface with the Department Director, legal team, staff, accounting, etc. The person in this position will be responsible for expanding the vision of the seminar/camp programs on a international, regional, local, and international level. Additionally, the Youth Events Manager will be responsible to manage the leadership model of the youth programs and to be the liaison between the Leadership Council and the youth leadership. The Youth Events Manager will be responsible for oversight of the Young Adult Retreat Leadership and any and all things related to young adults within the Organization. The Youth Events Manager will also develop a master training schedule which includes specialized training for teen facilitators and camp advisors. This person will also be involved in the training and development of the Regional Support Team, as well as increasing the focus of training for Ministerial students in the area of having successful Teen and Young Adult groups in their Centers, and providing training tracks at appropriate international and regional conferences. Regional/International Seminar/Camp Leader – Each camp will have a designated adult (over the age of 24), appointed

by the Youth Events Manager, that will be responsible for overseeing the various regional camps. Honorarium will be based on actual event.

11.2. Guidelines for Youth Teachers, Facilitators, and Advisors

- A. Centers for Spiritual Living adopts the following policy relating to Youth Facilitators. The term Youth Facilitator includes Ministers, directors, teachers, facilitators, and advisors of Member Communities in all Organization-sponsored camps, seminars, or conferences and any other person in a direct supervisory capacity for minors. Youth Facilitators shall:
 - 1. Be a member in good standing of their current community for at least six (6) months, hold a certificate of completion of SOM 100, Foundations or the equivalent and/or are currently enrolled in SOM 100, Foundations or the equivalent, or have the approval of the Minister.
 - 2. Complete an application form which has been verified for accuracy.
 - 3. Successfully pass a background check which includes a international criminal screening. Where any background check is unclear, a decision to permit this person to work in the youth program must be approved by the Minister of the Center or, if a Centers for Spiritual Living Event, the responsible Youth Director. In all cases where there is a record of child abuse or molestation, these individuals are not to be permitted to volunteer in any capacity in the youth program.
 - 4. Fully participate in Member Community programs or any Centers for Spiritual Living sponsored camps, seminars, or conferences. Refusal to participate with minors at events is grounds for dismissal.
- B. All staff and volunteers working with minors must agree to the following:
 - 1. Standards of Conduct:
 - (a) Intimate or inappropriate sexual contact or relationships, verbally or in action, between adults and any minors during all formal and informal Member Community or Centers for Spiritual Living activities, in any capacity, at any location is forbidden and illegal.
 - (b) Refrain from the use of abusive and/or profane language while in the presence of minors.
 - (c) Refrain from being alone with any minor before, during, or after a class or event.
- C. The following policies apply to all staff and volunteers working with minors at any sponsored camp, seminar, conference, or event:
 - 1. Before participating in any sponsored camp, seminar or conference, verification of satisfactory international criminal screening is required, and must be submitted to the chair of that event.
 - 2. Before participating in any sponsored camp, seminar, or conference, verification of mandated reporting training is required, and must be submitted to the chair of the event. If such training has not occurred, the chair of the event may supply the required training.
 - 3. All persons transporting any minor to and from any sanctioned event must be at least 25 years of age and have a minimum of 100K/300K liability insurance coverage on their vehicle. The exception to this policy is when family members

are traveling together. A transportation document stating method of transportation is to be provided with the registration packet of each event.

4. It is the responsibility of the affiliated Member Community to verify and provide written proof of satisfactory automobile insurance coverage of any driver of minors to and from an event. Such documentation shall include verifiable and clear documentation from the insurance carrier of said driver to Centers for Spiritual Living prior to the event, and a signature on the documentation from the Senior Minister of the Member Community shall be with submission of said documentation.
5. Any adult(s) who provide their own transportation to and from an event accept sole responsibility and/or liability for any/all actions that unfold to and from said event.

PROCEDURES

11.3. Youth Curriculum

- A. Centers for Spiritual Living has invested in developing outstanding Sunday morning curriculums. By making these curriculums available throughout the Organization, we are offering six (6) years of lessons.
- B. Options for a comprehensive program (including books, music, and materials) or an on-line only program will be available. The on-line options will be available at no cost to all Member Communities. The comprehensive options will be priced according to costs of materials, shipping and handling.
- C. New Curriculum will be developed in one of two ways:
 - (1) An individual or team will be selected by the Youth Program Manager to create the curriculum. Editing and packaging of the curriculum will be under the direction of the Youth Program Manager. Appropriate financial compensation for this curriculum will be determined at the time it is commissioned.
 - (2) Curriculum may be submitted from throughout the Organization. This will be reviewed by the Youth Program Manager and will be added to existing curriculum based upon the Youth Program Manager's approval. Editing and packaging will be under the direction of the Youth Program Manager.
 - (a) A Team may be appointed by the Youth Program Manager to review submitted curriculum. The team will submit their recommendations to the Youth Program Manager for final approval. Approved curriculum will be added to existing curriculum.
 - (b) Appropriate financial compensation for this curriculum will be negotiated with its author and determined at the time of its approval.

11.4. Training and Member Community Support

- A. Centers for Spiritual Living believes it is vital that we offer support to every Member Community toward developing and expansion of a thriving youth and family ministry. This vision can be achieved if we focus on training and support for Ministers, youth and family directors and teachers and advisors. In developing a training program we must serve three (3) groups of people:
 1. The Youth Minister/Spiritual director,
 2. The youth teachers/facilitators/advisors
 3. The Senior Minister/Spiritual Leader of the community.

- B. A comprehensive training program, focusing on all three (3) of these populations will be delivered by a combination of live training and on the ground support. Training will include tracks at all international and regional conferences and seminars, and a international webinar training program.
- C. Regional Support Team. Individuals will be appointed by the Youth Program Manager for each Centers for Spiritual Living region. These individuals will be responsible for providing direct technical assistance to Ministers, youth directors and leaders in their regions. This responsibility includes providing direct on-site support and assistance for Member Communities; coordination with Training Youth Program Manager of regional trainings; identification of the challenges and areas of strength and expertise within the individual Member Communities within their region; development of a network of support based on these strengths and challenges; development and implementation of individualized trainings which are facilitated by themselves or those who have been identified within the region who have expertise. These individuals will need to have an educational background and experience which supports a strong understanding of youth of all ages; successful completion of the Practitioner Program is a benefit; a basic understanding of and willingness to work with technology; excellent communication skills (written and oral) and a passion for working with and developing programs for youth of all ages. Honorarium will be based on actual event.
- D. We recognize that Parents and Families are an integral part of our growing Centers. Development and implementation of a support model for families will be under the direction of the Youth Program Manager.

11.5. Young Adult Leadership Design

- A. Description of the Annual Young Adult Retreat (YAR). This is a personal spiritual Retreat created by and for Young Adults ages 18 and out of high school to 30 years old who are aware of their spirituality and want to deepen it, or for those who have a desire to awaken to a greater experience of spirituality in their lives. The Retreat includes things like affirmative spiritual mind treatment/affirmative prayer, inspirational speakers who wish to share the wisdom of their spiritual path, uplifting music, and experiential and tool building workshops that are designed to support, assist and deepen the personal experience of life on the spiritual path. The annual Retreat provides Young Adults with a safe place for self-expression and deep spiritual exploration that is based on the teachings of Ernest Holmes. Though the Retreat clearly promotes the Science of Mind philosophy and the teachings therein, the Reality is that we are all One and many paths lead to the same truth, therefore the Retreat is open to Young Adults of all religious backgrounds and it is not necessary to be a member of a center to attend.
- B. Young Adult Retreat Planning Committee. The young adult Retreat Planning Committee will consist of seven (7) members, five (5) of which shall be elected by the affirmative majority vote of young adults attending the Young Adults Retreat Camp, and two (2) of which shall be appointed by the Youth Events Manager.
 - 1. The five (5) elected members of the Young Adult Retreat Planning Committee will have the following terms and responsibilities:
 - a. Three (3) Co-Chairs will be selected by the Committee to serve three (3) year terms as follows:

- (1) First year – Observe Outgoing Chair; be assigned miscellaneous responsibilities depending on the need for that year.
- (2) Second year – Choose theme, lead theme discussion at the planning meeting, serve as emcee at Retreat, be assigned miscellaneous responsibilities.
- (3) Third year – Support incoming Chair and be assigned miscellaneous responsibilities.
- (4) Miscellaneous responsibilities for the **Co-Chairs** include bringing and helping to organize workshops supplies, editing and finalizing workshops, being present for all meetings and conference calls, support with promotion of the Retreat, recruiting volunteers to lead activities at the Retreat (mealtime meditation, sunrise service, etc), and generally supporting the other committee members when there is a need for extra help. **[Amended by Resolution at Vancouver Annual Meeting, February, 2013.]**

b. Two (2) Secretaries will be selected by the Committee to serve two (2) year terms as follows:

- (1) First year – observe Outgoing Secretary. Be assigned miscellaneous responsibilities.
- (2) Second Year – Support incoming secretary, takes all meeting/conference call notes and distributes them to the committee, be assigned miscellaneous responsibilities.
- (3) Miscellaneous responsibilities for the secretary include website support and updates, mailing and promotion support, being present for all meetings and conference calls, and generally supporting the other committee members when there is a need for extra help.
- (4) Requirements to hold this position:
 - (a) Age range at election time: 19-28.
 - (b) Must self-nominate.
 - (c) Must have attended YAR at least once before.
 - (d) Must have taken, be currently enrolled, or agree to enroll in a full year of SOM classes.

- 2. Two (2) of the members of the Young Adult Retreat Planning Committee are referred to as Advisors and will have the following terms and responsibilities:
 - a. These Advisor positions are appointed by the Youth Events Manager. These are permanent positions. They are ongoing, regardless of age of the Advisor, until said Advisor decides to leave the position, provided they continue to promote and oversee the Retreat and the elected committee in a manner that is in the best interest of the young adults in attendance. This includes a clear eye on maintaining workshops and activities that are relevant to the participants.
 - b. An Advisor may be removed by the Youth Events Manager if not performing the duties of their role.
 - c. Requirements to hold one of these positions:

- (1) Must be over the age of 24 and must have taken a minimum of two (2) years of SOM classes. It is preferred that at least one (1) advisor has completed Practitioner Training.
- (2) Both Advisors are responsible for working together to make sure all Retreat/committee tasks are completed on schedule. Both Advisors work together to ensure that the yearly budget is accurate and balanced.
- (3) Each Advisor is assigned an area on an ongoing basis as follows:
 - (a) One (1) Advisor is in charge of the mailing, phone and email databases; postcard mailings and email blasts including anything from YAR group announcements to committee conference call alerts; website management where needed; booking and communicating with the Retreat campground and any workshop planning meeting location needs.
 - (b) One (1) Advisor is in charge of documenting and handling all aspects of Retreat registration (including invitees, scholarships, travel arrangements, etc), and this Advisor sets up and oversees the workshop planning meeting and completion of all workshops; makes sure all supplies are in order for meetings and the Retreat; assures that necessary reimbursements from the budget are provided.

