PRACTITIONER II TRAINING
TERM TWO

STUDENT GUIDE

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PRACTITIONER II TRAINING

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Term Two: The Practitioner Service

Module Eleven:	Spiritual Mind Treatment
Module Twelve:	Spiritual Support and Guidance
Module Thirteen:	The Process and Rapport
Module Fourteen:	The Art and Skill of Attentive Listening
Module Fifteen:	The Art and Skill of Asking Questions
Module Sixteen:	Real World Scenarios: Relationships
Module Seventeen:	Real World Scenarios: Success and Prosperity
Module Eighteen:	Real World Scenarios: Health Challenges
Module Nineteen:	Real World Scenarios: Death and Dying
Module Twenty:	Term Two Wrap-Up

Term Paper for Term Two

The topic for the Term Paper for Term Two is:

The Power of Faith in the Life of the Professional Practitioner

Term Two is about doing the work of the Professional Practitioner. We all know this work is done in consciousness, and Faith is an integral part of consciousness. As important as Faith is, it is something that cannot be taught, but it "may be consciously generated," as Ernest Holmes states in the *Science of Mind* Glossary. Like Intuition, Faith comes from self-understanding and nurturing our awareness of the Truth. No one can give this to us but ourselves.

Preparing for this Term Paper provides an opportunity for you to explore where you are with your present awareness and use of Faith. What is the role of Faith in your life? Review the work you did on Faith in the first year of Professional Practitioner Studies, and acknowledge your growth in consciousness. Do whatever reading and research you need to do to gain a deeper understanding of the Power of Faith in the life of the Professional Practitioner. Commit to expanding your awareness and use of Faith in your own life and in your work as a Practitioner. Journal your experiences of using Faith in the assignments for this class, and in your personal life. Gather and embody this information throughout the term, and by the end of the term, consolidate your thoughts for your Term Paper.

The Term Paper should be three to five typewritten, double spaced pages. Include three quotes from Ernest Holmes on the topic of Faith. Include a bibliography of references at the end of your paper. **This assignment is due in Class 20.**

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MODULE ELEVEN:
SPIRITUAL MIND TREATMENT FOR PROFESSIONALS

MODULE OBJECTIVES

- ❑ Practice using intuitive guidance to determine the treatment purpose
- ❑ Develop a treatment purpose statement for another person
- ❑ Practice impromptu Spiritual Mind Treatment for a variety of conditions

> All statements used in treatment must be felt with a feeling beyond statements and phrases. It is from the essence of this feeling of Life and Spirit that the mind draws its conclusions, which presented to the Mind Principle causes It to react in an affirmative rather than a negative way. ~Ernest Holmes

PURPOSE

This module begins part two of the second year of your journey toward licensing as a Professional Practitioner with Centers for Spiritual Living. It is important to begin the Term Two journey with a strong understanding of and excellent ability to do Spiritual Mind Treatment. This specific module takes a deeper dive into Spiritual Mind Treatment for the purpose of supporting the student in perfecting the craft of Spiritual Mind Treatment.

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KNOWING WHAT TO TREAT FOR

Knowing what to treat for is an art and a skill. The Professional Practitioner is always honing that skill. A client may come in with a problem in one area of their life. However, after the Practitioner's listening, questioning, and searching for the cause of the problem, it may be that the real cause lies in an entirely different area of the client's life, and is reflecting its effect into the area of the client's life that gets their attention. The path of healing may take several turns before the most basic cause is revealed. The Practitioner helps facilitate this process, allowing the client to see old obstacles so the original request can be manifested. "We view each period of working as part of the whole treatment, some part of gaining a complete realization, knowing that when the realization is complete the demonstration will be made." (*How to Use the Science of Mind*, 101.4)

The practitioner identifies the Spiritual Truth, Quality, or Principle missing from life experience, because if it were fully present, there wouldn't be a need to do the treatment. Remember that Spirit is already expressing Itself through and as everything but if that isn't happening in the client's life, something is out of alignment. The client is actually creating out of a different/false/limited belief or idea about that particular thing.

The Practitioner needs to learn how to listen to the client with one ear, and keep the other ear turned inward for intuitive guidance as to what needs to be brought into the Light and treated for.

TREATING WITH POWER

Spiritual Mind Treatment has been a subject of study and practice since your first courses in Science of Mind. You have treated and experienced results. This module is not about revisiting the fundamentals of treatment, but about refining your skills so your treatments are masterful, powerful, and creative.

There is a Power in the universe greater than you are that is yours to use. It is this Power that makes treatment work. There is nothing you can do to increase this Power, but expanding your consciousness enables you to use this Power in a more dynamic way. Ernest Holmes often wrote that "all is consciousness." All that you do, now and throughout your life, that expands your consciousness, expands your ability to claim the Goodness of God, and adds power to your treatments.

Some things you can start with:

1. "It is done unto you as you believe." Knowing this to be true, the Practitioner should ever seek to deepen belief in their part in the Creative Process in the System we call God, as well as the belief in the Love and Law of God.

