



APPLICATION PROCEDURE

The enclosed material will help you formulate your duties and responsibilities in serving others. We consider this material to be your culminating course of study, and, together with your years of preparation, it allows us to be responsible for ordaining you.

Please send the following:

- ◆ Completed Application Form
- ◆ Written answers to all 7 questions on the next page, (Personal Assessment of AIWP Ordination). Please answer through comprehensive essay on life-long spiritual learning.
- ◆ Completed Local Congregation Charter Agreement.
- ◆ Signed copy of the AIWP Credo
- ◆ Donation. While AIWP's gifts and endowments help maintain our services, they do not cover operating costs. Sustaining donations help to insure that AIWP can continue to serve you and all who seek to serve others in the AIWP community.
- ◆ Documentation from a reliable source, or sources, which can be assessed by AIWP, confirming that you have mastered the experience and understanding of the spiritual duties and responsibilities normally attributed to ministers.
- ◆ If your religious services are to include an area of specialization for which you have been trained, include confirmation from a reliable source, or sources, which can be assessed by AIWP. Please include TWO letters of recommendation. If the training was self-taught, include a thorough essay of your learning and practice.

SEND ALL OF THE ABOVE TO:

The Association for the Integration of the Whole Person
1827 Ximeno Ave.
#356
Long Beach, CA 90815

Your Certificate of Ordainment will be prepared and mailed to you within thirty days upon receipt, assessment, and acceptance of these materials.



PERSONAL ASSESSMENT OF AIWP ORDINATION

The board of AIWP expect that each applicant is qualified for ordainment through extensive relevant life learning and a verification of training and service by respected source/s. In keeping with our Credo, Mission, philosophy, values and ecumenical commitment, we are strengthened by each member's own higher consciousness and individual style of service. Membership is denied to those who would do harm to self, others or the environment. We welcome members who may not accept the words "God" or "Religion". We are open to all spiritual/religious systems. We accept the word "spiritual" as a synonym for "religion." We welcome diverse dialogue and the passionate expression of those declaring their own beliefs. We are proud of the individual specializations and styles of service each member brings to our community.

AIWP is ONE organization. All of us are affected by persons who misuse or misinterpret the role and duties of a minister. To preserve our institution and its integrity, the board asks that you write a response that covers the following topics. A thorough essay for each topic is essential. Your response must be comprehensive, and it must verify your thorough knowledge of the duties and responsibilities of a minister, of the mission, credo and values unique to AIWP. In your interpretation of each topic or question, try to include how it applies to your own beliefs and how you will use the concepts in your own work.

- 1. What does the Credo mean to you and how much of your own values and beliefs are covered by the Credo?***
- 2. What is your own mission, and how does it fit with AIWP's mission statement?***
- 3. What is your perspective regarding local or state licensure that attempts to limit the role and duties of ordained ministers?***
- 4. Describe your understanding of your ongoing relationship with AIWP Central. Demonstrate an understanding that you must: 1. establish a congregation, 2. file a DBA with your county clerk, 3. file quarterly congregation financial reports along with a 1% donation of your gross (before expenses) religious income, 4. contribute an annual \$175.00 sustaining donation.***
- 5. Do AIWP Ministers have the legal right to offer Pastoral Counseling? If so, please describe the proper way to engage those receiving this counseling in terms of accepting money from them and what they understand your counseling to represent? (are you their therapist?)***
- 6. What is your understanding of the duties and responsibilities of a minister, and a minister's relationship with institutions such as the Internal Revenue Service?***
- 7. What is your favorite joke – practical joke, embarrassing moment, or otherwise. We whole heartedly endorse the value of laughter and good cheer. Good cheer is a requirement for Membership in AIWP! Irritable, grouchy, wet blankets discouraged.***



The Association for the Integration of the Whole Person
1827 Ximeno Ave. #356, Long Beach, CA 90815 (707) 586-9484 Email: aiwp@aol.com

APPLICATION FOR ORDINATION

Ordained members of AIWP are leaders of their own local congregations. Ordination by AIWP as a congregation leader is seen as a reflection of the highest level of training and service. The rigorous preparation is initiated by each individual applicant and confirmed by the central administrator and chosen counsel. The material presented in this manual has been carefully selected to reflect elements essential to taking a personal oath, acknowledging that the ordained person abides by the mission, credo and values of this religious organization. AIWP operates with the belief in the integrity of each person who desires to become a member of this community. Signing this application is confirmation that you have carefully studied all the material, fully comprehending and retaining its contents.