C. Young Adult Leadership Team. The Young Adult Leadership Team shall consist of 8 members. Their role and purpose as elected leaders is to represent the Young Adult Community of the Centers for Spiritual Living. In addition, the Young Adult Leadership Team shall have one (1) delegate vote at the Annual Spiritual Living Convention for Centers for Spiritual Living. This delegate shall be one of the Young Adult Leadership Team members. Said delegate shall be elected into this position from within the team by a majority vote of the team. This vote shall constitute a vote and representation for the Young Adult movement within the organization.

1. The following describe the Young Adults of the Centers for Spiritual Living:
 - a. Vision: A community which supports the inherent divinity within the young adult generation and empowers their love and light to be expressed to the rest of the world.
 - b. Mission: We are creating thriving and sustainable communities for young adults based in the principles of the teachings of the Science of Mind. We actively create a new world with a foundation of love through SEVA, and being the bridge between generations, faiths and those from all walks of life.
 - c. Purpose: We are global visionaries essential to the conscious evolution of the world. We develop communities guided by SEVA, acceptance and love. These communities make Science of Mind accessible to the next generation of spiritual leaders.
2. The CSL Young Adult Leadership team is encouraged to attend the annual CSL convention and Asilomar.
 - a. At Asilomar, team members will be responsible for paying half of the cost of accommodations, meals and registration and 2/3 of transportation costs.
 - b. For conventions, team members are responsible for covering half of registration and accommodations, all meal expenses and 2/3 of transportation costs.

The rest of these costs will be covered by CSL. This is an investment in the future of this organization.

3. Election of 8-member Young Adult Leadership Team shall take place in the following method:

a. Sometime during the month of April annually, there will be an online election held most likely through the current website (cslyoungadults.org) to implement the 8-member Young Adult Leadership Team. (The details of this voting method shall be provided by the Centers for Spiritual Living.)

b. Eligibility to Vote:

(1) To be eligible to vote, the young adult (age 18, and out of high school through age 31), shall be approved by a minister of the Centers of Spiritual Living. The minister of these centers shall provide a written or email communication to the Youth Events Manager 14 days prior to the online election, at which point, the minister shall be provided the access information for online voting for each authorized voting member.

(2) To be eligible to vote, the Young Adult must be active in the Young Adult movement for the Centers for Spiritual Living, via an active CSL Center, study group, on line ministry, and/or participate in the annual CSL Young Adult Retreat.

4. Design of Young Adult Leadership Team: This team shall be divided into two aspects of leadership, Internal and External. The Internal aspect will focus on the growth, development, maintenance, and expansion of Young Adults within the current workings of the Centers for Spiritual Living. The External aspect will focus on International growth, interfaith activities, Social and traditional media, and fundraising.

a. In year 1, each voter shall have the opportunity to vote for 8 open positions of the Young Adult Leadership Team. (This is to establish ongoing staggered terms) Based on the results of the election, term length will be established. For example, there will be 4 eligible positions for internal and 4 eligible positions for external. The 2 candidates with the first and second most votes for internal and external will have a 2-year term and the people with the third and fourth place votes will have a 1-year term. Once the team is in place it will be decided amongst the internal leaders, and external leaders, with the two-year terms, who will be a visionary and who will be an M&D (visionaries and M&Ds are defined below in section 11.5.C.4c). The same process will be repeated for the leaders with the one-year terms. This shall be done by a majority vote within the team.

b. In year 2 and onward, there will be 4 eligible positions to be voted upon (An external visionary, and internal visionary, and external M&D, and an internal M&D). From this point forward all positions will be a 2-year term.

c. Visionaries and Movers and Doers: These are the categories of leadership within the YALT. The purpose of these roles are explained below.

(1) Visionaries

(a) The purpose of these team members is to fulfill the vision and mission of the Young Adult Leadership Team (YALT).

(b) One of the primary roles for these positions is to be a conduit of communication to the Youth Events Manager. (Youth Events Manager shall keep Director of Member Support and Education informed of activities of the YALT).

(c) Additionally, they are to seek to work on committees and/or councils for the Centers for Spiritual Living.

(d) These roles are to be elected by the Young Adult Leadership Team (YALT) by a majority vote annually, as needed.

(e) Roles and terms are addressed above.

(2) The M & D Team (Movers and Doers)

(a) The purpose of these team members is to fulfill the vision and mission of the Young Adult Leadership Team (YALT).

(b) This team shall be broken down into four categories and one of the four M & D team members shall be a Committee Team Leader.

1) Events Committee: These team members are responsible for communicating with all CSL retreat Directors and international event coordinators when it comes to all events for Young Adults or involving Young Adults. This team member will also handle the coordination programs for the yearly convention and Asilomar.

2) Chapter Builders and International Works Committee: These team members are responsible for any and all assistance to up and coming Young Adult Groups (YAGs), already existing YAGs, and any communication that may occur around the creation of new YAGs, including any international/interfaith events and any and all outreach seva projects. Seva projects may include, but are not limited to, feeding the homeless, helping in the constructions of new homes, donation collection and redistribution, etc.

3) Media Committee: These team members are responsible for the coordination of all media and social media communication. This consists of, but is not limited to, Facebook, Twitter, YouTube, website updates and design, video production, slide show creation, Etc.

4) Fundraising Committee: This committee is comprised of at least two members, one internal and one external, coordinating together any and all fundraising and financial obligations involving Young Adults and their groups.

5) There shall be various potential for sub-committees to support the above by means of the "congregants" of the Young Adult Movement worldwide. Such committees may include: Regional events, Young Adult Retreat, Local Regional leadership, University chapters, social media (YouTube, twitter, Facebook, etc.), seva projects, etc. ***[Added by Resolution at Vancouver Annual Meeting, February 2013.]***

11.6. Youth (Teen) Leadership Model.

A. A team of nine (9) leaders will fill roles at the national/international level. Those roles include:

1. Global Youth Messenger (GYM). Three (3) youth are elected by the affirmative majority vote of youth attending the Summer Youth Camp to serve as the spokespeople for the youth movement of Centers for Spiritual Living. They are advocates for what we teach in the larger world, and for the importance of youth

in every area of our organization. They will serve in leadership roles in the strategic and operational areas of Centers for Spiritual Living. They are available to speak at individual centers and at regional, national, and international events.

a. Job Description for GYM:

- (1) Be a spokesperson and advocate for the youth of Centers for Spiritual Living, both within and outside the Organization.
- (2) Be both global and local in perspective, bringing our message to the larger world stage.
- (3) Provide leadership and work cooperatively with the GYM team to ensure that all phone and in-person meetings of international youth leaders are effective and well organized.
- (4) Serve and promote other youth to serve on committees and advisory groups at all levels of the Organization.
- (5) Be knowledgeable regarding policies and recommended policies in the Organization that affect youth, and be strong advocates on behalf of youth.
- (6) As a team, run business meetings at camp.

b. Eligibility for GYM:

- (1) Must be age 16-18 to run for this two (2) year seat.
- (2) Must have completed a foundational course offered by Centers for Spiritual Living.
- (3) Must be actively involved in their youth group, and demonstrate strong leadership skills.
- (4) Must submit three (3) letters of support –one from their spiritual director, and the others from people who know them in leadership roles.
- (5) Candidates must complete an application form, stating their intentions, and both this application and letters of recommendation must be received prior to the business meeting at camp.
- (6) Candidates will be asked to give a brief talk at camp regarding their vision and intentions.

2. Teen Experience Coordinator (TEC). Three (3) youth are elected by the affirmative majority vote of youth attending the Summer Youth Camp to serve as the leads for the planning and implementation of all events, including regional camps/seminars and next summer's camp/seminar. These youth leaders will also be involved in developing youth programs for Asilomar and Leadership Gathering. They will be a visible presence at large multi-center and regional events. They will also help to promote and grow all events. This is a one (1) year term, with eligibility for one (1) additional one (1) year term.

a. Job Description for TEC:

- (1) Oversee, run, and participate in planning the international camp/seminar.
- (2) Participate in planning workshops and programs for regional and international events.
- (3) Promote attendance and participation by youth in all such events.
- (4) Have a global vision and service orientation. Assist in coordination of future service projects.

- (5) Be willing to be involved in fundraising when needed.
 - (6) Candidates should be organized; multi-task oriented, and demonstrate strong leadership skills.
- b. Eligibility for TEC:
- (1) Must be 15 – 18 to run for this seat.
 - (2) Must have taken, or agree to take the Foundational course for Centers for Spiritual Living during the upcoming year.
 - (3) Must be active in his/her home community youth group.
 - (4) Must have a letter of support from the community's Senior Minister.
 - (5) Candidates must complete an application form, stating their intentions, and this application and Minister recommendation must be received prior to the business meeting at camp.
 - (6) Candidates will be asked to give a brief talk at camp regarding their vision and intentions.
3. Ambassadors. Three (3) youth are elected by the affirmative majority vote of youth attending the Summer Youth Camp to serve as ambassadors both within and outside the Organization, to promote our teachings and the value of youth involvement. Within the Organization, this may include serving on committees and groups for the larger organization of Centers for Spiritual Living. Externally, as we increasingly partner with other interfaith groups, service organizations and community groups, these ambassadors will represent the youth of our organization in those organizations that we are partnering with, as speakers, as workshop leaders and in serving on committees and advisory groups. They will promote the visibility of the youth movement (for example, by writing articles, increasing web presence, etc.) This is a one (1) year term, with eligibility for one (1) additional one (1) year term.
- a. Job Description for Ambassadors:
- (1) Serve as a representative of the Organization with other organizations and causes that have partnered with the Organization, both nationally and internationally. This may include speaking at events, serving on committees and other partnering roles.
 - (2) Serve as a representative of youth within Centers for Spiritual Living, serving in both elected and appointed roles on committees and groups within the Organization, and advocating for youth participation at every level.
 - (3) Are available to speak on behalf of youth at individual centers, and at regional, national, and international events.
 - (4) Promote the Science of Mind teaching and youth programs through assisting in creating increased web presence, articles and blogs, and other opportunities as they arise.
 - (5) Be a strong communicator, both within and without the youth programs, and provide support for youth in leadership roles.
 - (6) Actively engage in building bridges with youth from other faith traditions and promoting the interfaith youth movement.
- b. Eligibility for Ambassadors:

- (1) Must be 15 – 18 to run for this seat.
 - (2) Must have taken, or agree to take a foundational course for Centers for Spiritual Living during the upcoming year.
 - (3) Must be active in home center youth group.
 - (4) Must have a letter of support from Senior Minister.
 - (5) Candidates should be comfortable with public speaking and demonstrate strong leadership skills. At least one (1) member of the team should have strong web, social networking and/or blog skills.
 - (6) Candidates will be asked to give a brief talk at camp regarding their vision and intentions.
4. Summary and Conclusions: Youth (Teen) Leadership Model.
- a. These nine (9) youth will serve as the international youth leaders of Centers for Spiritual Living. They will be directly responsible to the Youth Seminar/Camp/Centers for Spiritual Living Events Manager as having responsibility for the overall youth program.
 - b. A similar leadership structure will be developed at a regional level, with three (3) groups of three (3) youth elected to coordinate regional events and serve as leaders. The regions will follow the regional boundaries set up by the larger organization. The regional Executive Team will report to the person designated in the new organization as having responsibility for the regional youth programs. The structure and operations of regions will be decided nationally and be the same from region to region.
 - c. It is expected that there will be adult leaders involved at both international and regional levels, and that a similar model of triad leadership will be developed for the adult involvement.
 - d. It is expected that this model will be replicated at the regional level, and for large communities, perhaps also at the local level. With strong regional youth leadership teams, we increase the number of leadership roles and help build strong regional programs.
 - e. It is also essential that the costs for youth leadership participation at the international level be financially underwritten by the Organization. Accordingly, while individuals and Centers are encouraged to fund the transportation fees and registration/application fees for Youth leaders for the required events to whatever extent financially reasonable and possible, Centers for Spiritual Living will fund transportation fees and registration/application fees for Youth leaders for the required events in amounts consistent with its' budget, as approved by the Leadership Council.
 - f. Participating in Youth Leadership means a financial commitment from the Youth Leader and/or financial support from the Youth Leader's Member Community.

