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3581 Farquhar Avenue, #6
Los Alamitos CA 90720

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Association for the Integration of the Whole Person

3581 Farquhar Avenue, #6, Los Alamitos CA 90720; (707) 586-9484
e-mail aiwp@aol.com
web site: www.aiwp.org
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Renewing: A Call to Action

UIL is registered with the Wyoming Secretary of State as AIWP in Cheyenne, Wyoming (CID 2000-00405139)

Important Newsletter Announcement— We're Moving onto Our Website

This will be the last newsletter that will be mailed out in print. The great news is that we are simply moving the newsletter online onto our beautiful website at www.aiwp.org. You will find past issues of the newsletter there as well. This will save a tremendous amount of time and money, and we will once again be able to get our newsletter out on a quarterly basis, which is very exciting.

In 2007, please get in the habit of checking the AIWP website. As of January 15th, we will be providing updates and news, including publicizing events that the congregations are doing. We're creating an online community!

If you are one of our members or friends that doesn't have a computer, or access to the Internet, please enlist one of your friends or relatives to simply print it out for you. It is very easy for someone with a computer to do for you; just ask!

Also, please email us at aiwp@aol.com and give us your email address—even if you think we have it, as we will be sending out various news updates and announcements via email in the coming months.

Credo

of 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 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. 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 persecution. My service is supported by the Association for the Integration of the Whole Person in agreement 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 the areas for which I have been qualified.

From the Founder

By Mel Suhd and Kate Markham

After 17 plus years of collaborating, Kate and I speak the same language. Thus, to write a separate, new message would be total redundancy. Better that you read the following twice!

Since Libby took the reins with such purposeful care and enthusiasm, Rudolph has reached the Moon! Light is shining—we have faith that more and more members will join in the responsibility to help us continue to glow brightly at a time when the world most needs our “Shinings of Love.”

Inscribed with LOVE As the THEME for LIFE
- Mel

Greetings from Kate

Since my retirement from the offices of AIWP four years ago, I have been on the AIWP Board of Directors, and together with the other board members, have dedicated my efforts to supporting constructive changes to ensure the future of AIWP. As a board, our common primary goal is to preserve the legacy of AIWP, providing a stable framework for the ongoing existence and growth of this unique community of members- in- service.

It is a challenge and strikes us all as a sad realization that we have not been able to reach the hearts of our membership to the extent that there are adequate donations to support the administration to date. It is my deepest desire that the membership will look to their own deepest values and step forward to join in caring support of their ordaining order.

We are dedicated to your future as ordained AIWP ministers, and pray for your understanding and personal decision to do your part to support AIWP with such contributions as your circumstances and regard allow.

I send my warmest greeting to all AIWP friends and families, with gratitude for each and every minister and the service they provide to the world community.

Thank you,
Kate Markham

From the Board President

By Carol (Libby) Adams, Ph.D., D.D.

Since diving into founder Mel Suhd's shoes in April 2005 and assuming the role of leadership of AIWP, I have worn the hats of president of AIWP, president of UIL, and president of the board of directors of AIWP. After serving in these roles for almost two years, it has become clear to me that we urgently need to modify our administrative structure.

In order to do that, effective November 15, 2006, I have resigned from the presidency of AIWP, while remaining as president of the AIWP board of directors and president of UIL. I have shifted my duties to focus on these roles and am putting my greatest efforts into mobilizing a much-needed "army" of AIWP volunteers.

My role in AIWP has been to “safeguard the legacy” of AIWP during the transition from Mel's retirement, which I have done. However, we *cannot* continue or grow until we come together as a community. AIWP cannot yet financially support a president. There are no funds at this time. When Mel stopped subsidizing AIWP after he retired, I decided that I would accept the leadership of the organization and donate a year's worth of my salary to ensure our survival during the transitional period because AIWP didn't have the financial resources to pay a salary for our President. My reason for making that decision was simple—AIWP needs and deserves to thrive.

Still faced with inadequate funding after the past year and a half, a new direction is required. The AIWP Board (Mel Suhd, Kate Markham, Glenn Suhd) agrees with me that, for now, it is best to operate without a President, and to ask and to motivate the AIWP community to step forward into a powerful new paradigm of participation.

We all know the saying, “*If it ain't broke, don't fix it,*” and we can all understand that the converse is true: *If it IS broke, we had better fix it.* So that's the goal. Let's fix it. Spirit is asking us to come alive. And this involves donating time and a minimal amount of money.

Continued, p. 10

The Aquarian Shaman: Shamanism for a New Age

By Linda Star Wolf

People often ask, “What makes the work you do at the Venus Rising Institute for Shamanic Healing Arts shamanic? Isn’t a shaman an indigenous medicine man or woman? Doesn’t shamanism involve the use of mind-altering psychoactive plant medicines? Isn’t it necessary to journey to a remote rain forest or village in the mountains of South America?” People wonder how the work we do—which involves breathwork, music, art creation, and deep process work—could be called shamanic.

In traditional shamanism, the shaman is sometimes referred to as the Wounded Healer—one who has survived a number of trials and initiations, sometimes even near-death experiences, and has returned to share the teachings, healing, and wisdom gained from those experiences with his or her people or village. The shaman is someone who has learned to shape shift his or her reality by moving from one form to another, one who is intimately connected to the elements, the cycles of change, the spirit world, and the earth, and who knows that we are all multidimensional beings and that we exist simultaneously on many planes and levels of existence.

The shamanic healer is compelled to heal his/ her self and to help others to heal as well, be it on a physical, mental, emotional, or spiritual plane. They know that all healing has its origins in the spiritual realms and that without divine intervention true healing does not occur.