(Please print or type:)

Name _____

Mailing Address _____

City _____ State _____ Zip _____

Home Phone _____ Business Phone _____

Fax _____ Email/website _____

Birthdate _____ Social Security No. _____

Referred by _____

Title to appear on membership certificate: (Minister, Pastoral Counselor, Holistic Healer, etc.)

Enclosed is a signed copy of the credo for AIWP and my donation reflecting my commitment to and acceptance of responsibility for participation in support of AIWP and the beneficial services of our Association:

\$250.00 \$250.00 + _____

1. Documentation from a reliable source/s, which can be assessed by AIWP, confirming that I have mastered the experience and understanding of the spiritual duties and responsibilities normally attributed to ministers.
2. Confirmation from a reliable source/s or institutes of qualifications in the area of specialization of the title requested above. Include TWO letters of recommendation. Sources may include personal friends and family.
3. A thorough essay of my personal assessment of AIWP ordination, in response to the enclosed page and questions on this subject, confirming knowledge of duties and responsibilities of a minister.

*Upon acceptance by AIWP, ordainment and congregation certificates will be mailed to me within thirty days of receipt of the above. As an ordained minister, I will be entitled to all the rights and privileges of recognized clergy. **I understand there is an annual \$175 renewal donation.** In order to enable AIWP's central office to operate I will send my quarterly reports with a 1% donation of my gross congregation income to AIWP on time. If my application is not acceptable to AIWP, a full refund of my donation will be returned to me.*

Signature _____ Date _____



LOCAL CONGREGATION CHARTER AGREEMENT

This agreement is entered into by AIWP and the Congregation Leader, who identifies officers for the signatures that appear below. Responsibilities and benefits of the local congregation are described in AIWP's publications. It is the responsibility of the governing body of the local congregation to study and abide by the literature. The local congregation's records are considered complete once this Agreement is received and properly recorded at AIWP Central. It will remain active only as long as the points of the Agreement are kept. **AIWP's board of directors reserves the right to cancel this Agreement if the policies, procedures, and credo of AIWP are not adhered to.**

Every ordained minister of AIWP is a Congregation Leader. Each minister must report quarterly to Headquarters their congregation's income and expenses – even if that income is \$0. The congregation must file a DBA with their local county (filed as the minister is Doing Business As the congregation name), as well as receiving a letter from AIWP headquarters approving a congregation bank account using AIWP's EIN#. The minister must forward a copy of the DBA to AIWP headquarters.

The local congregation is required to file quarterly reports with AIWP Headquarters. Local congregations cannot employ persons or engage in unrelated business. All other monies and expenses, including parsonage allowances and other monies loaned or donated to the congregation account, are reported through the quarterly reports submitted to AIWP Headquarters. **One percent of gross income, before deducting expenses, should be donated to AIWP headquarters by the congregation, with each Quarterly Report.** AIWP is one church with local congregations. It has only one EIN number (95-3455451). Headquarters reports to the IRS for all local congregations. Headquarters & IRS advises having a separate bank account for the congregation.

If you should move, please send your old and new addresses immediately to Headquarters. Please advise Headquarters immediately of any change of officers.

CONGREGATION: _____ of AIWP

ADDRESS: _____

City _____ State _____ ZIP _____ Telephone _____

AIWP, both the Headquarters and the local congregation, agree to abide by all the laws of the local, state and federal government.

Each AIWP congregation is a sovereign body within itself, responsible for its own financial affairs. Neither party to this Agreement is the general agent of the other. AIWP Headquarters enters into this Agreement in consideration of the signatories' promise that they will indemnify, save harmless, and defend AIWP from all liability from damages to persons or property in any suit of law. By this Agreement the signatories acknowledge that AIWP Headquarters is not responsible for any debts incurred by the local AIWP congregation.

Pastor _____
(Please Print) (Signature) (Date)

Secretary _____
(Please Print) (Signature) (Date)

Treasurer _____
(Please Print) (Signature) (Date)

AIWP APPROVAL BY: _____ Date: _____



The Association for the Integration of the Whole Person
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CREDO