2. "The Practitioner treats themselves first." This is a great thing for every Practitioner to do daily, but this does not mean the Practitioner does treatment for themselves at the begining of every Practitioner/Client session. Nor does it mean the Practitioner includes themself in the spiritual mind treatment given for the client. The first two steps of treatment are the greatest treatment the Practitioner could ever do for themself. When those two steps

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are done thoroughly, (stating the magnificence of God and claiming the same as true for themself), the Practitioner is exalted, healed, and in a state of total Oneness.

3. From the consciousness of total Oneness, the Practitioner is freed from the sense of "doing" the treatment and proceeds in the awareness that God does the work. By "letting go and letting God" the power of the treatment is multiplied.

4. The Practitioner speaks in third person at all times, always about the client. ("I speak my word for John…'I claim for John…") The Practitioner never uses second person pronouns, as though they were talking to the client. ("I speak my word for you,... I know you are...") The attention of the Practitioner should always be directed to God within. To change and direct attention to the client turns a treatment into a conversation. The connection to God as Source is broken, and the power of the treatment is diminished.

5. Although coming from a consciousness of Oneness, the Practitioner knows an individual consciousness is a separate entity. The Practitioner cannot know what is going on in the consciousness of the client, as no one can ever know what is in another's consciousness. The Practitioner cannot say: "Mary is now at peace" and know that as a certainty. Practitioners can only know what is in their own consciousness. They can accept, claim, know or declare something for the client, but cannot say the client is doing or being something. When the Practitioner says: "I accept Peace for Mary," or, "I claim perfect health for Mary," that is in spiritual integrity, and is maintaining a consciousness of power.

6. More about Mary: The Practitioner does know that Mary is Peace—that is the absolute Truth. But, if Mary is feeling pain and experiencing separation, she may not be able to hear absolute Truth at the moment. She may be so engulfed in her problem that a treatment of absolute Truth (such as "Mary is Peace, Mary is perfect health, right here and right now") never touches her. Though the work is being done in the mind of the Practitioner, if it is to be known in the mind of the client, it must be understandable to the client. (Unless the client is in total surrender to the power of Spiritual Mind Treatment, which seldom happens.) To treat with power, the Practitioner must be sensitive to the level of awareness and openness of the client and then meet the need of the client in their own consciousness.

7. The Practitioner knows that all things created start in mind, and when the practitioner so completely establishes the mold for the desired results (in step three of the treatment), that they experience its presence in mind, then that which is being treated for is done. This sense of completion and fulfillment brings a receptivity that makes for a powerful treatment.

8. From this sense of completion, the Practitioner gives thanks (in step four of the treatment) for that which is done. To maintain the continuity and power of the treatment, the Practitioner does not give thanks for anything else in the treatment at that time. This keeps the consciousness of the Practitioner and the client focused on accepting the desired results, and keeps the impression upon the Law clearly defined.

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9. For a most powerful step five, the Practitioner releases their word to the Law of Mind. The Practitioner does not release the treatment. Spiritual Mind Treatment is a human description for what the Practitioner creates in mind. The Practitioner releases their word. It is their word that is the Practitioner's Divine connection to God. Coming from the consciousness that knows how the Divine System works, the Practitioner does not release their word to Spirit or the Universe, but to the Law, which is that part of God that takes the invisible word and transforms it into the experience of the client.

10. It is necessary to point out that the Practitioner's use of the exact words in treatment, as illustrated above, is not what is important. Spiritual Mind Treatment is not a ritual to be learned; it should always be spontaneous. What is important is that you understand the con sciousness from which those words come, and you seek that level of consciousness and beyond.

11. The Practitioner remembers, always, that Spiritual Mind Treatment is not to make something happen, but to declare the Truth.

12. Finally, remember the feeling is just as important as the words used in treatment. Ernest Holmes wrote, in *How to Use the Science of Mind*: "The words, the thoughts, the statements used in a treatment give form to feeling," and in *Science of Mind*, he wrote: "Our mental acceptances should be filled with conviction, warmth, color and imagination. The creative power responds to feeling more quickly than to any other mental attitude. Therefore, we should try to feel the reality of what we are doing when we give a treatment."

The practitioner realizes that his word is the presence, power, and activity of Truth, which is in him, which is Almighty, which is God, "beside which there is none other." *The Science of Mind*, 216.1

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TIPS, TRICKS, AND TRAPS

Introduction

For decades, Spiritual Mind Treatment has been used as a spiritual practice and method with proven success. Yet, at times, individuals may experience or feel that prayer has not been answered; the desired change did not manifest. As we know, God/Life is not capricious in this regard. The Law is neutral, it simply does what it does. Over time, many of those who regularly use Spiritual Mind Treatment have come to a variety of realizations and insights regarding Spiritual Mind Treatment. Compiled below is input from different Centers for Spiritual Living Ministers and Practitioners in the form of a list of tips, tricks, and traps for Spiritual Mind Treatment. This list is a tool to further the understanding of how to use Spiritual Mind Treatment effectively.