The shaman uses chants, prayers, musical instruments such as drums and rattles, dancing, singing, smudging, and other types of ritual to create a ceremonial setting and an altered state. In these highly charged states of nonordinary consciousness, healing takes place that is definitely beyond the brain, or ordinary consciousness as we know it.

Sometimes a shaman is called a “*spirit lawyer*.” Shamans may find themselves bargaining and working with the spirit guides of another in order for parts of a soul to be returned. At other times, the shaman may need to perform an extraction and assist an individual in releasing some form of negativity trapped in his or her energy field.

All this is associated with traditional shamanism. All this we do in our healing and training programs at the Venus Rising Institute for Shamanic Healing Arts.

During the late sixties and early seventies, I experimented regularly with hallucinogenic substances. I often had incredible other-worldly journeys rich with profound realizations and new spiritual awareness. These experiences made me want to be a better person. They contributed to my already open mind, deepening my sense of connection to humanity and my awareness of the oneness of all things. At the same time, these “trips” did nothing to alleviate my growing drug and alcohol dependency, nor did they improve my significant relationships or create any kind of stability in my chaotic life. I was aware of old belief systems and negative behaviors more than ever but felt powerless to make lasting changes.

These hallucinogenic journeys that I and many of my generation pursued were inherently shamanic. While they were powerful and certainly increased my awareness of the true nature of reality, they basically remained in the transpersonal realm and were difficult to integrate back into everyday living.

In the eighties and early nineties I studied holotropic and integrative breathwork and discovered that it is possible to create an altered state—to take a “trip”—without the use of a mind-altering substances. I learned that healing can take place during nonordinary states of consciousness. At the same time, I studied with a Cherokee teacher and with Wolf Clan Grandmother Twylah Nitsch and learned the rituals and tools of the traditional shaman.

When I found breathwork and simultaneously learned soul return and other shamanic techniques, I discovered the solution to the hallucinogenic dilemma that I and so many of my generation experienced. I learned that it is possible to experience deep altered states through the breath and other rituals that did not take me so far out of my own psyche that the experience became irrelevant upon my return to this plane. I learned how to travel between the worlds soberly and safely. And I began to heal many of my old wounds—emotional, psychological and psychic—and I released long-held addictions. I discovered that this healing can continue in the days and weeks after the journey if it is psychologically grounded back into normal life through an integrative process.

I have spent the last 10 years blending breathwork process work with powerful shamanic rituals and techniques that evoke higher states of consciousness, where true healing can occur. The result of this work is the Venus Rising Institute for Shamanic Healing Arts and the Shamanic Breathwork™ Process. Our emphasis is on assisting others on a psychic journey supported by ritual, music, dancing, and art. Our facilitators are trained in the shamanic techniques of soul retrieval and extraction and utilize them to assist the journeyer in his or her process. These are the tools of the traditional shaman—and they are our tools as well. Included in our process is the sharing of the journey with others in the Shamanic Breathwork™ Process Group, which assists in the integration of the journey into everyday life.

Our facilitators have journeyed themselves many times and have confronted their own wounds and addictions—dying to their old selves and awakening anew. They, like traditional shamans, have learned to shape shift their own reality. They too are intimately connected to the elements, the spirit world, and the earth, and they understand the cycles of change. Through the training they’ve received at Venus Rising, they are prepared to bring their understanding of the healing process back to those with whom they work.

We at Venus Rising are not doing traditional therapy nor traditional shamanism . . . although what we are doing is highly therapeutic and truly shamanic in the very best sense of the word. We are bringing shamanism into the new age, adapting it to the needs of our present time and offering it to the world as an extremely effective form of emotional, psychological, and psychic healing. We are the Aquarian Shamans, and through our work we offer those who come to our workshops and intensives the opportunity to “awaken the shaman within.” This is truly Shamanism for a New Age.

PEACE IS POSSIBLE

Notes from Nasser Zaghi, founder and congregation leader of *Love Is the Solution*, and author of *Love Is the Solution—Peace Is Possible*, to be released Fall 2008.

I grew up in the turmoil of a third-world country—Iran—and witnessed first-hand the terror born of generations-long hatred. As I witnessed this at a young age in Iran, I became increasingly aware of the deep human suffering and unhappiness in my life

and in the lives of those around me. I believed there must be some way to recapture love within ourselves and among our communities. This belief was the foundation of my personal quest for conflict resolution and long-lasting harmony based in a deep perception of love. My intention in writing *Love Is the Solution* has been to

arrive at a description of love that encompasses all people of earth, no matter their background, ideology, or faith.

While talking to religious leaders, historians, sociologists, politicians, and a rich amalgam of ordinary, informed people from many nations, I began to realize that the convictions of love taught in all religions and ethics teachings were being laid aside or applied only within the group, and not outside the group. This was not a new revelation, but as I began to consider this during my more contemplative moments, I formed the principles that I thought would, *in combination*, inspire a more essential conflict resolution. Those principles are acceptance, fairness, doing one’s best, and love.

These principles are expressed in *Love is the Solution*, a book that I hope will inspire reflection upon some of the most important dimensions of life that we often take for granted. These four principles and my reflections on the nature of hatred may awaken a sense of dedication to practice “love is the solution” within yourself and within the communities in which you are most involved.

Love Is the Solution is a stepping stone toward world peace.

As I began to consider this during my more contemplative moments, I formed the principles that I thought would, in combination, inspire a more essential conflict resolution.