11.7. Miscellaneous Youth Policies

- A. Requirements for Youth asking to attend camp:
 1. 13 years of age, no more than 18
 2. Current active participation in local youth group. If youth group does not exist, attendance in Sunday celebrations may be substituted.

- B. Requirements for Youth Scholarship for Centers for Spiritual Living Events:
 1. Scholarships will be awarded to youth on a limited basis – one (1) scholarship per program year per person (Oct. – Sept.). Example: A person receiving a scholarship for Summer Camp may not also apply for another event the same year.
 2. The breakdown for events eligible for scholarship requests is:
 - a. Regional Camps
 - b. Young Adult Retreat
 - c. Spiritual Living Convention
 - d. Summer Camp
 - e. Asilomar
 - f. Foundations Course
 3. Upon receipt of completed application, scholarship money will be awarded on an ‘as needed’ basis with the final amount being determined by the Scholarship Committee appointed by the Youth Events Manager.
 4. The Scholarship fund will be funded primarily by the auction at the annual Asilomar conference.

SECTION 12 - GROWTH & DEVELOPMENT COMMISSION

POLICIES

12.1. Growth and Development Commission Model

The Leadership Council will appoint five (5) members of a twelve (12) member commission, called the Growth and Development Commission. The terms of these five (5) appointed members shall follow the overarching policy on term limits. The remaining seven (7) members shall be comprised of the following: one (1) member of the Hefferlin Foundation Board, one (1) member from the Science of Mind Foundation Board, and the five (5) members of the Executive Team of Centers for Spiritual Living. This Commission of twelve (12) members is charged with the creation of a two (2) year, five (5) year, and twenty (20) year strategic vision plan for the continuing growth of the Organization throughout the world.

12.2. Quarterly and Annual Reports

Each quarter the Growth and Development Commission will submit a report of its progress to the Leadership Council. Beginning in 2013, the Growth and Development Commission will issue an Annual Report at the convention and the Commission will work within a budget approved by the Leadership Council.

SECTION 13 - SPIRITUAL PRACTICES

POLICIES

13.1. Description of Spiritual Practices

- A. Centers for Spiritual Living actively models, practices and operates on a basis of Truth as expressed by our founder, Dr. Ernest Holmes, in our Declaration of Principles.
- B. Centers for Spiritual Living is in constant awareness that it is a living idea in the Mind of God and not an independent intellectual creation of form. We recognize that Spirit is our Source and as such we depend upon It, utilize It, and invoke It first and foremost in all of our activities and decision-making processes. To this end, we have

and maintain a Department of Spiritual Practices. This department is led by our elected Spiritual Leader, whose responsibility is to appoint leaders and direct, guide and apply our spiritual practices in every area of the business and expression of the Centers for Spiritual Living.

- C. Our personal and collective spiritual practices include:
 - 1. Spiritual Mind Treatment/Affirmative Prayer
 - 2. Meditation and Mindfulness
 - 3. Visioning
 - 4. The Co-Creation Process
 - 5. Dedicated devotional time spent in solitude, silence, quiet and sacred readings
 - 6. Sacred service to humanity
 - 7. Conscious and consistent giving of financial support
- D. We open and close every meeting or gathering across Centers for Spiritual Living with spiritual mind treatment/affirmative prayer as well as any and all other spiritual practices that may be appropriate.

PROCEDURES

13.2. Department of Spiritual Practices

- A. The Department of Spiritual Practices consists of five (5) committees and is open to expansion to other committees that we, as an organization, are led to implement and apply. This implementation is accomplished through the Spiritual Leader with approval from the Leadership Council and the acceptance of the members of Centers for Spiritual Living.
- B. The five (5) committees of the Department of Spiritual Practices are:
 - 1. Practitioner Support - Event Practitioner Placement Committee.
 - 2. Interfaith/Inter-Culture Committee.
 - 3. Visioning Team.
 - 4. Co-Creation Process Committee.
 - 5. Tithing Committee.
- C. Each of these committees consist of a Chair, Co-Chair and as many members as required to fulfill their mandate. Each committee is required to supply and maintain a clear vision and mission statement describing their purpose and intention. The Chair and Co-Chair of each committee is appointed by the Spiritual Leader with the approval of the Leadership Council.

13.3. [RESERVED.][Amended by Resolution at Vancouver Annual Meeting, February, 2013.]

13.4. Interfaith/Inter-Culture Committee

- 1. Policy. Centers for Spiritual Living builds friendships and enters into affirming relationships with individuals and communities of varied faiths and cultures in order to discover the depth of our commonality and reveal the one compassionate heart that beats within each one and each spiritual community. To this end, the Interfaith/Inter-Culture Committee works to establish peace and love through mutual respect, knowledge, and understanding. Its goals are:
 - a. To invite and promote a greater understanding of each other's faith and culture.
 - b. To provide opportunities to come together in prayer and dialogue and to

- experience our commonality.
 - c. To support each other's events through unity activities.
 - d. To stand together in peace and love when faced with discrimination and challenges.
 - e. To enter into community service together as one spiritual family, i.e. Habitat for Humanity, serving in food kitchens, etc.
 - f. To join or establish an Interfaith/Inter-Culture Council.
2. Procedures.
- a. The Spiritual Leader of Centers for Spiritual Living appoints a Director of the Interfaith/Inter-Culture Committee with the following characteristics:
 - (1) Passionate commitment to the idea of One Faith, One Spirit, One World, One People.
 - (2) A calling to Interfaith/Inter-Culture selfless service.
 - (3) The ability to inspire and ignite others.
 - (4) Depth of knowledge and understanding of the principles and practice of Science of Mind along with the ability to clearly share them with other faith and cultural traditions.
 - (5) Good organizational and speaking skills.
 - (6) The willingness to engage in spiritual social action with spiritual and social leaders in the greater community.
 - (7) Skill in choosing suitable committee members, particularly with the founding members, in order to support the committee in growing strong roots and assuring growth and expansion.
 - (8) The ability to lead as a team member.
 - b. The Director establishes the Interfaith/Inter-Culture Committee -- a volunteer group whose functions and activities include:
 - (1) Inviting and encouraging the formation of an Interfaith/Inter-Culture group in Centers for Spiritual Living and its Member Communities.
 - (2) Providing information to the Centers for Spiritual Living and its Member Communities through speaker panels and a variety of media.
 - (3) Provide survey materials to the Centers for Spiritual Living and its Member Communities in order to ascertain the level of Interfaith/Inter-Culture interest in their spiritual communities.
 - (4) Setting up Interfaith Cafes for interested Member Communities and other faith communities.
 - (5) Providing opportunities for our youth to work along "other faith" youth in youth workshops and community projects.
 - (6) Providing interested adult groups the opportunity to work together in community projects.
 - (7) Informing the Centers for Spiritual Living and its Member Communities of Interfaith/Inter-Culture gatherings and events.
 - (8) Assisting in establishing multi-faith activities during The Season for Non-Violence.
 - (9) Establishing an annual "Peace through Unity" Breakfast.

13.5. Visioning Team

1. Policy. Centers for Spiritual Living utilizes visioning as a spiritual practice that aligns us with the Divine ideas and sacred callings seeking an outlet through us individually and through our organization. It works hand in hand with spiritual mind treatment, which clears the way for the vision to emerge and activates the inherent gifts and talents that empower our vision's highest expression. To this end, Centers for Spiritual Living establishes a Visioning Team and Vision Facilitator Program to support our organization's receptivity to its divine potential.
2. Procedures.
 - a. The Spiritual Leader appoints the Visioning Team Chair and the Members of the Visioning Team, whose responsibilities are:
 - (1) To recruit, train and supervise members of the Visioning Team.
 - (2) To lead the activities of the Visioning Team.
 - (3) To recruit, train and supervise the Vision Facilitators.
 - (4) To lead the activities of the Vision Facilitator Program.
 - b. The Visioning Team is comprised of the Visioning Team Chair and nine (9) other appointed members – three (3) Ministers, three (3) non-Minister Practitioners, and three (3) Laity. The Visioning Team meets regularly by phone for visioning and Spiritual Mind Treatment.
 - c. The Visioning Team convenes regularly for visioning and spiritual mind treatment. Visioning Team sessions include:
 - (1) Evocation.
 - (2) Centering time.
 - (3) Visioning process.
 - (4) Sharing of the visioning.
 - (5) "Round robin" 5-step treatment.
 - (6) Personal spiritual mind treatment/affirmative prayer requests when time allows.
 - d. Visioning Team Member responsibilities include:
 - (1) Participating in the Visioning Team visioning sessions and serving as a facilitator for the visioning sessions as scheduled.
 - (2) Committing to allowing the vision to unfold through the embodiment of the vision.
 - (3) Daily spiritual mind treatment/affirmative prayer work for the organic unfolding of the highest vision for the spiritual community and ongoing inner work to "become," "release" and "embrace" whatever was personally received during visioning.
 - e. The Visioning Team Members are appointed to a three (3) year term with the terms of the first members staggered so that terms complete at different times.
 - f. Vision Facilitator Program. The purpose of the Vision Facilitator Program is to inspire, empower, and support Centers for Spiritual Living communities and their leadership to actively engage in the visioning process, in developing visioning team and in living and creating by vision.
 - (1) The Vision Facilitators are a volunteer team serving thirteen (13) Regional

Service Areas. Each Regional Visioning Facilitator is in regular contact with the Member Communities in their Regional Service Area and is available to provide personalized support to each community and each local vision team leader within that area. The Vision Facilitators are also part of their Regional Support Team.