Tips

- Develop your Faith muscle – recall times in your life when you manifested the change you desired.
- Others can teach - show the way - but you need to bring the fire, no one can do it for you.
- Feel the power in the words of the treatment.
- Be Present – that is where the greatest potential exists.
- Spend time getting clear on the Purpose Statement of the treatment.
- Avoid duality – stay focused on Unity consciousness.
- As part of developing the Purpose Statement - visualize the desired outcome.
- Gently get yourself out of the way and let Source do its job.
- When Treating for another – use God qualities that resonate with you/the client.
- Remember - prayer is more about consciousness than concepts and right wording.
- Know there is a power greater than any condition imaginable.

Tricks

- Believe in the Creative Process until such a time you know it as true.
- Focus on the experience desired rather than the form.
- When creating a Purpose Statement – focus on what the client will feel/experience as a result of the Treatment.
- Be aware of any expectations – let them go – let Love lead.
- Before starting the treatment – deeply feel the Union with the Divine – then begin.
- Develop a passion for the Truth – let that passion show up in the words and tone of the treatment.
- Prior to praying - find a quote or a few lines from poem that opens your heart.

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- To acknowledge the effect but not make the treatment about form, use "despite." For example, despite feeling lost and confused, the absolute Truth is...
- In the realization – use "this or something greater."
- Stay in unification until you are not the one speaking the rest of the treatment (if phrased in the positive, could say, until the treatment speaks you or until the treatment naturally flows).
- Everything that happens after the treatment is an answer to the treatment.

Traps

- Sending mixed messages to the Universe - be clear on your purpose and when the prayer is done, let it go.
- Having doubts (this is like pulling a plant up to check on the roots) – let it grow.
- Believing you are responsible for the outcome of the Treatment, you are only responsible for knowing the Truth.
- Treating at the level of effect – remember to treat at the level of the consciousness that created the effect.
- Being attached to how the prayer will manifest;– stay open and allow Spirit to work.
- Praying from a desperate consciousness – trust in Spirit.
- Using "future words" – use words in the present tense.
- Telling someone how they feel or what they know. For example, I know that Lee feels that love that God is...or Pat knows peace at this time – know and treat based on principle.
- Believing that you don't know how to pray – you do.
- When praying for another, joining with their consciousness of resistance – keep on Principle.
- Getting caught up in, attached to, or aligned with the client's story.

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STUDY QUESTIONS

1. Describe how you would identify what to treat for with the client.

_____
_____
_____
_____

2. What does it mean to meet the client where they are and why is it important?

_____
_____
_____
_____

3. How do you gauge a successful Spiritual Mind Treatment?

_____
_____
_____
_____

4. Identify an insight and record the significance for a tip, a trick, and a trap.

Tip Insight and Significance _____
_____
_____
_____
_____

Trick Insight and Significance _____
_____
_____
_____
_____

Trap Insight and Significance _____
_____
_____
_____
_____

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HOME STUDY FOR MODULE TWELVE

- *Spiritual Practices:*
  - Meditate daily on Oneness. How many ways can you recognize the Oneness of all life? Be sure to include the awareness that the Practitioner and the client are one. (The client is as spiritual as the Practitioner regardless of appearances or circumstances.) Treat daily for your Prayer Partner and pray together aloud at least once a week, either in person, by phone, or on Zoom.

- *Journal:*
  - Any significant insights you've experienced as you visualize yourself in the role of the Practitioner.
  - How does keeping what is true before you remind you there was never a better time than now?

- *Read:*
  - How To Use The Science of Mind, Chapters 8 and 9, Spiritual Cause and Physical Effect and Activity of Right Ideas, pp. 65–77. How To Use The Science of Mind, Technique for Practice, pp. 17–30 and Relationship of Practitioner to Patient, pp. 109–119.
  - Please read all the Resource Material for the module in the Student Workbook.
  - Seven Thousand Ways to Listen, Keeping What Is True Before Us, pp. 16–21.

- *Write and Don't Hand In:*
  - Answer the Study Questions on pages 163-164. Questions are based on Chapters 8 and 9 of How to Use the Science of Mind.

- *Write and Hand In:*
  - Write a 2-4 page paper on the following topic: Imagine yourself having a practitioner/client session. Describe a successful practitioner session and incorporate the answers to the following questions in the paper: How does the framework assist in creating success? What is the mindset of the practitioner during a successful session? What does the client come away with?

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MODULE TWELVE:
SPIRITUAL GUIDENCE AND SUPPORT

MODULE OBJECTIVES

- ❑ Explain the process in healing
- ❑ Describe how the Practitioner assists the client to identify the core belief behind an unwanted condition
- ❑ Demonstrate the ability to accurately discern the emotions, feelings, and beliefs of a client within a practice Practitioner/Client session
- ❑ Compare and contrast the focus of the Psychotherapist and the Practitioner
- ❑ Understand the parts of a practitioner/client session

A spiritual Practitioner is one who recognizes man as a Spiritual Reality. Since there is but One Mind, the Practitioner makes this recognition within his own mind. Through the medium of the One Mind, his statements rise to objective condition in his patient, according to his belief and the patient's receptivity. Healing is accomplished through the act of setting Subjective Law in motion. The more spiritual or Godlike the mentality of the Practitioner, the more powerful the treatment. *Science of Mind* 178.5

PURPOSE

To understand Spiritual Guidance and Support: what it is, what it does, and how to use it. To know the Practitioner's role in the use of Spiritual Guidance and Support.