Peace in the world begins with peace within the individual. Each one of us is a stepping stone for peace, or a stepping stone for conflict—from subtle to cataclysmic. My perception is that peace is an outcome of deeply understanding of what love is, and then practicing it consciously every moment of our lives. I believe that

fostering love and peace in the individual is the first step in a three-step process on the path to global peace. The second step is to cultivate love and peace within one’s immediate family. The third step is to extend these qualities to all families, communities, nations and, ultimately, the world. In my personal life, I have been striving to fulfill the first two steps, and now I am dedicated to making a key contribution to reaching the third—in part by writing *Love Is the Solution*. The book is a testimony to my practice of the principles of Love is the Solution, and perhaps will become an inspiration to your own.

Nasser Zaghi

February 2007

www.loveisthesolution.org

UAIWP Serves James Twyman's Beloved Community

We are proud to announce that James Twyman's organization, the Beloved Community, is now offering its master's and doctoral programs through the University of AIWP. We are really happy to be affiliated with them and to be of service in this way. James Twyman is an internationally renowned author, singer, and “Peace Troubadour” who has a reputation for drawing millions of people together in prayer to influence events of world crisis. In 1995 he had an experience in the mountains of Croatia that led to his best-selling book *Emissary of Light*, called “the second coming of the Celestine Prophecy” by *Variety Magazine*. His six books have been translated into over a dozen languages, and his CDs are distributed around the world.

The ultimate goal of the Beloved Community is to demonstrate the divinity of life that is revealed every moment of our lives, and in doing so, to create a world of lasting compassion and peace. We are a spiritual and educational church organization that strives to align itself with the teachings of inner peace at the center of every religion and sacred scripture.

The Beloved Community is an extension of and claims its lineage from the first century group known as “The Community of the Beloved Disciple,” founded by St. John the Apostle shortly after the resurrection and ascension of Jesus. This ancient community has its roots in many other groups throughout history, including the Cathars (also called the “Church of Love”), and the Knights Templar, as well as several other modern manifestations. Our goal is to fulfill the commission Jesus gave to St. John, asking him to reunite the feminine and masculine aspects of the Christ. Special emphasis is given to Mary, the mother of Jesus, and to Mary Magdalene. The Community of the Beloved Disciple has always believed that Divine Revelation is a personal experience that occurs between the individual and God, and is not contingent upon an intermediary priesthood or church. The Beloved Community, though it has its roots in esoteric Christianity, strives to honor all paths to God, especially as they relate to inner and world peace.

Libby's Message, continued

So, here's the proposed plan, which I think everyone can see will work. The first area to consider is financial. Many of us do not attend a church of an "organized religion" because we are involved in heading our own active ministries (congregations). But we *do* know that when people attend a church they put money in the donation plate of their particular church to support its functions and programs. That is a time-tested practice that has moved many churches forward.

In our case, if each minister donated just \$3.75 per week or \$15 per month to the church of AIWP Central, that would create a strong financial base of support, believe it or not. It will take the place of the annual donation of \$175 that we have been requesting.

Next, we have 10 areas where you can volunteer your time to assist AIWP's programs either as a chair, co-chair, or a committee member:

1. Newsletter
2. Ordination committee
3. IRS
4. Ethics committee
5. Grant-writing
6. Fund-raising events/gatherings
7. Advertising and marketing
8. Public relations
9. Website coordination
10. Pastoral counseling committee: promoting our divinity degree programs

Each committee chair reports directly to the president of the board (me), who, for now, will oversee the smooth functioning of all committees, and thus the smooth operation of an expanding, thriving AIWP. In the future, that will be the role of the AIWP president. Please read the article entitled *Get Involved with an AIWP Committee* (page 3) for a more detailed explanation of each committee.

On a personal note, I come from a long line of volunteers, most notably, my father, Ralph Adams. He was a public servant in Southern California for many years where he worked for the Department of Social Services. His job was to help people enroll for "public assistance," known as welfare. Even after he retired from the position, he still volunteered for the county doing his old job several days a week. He was named Volunteer of the Year in Los Angeles County. That is a wonderful legacy to inherit. So, now I am happy to continue that legacy of service, by serving as the president of the board of directors for AIWP, bearing the title of "volunteer." As such, with the help of Mel and the other members of the AIWP Board of Directors, we have created a multitude of committees that will run the operations of AIWP as volunteers, with the exception of our office staff, who must receive independent contract fees for obvious reasons. And we *can* pay them with your continued financial support as previously outlined along with the 1% from your quarterly reports, which will now be overseen by our bookkeeper, Georgia Argyle.

Will you join the army of volunteers now gathering?

Will you be a part of the solution?

Will you support a monthly contribution of \$15?

There is no doubt in my mind that this is an inspired plan to

take AIWP to the next level.

Together, the AIWP board, myself, and you, the dedicated, caring members of AIWP, will determine the future of the organization by our readiness to support and contribute to the stable, steady future course of AIWP.

With love and respect,
Rev. Dr. Carol "Libby" Adams,
President of the Board of AIWP

Supported by Board Members:
Mel Suhd, Kate Markham, Glenn Suhd

A Note to Cancer:

I'm going to have
To let you go.
I'm grateful
For what
Our relationship
Gave me,
What you
Taught me:
The universe
Is there
For me,
People around me
Care for me,
Dogs are ready
To play with me,
I can get
What I want for me,
What I focus on
Will be brought to me,
The means and outcome
Are unclear to me,
And that became
O.K. with me,
The poet is
Awake in me.
You have
Taught to me;
Many lessons learned,
My faith has grown
Enormously,
My everything-is-o.k.
Is better at
Defending me,
My outlook
Is mending me,
We can have
What we want
Without your presence in me,
I'm going to have to
Let you go.