THE ASSOCIATION FOR THE INTEGRATION OF THE WHOLE PERSON

LOVE OF LIFE AND PEOPLE IS ACHIEVED THROUGH AN INTEGRATED AWAKENING OF PHYSICAL, MENTAL, SPIRITUAL AND EMOTIONAL PROCESS. LIFE IS A RELIGIOUS EXPERIENCE AS REALIZED IN THE TEMPLE OF MY BEING. I AM PERFORMING A RELIGIOUS SERVICE WHEN MY THOUGHTS AND DEEDS INVOLVE AN AFFIRMATION OF LIFE. MY CONGREGATION IS BOTH MYSELF AND THOSE WHO SEEK MY SUPPORT IN STRIVING TOWARD AN INTEGRATION OF THE WHOLE PERSON. TO SERVE OTHERS, FOR FEE OR GRATUITY, WHO SEEK MY ASSISTANCE IN THE PURSUIT OF THIS RELIGIOUS EXPERIENCE IS BOTH MY COMMITMENT AND MY RIGHT, FREE FROM ANY PROSECUTION AND SUPPORTED BY THE ASSOCIATION FOR THE INTEGRATION OF THE WHOLE PERSON IN AGREEMENT OF PRINCIPLES WITH THE CONSTITUTION OF THE UNITED STATES. MEMBERSHIP IN THE ASSOCIATION FOR THE INTEGRATION OF THE WHOLE PERSON WILL BE DENIED OR REVOKED IF I INTERFERE WITH OR INJURE THE RIGHTS OF OTHERS, PERFORM CRIMINAL ACTS, OR PRACTICE MEDICINE WITHOUT A LICENSE. MY SERVICE, WHETHER FOR FEE OR GRATUITY, IS LIMITED TO THOSE AREAS FOR WHICH I HAVE BEEN QUALIFIED.

Signature_____

Please Print Name_____

Address_____

Social Security Number_____

An Invitation to Join AIWP

Throughout our existence, AIWP has operated on a trust model with regard to application for ordainment. In almost all cases, a referral and recommendation from members of AIWP would assure ordination after the applicant completed a thorough study of the principles and values of AIWP, and the duties and responsibilities of being a minister. A letter from congregation leaders, who train persons for special forms of spiritual service, confirming training and internship, qualifies applicants in the specialization they wish to highlight in their ministry. It is necessary for each person to apply directly to AIWP so that the administrative leaders can assume responsibility for ensuring their training in ministerial duties and responsibilities and in the philosophy and values of AIWP. We encourage all applicants to compose a personal file that is rich with personal achievements and acknowledgements reflecting the integration of their whole person.

Preparation and learning are a lifelong affair, which we accept as more than equivalent to an externally prescriptive format such as a traditional academic degree program. Because life-long learning is individualized, we do not expect persons to put in years of formal training and service, and there is no prescribed period of time needed to complete your studies in order to qualify for ordainment.

AIWP continues to operate on a trust model. However, in order to safeguard the association and better serve our more than one thousand members, we at Central Office have had to improve the way we carry out our responsibilities. For years, there has been a steady stream of inquiries from ordained members regarding fundamental issues ranging from the values and philosophy of AIWP, to the rights of ministers – enough to convince us that while the material in the ordination packet may have been read, it may not have been clearly understood and assimilated. AIWP ministers may not have thoroughly studied our mission, the duties and responsibilities of a minister and the interface between the services they offer and civic regulations. The questions we have received in the past have shown us that ministers often do not connect or equate their rights, benefits and responsibilities to those of ordained persons of other religious faiths. The responses we now receive from applicants to the questions posed in the “Personal Assessment of AIWP Ordination” (contained above) assist us in assessing each applicant's understanding of our materials, and helps remove concern and doubt about the understanding of AIWP’s faith before we approve the ordination.

We invite you to seek ordainment and join our mission.

FOUNDER'S MESSAGE

A major element of the mission of AIWP is to encourage individuals to reaffirm their religion of heritage. "Honor thy Mother and Father" means honoring one's genesis, one's own coming into being. No one has come into this world as a perfect human being. Nor was anyone's religion of origin perfect. But denying one's origin would be denying one's roots, and the life path taken would thus be impeded by a self-esteem in which imperfections prevail over perfections, thereby blemishing the pleasure and right to "Love Thyself". Many AIWP ministers' religions are in fact quite different from those of their childhood families, but this progression in the defining of one's own religion is only enhanced by embracing the way that one's forbearers have shown.

AIWP was not founded to proselytize. It was not founded to compete with other religions. It was founded to honor the reality that each of us forms values and principles that many religions embrace. These individual values and precepts are the foundation of each person's spiritual life. Thus, each of us can see ourselves as parishioners and leaders in many religions. Each of us can nourish ourselves by being in harmony with other religions and partaking of the unique values and principles that fit comfortably in the path we take. With this mission, AIWP ordinations have grown substantially over the years.

AIWP has been instrumental in helping its members perform their religious/spiritual work freely and peaceably. Correspondence over the years has confirmed that the IRS and local and state officials still honor the separation of church and state so clearly mandated in the Constitution of the United States. They recognize AIWP as they do other registered religions.