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SPIRITUAL GUIDANCE AND SUPPORT

Practitioners provide Spiritual Guidance and Support in Practitioner/Client sessions. In a Practitioner/Client session, the Practitioner works with the Law of Cause and Effect and the Creative Process in the individual, to help the client learn how their life got to be the way it is, and how to manifest a life of their choice.

Spiritual Guidance and Support are terms used to describe this work. What is accomplished in the process in healing is a movement in consciousness that gently takes the client from a state of need, want, fear, or disbelief, to a state of fulfillment, or realization of their own perfection. The work is spiritual in nature because it is based on Spiritual Principles. It is guidance and support because the Practitioner gently guides and directs clients to see that the embodiment of Spiritual Principles in their lives will result in more satisfying results.

Ernest Holmes writes in *The Science of Mind* textbook, page 212.4: "The process in healing is the mental work and the time it takes the Practitioner to convince himself of the perfectness of his patient; and the length of time it takes the patient to realize this perfectness."

Spiritual Guidance is not counseling in the usual sense, or the giving of advice. To give advice would be to work entirely at the human level of awareness: stating personal opinion, making suggestions from personal experience, working through the ego, and focusing on changing behavior and outer conditions.

On the other hand, Spiritual Guidance and Support works at the spiritual level of awareness, focusing on making inner changes in order to manifest the desired results. Remember, the client is immersed in effects; the Practitioner works only with cause. The Practitioner must know Truth in their own consciousness for the client. This is a process of realizing there is a mental cause behind every condition (Law of Cause and Effect), uncovering the discordant belief that is the cause behind the unwanted condition, releasing the discordant belief and establishing, instead, a belief in Spiritual Truth. The Practitioner facilitates the client's own work to see their own issues, to perceive Spiritual Principles relevant to the situation, and to open the way for the client to realize their own perfection. As the client resonates from perfection, they are able to claim and accept whatever the desired results might be. The process in healing is the mental work and the time it takes the Practitioner to convince themself of the perfection of the client; and the length of time it takes the client to realize this perfection. The mental work is on the part of the practitioner. This work is done within the practitioner's consciousness.

In a Practitioner/Client session, it is important to assure the client there is a Spiritual Cause for every condition, and that you will find it together. Assure the client, also, that total confidentiality prevails, except in instances where it is necessary, by law to report what happens in the session. The laws regarding this vary by location. Give the client freedom to express themself thoroughly while you show understanding, empathy, compassion, love, and patience. Use your experience to empower

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your understanding and wisdom, but never to support a false condition as truth. Do not condone, criticize, diagnose, judge, provide your personal opinion, share your own experience, or sympathize with a false condition.

Your work as a Practitioner, guiding the process in healing, is to assist your clients to release, replace, or choose to eliminate any resistance or blocks that may be in their consciousness and limiting their ability to accept and embody their desired healing. As much as the client wants the healing, there can be a belief, based on experience and lodged deep in the subconscious that opposes the healing and is stronger than the conscious desire for the healing. Remembering that "God can only do for us what God can do through us," this path of receptivity must be open in order for the client to fully manifest the desired results.

To open the path of receptivity, the belief standing in the way needs to be determined and transformed. The techniques of listening and asking meaningful questions you will explore in Module Fifteen are valuable tools for this process. The Practitioner listens for long established patterns of thinking, evidenced by the telling of repetitive experiences, feelings and emotions. The Practitioner needs to be particularly sensitive to the emotions and feelings expressed by the client, and ask questions designed to lead to the underlying belief. Remember (from Prac I): "Beneath every emotion is a feeling, and beneath every feeling, lies a belief."

Once the core belief is identified, the next step is to "separate the belief from the believer," and guide the client into a new way of thinking, based on Truth. No matter what the client's story is, the Practitioner knows it is a pathway to the Truth. By looking for the belief that lies under the surface, a Spiritual Principle can be recognized that is being inverted, or ignored. The Practitioner knows replacing the old belief with a belief based on Spiritual Principle establishes a new cause and effect (healing), as well as a growth in consciousness and learning. The Practitioner facilitates the client in their own realization of the false belief and the Spiritual Truth behind it. This is a simple step, but may be quite challenging for the client.

To move from an old belief to a new belief is the heart of the process in healing. Some clients have the consciousness to understand the process, and the faith to surrender to it, and they simply choose to release an old belief and adopt a new one based in Truth, and allow their lives to evolve in a natural way. More often the Spiritual Support provided by the Practitioner is needed to assist the client in moving to a new belief.

The Practitioner points out that the Law of Cause and Effect most readily produces those thoughts and beliefs from the client's subconscious supported by the strongest feelings. Regardless of what is going on in the present time, or in the client's current conscious mind, old beliefs with strong feelings around them carry the power to be manifested first, instead of what the client may be wanting and treating for. This is the way the Law works.