By Rick Harvey, cancer survivor
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NEW ADDRESS FOR AIWP QUARTERLY REPORTS

We have another exciting change for 2007. Our lovely and talented crackerjack loyal bookkeeper, Georgia Argyle, who has been with us for ten years, will be handling all of the quarterly reports. Please mail the reports and checks directly to HER office at:

Georgia Argyle
P.O. Box 235
Sebastopol, CA 95473-0235

Although you will mail the reports and checks to Georgia, please make checks payable to AIWP.

Georgia will be reviewing all of the quarterly reports from 2005 to make sure everything is in order. Please remember that the congregation's 1% operating fee to central is calculated on the *gross* amount of religious income. That is to say, that you will make your donation based on all of your income, *not* after you deduct your expenses. That includes loans you make to your own congregation. Thank you!!

If you are receiving religious income, we want to be sure you know how to fill out your quarterly reports and calculate your 1% tithing. We advise every minister to have his/her own accountant. Please read pages 5-21 of your AIWP manual for extensive information regarding your congregation and taxes. Central does not have the staff to answer questions regarding the things that are covered in the manual. A new tax manual for AIWP ministers is being prepared and we will notify you when it is available. AIWP Central and local congregations are not required to file tax returns unless you have salaried employees and/or are doing business not related to your congregation. Your quarterly report to AIWP is your method of reporting your religious income. Your separate personal income tax return is your method of reporting all other income. Therefore, we are not assuming responsibility any more for communication with the IRS and no AIWP congregation should be communicating with the IRS. If you are going to be dealing with the IRS on your own, you need to be sure you have a qualified accountant or lawyer. AIWP Central is not legally allowed to give tax advice and does not have the resources to help with tax problems that you might encounter with the IRS.

Get Involved with an AIWP Committee

2007 is the year the AIWP community comes alive in active participation. Already, the response has been tremendous. There are numerous areas where you can assist. They are listed below with a brief explanation.

1. **Newsletter**—we need a chairperson to oversee the gathering of articles and getting them to our editor. We also need people to contribute articles.
2. **Ordination committee**—this team consists of ministers who are willing to mentor new ministers going through the AIWP ordination process.
3. **IRS**—this committee studies the books that have been written about church and taxes and is helping write our newest tax manual.
4. **Ethics committee**—this committee deals with issues arising with situations coming up with ministers who are being investigated by state boards or any other such agencies.
5. **Grant-writing**—we need people with a talent for writing grants.
6. **Fund-raising events/gatherings**—we look forward to the first event this committee creates this year! Should be a fun team! Let's have the social butterflies get us together for fun and profit.
7. **Advertising and marketing**—we are looking for people with ideas to better market AIWP/UIIL.
8. **Public relations**—we need people with these skills to create some news releases, etc.
9. **Website coordination**—we need several volunteers to keep our website updated with our ministers' activities, along with AIWP news and updates.
10. **Pastoral counseling committee**: Promoting our divinity degree programs—read Geof Prysirr's article on page 4 of this newsletter and let us know how you want to participate

To participate in one of these committees, please contact our office manager, Richie, at the AIWP office at 707-586-9484.

In This Issue . . .

Renewing . . . A Call to Action by Mel Suhd, Kate Markham, Carol (Libby) Adams, Ph.D.	1
The Aquarian Shaman by Linda Starwolf, Ph.D.	2
New Address for Quarterly Reports	3
Get Involved with an AIWP Committee	3
Call to Action: Evolving a Common Consciousness of Wholeness By Geoff Prysirr	4
Proclamation of Spiritual Emancipation of AIWP	5
Notes from Our Advisory Board by Jeff Berger	5
University for Integrative Learning	6
Harvesting Life: A Note from a New Provost by Renate Stendhal, Ph.D.	7
AIWP Press: News for 2007	7
Recent Graduates	7
Membership Committee Forming by Kim Chermis, Ph.D.	8
Welcoming the Newly Ordained	8
Two Books on Spiritual Yearning by Connie Zweig, Ph.D.	9
An Easy (Painless!) Way to Donate	9
A Note to Cancer by Rick Harvey	10
Peace Is Possible by Nasser Zaghil	11
UAIWP Serves James Twyman's Beloved Community	11
We're Moving the Newsletter onto Our Web Site	12
Credo	12

Staff Box

Marsha Calhoun, Editor
Carol (Libby) Adams, Ph.D., President, AIWP
Mel Suhd, Founder
Bobbi Liberton, Ph.D., President Emeritus
Kate Markham, Board Member

Call to Action

...evolving a common consciousness of wholeness!

Renewing, Call to Action: This fresh language points to the beginning of a new direction and next-level vision for the growth of AIWP! The time has come for AIWP to take the lead in addressing the common consciousness of the religious/spiritual community. We are in the initial stages of establishing a cohesive and educationally driven plan that will assist anyone, from any ministerial background, in becoming part of a program designed to pursue the developmental knowledge of themselves as applied to the vocation of pastoral counseling. AIWP is moving into the twenty-first century as a hub to the religious/spiritual community.

AIWP is growing. A document has been created that is the foundation to this new and exhilarating time in our worldwide community. It is called the Proclamation of Spiritual

Emancipation. This document is a document of Common Consciousness. It addresses the need to identify the shared experience of spiritual freedom and integrated self-identity. As our name details, AIWP seeks to tangibly work on the integration of the whole person, spiritually and practically, as it relates to our everyday lives, sacred observances, endeavors, and pastoral counseling.

How did this come to be? A handful of AIWP ordained professionals embarked on a journey to begin manifesting AIWP's future. What started out as a curiosity became a cause. We were brought together to create, expand, define, refine, and develop an initial plan of action and the founding principles of who and what we (currently) are individually and collectively as ministers of AIWP. As time went on, we were encouraged by our ability to work together effectively and respectfully. What resulted was a synergy of minds and voices that appears to be going far beyond our initial commitment. We are now driven to understand the true meaning of a Common Consciousness of Wholeness. We are eager to share all of this with our membership as it continues to unfold.