The costs for maintaining the Association for the Integration of the Whole Person are covered by contributions of ordained members. These donations include annual members' \$175 renewal contributions, donations upon ordination and 1% quarterly donations of congregations gross religious income. These contributions enable all members to share responsibility for supporting the services of the central office (inquiries, membership, all civic communication, processing of ordainment certificates, AIWP directory, newsletter, research, advertising, etc.) Our newsletter provides members and the greater public an awareness of how significant AIWP has become as a spiritual voice for the "good life."

Sincerely,



Melvin Suhd, Founder



THE CORE OF THE ASSOCIATION FOR THE INTEGRATION OF THE WHOLE PERSON

"Dedicated to energizing and supporting the well-being of others"

The basic energy of life is love. Love is manifested in human beings through mental, physical, spiritual, and emotional enrichment. We are ultimately responsible for furthering that energy in our own lives and in the lives of others. It is the inalienable right of every person to embrace that responsibility and to seek support from persons qualified to minister to their physical, mental, spiritual, and emotional well-being.

While AIWP is not defined by Judeo-Christian pedagogy, "Love thy neighbor as thyself", as ascribed to Jesus, it is the basic core of AIWP's credo and is consistent with all other spiritual and religious thought honored by AIWP. We ask each ordained member in service to always be mindful of further realization of this basic premise.

The Association for the Integration of the Whole Person (AIWP) appoints qualified people who can perform the services sought by individuals in their pursuit of self-fulfillment. Each ordained person is the leader of a local congregation of AIWP. All persons they serve are members of their congregation.

In a world where people question the purpose for living, and fear for the capacity for universal destruction, we need an association of trained persons committed to maintaining the unity of all people of good will. We must live together so that we do not dissipate world resources in endless quarreling. We need to protect the tremendous variety and diversity of peaceful societies, which fosters the richness of human living and the dynamics in human change and improvement. AIWP helps individuals to cross the threshold of self-consciousness to the integration of the self with the outer world of people and nature.

AIWP was established because there is a need for people to join together in re-affirming their right to share and use their knowledge and skills for serving self and others. Our goal of integrating the whole person is in itself a religious commitment, but must be free, within the tenets of the association, from the dictates of church doctrine or state regulations.

AIWP limits membership to persons who believe in its credo, who are committed to spiritually serve others, and who have made a thorough study of AIWP's philosophy and mission. Ministers affirm that religious belief is entirely relegated to the domain of the individual conscience and that the practice of the integration of the whole person excludes behavior that is inconsistent with the peace, safety, and good order of a democratic society. Membership does not permit the interference with the rights of others, the performance of criminal acts, or the practice of medicine. It does, however, enable persons to practice any assistance towards the integration of the whole person of others and the self.

AIWP is a religious order in that it has a code of ethics and a conscientious pursuit. It believes that religion is experience and reflection; that prayer is the expansion of self into the world; that your daily life is your temple; and that every person is their own minister.

AIWP is also an order of lifelong learners. Each member submits verification of learning and practice that qualifies her/him to offer support to those seeking physical, mental, spiritual, and emotional well-being. In other words, AIWP is open to persons trained to help individuals pursue self-fulfillment through music, structural integration, meditation, art forms, drama, religion, pastoral counseling, Transcendentalism, group interaction, etc.

In order to become a member of the Association for the Integration of the Whole Person, one must be willing to commit through practice, and to verify by written signature, the following articles:

1. You have mastered the knowledge and techniques to assist persons seeking help towards the integration of their well-being. This can be supported by documentation of your training from a reliable source.
2. You can confirm through reliable sources, including yourself, that you have many hours of practice in assisting persons in becoming whole persons. You can use sources you acknowledge as mentors or trainers to verify training.
3. You accept the right of the parent leadership to thoroughly and continually assess your qualifications for membership in the AIWP community, including adherence to the religious principles as described in the AIWP credo and mission, and as evidenced by your signature on the credo.

Spiritual Ministers Enrich their Parish

Every spiritual or religious person living in the United States enjoys the blessing of religious freedoms not existent in any other country. We live in the only country in the world where religious freedoms extend to all faiths and spiritual institutions, and that freedom is guaranteed by the first Amendment in our Constitution. This country supports religion without discrimination and has made it possible for all religions and their parishioners to prosper religiously and economically.

For over 200 years, we have shown that people of good will – who practice good will – help to promote the “general welfare”. The founding fathers of this country did not accidentally stumble on the idea that faith and prosperity embrace one another. *They built it into our laws by giving preferential treatment to “organized faith” over “individualized faith”!*

No matter what you and I may think about that bias, it was deliberate, meant to counter false beliefs that the wall between church and state was created because of opposing values rather than values that complement one another. *It was a way to show that “contracted harmony” was more profitable than “uncommitted harmony”.* Again, the flaws and imperfections you and I may perceive or experience do not weaken my belief that the Founders had a strong need to ensure the equality between secular and spiritual values and laws.