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The Practitioner helps the client see that the manifestation of the old belief is a process controlled by Law, rather than an expression of the client's current consciousness. This is a great help to the client who says, "I've done everything I know to do, and I still cannot manifest my (desired results)." When the repetitious manifesting of the unwanted condition is identified as an automatic process, it depersonalizes the matter of giving up the old belief and it becomes something much easier to do. In fact, it can be visualized as something in the distance that just gets farther away, until it disappears on the horizon.

The Practitioner can point out to the client that the Law is intended for us to use, and the client must be in charge of what is being impressed upon it, and eliminate those things they don't want impressed upon it. The Practitioner knows if the client is not getting their desire, there is a limiting belief to be eradicated in order for the path of receptivity to be open for the Creative Process, through Treatment, to give them the life of their choice. The Practitioner also realizes there may be larger factors working against the client getting what they desire including social, cultural, and historical constructs that are not the result of the client's own belief. The Practitioner knows discriminatory practices are not the fault of the client's consciousness. In these cases, the Practitioner works with the client in discovering the Spiritual Truth and does not focus on a false belief.

As a Practitioner offering Spiritual Guidance and Support, it is important to remember you are an expression of God, and your client is also an expression of God. You are equal, individual expressions of God, each on your own spiritual path. Now, your paths have crossed and good is to come from it. There is One Mind operating through both of you. Your awareness of your Oneness with each other and with God as your Source will guide you through the process of Spiritual Guidance. Your purpose in being together is to bring forth a greater expression of God. Your intention aligns you with the self-givingness of God, and all that you need to bring forth the greatest good through your client is available to you. Claim it, know it, and allow God to do the work through you.

I know there is an inner Presence in everyone and in everything. I know that this Presence responds to me, I know that everyone is an incarnation of God, that the living Spirit breathes through all. I realize that every thing is alive, awake, and aware with Spirit. I recognize this Spirit and It responds to me. The Spirit within me reaches out and communes with the Spirit in every one and everything I contact. It is the same Spirit in all, over all, and through all. " ~ Ernest Holmes

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COMPARATIVE VIEWS: PSYCHOTHERAPIST AND PRACTITIONER

There are similarities and differences in how Practitioners and Psychotherapists work. Both seek to help the client resolve issues in their life, gain a greater sense of self-esteem, and live more in the present moment. As Practitioners, we "respect the art and skill of all healing professions, regardless of method, religion, or philosophy, while at the same time being dedicated to the work of the Licensed Spiritual Practitioner. We use Spiritual Principles as the basis for all guidance in teaching and healing work." (Center for Spiritual Living Policy & Procedures, Section 7.1.G.10)

The following chart shows the differences between the work of the Psychotherapist and the Practitioner:

The Psychotherapist	The Practitioner
↑ Interested in the client's emotional state	↑ Interested in the client's emotions as out picturing of beliefs
↑ Oriented toward healing past wounds to relieve current symptoms	↑ Oriented toward changing past beliefs to relieve current symptoms
↑ Oriented toward working with causes to change conditions	↑ Oriented toward working with beliefs to change conditions
↑ Assesses client's weaknesses and strengths to determine what level they should be working on	↑ Assesses client's awareness of Spiritual Truth to determine what level they should be working on
↑ Assesses client's childhood history to look for personality or psychiatric damage that requires treatment or medication	↑ Assesses client's childhood to look for basic beliefs resulting from experience that are still active through the subconscious mind
↑ Interested in developmental/emotional history of the client in the family setting	↑ Interested in repeated patterns of thought and basic beliefs while growing up
↑ Interested in history of success and failures	↑ Interested in growth through challenges whether "success" or "failure"
↑ Interested in the client's current support system	↑ Interested in the client's sense of unity with God as their support system
↑ Interested in client's sense of ego strength	↑ Interested in client's sense of Self as an expression of God
↑ Interested in the client's ability to accept reality and move through fear	↑ Interested in the client's ability to see beyond appearances and accept a new belief

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The Psychotherapist	The Practitioner
↑ Empowers the client to better adjust to life and live in harmony by assisting them through fear	↑ Empowers the client to better adjust to life and live in harmony by teaching Oneness with/as God
↑ Helps the client uncover and understand their feelings and emotions	↑ Helps the client uncover the hidden belief beneath their feelings and emotions
↑ Helps the client with relationship with themselves in order to improve their relationships with others	↑ Helps client see God in themselves and others in order to improve their relationships with others
↑ Believes client is responsible for what they do with life's experiences	↑ Believes client is responsible for their own experience of life

We should think of our spirit as being some part of the Universal Spirit, and of our minds as open to the Divine Influx. As any specific knowledge must come from the center of all knowledge, it follows that whenever and wherever the mind of man is open to the Divine Influx, it will receive instruction directly from the center and source of All. *The Science of Mind*, 113.3

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EMOTIONS/FEELINGS/BELIEFS REVIEW

Many books and essays are written about feelings and emotions. Most authors use these terms interchangeably.