- (2) Vision Facilitator responsibilities include:
 - (a) Serving as a resource for Member Communities in their region on how visioning works and developing their community's Visioning Team.
 - (b) Co-facilitating with the Visioning Team Chair one annual regional visioning training session for one's Regional Service Area.
 - (c) Participating in Regional Visioning Facilitator conference calls for visioning, spiritual deepening, ongoing education, reports from throughout the Organization, and support for each other.
 - (d) Providing support via conference call and email to the centers and communities in one's Regional Service Area.
 - (e) Working in harmony with the Regional Support Coordinators and Practitioner Representatives in one's Regional Service Area and providing periodic updates and reports of activities.
 - (f) Being powerful, loving and fearless in demonstrating our organization's vision and the principles of visioning.
- (3) The Vision Facilitators are appointed to a three (3) year term with the terms of the first members staggered so that terms complete at different times.

13.6. Co-Creation Process Committee

- A. Policy. Centers for Spiritual Living utilizes the Co-Creation Process as a group spiritual practice process that supports the revelation of newness in a group's consciousness and activities with the intention of supporting centers and ministries in operating as healthy, viable and whole expressions.
- B. Procedures. The Spiritual Leader of Centers for Spiritual Living appoints the Co-Creation Process Chair who is the contact point for questions about the process and for referral to Co-Creation Process Facilitators when a request for the process is made.

SECTION 14 - SPIRITUAL OUTREACH/WORLD MINISTRY OF PRAYER

14.1. Description of World Ministry of Prayer

POLICIES

- A. The World Ministry of Prayer is a vital spiritual outreach ministry of Centers for Spiritual Living. The World Ministry of Prayer fully embraces the vision of touching 100 million lives through the practice of Spiritual Mind Treatment/Affirmative Prayer and Visioning utilizing various technologies. The World Ministry of Prayer is a healing and teaching ministry which supports our Member Communities by providing spiritual mind treatment/affirmative prayer by trained and licensed professional Practitioners and Ministers. The World Ministry of Prayer is a beneficial presence on our planet guiding people to our Member Communities, publications, and events with the intention of awakening humanity to its spiritual magnificence.

- B. The World Ministry of Prayer reports to the Spiritual Leader. **[Amended by Leadership Council on October 1, 2013.]**
- C. Procedures will be written delineating all major functions of the World Ministry of Prayer and shall be kept at Headquarters for Centers for Spiritual Living.
- D. Email Prayer Support. Around-the-clock-prayer prayer support is provided through the Centers for Spiritual Living website via email.

14.2. Procedures to Access the World Ministry of Prayer

PROCEDURES

- A. To request a spiritual mind treatment/affirmative prayer, send an email to prayer@csl.org.
- B. One may access the email prayer ministry by logging onto the website for Centers for Spiritual Living.
- C. To retrieve and answer email spiritual mind treatment/affirmative prayer requests, a World Ministry of Prayer team member will log into the central location on their scheduled day.
- D. After completing the shift, answered emails are placed in the 'Answered Emails' folder under the correct month and year. The central location provides World Ministry of Prayer administration with an accurate record of the number of email spiritual mind treatment/affirmative prayer requests received and answered each day.
- E. Any information given by those requesting prayer will be handled as confidential. The central location is password protected, with the password being changed periodically. All email correspondence generated from World Ministry of Prayer will have both the donation link and the web address for Centers for Spiritual Living in the header or footer of the email document.

14.3. Volunteer Qualifications and Credits

- A. To be a World Ministry of Prayer Treatment volunteer, Practitioners are to be licensed and in good standing with their respective center. A reference from the senior Minister will be obtained whenever possible. Newly licensed Practitioners are encouraged to join the team of volunteers, as this will assist in deepening one's awareness of the power of spiritual mind treatment/affirmative prayer. Newly licensed Practitioners will go through an apprenticeship of three (3) spiritual mind treatment/affirmative prayer shifts. After completing the apprenticeship, a performance review will be scheduled to discuss whether more time is needed. If it is determined that more time is needed, more time may be provided. Duration of time will be discussed at the performance review. World Ministry of Prayer supervisor is responsible for scheduling and conducting performance reviews.
- B. In order to serve with World Ministry of Prayer, a written treatment will be submitted to World Ministry of Prayer staff for review.
- C. Practitioners will receive two (2) Continuing Licensing Units (CLU's) per hour served. It is the responsibility of the Practitioner to keep track of hours served. World Ministry of Prayer administration has the ability to check records of hours served when it is necessary to do so.

14.4. Scheduling for World Ministry of Prayer

- A. Email spiritual mind treatment/affirmative prayer requests will be answered daily and within 24 hours of being received by World Ministry of Prayer. This is a very important aspect of the ministry in that it builds consistency and trust in those we serve.
- B. There will be one (1) Prayer Practitioner and one (1) backup Prayer Practitioner scheduled for each day. The backup Prayer Practitioner is on call in case of emergencies (when the Prayer Practitioner scheduled is unable to cover their shift).
- C. Each shift is 24 hours long, from 6:00 a.m. to 6:00 a.m. Within this 24 hour period, the Prayer Practitioner will periodically log into the central location to receive and answer email spiritual mind treatment/affirmative prayer requests. After the shift is complete, all answered emails will be placed in the 'Answered Emails' folder under the correct month and year for record keeping.
- D. An online calendar will be accessible to all those serving in World Ministry of Prayer. The calendar allows those serving to see what day they are on the schedule. The calendar is maintained by World Ministry of Prayer staff. Reminders will be sent to Prayer Practitioners informing them of their scheduled shift.

14.5. Growth Plan for World Ministry of Prayer

Knowing that the universe is ever expanding and there is only more, an intention has been activated for the growth of World Ministry of Prayer. On-going visioning will continue each month for the purposes of catching Spirit's highest vision for the growth of World Ministry of Prayer. A Strategic Planning Committee will participate in the visioning process as well as to assist in developing and implementing plans for the continued growth and operation of World Ministry of Prayer.

14.6. Recruiting Sacred Service Volunteers

It is important that World Ministry of Prayer is sufficiently staffed by Sacred Service Volunteers in order to answer all incoming email spiritual mind treatment/affirmative prayer requests within a 24 hour period. Recruiting Practitioners and Ministers to serve with World Ministry of Prayer will be done by contacting and inviting Ministers and Practitioners to join this spiritual outreach ministry.

14.7. Conferences and Events

Because spiritual mind treatment/affirmative prayer is such a vital aspect of this teaching, World Ministry of Prayer will continue to have an ongoing presence at all conferences and events hosted by Centers for Spiritual Living. In addition, a World Ministry of Prayer representative will be present on the event planning committee's conference calls for the purpose of assuring the smooth set up, implementation and operation of all functions pertaining to World Ministry of Prayer where conferences and events are concerned.

14.8. Magazine Presence

World Ministry of Prayer will continue to have a presence in the Science of Mind magazine by continuing to sponsor the personal affirmations in the magazine. It is the intention that World Ministry of Prayer has space in the Science of Mind magazine for the purpose of periodically submitting articles and advertisements regarding the power of spiritual mind treatment/affirmative prayer in life. It is hoped that World Ministry of Prayer also have a presence in Creative Thought magazine.

14.9. Handling Funds for World Ministry of Prayer

- A. Appeal campaigns will be done a minimum of two (2) times per year for the purpose of raising funds for the operation of World Ministry of Prayer, as well as funding any technology that will be necessary for the continued growth of World Ministry of Prayer.
- B. All donations to World Ministry of Prayer are credited to the General Fund Account. If and when donations exceed total expenses allocated to World Ministry of Prayer, a budget revision request will be made to the Leadership Council for additional capital improvements, salaries, or any other expenses deemed necessary.

14.10. Outreach Programs

As a healing and teaching ministry, World Ministry of Prayer will facilitate workshops, seminars, teleclasses and/or teleconferences for the purpose of providing others with the tools and understanding of how spiritual mind treatment/affirmative prayer improves one's life. This will also assist in enhancing the availability of spiritual mind treatment/affirmative prayer to the world as we move towards touching 100 million lives.

SECTION 15 - SOCIAL ACTION

POLICIES

15.1. Social Action by Centers for Spiritual Living

- A. Centers for Spiritual Living identifies and addresses global social issues by offering its considered opinion based in conscious and peaceful spirituality and the Science of Mind teaching. Centers for Spiritual Living communicates its position throughout the Organization, and offers principled guidance and insight to local communities who wish to engage in their own conversation. It is not required that any Member Community take action on this opinion.
- B. Centers for Spiritual Living encourages, models and creates forums for conversation around burgeoning social issues to generate an environment for all voices within the Centers for Spiritual Living to be heard as well as for the experience and expression of disagreement, and to support the development and maintenance of connection and rapport within the conversation and throughout the community.
- C. Centers for Spiritual Living shares best practices with our local communities regarding social issues.

PROCEDURES

15.2. Role of Social Action Committee

- A. It is the responsibility of the Spiritual Leader to convene and sustain an appointed standing Social Action Committee which has dialogue on burgeoning social issues. Members are interested in and informed about global and social issues and Science of Mind principles. This group may include the President, the Chair of the Leadership Council, a member of the Office of Communications and others that have expertise in Science of Mind, and ad hoc members with expertise in the issue at hand, and shall include the Spiritual Leader.
- B. The Spiritual Leader and Social Action Committee will work with the Office of Communications to craft the Centers for Spiritual Living response and determine best methods of communicating it, and to whom it will be communicated. The Office of

- Communication documents processes and methods for responses and provides information, support, and material to interested communities.
- C. The Spiritual Leader and the Social Action Committee will:
 1. Actively create conversation, dialogue, conflict resolution/transformation, compassionate listening, and empowered leadership, ensuring that this conversation is available to all people within the Centers for Spiritual Living community.
 2. Offer keynote speakers and community-wide experiential learning at our gatherings and conferences.
 3. Be a resource for best practices and training so that our communities may become proficient and effective.
 - D. We use the communication resources of Centers for Spiritual Living to disseminate this information.
 - E. We provide seminars at Gatherings and conferences on successful community outreach programs.