The idea that this country inhibits religion or religious beliefs is unfounded. We have almost as many different religions in this country as there are in the rest of the world combined. We have more “church-going” individuals per capita than any other country, and they go to their churches without fear of harassment, persecution, or limits imposed by the state on the church’s beliefs and scope.

Many ordained members of AIWP have made significant contributions to the well-being of their communities, *but many do not avail themselves of the benefits and privileges afforded them by the First Amendment to the extent to which they and their parishioners are entitled. If ministers charge and collect a set fee for the religious services they provide, neither they nor their parishioners can benefit from these privileges. But if the minister asks for a donation to the congregation, the privileges and tax benefits do apply to the parishioners, and also benefit the ministers in terms of funds that can be used to support their livelihood.*

This in no way constitutes Tax or Legal advice.

A Housing Allowance will pay the minister's living expenses, tax-free. Furthermore, donations made to her congregation (including those she herself makes) can result in as much as a 50% gross income tax write-off on the personal tax return of the donor. A public non-profit organization maxes at 35% write-off of income.

The IRS encourages churches to use a separate bank account for church business, AIWP requires it, so as to more easily differentiate personal income and expenses from church income and expenses. The IRS exempts churches from scrutiny unless there is evidence of fraudulent activity. Church income and expenses are not reportable on personal IRS tax returns. Churches do not pay any taxes on their religiously related income – a true subsidy by the government that promotes the growth of religious entities.

Ministers who devote much of their ministerial duties to pastoral counseling must be very clear that they are religious counselors and that donations for their services *are made to the church and not to the counselor*. There is no set pastoral counseling fee, and clients are entitled to a receipt for their full contribution, which is tax deductible and of intangible religious benefit to the donor.

ABOUT AIWP

This AIWP Information Packet serves to introduce AIWP to interested persons and includes an application for ordainment. When we receive your application, we will assess your materials to determine whether you have carefully studied and understood what it means to be a minister. We will look to your assessment essay to show evidence that you fully understand the distinction between specialized spiritual service and the duties and responsibilities of being a minister, and that you understand the philosophy, values and principles of AIWP, as well as other aspects of being a minister.

AIWP is an organization, a unified community with as many different spiritual beliefs and living styles as there are members. Our association does not ordain persons who would deliberately do damage to self, others or the environment. In a world where people question the purpose for living, and fear the capacity for universal destruction, we need associations of trained persons committed to nurturing the spirit and maintaining the unity of all people of good will. We help individuals pursue self-fulfillment through music, structural integration, meditation, art forms, drama, religion, transcendentalism, group interaction, etc. The Constitution of the United States, and the doctrine of separation of Church and State, enables trained ministers to practice services toward the integration of the whole person. AIWP is incorporated in the state of California as a non-profit, nonsectarian religious organization and has federal IRS 501 (c) (3) status, exempt from related business taxation. Such status does not permit interference with the rights of others, the performance of criminal acts, or the practice of medicine. AIWP and its members in service have the same rights and privileges as all bona fide religions.

The Association for the Integration of the Whole Person, AIWP, founded in 1975, has over a thousand ordained members in service who believe, with Kahlil Gibran, the words of Mahatma Gandhi, "There are as many religious beliefs in the world as there are human beings. This is as it should be". We have joined together, committed to a credo that,

"love of life and people is achieved through an integrated awakening of physical, mental, spiritual, and emotional processes. Life itself is a religious experience as realized in the temple of my being. I am performing a religious service when my thoughts and deeds involve an affirmation of life. My congregation is both myself and those who seek my support in striving towards an integration of the whole person."

AIWP is a religious order. It has a code of ethics and a conscientious pursuit. We believe that religion is experience and reflection, that prayer is the expansion of self into the world, that your daily life is your temple; and that every person is her/his own minister.

Congregation leaders accept the principle that life long learning is a spiritual mission that prepares them to serve others in the pursuit of the "good life". A lifetime of learning and living has prepared our members to serve. The knowledge acquired, how it is used in daily living and how it interconnects across disciplines, with family, friends, associates, other cultures, the environment and society in general, is the nexus for qualification as a minister. Most have sought special training that gives personal emphasis to their work.

Sincerely,

Melvin Suhd, Founder

Carol Libby Adams, Ph.D., Board President



AIWP MISSION STATEMENT

The association for the integration of the whole person was founded so that spiritual persons, prepared to serve their communities, can do so psychologically and educationally in ways that ensure the blessings of self-empowerment, leading to peace for persons of good will.