For the purpose of tracking the process in healing in this course we will be using these terms in the following context:

Emotions are the recognizable expressions of our inner responses to our relationships to others and the conditions and circumstances in our life. We tend to label the emotions that make us comfortable as "good" and those that make us uncomfortable as "bad."

Feelings are intimate, individual, often hidden inner responses to our relationships to others and to the conditions and circumstances in our life. We may label feelings as pleasing or painful.

Beliefs influence our inner responses and are core mental causes of our feelings and our emotions. Behind every emotion is a feeling and behind every feeling is a belief rooted in the subconscious of the individual. A thought wrapped in feeling equals a belief.

Feelings and emotions are effects, conditional states of being. We do not treat conditions. For the healing of any painful emotion or feeling, we must first determine the underlying belief. The belief is not the Truth of the individual. The belief is a result of past experience and can be changed.

Ernest Holmes says: "For a healing to take place we must separate the belief from the believer." Through Spiritual Guidance and Spiritual Mind Treatment, a new way of thinking can be introduced, Principle can be used to establish a new belief in place of the old belief, and a healing can be accomplished.

> Science is Spirit inducing Its own laws. Intuition is Spirit knowing Itself. Opinion is our estimate of Reality. All are spiritual faculties and should be so considered in the study of this Science. *The Science of Mind*, 113.2

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THE PRACTITIONER/CLIENT SESSION EXPLAINED

The most important work of the Professional Practitioner, the teaching and healing of those who come to us for help, is done in the Practitioner/Client session. This is a one-on-one time of approximately one hour when clients explain why they are seeking help, and the Practitioner listens, questions, teaches Principles of Truth, guides the process, and does a healing Treatment.

The Practitioner/Client session is divided into four distinct segments. Following is a brief description of each segment:

1. Welcome and invocation:

The Practitioner welcomes the client, as a guest into the room where the session is to take place. As soon as both are settled and comfortable, the Practitioner does any housekeeping before the session begins. This is the time to collect the fee and give an overview of the session. When that is complete, the practitioner does an Invocation to set the tone for the session. From the very first moment, rapport between the two people begins.

2. Dialogue:

The Practitioner begins the session by giving the client the opportunity to present fully the reasons for the appointment. This is followed by dialogue between the Practitioner and the client which focuses on ascertaining the true effect that needs to be healed, and the belief or mental cause of that effect. The purpose of the dialogue segment is to allow the Practitioner and client to come to an agreement about what to do treatment for.

3. Homework Suggestion:

The Practitioner suggests a spiritual practice for the client to do that will assist in clearing the way for the change in consciousness necessary for the healing to take place.

4. Spiritual Mind Treatment:

The Practitioner provides a treatment for the desired healing. It is desirable that the session ends with the treatment, so the heart opening and the movement in consciousness can continue undisturbed as the client leaves.

NOTE REGARDING FEES: Ideally, your client should understand your fee structure when the appointment is made. Otherwise, this information should be shared, and the Client/Practitioner Disclosure Agreement should be signed, after the Invocation and before the Dialogue portion of the session begins, so the session ends with the treatment, as described above. The client should understand the fee is not for treatment but for your time. A sample Client Disclosure Agreement can be found in Appendix ?.

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ENVIRONMENT AND SETTING

The Practitioner/Client session provides the client with a time and place for healing. Sessions work best when done in person because the majority of communication is nonverbal such as facial expressions and body language. However, sessions can be conducted using an online platform if necessary. Familiarity with whatever technology you are using is paramount if you are meeting online. The practitioner must be confident in their technology skills and be able to assist their client if necessary.

The place you do your work may be in your Center or your home, but it should be a place of peace and quiet. If it is at home, it is best to do your sessions in a place designated for this work. It may be an office in your home, or another designated space. What is important is that you ensure freedom from distraction such as children, pets, and electronic devices. This includes making sure notifications are off, or programs are closed on your computer so that, for example, you do not get dinging email notifications while you are in session.

The setting should be orderly and express love and serenity. The client should be comfortable. There should be two comfortable chairs, tissues handy, and notepaper and a pen.

Realizing that all work done in a Practitioner/Client session is sensitive and deeply personal for the client, it should be self-evident that all that takes place within the session is to be kept in absolute confidence by the Practitioner. Reassure your client of confidentiality. Also make sure your client knows either before or at the beginning of the first session the reasons why you might have to break confidentiality. It is incumbent on the practitioner to understand the reporting laws where they practice.

WHAT A PRACTITIONER SHOULD KNOW

By Ernest Holmes

This was a Supplement to Lesson XLVIII of the Extension Course in the Science of Mind, 1940.

In discussing what a Practitioner of the Science of Mind should know, let us begin by explaining what such a Practitioner is. He is one who seeks to demonstrate, for himself and in the lives of others, the supremacy of spiritual thought force over apparent objective or material resistance. He is one who has become convinced that the universe is a spiritual system, that he himself is spiritual, that all people are spiritual, and that there is a law of spiritual consciousness that does actually have the power to give objective form to his thought.