On a personal note, I find myself fortunate to have been selected to participate in this process. I would not have said this when we began. My usual way is to steer clear of committees. I, I'm too busy, thank you very much. Sound familiar? Well, after having our first series of meetings, I would like all our members to know that I experienced one of the most thoughtful, insightful, and creative dialogues I have ever been a part of. Throughout a four-hour discussion, we found ourselves challenged, heard, and stimulated by each other. We were determined to find a place where each and every member of our organization could apply his or her individual principles, yet establish a common ground for acceptance and approach. The forward thinking being developed has the potential to revitalize, inspire, and bring about

the unification of AIWP in a way that would make anyone feel honored to be associated with it, as well as desiring to be an active, not passive, participant. Be ready to serve. You might surprise yourself, too.

For too long we have missed or avoided the common ground to be shared in AIWP. It has never been clearly defined. As this committee proceeds, one significant and determined goal is to create a path that we can all walk with a sense of unity as we go about doing our individualized important work.

This is a momentous and monumental undertaking. When we began, we were not sure it was even possible. But here we are eager to continue the challenging and invigorating task of creating a common ground to a philosophical and practical approach to becoming who we are. It is this communal

foundation that we believe will allow each of us the expression of our individual creativity, yet represent ourselves collectively as we pursue our advancement as pastoral counselors. This is a most exciting time. We all have a responsibility to do our best to assist each other in recognizing our shared purpose/identity and to help each other become stronger cohesive

members of AIWP. Imagine (as John Lennon use to love to say) if we became a driving force in the evolution of self-developmental spirituality. AIWP would not only be an organization to join in order to become a minister/counselor, it would become a name synonymous with a new drive for spiritual emancipation in the twenty-first century, a drive fueled by a common consciousness of partnership.

Imagine; and prepare to join us in this newfound excitement!

And so we begin,

- Geof Prysirr

AIWP would not only be an organization to join in order to become a minister/counselor, it would become a name synonymous with a new drive for spiritual emancipation in the twenty-first century.

Are You in the AIWP Directory?

Check out the AIWP directory for ministers at www.aiwp.org. If you aren't listed and want to be, please contact Richie at the AIWP office at 707-586-9484 or email the office at aiwp@aol.com

Two Books on Spiritual Yearning by Connie Zweig, PhD.

The Holy Longing and The Moth to the Flame: The Story of the Great Sufi Poet Rumi

What do you long for? What is your deepest yearning? In every mystical tradition, saints and lovers speak eloquently of the soul's longing for the beloved, its yearning for the gods, its search for communion.

Many of us thirst for a moment that goes beyond our limited individuality, a moment that lifts us out of ourselves into a greater life. Some of us detect it as a nagging awareness of a lack, a restlessness that keeps us wandering, seeking, never at home within ourselves. Others feel it as a yearning for romantic love that compels us to seek fulfillment from another. Others see it spiritually and call it a yearning for the light, which compels us to purify ourselves through fasting, prayer, yoga, meditation, or stricter adherence to religious law.

I suggest that it is because of our holy longing for something other, this timeless yearning for something beyond ourselves that we sit still, cross-legged, eyes closed, as the splendors of spring pass us by. And it's because of this longing that we strive to lose ourselves in one another in ecstatic embrace. It's because of this longing that we build Sistine chapels, sculpt the *David*, and compose the Messiah. It's even because of it that we search intensively for the smallest bit of matter, the god particle that might be the ultimate building block of life.

But it's also because of this holy

longing that Islamic fundamentalists fighting a jihad sacrifice their lives to go to paradise, longing to meet Allah. It's because of this longing that cult fanatics at Jamestown commit group suicide, longing to attain the other world.

It's because of this longing that monks and nuns wall off the difficult demands of bodily life and bury their emotional wisdom like hidden treasure. It's because of this longing that faithful churchgoers and aspiring meditators refuse to see what appears before them as spiritual abuse, perpetrated in the name of god.

In my book I explore this drive toward self-transcendence, which fuels evolution itself in the physical, mental, and spiritual worlds. And I suggest that by making our spiritual longing conscious, we can participate in the evolution of the human soul. This is the great promise of attending to our religious yearning: our will to transcend aligns us with the collective drive toward self-transcendence, with evolution itself.

While *The Holy Longing* uses depth psychology to explore the gifts of divine aspiration and its shadow side, *The Moth to the Flame* uses the story of Rumi's life in fiction to explore the same theme. When I began to have dreams of Rumi, this foreign figure in a turban and gown strolling along unknown roads and telling me a tale, night after night, I couldn't imagine that I could write about it. Then I

uncovered his holy longing and recognized it as my own. After that, a book began to take shape. And eventually I could see that the key mythic moments in Rumi's life were the same as the mythic moments in my own – and in yours.

They were the moments that make up the soul's history, whether in the story of Siddhartha, Jesus, Shankara, Odysseus, or St. Theresa: the personal and cultural conditions of birth in ordinary life; disillusionment and the call for something more, resulting in an obscure longing; the meeting with a teacher, guide, mentor, or beloved; undergoing tests among allies and enemies; crossing a threshold, which brings the end of the old ways; the ordeal of separation and loss, which intensifies longing; the reunion or sacred marriage; a final betrayal or loss; a final resurrection or realization; return to the world with mastery.

If Rumi's story is the archetypal story of the human soul, even though it took place 800 years ago, it can be a reflection of our own lives: his yearning for the divine is our yearning, his anguish, our anguish, his victory, our victory.