WHAT IS MEANT BY RELIGIOUS RIGHTS

A minister must be free to define the mission she believes she has received from her Higher Consciousness. Likewise, individual religious believers must be free to practice their faith in whatever manner they believe necessary, as long as it does not violate AIWP's credo. In addition, we affirm the understanding of religious/spiritual freedom embodied in the Universal Declaration of Human Rights (1948) and other international covenants. While some actions taken in the name of religious rights may be ambiguous and will have to be addressed on a case-by-case basis, we believe that religious/spiritual rights include at least the following:

- 1) Every person has the right to determine their own faith and creed according to conscience.
- 2) Every person has the right to the privacy of their belief, to express this religious belief in worship, teaching, and practice, and to proclaim the implications of this belief for relationships in a social or political community.
- 3) Every person has the right to associate with others and to organize with them for religious purposes.
- 4) Every religious person has the right to determine their own policies and practices for the accomplishment of their chosen purposes, which implies the right:
 - ◆ to assemble for unhindered private or public worship,
 - ◆ to formulate their own creed,
 - ◆ to have an adequate ministry,
 - ◆ to determine their conditions of membership,
 - ◆ to give religious instruction to youth, including preparation for ministry,
 - ◆ to preach their message publicly,
 - ◆ to receive into their membership those who desire to join it,
 - ◆ to carry on social services and to engage in missionary activity both at home and abroad,
 - ◆ to publish and circulate religious literature,
 - ◆ to control the means necessary to their mission and to secure support for their work at home and abroad,
- 5) to cooperate and to unite with other believers at home and abroad,
 - ◆ to use the language of the people in worship and in religious instruction,
 - ◆ to determine freely the qualifications for professional leadership of religious communities, freely naming their religious leaders at all levels and designating their work assignments.

Adapted from an article in "Church & State" March 1979



ANSWERS IN SUPPORT OF MINISTERS

- ◆ There are no restrictions for ordination because of race, color, national or ethnic origin, age, sex, sexual orientation, disability or prior military service.
- ◆ In every state in the United States, as part of your ministerial and congregational duties as an ordained person, you may perform work of a spiritual nature.
- ◆ "Laying on of Hands" has always been an integrated part of religion, but intrusion into the body (surgery) or prescribing medicine is not permitted under religious exemption.
- ◆ As a minister, you do not automatically have tax exemption privileges. Check with your state to see if they allow an exemption on your home. You may also receive a housing allowance that is not taxable.
- ◆ A minister can be employed full time outside of her ministerial duties.
- ◆ AIWP is tax exempt because it is organized and operated exclusively for religious and charitable purposes. Unrelated business income (income property, personally owned stock dividends, interest income on personal accounts, retail business, etc.) must not be part of AIWP and must be reported separately or under another name.
- ◆ If you employ persons for your congregation, you must use your own EIN or Social Security Number to report employment to the IRS, separate from AIWP.
- ◆ While AIWP does not have to reveal the sum and substance of its religious basis, it has registered its credo and other written materials, explaining our mission, with the state of California, the state of Louisiana, and the Internal Revenue Service.
- ◆ If any government agency questions the legal existence of a local congregation, AIWP Headquarters will communicate directly with the source of challenge, once provided with the details of the challenge by the local congregation.
- ◆ All contributions you or your congregation make to AIWP Headquarters are tax deductible.
- ◆ Please tell your accountant that you are allowed as much as a 50% deduction for religious donations on your income tax return.
- ◆ You may obtain a bulk mailing permit from the local postmaster. You may need to show AIWP's corporate and federal papers.

- ◆ Your living quarters may be headquarters for your congregational meetings. A minimum of 2 attendees constitutes a congregational meeting. Check with your local officials to be sure your home can be used for religious purposes.
- ◆ Your local congregation is not an extension or branch of AIWP -- IT IS AIWP. We are one church, with local congregations.
- ◆ Your board members may be members of your family. All board members can have a vested interest in the welfare and services of AIWP.
- ◆ Attendance by only two members constitutes a religious board meeting.
- ◆ A minister or pastor may be on the board of other congregations.
- ◆ Board members of a local congregation may reside in other states.
- ◆ Ministers may donate up to 50% of their taxable income to their own church.
- ◆ The congregation can provide the minister with an automobile. If the board reimburses the minister for automobile expenses, the minister does not need to declare reimbursements as taxable income.
- ◆ A congregation may pay utilities for a home used for the services of the minister.
- ◆ Almost anything can be donated to your ministry, except useable instruments of destruction.
- ◆ All donations to the church must be receipted.
- ◆ On “self-dealing” (when ministers use church funds for profit or personal gain): Borrowing or lending money, buying or selling property, and any other activity in which a profit may be made for the trustees or members of the board is not permitted.
- ◆ AIWP Headquarters is neither responsible for nor controls the money, property, assets or liabilities of a local congregation.