A spiritual Practitioner is one who consciously practices the Presence of God in himself and others. He is one who definitely uses the Law of Cause and Effect for specific purposes. In many cases he is one who gives his entire time to the art, the act and the science of mental treatment. As such, he should be completely consecrated, without being superstitious. He should take his work seriously, without taking himself seriously.

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The Practitioner must abandon intellectual bigotry, just as he must abandon spiritual dogmatism. He should be devoted to his work. He must treat conscientiously, in season and out; he must be willing to be called upon at any time because the physician to the soul is no less important than the physician to the body and if he has promised to treat someone, he must fulfill his obligation with absolute sincerity.

It is but natural and right that a Practitioner should ask for, and receive, definite and adequate compensation for the time he spends and the work he does. This point should be clearly drawn, since there are many people who, in the utmost sincerity, feel that one should not charge for such spiritual work. This type of person does not realize that if a Practitioner gives his entire time to his work, then his work becomes his profession and he should be adequately compensated for the time, which he gives to each patient.

Having made a charge, he should be certain that he fulfills his contract. He must be certain that he never takes more patients than he can successfully give definite time to each day or such time as he may have agreed to give (usually not more than ten or twelve). When a patient comes to a Practitioner he is buying his time, his service. He is not purchasing his consciousness nor is he bargaining for the grace of God. He is merely paying for the time it takes the Practitioner to arrive at a state of recognition for the patient. The arrangement should be made as any other business arrangement and as definitely kept. It is advisable, in most instances, for professional Practitioners of this science to have a regular office and definite office hours, for their patient's calls are professional and not social; they do not come to talk about the weather or politics, they come to be helped. It seems advisable for the Practitioner to give at least a full half-hour to each interview and to have only as many interviews each day as he can adequately handle.

It goes without saying that the average Practitioner, just as the average physician, devotes a certain amount of his time to those who are unable immediately to pay for his services. It is always better for the patient to give the best that he has, but where the patient is fully able to pay, a definite business arrangement should be entered into. And that arrangement should be in accord with a just recognition of the worth of a Practitioner's work.

So much for what a Practitioner does, and the business arrangements which he makes with those whom he seeks to help, all of which is, of course, incidental to the main issue, and that is, what the Practitioner really should know. He should know that he is engaged in a most definite field of action and he should himself value what he does. The Practitioner in the Science of Mind must be firmly convinced that his work is in league with the Reality back of all physical manifestation. He must be absolutely certain that when he gives a treatment, something is going to happen and unless he is certain he is not a good Practitioner. He must be willing to stay with a case until he wins, even though it calls for continuous reiteration, over a long period of time, of the few fundamental statements of being which he conceives to be true.

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When a patient comes to him, the Practitioner both teaches him and treats him. He must have the utmost sympathy for the patient's religious convictions and he should never try to change them, for if any change is desirable, the patient will himself make that change in due time. No office in life should be considered more dignified, none is more highly specialized and no form of human endeavor more worthy than this practice. The Practitioner knows that he wins his way by demonstration even more than through teaching or explanation.

The Practitioner must refuse to become discouraged. He should read and study such thoughts as tend to buoy up his own consciousness. From a practical viewpoint, he should seek the companionship of those people who believe as he believes. It is but natural and right that people who think alike should enjoy each other's companionship. There is no reason whatsoever why a Practitioner in his social life should not be normal, natural and follow such social pursuits as are natural to his own inclination, his own training and his natural environment. We might add that a Practitioner is just like anyone else, in any other profession, with this added thing in his life—the absolute conviction that the Spiritual Universe is real, that it is the cause of the visible, with a positive conviction that when he gives his treatment something is going to happen.

That there is need of Practitioners is evidenced by the number of people who need mental, spiritual and physical help. That there is plenty of work for such Practitioners to do is certain, and that anyone who establishes himself in consciousness can establish himself in practice, can be demonstrated. Age and opportunity have nothing to do with this practice; it is entirely a thing of consciousness, and when the Practitioner is ready those whom he can help will come to him, and if they do not, he is not yet ready. Therefore, if someone were to ask, "How shall I establish myself in this practice?" there would be but one answer: begin to practice! "But," this individual might say, "how can I practice since I have no patients?" Analyze his statement and you will find he is denying the very Principle he affirms. So long as people are in need he has someone to practice for and when he begins to treat them definitely, in his own mind, and to know he is treating people and healing them, they will appear. His own kind will come to his own consciousness, for, as a matter of fact, it is merely a return of his own thought.

The Practitioner must know that everyone who comes to him comes joyously, gladly, recognizes his ability to help them, feels it to be desirable, accepts it in gratitude, and adequately compensates him for his endeavor in their behalf. He must find joy in his work and know that it is done without strenuous effort and without any sense of burden. For his work is really God in him, announcing his own Universe to be complete, perfect and whole.