The Holy Longing and *The Moth to the Flame* are available on amazon.com. Connie Zweig, Ph.D., is an AIWP minister who is practicing spiritual counselor in Los Angeles and is also author of *Meeting the Shadow* and *Romancing the Shadow*. She can be reached at czweig@aol.com.

An Easy (Painless!) Way to Donate. . .

In December, an organization called GoodSearch mailed donation checks to thousands of great causes across the country!

GoodSearch runs a search engine, like Google, that you can use to find information on the web. With each hit, AIWP receives a donation from them. It amounts to about \$5.00 per 500 hits.

Although it may not seem like much, many of us are already using other search engines like Google and Yahoo, so if we collectively begin to use GoodSearch, the donations will quickly mount up!! GoodSearch is powered by Yahoo, so it is very professional.

GoodSearch was featured by the *New York Times*, the *Wall Street Journal*, *Oprah Magazine*, ABC News, CNN, Inc., *Fortune*, and more, as well as in thousands of blogs. More than 24,000 non-profits are now onboard and about 100 new organizations are registering daily!

GoodSearch has announced the formation of their new world-class advisory council which includes the CFO of the Walt Disney Company and the President of Programming at Comcast Corporation. AIWP is honored to be able to be included in their program.

A big thank-you to one member of our AIWP Board of Advisors, Reverend Indigo Margolis of Foundation of Reverence of AIWP, for introducing us to the program.

How do YOU help us? It's easy.

Instead of going to Google or Yahoo, simply go to www.goodsearch.com. The first time you go to GoodSearch, it will ask you what non-profit you want to support. Simply enter AIWP. From then on, every time you go to the GoodSearch website, they will automatically credit AIWP's account. This is just the beginning of our exciting donation-producing strategies

Membership Committee Forming

Dear Sister and Fellow Ministers,

We are forming a new committee and thought some of you might like to take part. So far, we are Randall Alifano, Kim Chernin, and Renate Stendhal. We have some plans and we'd like to share them with you.

Our first action will be a telephone effort to reach all the members of AIWP to check in about the well-being of our wide-spread membership. We would like some help with the phone tree. If you are interested, please contact Randall Alifano (randalino@comcast.net).

In particular, we would like to discuss and clarify together certain issues; here's a brief list:

--We are ministers, a title and designation that is not associated with any kind of state licensure. Some of our members who do counseling work have recently had problems with various state boards and agencies because they have called themselves psychotherapists. A problem can arise even with the designation spiritual psychotherapist, which is a red flag, regardless of whether or not we are entitled to use it. Such usage calls attention, brings unwanted scrutiny, and should be avoided. We suggest you use more appropriate names such as pastoral counselor, interfaith minister, transformational facilitator, meditation teacher, spiritual coach, etc. to describe yourself and your work.

--Quarterly reports: how's it going with these? Many of you have responded and sent in your quarterly reports; some have not. We'd like to know if those of you who have not responded need new AIWP manuals that contain the information regarding those policies and procedures (see the article on *Quarterly Reports in this newsletter, page 3*).

--We want to know if you are interested in being an active member of AIWP.

--We want to know if you are interested in receiving ongoing online communications with news and updates from AIWP.

--We are inviting you to become more involved in the various committees and projects of AIWP (this committee or others—see the article on AIWP committees in this newsletter). We want to find out what might interest you.

--We want to inform you that hereafter, the newsletter will not be mailed out, but will be e-mailed and found on our website at www.aiwp.org. Please let your friends and family know they can read our newsletter also. AIWP is a great thing to share.

--If you are *not* receiving religious income for your church, we hope that you will still honor AIWP's request and urgent need for an annual donation (\$175) or a monthly donation of \$15 to support the operation of Central so that we can continue to serve you. We'll check in to see how you fare with this.

---If you *are* receiving religious income, we want to be sure you know how to fill out your quarterly reports and calculate your 1% tithing. We advise every minister to have his/her own accountant. AIWP Central is not legally able to give tax advice and does not have the resources to help with tax problems that you might encounter with the IRS. Because AIWP Central and local congregations do not have to file tax returns unless you have salaried employees and/or are doing business not related to your congregation, no congregation should be communicating with the IRS. Your quarterly reports are your way of reporting your religious income. Your personal income tax return reports everything else.

We want to refer you to pages 5-21 of your AIWP manual for extensive information regarding your congregation and taxes. Central does not have the staff to answer questions regarding the material that is covered in the manual. A new tax manual for AIWP ministers is being prepared and we will notify you when it is available.

Looking forward to the new year and renewed connection with many of you.

Warmly,

Kim Chernin, Ph.D., Pastoral Counselor
Kim@kimchernin.com

Welcoming the Newly Ordained

We welcome the following members in service to our flock:

Rosy Aronson, Spiritual Counselor	Elizabeth Ann Lombardo, Holistic Counselor and Dream Guide
Stephen Burchard, Minister of BodyMind Healing	Patricia O'Sullivan, Life-Enhancement Advocate
Deborah Dean, Inter Faith Minister	Beth Palin, Interfaith Minister
Joe Doherty, M.S.W., Minister of PsychoSpiritual Healing	Miriam Moran Phillips, Minister of Spiritual Counseling & Healing
Alexandra Rose Frank, Shamanic Spiritual Counselor	Edward Pomictier, Minister
Elizabeth Frey, Shamanic Healing Facilitator/Minister	R. Thora Pomictier, Minister
Kellyn Hamp, Minister of Shamanic Counseling	Emmah Tree Smyth, Spiritual Care Counselor/Chaplain
Tobey Hiller, Transpersonal Guide	Elizabeth Sullivan, Pastoral Counselor
Gary Hillerson, Depth-Oriented Counselor	Charles Walker, Minister of Mind, Body and Spirit
Melanie Kask, Spiritual Guide	Tami Walker, Transformational Meditation Facilitator
Joan Lohan, Interfaith Minister	David Young, Astrological Practitioner