“WE ARE ALL OUTLAWS”

From the time, at the turn of the century, when the medical profession began to take it over, the practice of Psychotherapy in the U.S. was exclusively reserved for physicians specializing in the practice of psychiatry.

After WWII, psychologists, social workers and other practitioners began administering psychotherapy in public agencies, such as mental hospitals and outpatient clinics. By the mid-1960's psychiatrists' monopoly of the private practice of psychotherapy was being seriously challenged...In 1967 the California Psychological Association sponsored a bill in this state for the licensing of clinical psychologists to do psychotherapy. The bill passed with little opposition from the state medical association. It was only when psychologists tried to become accredited as administrators of psychotherapy by insurance companies, Medicare and MediCal, that opposition became stiff; with this, the purely economic basis of the arguments between the professions was clearly illuminated. The bill barred persons other than licensed psychologists (and physicians) from using words like psychologist, psychotherapist, or psychological test in reference to their work, but it did not define psychotherapy or prohibit others from practicing it. It was an enabling, rather than restrictive law.

Anyone who wanted to be a "shrink" could be one, based on their capacity to attract paying or non-paying clients. The art of soul-healing was liberated and no certain profession had a special claim to it.

Coincidentally, in California a great wave of new therapies connected with the human potential movement flourished. Gestalt therapy, transactional analysis, primal therapy, neo-Reichian bodywork and sex therapy, as well as radical therapy and radical psychiatry were being practiced widely.

This demystification and deprofessionalization of psychiatry made services available to many for free or at low cost. It seemed like a good development as it was putting many incompetent psychiatrists out of business and preventing others from maintaining lucrative and exploitative practices - at least in places like Berkeley, San Francisco, Chicago and, eventually, even New York.

But in the last year psychologists, social workers, and marriage counselors have sponsored licensing laws which have been passed and which are now beginning to be enforced. These laws, regulating the practice of psychotherapy, are restrictive rather than enabling. They have teeth; they define therapy and explicitly prohibit its practice by anyone not licensed....

Fees

The avowed reason for the framing of these laws by psychologists, social workers and marriage counselors is the protection of the public, but the real reason at the root of the passage of these laws is economic. You may not charge for any services that are construed to be psychological, social work, marriage counseling, but you may also not obtain any valuable consideration. that is to say, you may not perform these services in exchange for anything of value, whether you charge or whether the payment is a voluntary donation. In addition, based on the social work law, you may not perform any of the services that are considered social work even for free. That is to say, you may not provide information or referral services, provide or arrange for the provision of social services, help communities to organize, provide or improve social and health services or even do research related to social work. That is to say, according to this law, all of the alternative services, such as switchboards, rap centers, runaway houses, halfway houses, cannot be operated except by licensed social workers, whether free or for a fee!

Psychotherapy

Psychotherapy is defined so completely broadly that it would be impossible to speak to anyone about anything except the weather without violating this code. It certainly would be impossible to meet, either privately or in a group, with people to discuss any personal, social or psycho-social difficulties with the aim of understanding or solving this problem without violating the law.

Training

Furthermore, any licensed psychologist, social worker or marriage counselor who in any way encourages or shelters or becomes a partner with another person who, without a license, practices what is defined as social work, counseling or psychotherapy is also breaking the law and is as guilty as the person who practices without a license.

Radical Therapy

The intent of these laws is clear - to grab the highly popular and lucrative practice of psychotherapy away from people and put it in the hands of a small group of professionals who will undoubtedly make sure that these laws are enforced.

I don't believe the purpose for the passage of these laws was anything but economically based. Having witnessed some of the deliberations regarding the psychologists' law, I did not get the impression that there was any political motivation behind it. However, these laws can obviously be used against any persons who, like radical therapists, attempt to organize communities or give people encouragement and support against oppressive conditions or offer personal-political advice. These laws can be used for political as well as economic purposes and undoubtedly will be used in that manner in selected communities.

Not only do these laws effectively block anyone who would like to practice community organizing, radical therapy, radical psychiatry or any of the many variations of "human potential" therapies, they also effectively prevent any person with a license from training individuals who are not themselves qualified for a license. For instance, a licensed psychologist such as myself cannot under this law train, as I have over the years, talented, dedicated political radicals to become therapists unless they hold at least a master's degree in counseling, social work or psychology. I should note here that of the scores of people I have trained and who are now extraordinarily skilled and effective radical therapists and radical psychiatrists, only one held a master's degree and one a Ph.D. and that, in fact, it is my opinion that the more professional training a person has, the more difficult it is to train them as radical psychiatrists, because of the damaging effect that academic training has on most people's souls.