SECTION 16 - STRATEGIC RELATIONSHIPS BETWEEN CENTERS FOR SPIRITUAL LIVING AND OTHER ORGANIZATIONS & GLOBAL ENGAGEMENT

16.1. Description of Strategic Relationships with Centers for Spiritual Living

POLICIES

- A. Centers for Spiritual Living maintains strategic relationships with outside individuals and entities in order to participate in programs, projects and activities for mutual support and engagement in the global arena; cultivates and promotes those relationships through shared intentions and purposes, and participating in projects, programs, and events; and invites and proactively engages with the New Thought community, other faiths and spiritual groups in the global arena.
- B. A potential strategic relationship shares the values of the Organization including the following:
 1. Oneness, Unity and inclusiveness
 2. Embracing all people, cultures and nationalities and honoring the Unity of all life
 3. Demonstrating the power of spiritual principle
 4. Revealing love, peace, abundance and beauty
 5. Giving graciously
 6. Taking action in alignment with values and principles
 7. Mutuality
 8. Communication and collaboration
 9. Mediation and peacemaking
 10. Shared leadership
- C. Centers for Spiritual Living is open to strategic relationships with individuals and entities having different perspectives that the Organization can work with productively.
- D. Strategic relationships with Centers for Spiritual Living may occur not only through spiritual alignments, but also through other relationships which assist in:

1. Achieving cost effectiveness by minimizing duplication.
 2. Building and participating in networks for communication.
 3. Developing communication tools to share a united message.
 4. Shared expertise.
 5. Gaining revenue from alternative sources, such as accessing grant opportunities enhanced through collaboration.
 6. Engaging in joint events.
 7. Researching issues of global interest.
 8. Enhancing influence domestically or globally.
 9. Developing common processes to increase the performance of both organizations/companies
 10. Achieving strategically significant objectives that are mutually beneficial
 11. Achieving sustainability while expanding work into the global marketplace
 12. Expanding the reach of Centers for Spiritual Living without committing duplicative or expensive internal expansions beyond our core market
- E. Strategic relationships are established to achieve one (1) or more of the following:
1. Support and promote the vision and intentions of Centers for Spiritual Living.
 2. Accomplish significant intentions and objectives mutually beneficial to us, our partners, and people of the world.
 3. Share resources.
 4. Achieve cost efficiencies.
 5. Enhance revenue.
 6. Lead and respond to changes and initiatives in the global arena.
- F. When a potential strategic relationship favorably aligns with the intentions and guiding principles of Centers for Spiritual Living, the Spiritual Leader discerns and defines a Pathway of Exploration unique to the individual or entity being considered, and which considers the benefits to be experienced in a strategic relationship.

16.2. Procedures to Establish and Maintain Strategic Relationships

PROCEDURES

- A. The Spiritual Leader is responsible for encouraging the creation of strategic relationships and may convene and sustain an appointed Strategic Relationships Group to assist with evaluation and assessment of strategic relationships.
- B. The Spiritual Leader proactively seeks and identifies strategic relationship opportunities on behalf of Centers for Spiritual Living and also receives suggestions and recommendations for strategic relationships from the Centers for Spiritual Living community-at-large.
- C. The process of establishing strategic relationships is kept confidential in the exploration stage without sacrificing transparency within the Organization.
- D. Any strategic relationship for an event works in conjunction with the Department of Events and Office of Communications and invites local centers to participate when appropriate.
- E. It is the responsibility of the Spiritual Leader and his/her team to maintain awareness of the activities and opportunities for engagement with the greater New Thought community and other faiths and spiritual groups.

- F. The Spiritual Leader and his/her team actively invites other New Thought communities, other faiths, and spiritual groups in the global arena to participate in our activities, working in creative ways in conjunction with the Office of Communications.

16.3. Strategic Relationships Committee

- A. Centers for Spiritual Living is committed to building strategic relationships with individuals, communities and other organizations that support and serve the world in attaining our objectives and goals. The Strategic Relationships Committee works to establish similarities rather than differences **between** these entities.
- B. The committee's goals are:
 - 1. To invite and support organizations having similar goals and intentions to join us or accept our support for their intentions.
 - 2. To provide opportunities for these organizations to enter into dialogue to identify like- minded goals.
 - 3. To support these activities through cooperative events.
 - 4. To stand together in Principle when faced with discrimination and challenges.
 - 5. To enter into community service together in order to attain these goals.
- C. The Spiritual Leader of Centers for Spiritual Living is the Chair of the Strategic Relationships Committee. It is his/her responsibility to choose suitable committee members that then support the committee in developing meaningful dialogue and supportive and honoring relationships that further the implementation of our Organizational Design Model.
- D. This committee consists of the chair and 5 members including one practitioner and one lay member. It is not a requirement to be a Religious Scientist to be a member.
[Added by Resolution at Vancouver Annual Meeting, February, 2013.]

SECTION 17 - GLOBAL SERVICES

POLICIES

17.1. Vision, Activities, and Mission of Global Services

- A. The vision of Global Services is to develop, support, grow, and empower international spiritual communities by bringing the teaching of Science of Mind to the world. Global Services supports all communities and individuals interested in the Science of Mind outside of the United States and Canada.
- B. All activities of Global Services are subject to the oversight of the Leadership Council and this charter is subject to biannual review of the Leadership Council. All activities support the Global Vision of Centers for Spiritual Living.
- C. As our mission, we create an ever expanding global ministry that promotes global transformation through personal transformation by:
 - 1. Developing, supporting, growing, and empowering international spiritual communities.
 - 2. Facilitating a large variety of teaching modalities to the diverse communities of the world. We emphasize distance learning classes, global education, oversight, and coordination for the testing and licensing of international Practitioners and Ministers.
 - 3. Providing the translations of our teaching into many languages.

4. Supporting international trips, conference support, and special events.
 5. Marketing the teaching of Science of Mind to the world.
- D. We develop clear vision, mission, and strategies for each area of Global Service activities, identifying and implementing all resources including material and financial needs.

17.2. Functions of Global Services Team

- A. The Global Services Team acts as a visioning and decision making body to oversee all aspects of global ministry, advocates global needs and ensures global imperatives are addressed and acted upon in a coordinated and cohesive manner with measurable results. We focus on activities and ministries outside of the United States and Canada to forge a strong direction for the actualization of an integrated Centers for Spiritual Living global presence.
- B. Our purpose is to reach, educate, support, and help evolve students and centers of people learning and living the Science of Mind.

PROCEDURES

17.3. Strategic Goals of Global Services

- A. The prioritized Strategic Goals of Global Services are to:
1. Further develop and provide a comprehensive plan to foster the development of international centers and international ministry.
 2. Create fund development strategies to finance our global vision.
 3. Empower our Science of Mind youth to bring this teaching to the world.
 4. Develop a web presence and use the internet, communication and computer modalities and other distance learning tools to develop a wide variety of Science of Mind teaching methods to be taught to communities throughout the world. This includes plans for a Global on-line ministry.
 5. Create a Global Services presence at all Centers for Spiritual Living activities and events.
 6. Train Practitioners, Teachers, and Ministers abroad and to bring students to the United States for educational training.
 7. Develop a program for the translation and dissemination of Science of Mind materials to all parts of the world and to have core Science of Mind material available in all major languages including but not limited to German, French, Spanish, Russian, Japanese, and Chinese.
 8. Evaluate and address all budget requests for global programs.

17.4. Governance of Global Services Team

- A. The Global Services Team consists of the foundational integrated committee of UCSL and ICSL formed in Denver, Colorado in March, 2010. There are now 14 members of the Foundational Global Services Team. Each member shall serve a staggered three (3) year term. Terms may be renewed for one (1) term at the request of the member and with the approval of the entire team. The limit of membership service is six (6) years. After serving two (2) terms, a member may not renew for a third term until he or she sits out an additional one (1) year period. Nothing in this paragraph prevents any former member from actively serving on global services committees. Members requesting renewal and the honor of serving on the Global Services Team must be committed to active engagement in the projects of Global Services. These appointed

- terms will begin after the ICSL-UCSL convention in New Orleans in February 2012 or on another date decided by the Global Services Team in conjunction with the Leadership Council. The Global Services Team shall have two (2) co-chairs, unless otherwise decided by the team. They shall also serve staggered three (3) year terms under the same terms and conditions as other members of the Global Services Team. For each meeting, the two (2) co-chairs will designate one (1) presider to lead the meeting.
- B. The Global Services Team will annually select Chair(s), Vice Chair(s), a Financial Liaison, and a Secretary, who will keep written minutes of its meetings. Minutes shall be submitted to the Leadership Council as requested or as addenda to the reports. The treasurer shall keep and submit to the Global Services Team regular reports of Global Services funds.
 - C. Vacancies. The Global Services Team may fill vacancies or expand the number of the team by consensus. All members and any new member appointed to the Global Services Team must be approved by the Leadership Council. The Global Services Team may form Ad Hoc committees and groups as necessary; committees and groups may be comprised of additional individuals who are not members of the team. A complete list of Global Services Team members, committees, and groups shall be submitted for approval annually by the Leadership Council. It is recommended that the Global Services Team solicit input from Member Communities regularly on matters under consideration.
 - D. Removal of Members. The Global Services Team is dedicated to insure that all members are active participants working for the highest good of Global Services and Centers for Spiritual Living. If it ever becomes necessary to remove a member, such removal occurs by consensus of the Global Services Team minus the member under consideration. If consensus cannot be reached, a member may be removed by a two-thirds (2/3) vote of the remaining members. Removal of any member is subject to the approval of the Leadership Council through its appointed liaison with the Global Services Team.
 - E. Openness to New Members and Consensus.
 1. The Global Services Team is dedicated to keeping its structure open to new members and will actively solicit participation from all interested individuals for committees by publicizing Global Services projects. Although any individual from Member Communities may serve on the Global Services Team, active participation on committees may be helpful as experience to serve as a team member.
 2. The goal of the Global Services Team is always to work for consensus whenever possible. Diligent efforts will be made to reach consensus. If consensus cannot be reached, decisions can be made by a simple majority of the team at a meeting. A quorum for a meeting is a majority of the overall team. (For example, for fourteen (14) existing members, a quorum would be eight (8) members)
 3. Individuals wishing to serve on the Global Services Team or its committees must be well grounded in principles of Science of Mind, have a deep desire to actively serve in global ministry, have an understanding and sensitivity to cultural differences, and be gifted, talented and motivated to serve in the global areas of international support, teaching, training and ministry.

17.5. Accountability of Global Services to Leadership Council and Centers for Spiritual Living

- A. The Global Services Team fully embraces the Guiding Processes of the Organizational Design Model and is accountable to the Organization through its liaison with the Leadership Council. The Leadership Council appoints its liaison for coordination between the Leadership Council and the Global Services Team.
- B. The Global Services Team shall submit a written report of its activities to the Leadership Council at least annually. The Global Services Team may file additional written reports it deems necessary or as requested by the Leadership Council. The report should include progress with respect to its strategic plan and goals and any other information that the Global Services Team determines necessary for the Leadership Council to consider.
- C. Success will be measured by the existence and effective implementation of a comprehensive global plan and direction, and how well Global Services is able to coordinate all the global activities, understand and address the varied requests and needs of our global constituency, and most importantly, a sense of cohesion, clarity and organization around our global efforts.