Proclamation of Spiritual Emancipation of AIWP

Throughout our history, established and organized religious, political, economic and social movements have been born to bring about the liberation of humanity. Although there have been great moments of undeniably courageous inspiration, these endeavors, for the most part, have consistently and inevitably diverged from our wholeness as human beings. Therefore, it is now time that we, as individuals, finally and irrevocably emancipate the world through our own personal quests for actualization. We who are committed to, and are choosing to envision the evolution of a common consciousness of wholeness, proclaim that

- Article I:** We are best served when each of us is consciously responsible for his/her personal development:
This is the Awakening.
- Article II:** Although our spiritual nature is inherent within us, it is spiritual education that empowers us:
This is the Work.
- Article III:** As our spiritual education unfolds, its influence promises to bring about personal transformation:
This is the Opportunity.
- Article IV:** The pursuit of personal transformation is our "life quest," creating self-mastery and integration
This is the Actualization.
- Article V:** Our ongoing mastery and integration will touch the lives of others:
This is the Service.
- Article VI:** As Spiritual Educators, we dedicate ourselves to assisting those who come to us:
This is the Mission.
- Article VII:** As we assist, we seek the shared characteristics of a common consciousness of wholeness:
This is the Purpose
- Article VIII:** As we move forward, our common consciousness unfolds, seeking the creation of a "whole" world:
This is the Responsibility.
- Article IX:** As the world becomes more "whole," our lives are freed:
This is the Liberation
- Article X:** These ideals are our birthright as human beings:
This is the Emancipation.

... And so we begin.

Notes from our Advisory Board

Once I submitted my application for ordination to AIWP a few years ago, I got a phone call from this old guy, Mel Suhd, who said that he wanted to meet me. I had only heard about Mel and the history of AIWP through my mentors, Star Wolf and Brad Collins of Venus Rising.

In response to his invitation, I flew from Portland to San Francisco and drove north in a rental to Rohnert Park, where Mel lives. He put me up for the weekend, and we spent a colorful time talking together. He is an abundant story-teller with an uncompromising and inspiring heart. Opinions to Mel are more precious than gold. In one of our discussions I was non-committal. It irked him and he told me very honestly that I was being too lax.

Though we disagreed, any sense of conflict immediately dissolved in the space of mutual love and admiration. But to Mel, taking a stand, and fighting for it, is a human being's sacred obligation to society and the mainstay of his own life's ministry.

AIWP's sacred purpose, as I have understood it, is first to recognize and proclaim that every person's uniqueness is holy and then to serve as the *mother church* (we are ONE church) for its members' individual ministries. Now that Mel has retired, AIWP has been refashioning its relationship to its ministers.

Though the central organization is trying to find a new way to remain current and effective in all its ministers' lives, the AIWP credo and its sacred iconoclasm has not changed. Mel's brilliant and generous vision first drew me to AIWP.

As a member of the board of advisors, preserving and expanding his legacy is now one of my sacred obligations, something worth speaking up about, even fighting for.

Dr. Jeff Berger
AIWP Advisory Board

University for Integrative Learning: An AIWP Educational Program

From its beginning, AIWP has fostered innovative educational programs that promote its philosophy and values. The University for Integrative Learning (UIL) is the latest generation of a pioneering effort in alternative higher education that began in 1968, so we consider UIL to be 37 years old even though its name is new. UIL headquarters is in Cheyenne, Wyoming, with administrative offices in Long Beach, CA. UIL interfaces with AIWP, a religious organization, and follows its philosophy and values while maintaining a completely nonsectarian perspective. UIL's new web site is www.universityforintegrativelearning.org

The Birth of UIL in Alternative Education

A contemporary foundation for the University for Integrative Learning was laid in 1964, when the elementary and secondary departments in Harvard's School of Education and the Union for Research and Experimentation in Higher Education began to develop innovative and alternative programs. As these programs expanded along diverse paths, the umbrella organization for UIL—the Association for the Integration of the Whole Person—joined forces with the movement for alternative education when AIWP was founded in 1975.

"Where learning is sacred and experience counts."

UIL Mission Statement

The University for Integrative Learning serves a spiritual learning community in ways consistent with humanistic educational philosophy and psychology. UIL places individuals at the center of their own learning processes in relation to all aspects of life.

Guiding Principles and Values

- Every individual is a unique and complete being: spiritual, mental, emotional, and physical.
- Freedom of individual expression is an inherent intellectual and spiritual birthright.
- Learning is a lifelong process.
- Lifelong learning is both a right and a responsibility that cannot be ignored without denying life at its root.
- Active, cooperative, interdisciplinary learning is encouraged throughout life.
- Everyone deserves equal access to advanced educational degrees.
- Equality and diversity are actively fostered in regard to race, sex, class, age, ethnic background, sexual orientation, and different abilities.
- The community is honored as a valuable resource for learning.
- Relevant life experience is a valid, credit-worthy part of academic degree programs.
- Lifelong learning allows shorter enrollment periods for each degree level.
- Theory, practice, and critical understanding must be integrated to provide a holistic assessment of learning experiences.
- The relationship between learners and mentors functions best in an atmosphere of safety, trust, and respect, including power-balanced dialogues that nurture individual and interpersonal growth.
- Academic degrees, learning, and life itself are essentially spiritual/religious experiences, in harmony with each individual's personal beliefs.
- Human diversity, pluralism, and all nonviolent belief systems are honored in accordance with the credo of UIL's parent organization, the Association for the Integration of the Whole Person (AIWP).