In 1959, I wrote the Radical Psychiatry Manifesto in which I said, "The practice of psychiatry has been usurped by the medical establishment. Political control of its public aspects has been seized by medicine.... Psychiatry must return to its non-medical origin, since psychiatric conditions are in no way the province of medicine. All persons competent in soul-healing should be known as psychiatrists...."

Five years later, psychologists, social workers and marriage counselors are attempting to do what their fellow medical professionals were unable to achieve. That is, to usurp for their gain the practice of soul-healing. When the Radical Psychiatry Center was founded in 1971, it was our hope that we would be challenged by the psychiatry profession in our usage of the word psychiatry. The challenge never came. Instead, the challenge appears now in the form of these laws written and proposed by those very people whom psychiatrists sought to exclude from the practice of psychotherapy. Counselors, social workers, and marriage counselors are now siding with their traditional antagonists while turning on the rest of the people whom they now seek to prevent from helping themselves and each other to solve personal/political problems.

Clearly these laws are ... already being enforced and isolated cases of people being convicted, fined and jailed are cropping up. Recently, an investigation from the Department of Consumer Affairs, which is the government agency which seeks to enforce these laws, sought me out to ask me questions about my activities and the activities of the Radical Psychiatry Center, which prompted me to write this article. Other actions will undoubtedly follow...

Excerpts from: "We Are All Outlaws", Claude Steiner, Radical Issues in Therapy Vol II, No.# Summer 1974

The following statement in no way prohibits the Protected Constitutional Right of Ordained Persons to offer Pastoral Counseling to those in need.

please note: *AIWP Ordination in no way exempts from or circumvents state licensure in the realm of counseling. Do Not Jeopardize yourself and others. Operate within the confines of the law. Those found in violation of the laws of the land in this regard will be dealt with Swiftly by the AIWP Board of Directors.*

AIWP'S COMMITMENT TO HIGHER LEARNING

AIWP has always considered its ministers in service to be learned individuals who continue to reach for the highest levels of consciousness. Each ordained member finds their own path to lifelong learning and wisdom. Many of our members seek further spiritual and academic learning. Therefore, in support of its members in service, AIWP has, from its inception, endorsed and sponsored alternative institutions of higher learning and spiritual training that are in harmony with their commitment to creativity and individuality.

AIWP was established because there is a need for people to join together in affirming their right to use their knowledge and skills for serving self and others. While our goal of integrating the whole person is in itself a religious commitment, the way must be free, as stated within the tenets of the Association, from dictates of church or learning institute orthodoxy. For those needing spiritual and academic training, we have provided religious and academic resources that follow the tenets of our credo.

AIWP's founder, Melvin Maier Suhd, has been a pioneer in alternative higher education. He was actively involved in establishing the external degree master's program at Goddard College (the first of its kind at graduate level in the United States), and served as a faculty member or administrator with Antioch University, Pacific Oaks College, the Union Institute, Lesley College, and International University. Recognizing the need to honor community learning and lifelong learning at graduate level, he established the first University Without Walls (UWW) in the United States. As president, he led UWW through transitions to UWW International College, UWW Sierra University, Summit University of Louisiana, the University of the Association for the Integration of the Whole Person (UAIWP), and currently the University for Integrative Learning (UIL). The transitions were necessary in order to maintain the highest levels of respectability while moving away from the restrictive covenants of United States accreditation.

Many of AIWP's more than 1000 ordained members in service have already achieved graduate level degrees. A large percentage has Ph.D.'s in the area in which they serve. There are, however, those who wish to "tie ribbons" around levels of learning not yet acknowledged. UIL and UAIWP are an excellent alternative that, in recognizing community learning and training, shortens the time needed to complete degrees. It is also an excellent resource for congregation members who are interested in the pursuit of higher education. As President of UIL and UAIWP, Carol Libby Adams is available for advising and counseling members of the AIWP community.

Since their inception, both UIL and UAIWP have been integrated auxiliaries of the parent religious organization, the Association for the Integration of the Whole Person (AIWP), and adhere to AIWP's credo. The federal government recognizes UIL and UAIWP as 501(c)(3) public charitable entities. UIL and UAIWP are incorporated as non-sectarian, non-restrictive spiritual universities, which value human diversity and honor all person-centered belief systems. UIL holds the belief that lifelong learning is a spiritual experience that is both a right and a responsibility that cannot be ignored without denying life at its root. UIL and UAIWP maintain that all learning and degrees are spiritual in nature, in harmony with religious beliefs.