17.6. Membership on Global Services Team

A. Establishing Staggered Terms

- 1. Before qualifying to serve on the Global Services Team, each eligible member shall affirmatively, in writing to the Co-chairs, state that he or she has a deep desire to actively serve in global ministry and outlines the specific area in which he or she wishes to serve. It shall be the responsibility of the present co-chairs of Global Services to ensure the member has fulfilled this obligation in order to be eligible to serve on one (1) of fourteen (14) positions of Global Services.
- 2. The following guidelines apply only to the initial establishment of terms to be served by Global Services Team members. At the annual meetings of ICSL, UCSL, and Centers for Spiritual Living in New Orleans in February 2012 or on another date decided by the Global Services Team where a quorum can be established, the members of the Global Services Team shall gather at an Official Meeting to determine the staggered terms for team members. In order to facilitate an orderly flow of membership and keep its structure open to new members, the Global Services Team shall designate four (4) one (1) year terms, four (4) two (2) year terms, and six (6) three (3) year terms. A quorum of the present fourteen (14) members shall determine which members shall fill which terms in the following manner:
 - a. Solicit the membership for any voluntarily assumptions of one (1) year terms and fill those terms.
 - b. Solicit the membership for any voluntarily assumptions of two (2) year terms and fill those terms.
 - c. For any member unable to attend this Official Meeting, they may convey a preference to the Chairs of the Global Services Team about whether they wish to serve a one (1) year, two (2) year or three (3) year term. The Global Services Team will consider the preference but will assign the term according to majority vote of the team present at the Official Meeting.
 - d. The remainder of the membership shall serve three (3) year terms.

- e. After the voluntary assumptions and the assignments for non-attending members, if there are more than four (4) members available for the four (4) three (3) year terms, lots are drawn based on the number of members and the terms available.
- f. Members who have been selected to one (1) year terms may still serve two (2) additional consecutive terms as spelled out in the Global Services Charter under Governance. This means it may be possible for a member selected for a one (1) year term to serve seven (7) years before stepping down for at least one (1) year.
- g. Members who have been selected to two (2) year terms will be limited to one (1) additional term as spelled out in the Global Services Charter under Governance. This means a member selected for a two (2) year term may serve five (5) years before stepping down for at least one (1) year.
- h. Members who have been selected to three (3) year terms will be limited to one (1) additional term as spelled out in the Global Services Charter under Governance. This means a member selected for a three (3) year term may serve six (6) years before stepping down for at least one (1) year.

17.7. Meetings of Global Services Team

- A. The Global Services Team will schedule live and in person meetings whenever practical at Centers for Spiritual Living conferences and events. In order to conduct formal business at any meeting a quorum of the Global Services Team must be present.
- B. The Global Services Team will conduct teleconferences on a monthly basis or as needed. Members of the Global Services Team shall receive at least seven (7) days notice and every effort will be made to accommodate the schedule of team members.
- C. All policy decisions will be subject to motion, second and consensus when possible using general custom and practice for departments of Centers for Spiritual Living. Diligent efforts will be made to reach consensus. If consensus cannot be reached, decisions can be made by a simple majority of the quorum of the team. A quorum must be a majority of the team. [For example, for fourteen (14) existing members, a quorum would be eight (8) members]
- D. A written record of all minutes, motions, and policy decisions shall be kept for inspection. All minutes will be posted on the Global Services Web Site.

17.8. Leadership Positions in Global Services

Leadership Positions. Global Services has developed an organizational chart which explains leadership positions and roles and is attached hereto.

17.9. Global Services Finances

- A. Finances
 - 1. The Global Services Team will submit an annual budget to Centers for Spiritual Living and all budgetary items shall be subject to the approval of the Leadership Council of Centers for Spiritual Living. All donations and funds collected are to be deposited in a designated Centers for Spiritual Living bank account maintained by the Organization.

2. All expenditures shall be approved by the Global Services Team, and subject to the further approval of the Leadership Council.

17.10. Additional Policies and Procedures for Global Services

Any additional policies and procedures of Global Services shall be approved by the Global Services Team under the advisement of the liaison appointed by the Leadership Council and subject to approval of the Leadership Council.

SECTION 18 – DEPARTMENT OF TRANSFORMATION

POLICIES

18.1. Establishment of Department of Transformation

The Department of Transformation is established within the Office of the President of Centers for Spiritual Living, to carry out the functions described below. The Department shall be a combination of paid and volunteer staff with relevant experience and interests; clerical functions may be shared with other operational entities.

18.2. Functions of Department of Transformation

- A. The Department of Transformation provides essential research and development services to the Organization and its leadership. Its functions comprise three (3) areas:
 1. Research & Development. New ideas, products, services, models, etc. are discovered by the Transformation personnel, recommended from throughout the Organization, or assigned to them by leadership. The Department evaluates the idea and makes a recommendation to leadership as to the benefits, costs, etc., to the Organization. If approved, the Department develops the idea until such time as it can be transferred to the relevant organization Department for full implementation and ongoing operation.
 2. Internal Consulting. The Department provides internal consulting to leadership by matching needs with people with expertise. The Department also assists with leadership development for the Organization's top leadership. An aspect of this function is to assist other organizational entities in preparing Requests for Proposal, reviewing contracts, and negotiating with outside consultants.
 3. Transformational Idea Program ("TIP"). When someone at any level within the Organization has a suggestion relating to the operations of any organizational entity or function, the suggestion is forwarded to the Department of Transformation. The Department will forward the suggestion to the appropriate entity and then keep the person(s) who submitted the suggestion informed of the progress of the suggestion through the system. The Department will also track the suggestion, ensuring that responsible parties and entities review the suggestion in a timely manner. (See Procedures, below, for details.)

18.3. Structure of Department of Transformation

- A. The following three (3) elements form the structure of the Department of Transformation:
 1. Director. The Director of the Department of Transformation may be paid staff or volunteer and should have experience in research and development, organizational design and development, and consulting.
 2. Staff. Staff may be dedicated to the Department of Transformation, shared with other operational units, or a combination thereof.

3. Transformation Committee. The Transformation Committee shall consist of a group of volunteers selected from throughout the Organization who will provide advice, support, and direction for the Director and staff. The committee meets regularly and members participate in the research & development and internal consulting functions of the Department of Transformation. A subcommittee of the Transformation Committee will serve as the TIP Team.

PROCEDURES

18.4. Transformational Idea Program

- A. TIP is a program designed to cultivate, solicit, identify, implement, and give feedback on ideas from the entire Organization within Centers for Spiritual Living. The TIP Team operates within the Department of Transformation.
 1. Once submitted on TIP Idea Submission Form, ideas are reviewed by the TIP Team. Those determined to have applicability consistent with the vision of Centers for Spiritual Living will be routed to the entity or individual who can best evaluate the idea, or held within the Department of Transformation for research and possible development. The entity or person then has thirty (30) or sixty (60) days to evaluate the idea and return comments to the TIP Team. The entity or individual is to evaluate the idea as to applicability, cost factors (revenue and/or expenses), other resource needs, and overall value to Centers for Spiritual Living, and complete a TIP Evaluator's Form, TIP02, which is to be returned to the TIP Team.
 2. A reminder is sent to the entity or individual who received the idea ten (10) days before a response is due.
 3. If the idea is evaluated as acceptable for implementation, the entity or individual will develop an implementation plan in concert with the TIP Team. If the idea is evaluated as not acceptable for implementation, the TIP Team is notified. In either case, the person(s) submitting the idea are notified of the status of the idea at this point (within sixty (60) to ninety (90) days after submission).
 4. Ideas which are implemented will be recognized through an awards program (to be developed after Integration) coordinated by the TIP Team and communicated to the Organization at large through current communications methods; it is also possible that TIP awards will be presented at annual conferences.
 5. A Transformational Idea is a written, original idea that suggests a creative way to improve any functional area of Centers for Spiritual Living, including new ideas, ways to generate revenues, reduce expenses, or otherwise improve any aspect of the Organization.

18.5. Format for TIP Idea Process.

- A. THE TIP IDEA PROCESS:
 1. First - Complete the TIP IDEA FORM, TIP01.
The form also has instructions for suggestors. See form TIP01 on the Centers for Spiritual Living website.
 2. Second - Start Creating Ideas!
There are no rules and regulations for creating good ideas. However, successful suggestors find these principles helpful:
 - a. Narrow down the problem. Try to pinpoint it. Be specific.

- b. Be confident in your search for ideas.
 - c. Let your creativity take over. Your mind will keep on working unconsciously and come up with new ideas when you are thinking about something else. Keep ideas flowing.
 - d. Anticipate questions. Be prepared to have someone say that your idea is impractical; it's been tried before; or it won't work. Figure out other approaches in advance. Be ready to sell your idea. Consider that obstacles may arise in implementing your idea.
 - e. Develop as many methods as you can to present your idea effectively.
 - f. Write out your idea and review it a day or so later – see if it still resonates with you.
 - g. Determine the benefits to Centers for Spiritual Living and state them clearly.
3. Third - Ask for HELP!
If you need assistance, contact Headquarters to be referred to the appropriate TIP Team member.

SECTION 19 - CONFERENCES AND EVENTS

POLICIES

19.1. Director of Communications Responsible for Conferences and Events

The Director of Communications is empowered by the Leadership Council to be responsible for all conferences and events planned and sponsored by the Organization. Paid staff members in the Department of Events, Volunteer Conference Committees, and any outside paid consultants or companies hired to help with the production of such events work directly for the Director of Communications. The planning, production and implementation of any additional conferences by the Organization shall also be the responsibility of the Director of Communications. ***[Amended by Leadership Council on June 6, 2013.]***

19.2. Volunteer Structure

- A. The annual summer conference and the annual leadership conference will each have a volunteer committee to help plan, produce, and implement the conferences. The committees will be comprised of Ministers, Practitioners, musicians, and laity.
 - 1. Volunteers are the nucleus of each conference planning committee. Each committee is composed of Ministers, Practitioners, musicians, and laity. Volunteers are responsible for the creative content of the program, and work within a budget approved by the Leadership Council.
 - 2. The following three (3) tier structure outlines the composition of members on the volunteer conference committee:
 - a. First year members join the committee as assistants, to learn the functioning of the committee and participate in group phone calls and decisions.
 - b. Second year members shall be co-chairs. The co-chairs will take the lead on decision-making and running the regular calls. The co-chairs are empowered to make time-sensitive, logistical decisions for the committee.
 - c. Third year members become mentors to the co-chairs, to share their experience and provide continuity for the committee.