The Connection Between AWP and UIL

The Association for the Integration of the Whole Person (AIWP) is recognized by the federal government as a 501(3)(c) nonprofit religious entity. The University for Integrative Learning of AIWP is a nonsectarian spiritual university that values human diversity and maintains that all learning and degrees are religious in nature.

Religious: "a cause, principle, or system of beliefs held to with ardor and faith."

Spiritual: "of religion, sacred, devotional, or ecclesiastical; not lay or temporal."

Accreditation

As a nonsectarian spiritual university, AIWP's University for Integrative Learning is exempt from regional accreditation practices. Since its inception, AIWP has supported the Constitution of the United States in its stated mission of maintaining a separation of church and state. This separation of church and state gives people the freedom to be true to their spiritual values in all aspects of life, including the pursuit of their educational goals.

Contact: **Administrative Offices, University for Integrative Learning, 3581 Farquhar Avenue, #6, Los Alamitos CA 90720;**

Harvesting Life – A Note From a New Provost of UIL

By Renate Stendhal, Ph.D.

My discovery of AIWP, a good dozen years ago, changed my life in unexpected ways. I surrendered my M.F.C.C. therapy license and went on the spiritual path of counseling as a minister. A few years later I discovered UIL, also by chance – but was it by chance? Is it by chance that one brilliant man, Mel Suhd, created these two unique places of free, progressive thought and spiritual service? The moment I heard about a Ph.D. program that was not tailored according to some conventional Western canon, I pricked up my ears. A program that gives you credits, units, a degree. . . . for reflecting on your life-long learning? An M.A. or Ph.D. that rewards your conscious awareness of your own path, of your personal choices? That rewards you for tailoring your essays and thesis to your own interests and passions?

In Europe, where I am from, nobody had ever heard of such a thing.

I had got a B.A. in literature in Germany and, in my forties, gone back to college in California to earn an M.A. in psychology. I would never have wanted to get a traditional Ph.D. in psychology as I had no desire to be forced (and forcing myself) to learn something I did not want or need. Apart from being a minister, I am a writer and writing coach; I have always been an obsessive diary writer, in love with self-analysis: Mel Suhd must have had me in mind when he invented this university program!

I instantly enlisted and threw myself into the course work – writing essays. I had written many essays before, as a student, as a journalist, as a feminist commentator, but this was intrinsically different. I was looking back at my life in a way I had never looked before. The perspective opening up for me now was like a harvest – I was invited to walk through the garden of my life, to stop at particular trees I had planted, walk down this path (or impasse), gather fruit and flowers of insight into my basket and, proudly, bring it home.

In writing the thesis, I made use of my learning to open a path into new terrain: I wrote about my work with lesbian couples, about my own 20-year-relationship, and forged a theory (based on experience) about the compatibility of intimacy and sex. It's hard to say which was the happier achievement: getting the work published as *True Secrets of Lesbian Desire: Keeping Sex Alive in Long-Term Relationships* (North Atlantic Books), or seeing the letters behind my author's name. The best part, however, was the lasting inspiration I felt being a student at UIL, talking to Mel, to the other provosts, and deciding to become a provost myself in order to help others find UIL and grasp the beautiful idea.

I now work with several Ph.D. students and relish the many colorful interconnections between my work as a counselor and writing coach and the tasks of "provosting." Usually, counseling is not connected to writing; usually writing and editing are not so intensely connected to personal reflections on learning. UIL is the perfect connector, the hub of a wheel that ties together different disciplines in a oneness of purpose – integrating what we know from living our life.

As I am guiding students through the steps of their harvest I am surprised and touched by how different their approaches and movements are. While each of them is finding a unique way of thinking and writing about their lives, there is one thing they share: they still find it hard to believe that they will be officially rewarded with a degree for something that is so natural, so deeply personal, and so much fun.

Learners in need of a writing coach are welcome to contact me at www.renatestendhal.com

AIWP PRESS: NEWS FOR 2007

AIWP/UIL is working on a publishing project. It will most likely be called AIWP PRESS, unless other brilliant suggestions are forthcoming. We will begin with on-line books and consider more conventional publishing, as well. To begin with, we are interested in collections of creative essays written for UIL. Please check our website, www.aiwp.org, for updates.

Recent Graduates

We proudly announce our most recent graduates, their majors, their areas of specialization, and their major studies:

Sananda Ananda-Maynard, B.A., Transformative Communications, Consciousness in Media, *The Beginning of my Journey*

John Anthony Sears Giovine, Ph.D., Psychology, Mentoring and Personal Development, *Mentoring and Personal Development*.

Jennifer Marie Hnat, M.A., Vegan and Live Food Nutrition, Glycemic Index, *Goji Berries and Young Thai Coconut Water: The Glycemic Index Uncovered*.

Aliah MaJon, Ph.D., Doctor of Philosophy, Metapsychology, Soul Technology™, *SOUL TECHNOLOGY™, Book One: "From Grief To... Growth™"*

Kay Morgan, Ph.D., Psychology, Integrative Therapy, "Bloodtalk" *Language and the Creative Process in Therapy*.

Ruth L. Schwartz, Ph.D., Transpersonal Psychology, Body/Mind Healing, *The Healing Power of Depth Hypnosis*.

Linda Vassilatou, M.A., Vegan and Live Food Nutrition, Cultural Aspects of Organic, Vegan, Live Foods, *Cultural Revolution: The Choice for an Earth-based Diet*.

Lenka J. Zajic, M.A., Vegan and Live Food Nutrition, Trends/Impact of 2+ Years of Raw Food Diet, *Significant Trends/Experiences of Two-Year Plus Raw-Foodists*.