- d. If the committee co-chairs do not include a practitioner or lay person, one or both shall be added to the committee as a full member for a term of two (2) years.
3. This three (3) tier structure will apply to both the summer and leadership conference committees.
4. Volunteer Conference Committee members are selected by the President, Spiritual Leader, and the Director of Communications and ratified by the Leadership Council. ***[Amended by Leadership Council on June 6, 2013.]***

19.3. Administrative Staff Structure and Responsibilities

- A. Administrative staff members shall be responsible for:
 1. Staff oversees all contracts, logistics, and internal business requirements. It is the responsibility of the staff to be sure that the Event Committees work within any guidelines or policies set by the Leadership Council.
 2. Coordinating international, national, and regional conferences such as the summer conference and the leadership conference. Staff will be responsible for all transactions that impact the security of the organization, including but not limited to negotiating contracts, budgets, and financial commitments.
 3. Because of liability concerns, no participant can hold an individual event, such as a wedding or reception, during one of the Centers for Spiritual Living events, specifically Asilomar or the Annual Spiritual Living Convention.
 4. Coordinating business meetings as needed, per direction from the Leadership Council.
 5. Working with outside meeting planning consultants and companies as needed.
 6. Supporting local Ministers in the development of regional events. ***[Amended by Leadership Council on June 6, 2013.]***

19.4. Speakers, Facilitators, and Workshop Presenters for International Conferences

- A. Selection of speakers, facilitators, and workshop presenters for international conferences shall be approved by the appropriate conference committee. The committee will base their determinations on quality and caliber of speakers.
- B. Speakers, facilitators and workshop presenters shall be composed of a diverse range of individuals from a variety of races, cultures, and lifestyles. The committee will give preferential consideration to speakers and presenters who are registered for the conference.

19.5. Site Selection

- A. Site selection for all annual conferences is recommended by the Director of Communications, and approved by the Leadership Council.
- B. The annual events shall be booked at a predetermined venue two (2) years or more in advance.

19.6. Compensation

- A. Conference Committee Members may receive financial compensation for travel expenses, hotel accommodations, conference registration fees, and a food per diem payment from the Organization.
- B. Musicians may receive financial compensation for hotel accommodations, conference registration fees, and an honorarium as determined by the Music Director.

- C. Speakers and presenters who are registered for the conference may be compensated \$100 as an equivalent to the registration fee for the day of their presentation. The committee shall give preferential consideration to speakers and presenters who are already registered for a conference. The committee may hire an outside keynote speaker for an additional fee at their discretion.
- D. Those volunteers that work in the Body workers rooms may not be charged a vendor fee. Body workers shall donate fifteen to twenty-five (15-25%) percent of their income received during the conference back to the Organization's conference account unless other arrangements are agreed to in advance. All body workers must meet all current applicable and required state and international requirements for licensing and liability insurance.
- E. Any other staff or individual attending as a representative of the Organization will be compensated in accordance with the Organization's procedures for compensation.
[Amended by Leadership Council on June 6, 2013.]

19.7. Centers for Spiritual Living Regional Meetings

The Director of Communications, the Leadership Council and the Conference and Events Representative (CER) will propose to the Leadership Council any sites and schedules for regional meetings and conferences to be sponsored by the Organization.

19.8. Conferences and Events Representatives

- A. As volunteers, Conferences and Events Representatives (CERs) shall represent one (1) of the thirteen (13) Regional Support Areas, and be appointed by the Leadership Council.
- B. These CERs shall be seasoned Ministers, Practitioners, or lay leaders with experience in both meeting planning and Member Community administration. They will serve as consultants to any Minister or Practitioner in their area who are planning an event.
- C. CERs shall have the following qualifications:
 - 1. A seasoned Minister, Practitioner, or lay leader with detail-oriented and performance-based skills and at least two (2) years' experience in Member Community administration.
 - 2. An event planning background (i.e., experience with international conference committees, planned multiple events, etc.)

19.9. Acceptance of Contracts

- A. All contracts regarding events must be signed by a legal entity such as a Member Community or the Organization. No individual may sign a contract on behalf of the Organization on their own initiative.
- B. Any contract that impacts the Organization must be approved and signed by the Director of Communications and/or another member of the Executive Team to ensure compliance and non-jeopardy to the parent organization.
- C. If the words "Center(s) for Spiritual Living" are used in the promotional materials, the planners of the event must communicate with the Department of Events to receive information on the proper usage and guidelines of the branding logos.

[Added by Leadership Council on June 6, 2013.]

19.10. Event Promotions

Any multi-center event information should be submitted to the Conferences & Event Representative, who in turn will submit relevant information to the Events

staff for inclusion in a calendar on the Centers for Spiritual Living website. This will ensure that events in regional areas don't overlap each other, creating confusion and affecting the success of said events. **[Added by Leadership Council on June 6, 2013.]**

19.11. Procedures for Selecting Facilitators and Workshop Presenters

- A. Conference Committees shall require a Request for Proposal (RFP), from any facilitators and workshop presenters who seek to participate in the conference.
- B. The committee may establish, at its discretion, a certain number of presentation slots for non-registered presenters. **[Added by Leadership Council on June 6, 2013.]**

19.12. Program Sub-Committee

The Conference Committee may create a program sub-committee comprised of, but not limited to youth coordinators, practitioner representatives, music directors, stage managers, and sacred service/volunteer coordinators. The Conference Committee may compensate sub-committee members their registration, and other expenses based upon the budget and other relative circumstances. **[Added by Leadership Council on June 6, 2013.]**

19.13. Timeline

Conference committees will begin meeting ten months prior to each annual event. Representatives from each conference committee shall visit the venue prior to the event to plan the structure of the conference. **[Added by Leadership Council on June 6, 2013.]**

19.14. Registration and Availability of Conference Materials

- A. All registration for national conferences shall go through the Department of Events, which will utilize technology and outside vendors to facilitate the registration as needed.
- B. Conference registration shall be open for the two preceding annual conferences during each current conference.
- C. Marketing materials for the two preceding annual conferences shall be available at each current conference. **[Added by Leadership Council on June 6, 2013.]**

19.15. Participation by Conferences and Events Representatives

Conferences and Events Representatives shall participate in the follow activities:

- A. Attendance on quarterly teleconference calls with the Director of Communications and applicable staff for feedback and updates.
- B. Submission in a timely manner of information on any regional/local events to national level for inclusion in a calendar on the Organization's website.
- C. Accessibility to local and regional ministers and practitioners, to review any venue, talent, or catering contract in a timely fashion. **[Added by Leadership Council on June 6, 2013.]**

SECTION 20 – OFFICE OF COMMUNICATIONS

POLICIES

20.1. Leadership Structure

- A. The Director of Communications provides guidance and counsel to the Organization's Leadership Council.
- B. Marketing and Outreach Director (Management Level)

20.2. Volunteer Structure

- A. Leadership Council involvement and oversight
- B. Other volunteers as needed—these may include focus group participants, testers for marketing programs, and advisory committees on various initiatives

20.3. Operational Functions

- A. Write and implement vision based marketing plans
- B. Generate media plans and press releases
- C. Create advertising, marketing, and collateral materials
- D. Expose global community to the tools of Science of Mind

20.4. Office of Communications Policies

- A. It is the policy of the Centers for Spiritual Living that all communications within the Organization to be:
 - 1. Clear
 - 2. Proactive
 - 3. Mission driven
 - 4. Interactive, meaning:
 - a. Member organizations are informed on all updates and/or changes to branding materials and intellectual property
 - b. Member organizations are actively engaged in regular/ongoing needs assessments regarding marketing tools and strategies
 - c. Member organizations are actively supported in effective and efficient application and utilization of marketing tools and strategies
 - d. Inclusive, meaning member organizations are sent communications regarding scheduled media releases.
 - e. Transparent
- B. It is the policy of the Centers for Spiritual Living that any external communications need to be coordinated with the Director of Communications.
- C. It is the policy of the Centers for Spiritual Living that all communications external to the Organization be:
 - 1. Proactively seeking and exploring existing and new opportunities to utilize/engage the media through traditional, social, viral, and other means.
 - 2. Strategically driven by marketing and media plans.
 - 3. Intentionally positioning Centers for Spiritual Living as experts on the topic of spiritual principles and spiritual living.
 - 4. Producing effective and creative marketing materials for the Organization.
 - 5. Cultivating relationships with local, national, and international media with an atmosphere of mutual respect whereby our views and expert opinions are sought after.
 - 6. Coordinating the development of materials that can be used locally and globally to further the message of our Global Vision.
- D. It is the policy of the Centers for Spiritual Living that all electronic communications from the Organization be:
 - 1. User-friendly and intuitive regarding website design.
 - 2. Highly visible in its web presence.

3. Designing and disseminating electronic formats of marketing materials whenever possible, including YouTube videos, updated entries on electronic encyclopedias such as Wikipedia, having the Organization's magazines and publications available via online access.

PROCEDURES

20.5. Procedural Standards for Communications within Centers for Spiritual Living

- A. All communications are transparent and open.
- B. Respect and a sense of equality are fostered between all parties.
- C. Guidance, support, and education are provided regarding effective methods of communication.
- D. Interdepartmental communications within the Organization are clear and accurate.
- E. Far-reaching social networking and online strategies are developed and implemented.
- F. Communications are reviewed for accuracy and clarity.
- G. Communications are crafted and evaluated for optimal effectiveness.
- H. High quality marketing materials are produced in myriad media formats, including audio/video, print, and online materials for member organizations, constituencies, and public dissemination to further expand the teaching of Science of Mind in the world.

SECTION 21 - DEPARTMENT OF PUBLICATIONS

POLICY

21.1 Department of Publications

- A. The purpose of the Department of Publications is to publish and disseminate books, magazines, online content, and other information about the teaching of Science of Mind.
- B. This area is responsible for printing Creative Thought and Science of Mind magazines, books for Science of Mind Publishing and its imprints, related online content, and possible future publications produced by the Centers for Spiritual Living.
- C. Our highest intentions are to strengthen and expand the outreach and influence of Science of Mind, making it readily available to all who seek it and are receptive to it, and to attract people to Member Communities of Centers for Spiritual Living worldwide.
- D. The Department of Publications has a Publications Director, who will oversee all the business aspects of the Department of Publications, including all magazines, books, and online content. Each magazine published by Centers for Spiritual Living will have an editor and assistant editor, if appropriate. The Publications Director is a management level position and reports to the Director of Communications. The above positions are all paid staff.
- E. Each publication has a graphic designer/art director. In addition, the Department of Publications will have a general administrator who tracks production, circulation, and accounting of publications.
- F. It is the policy of the Department of Publications to:
 1. Deliver outstanding content in whatever media produced
 2. Only publish material that is in alignment with the teaching of Science of Mind

3. Be good stewards of the financial resources of the Organization by getting three (3) bids for every service before choosing a vendor
4. Evaluate budgets for all publications on an annual basis and do everything possible to make every publication profitable
5. Run each publication as a separate entity, with individual editorial staffs, budgets, bank accounts, and accounting procedures
6. Have each magazine's accounting run on an accrual basis, meaning that all vendors (including authors) will be paid in the month of publication.

21.2. Advertising Policy

- A. It is the policy of the Department of Publishing to evaluate advertising strategy for each publication individually. Currently, Creative Thought does not accept advertising, whereas Science of Mind does. For any publication that accepts advertising, the policy is as follows:
1. Advertising must be in alignment with the teaching of Science of Mind and appropriate for the target audience of the publication
 2. Advertising is invoiced when the ad is placed, with payment due prior to publication
 3. Advertising rates and calendars are posted on the publication website and are updated as necessary

21.3. Book Publishing Policy

- A. It is the policy of the Department of Publishing to:
1. Maintain and promote the works of Ernest Holmes in print, either by publishing them through one of the imprints of Science of Mind Publishing or by licensing them to other publishers
 2. Work with the other publishers of Holmes material to promote the books they publish, to reach the widest audience
 3. Whenever possible, keep the copyrights to all works of Ernest Holmes still owned by Centers for Spiritual Living
 4. Publish books that are in alignment with the teaching of Science of Mind
 5. Explore new ways of bringing Holmes writings to readers, including digitized content (i.e. e-books, apps, etc.)
 6. Publish books that provide spiritual tools to transform personal lives and help make the world a better place by uplifting consciousness
 7. Use distribution channels for Science of Mind Publishing books that maximize the exposure of our imprints and marketing potential for each book
 8. Do business plans on each book so that all publishing endeavors have the goal to at least breakeven, and preferably make a profit
 9. Have flexible business practices so that we can support authors in getting their message to market

21.4. Mission and Editorial Policies for Creative Thought (CT) Magazine

- A. Mission. The mission of Creative Thought was articulated succinctly, albeit unofficially, by Raymond Charles Barker and Robert Bitzer at the magazine's inception: To produce a monthly publication written by Religious Scientists for Religious Scientists. The first issue was released in December, 1954. At that time, its title was Daily Word for Effective Living. Inside, a message to readers announced:

“Your Daily Pocket Guide. This new magazine is an additional channel for Truth. It replaces none and enhances all. It is streamlined, compact, and direct. It will fill the need of busy people who desire a pocket full of Spiritual ideas to make easy their day. The action of God takes place through these pages and all who read them will be permanently improved. Truth reveals itself through ready minds and the open heart. God, the One Mind, is both the writer and the reader. Divine Ideas are Its only activity.”

Over the years, the style and scope of the magazine has evolved with the times while remaining true to its mission. The current editorial staff consciously endeavors to uphold CT’s original purpose even as we appreciate spiritual trends and the inclinations of our contemporary readership.

B. Editorial Policies

1. The Daily Treatments are the cornerstone of Creative Thought. At present, treatment submissions must be written by Religious Science Ministers and licensed Spiritual Practitioners. Strict adherence to five (5) step treatment is required (the additional steps of denial and reaffirmation are permitted). Each treatment is preceded by a quote from The Science of Mind, other volumes comprised by the Religious Science “canon,” other metaphysical texts, or persons whose message or statement is applicable.
2. Articles are informally subdivided into two (2) categories: Columns and Features. Columns are by invitation and entail a yearlong commitment on the part of the author; customarily, said individual is a Religious Scientist Minister. Features are, in the strictest sense, also by invitation, but it has long been our tacit policy to review unsolicited submissions. Features may be written by Ministers, Practitioners, laity, and others outside the teaching whose work meets the parameters described below.
3. CT’s articles are intended to educate and inspire, and, in some cases, provide a philosophical or an historical grounding. While current guidelines favor Principle-centered subject matter across the board, the Department of Publishing has the option - under the “Perspectives” or “Reflections” heading - to publish content that offers readers a different viewpoint as long as it is spiritual in nature and does not represent a radical departure from the Science of Mind teaching or promote a conflicting position.
4. The majority of CT’s content is necessarily original. However, we welcome submissions from book authors and frequently publish excerpts from those works that are in alignment with our teaching. When requested, we allow our original material to be reprinted with the understanding that CT must be credited as the source. Creative Thought does not compensate authors for their writing.
5. Although the art in the magazine is limited to photography, without compensation, we encourage professional and amateur photographers to share their original work. CT agrees to make reasonable efforts to list the artist’s website, if any, on CT’s masthead.

21.5. Mission and Editorial Policies for Science of Mind (SOM) Magazine

- A. Mission. The mission of Science of Mind magazine was stated by Mostyn C.H. Clinch in the first issue:

“In taking the important step of publishing a monthly magazine, the Institute of Religious Science has but one objective—still greater service,—to our members, the community in which we live, and to humanity everywhere.

“We place our entire reliance in the Truth, and its Infinite Intelligence and Power. We realize that the very simplicity of Religious Science is, to most of us, the greatest difficulty. We are steeped in old superstitions and beliefs; we unconsciously deny the perfect Spiritual Source of all; we are harassed by our acceptance of Race Suggestion—consciously and unconsciously.

“To overcome these barriers and to secure a clearer understanding of the Truth is our self-imposed mission, and we are sure that the daily meditation and the various articles in our magazine will prove a constant source of helpfulness and assistance.

“We unite in the desire to ever increase our sphere of usefulness, and we feel the urge to constantly enlarge the opportunity for study and education which we may offer to those who desire and realize the incalculable benefit of right thinking scientifically directed.”

Although the language that we use today to explain our goals has changed, the core of our editorial mission remains the same. Our mission is to attract an ever-growing audience to the grounding guidance offered by Religious Science and New Thought, while remaining open to the exploration of bold new ideas and new articulations of traditional wisdom. Our aim is to suggest to readers not what to think, but how to think.

B. Editorial Policies

1. As the anchor of the publication, the Daily Guides serve to provide inspiration. Each guide is grounded in the teachings of The Science of Mind. One quote from the Science of Mind textbook and a quote from a sacred scripture or another spiritual source shall begin each daily reading. The Daily Guides are written by licensed Religious Science Ministers and Practitioners. The feature excerpted from one of the writings of Ernest Holmes also teaches the principles of Science of Mind.
2. The magazine’s columns and features draw on perennial wisdom and contemporary insights from the fields of religion, psychology, and science. The articles are meant to teach, inspire, and inform, addressing the concerns and interests of contemporary readers. We seek to engage our readers in spiritual community. Achieving wholeness through Science of Mind principles is the magazine’s primary focus, while recognizing that all paths lead to God.
3. Monthly themes are used when planning the editorial content for each issue. The objective of each theme is to provide a broad perspective of a spiritual concept or principle, allowing an exploration of different facets or perceptions of each theme. Science of Mind’s articles and interviews come from a variety of sources. The content is unique to this magazine, and we do not accept pieces that have been previously published. If one of our articles is reprinted, we require that the magazine is cited as the original source. The Department of Publishing shall make reasonable efforts to offer a balance in writing styles and topics. Interviews, profiles, how to articles, principle focused articles, and perspective focused pieces provide the variety of content. Some features are suggested by professional

authors; some are sent in by Ministers, Practitioners, congregants and unaffiliated individuals interested in sharing their work; and some are solicited by the editorial staff.

4. In addition to the printed magazine, we also publish additional online content and e-newsletters. The purpose of this additional content is to provide our community with material that can address a timely issue, augment a feature, or supplement the month's theme. Understanding that social media offers unique opportunities to communicate with our readers and increase awareness regarding the magazine, the Department of Publishing shall have an active presence in social media (i.e. Facebook, Twitter, Linked-In, etc.) where it is reasonable, appropriate, and cost effective. We shall also be open to marketing through yet undiscovered technologies that support our vision and mission.

SECTION 22 - FACILITIES MANAGEMENT

22.1. Facilities Management Policy

- A. Facilities Management is under the jurisdiction of the Director of Operations with oversight by the Leadership Council. The Director is responsible for assuring that the building and its related facilities are maintained to high standards.
- B. An adequate budget will be created by the Director to allow for annual upkeep, thereby maintaining the asset value for the Organization. All normal procedures for safety and environmental control for a sound building/facility will be implemented.
- C. A portion of the facilities may be rented for events such as receptions, weddings, parties, etc. for the purpose of generating revenue to offset building expenses. Any and all events require written agreements and Director of Operations approval.

SECTION 23 - FOUNDATION RELATIONSHIPS

POLICIES

23.1. Special Relationships with Three (3) Foundations

- A. Centers for Spiritual Living has a special relationship with three (3) foundations:
 1. The Science of Mind Foundation was established to support the Organization, Member Communities, and the overall expansion of the Science of Mind teaching worldwide. The Centers for Spiritual Living President, Treasurer, and Director of Operations sit on the Board of Directors of the Science of Mind Foundation.
 2. The Hefferlin Foundation was created by Mary Hefferlin in honor of her husband John. The foundation supports the teaching of Science of Mind through a series of grants. The President and Director of Operations will serve as liaison to the Hefferlin Foundation Board.
 3. Spiritual Living Library and Archives Foundation is located on the ground floor of the Headquarters and leases that space from Centers for Spiritual Living. There is a close working relationship between the Foundation and the Headquarters as the Library and Archives is the official trustee of the Organization's history.

SECTION 24 - SOMARK, INC.

POLICY

24.1. **Description and Functions of SOMARK, INC.**

SOMARK, Inc. is a wholly owned company of Centers for Spiritual Living with the sole purpose of holding, managing and protecting the Intellectual Property of the Organization. The Board is made up of individuals appointed by the Leadership Council and includes the Centers for Spiritual Living President, Treasurer, and Operations Director. The Operations Director oversees the day-to-day operations of SOMARK and directs any staff, contract labor and/or consultants that work for SOMARK, Inc.

SECTION 25 – DIVERSITY COMMISSION

POLICY

25.1. Diversity Commission Model. The Leadership Council will appoint a twelve (12) member commission, called the Diversity Commission. Of these twelve (12) members, one shall be a staff liaison from the International Headquarters and one shall be a liaison on the Leadership Council. The terms of the ten (10) appointed members, not including the two liaisons, shall follow the overarching policy on term limits. This Commission of twelve (12) is charged with leading the organization's efforts in developing plans and programs for attracting and retaining a diverse population in its communities and for inclusion in leadership, conference speaking opportunities, committees, and all aspects of the organization in support of continuing growth of the Organization globally. This commission will make recommendations based on one-year, three-year and five-year plans to the Leadership Council. **[Added by Resolution at Vancouver Annual Meeting, February, 2013.]**

25.2. Quarterly and Annual Reports. Each quarter the Diversity Commission will submit a report of its progress to the Leadership Council. Beginning in 2014, the Diversity Commission will issue an Annual Report at the convention and the Commission will work within a budget approved by the Leadership Council. **[Added by Resolution at Vancouver Annual Meeting, February, 2013.]**

APPENDIX A - **CSL Organizational Design Model**

APPENDIX B - **CSL Bylaws**

APPENDIX C - **CSL Member Community Affiliation Agreement (MCAA)**