> A Practitioner, then, is one, who, recognizing the power of Mind, definitely, specifically, concretely and consciously speaks from his objective mind into Subjectivity and gives direction to a Law, which is the Actor.
> *The Science of Mind*, 169.5

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STUDY QUESTIONS

Based on Chapters 8 and 9 in How to Use the Science of Mind

1. Explain what a Practitioner/Client session is to one not familiar with our philosophy.

2. Name three Principles of Truth that serve as tools with which a Practitioner works in a Practitioner/Client session.

3. Explain two ways the Practitioner uses the Law of Cause and Effect in Spiritual Guidance.

4. Does the Practitioner assume responsibility for the client's healing?

5. Does the Practitioner have any good use for negativity in the process of Spiritual Guidance?

6. What is Spiritual Guidance and Support?

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7. Why does the Practitioner avoid giving advice from personal experience when offering Spiritual Guidance and Support?

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_____
_____
_____

8. How does the Practitioner help the client identify the core belief behind an unwanted condition?

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9. How does the Practitioner assist the client in letting go of an old belief blocking the manifestation of something desired?

_____
_____
_____
_____

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HOME STUDY FOR MODULE THIRTEEN

- *Spiritual Practices:*
  - Meditate daily on receiving. How do you receive the Gifts of Spirit? What gets in the way of your receiving? How does your willingness/ability to receive impact your work as a Professional Practitioner?
  - Treat daily for the needs of your Prayer Partner. Work with each other to develop your new skills of Spiritual Guidance and Support.

- *Journal:*
  - How do you see yourself conducting a Practitioner/Client session?
  - What are your best qualities?
  - What qualities need to be developed?
  - How do you feel as you project yourself into the Practitioner/Client setting?
  - What was touched in you as you read "The Gift of Receiving" in Seven Thousand Ways to Listen?

- *Read:*
  - How To Use The Science of Mind, Individualizing Universal Power and How To Use The Science of Mind, Technique for Practice, pp. 17–30 and Relationship of Practitioner to Patient, pp. 109–119
  - The Science of Mind, pp. 167.3–170.2
  - Read all the Resource Material for the week in the Student Guide.
  - Seven Thousand Ways to Listen, The Gift in Receiving, pp. 22–27

- *Write and Don't Hand In:*
  - Answer the Study Guide questions on pages 174-175.

- *Write and Hand In:*
  - Your definition of a Practitioner in 25 words or less.
  - A Treatment for your prayer partner.

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MODULE THIRTEEN:
THE PROCESS AND RAPPORT

MODULE OBJECTIVES

- ❑ Explain what the Practitioner and client each want from each other
- ❑ Explain the work of a Practitioner in 25 words or less
- ❑ Explain how the consciousness and skills of the Professional Practitioner, as described in the assigned readings, help establish rapport with the client
- ❑ Assess and improve individual ability to Establish Rapport within the Practitioner/Client session using the Establishing Rapport Observation Guide

"I know that I live in pure Spirit. I am one with the perfect Whole. Peace and calm surround me and flow through everything I do, say and think. There is deep quiet at the center of my soul, a perfect poise and equilibrium. My thought rests upon everything in peace and joy and in cheerful expectation." Ernest Holmes

PURPOSE

To establish confidence in and a secure foundation for the teaching/healing work of the Professional Practitioner/Client Session, and to understand a relationship of mutual trust and harmony is the pillar of a successful Practitioner/Client session.

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RAPPORT BETWEEN PRACTITIONER AND CLIENT

Rapport is defined as "a relationship of harmony, accord and/or mutual trust; the experience of connection that exists between two people or within a group of people." The Practitioner knows there is a divine connection that spiritually binds all people together. Rapport is the name given to the experience of harmonious connection at the human level.

Rapport can be shallow, deep, or absent altogether. Rapport determines the quality of the relationship shared between those present. When rapport is shallow, the relationship is shallow; disclosures are limited, giving and receiving are minimal, trust is absent, and doubt and suspicion can easily arise. When rapport is deep, the relationship is rich in trust, aliveness, giving and receiving from the heart, connection, and love. Love is the essence of everyone, and love flows freely when surrounded by its likeness.

Rapport is an essential prerequisite to all work done in the Practitioner/Client session. The best work, of course, can be done when rapport is deep. The Practitioner/Client session is a time of vulnerability, personal disclosure, and emotional sharing unequaled in most of the rest of the client's life. The client needs peace, safety, and assurance. The client needs to feel wisdom, compassion, and love emanating from the Practitioner. These are the threads of truth that need to be woven into the tapestry of rapport between the Practitioner and the client.

The developing of rapport starts the moment the Practitioner and the client greet one another. The Practitioner enters the session with a complete awareness of Oneness with God and the client. The Practitioner knows the importance of being warm, gracious, cheerful, focused, and responsive, and allowing the client to feel they are the only person in the Practitioner's life at that moment. The Practitioner knows the client may come with a burden and a challenge, and in most cases, some degree of pain, and is gentle and compassionate.

The skilled Practitioner creates a safe and loving environment for their client, understands the needs of the client, and is open and generous. The skilled Practitioner is a keen observer. From the moment the client walks in, the Practitioner makes mental note of the client's facial expressions, body tension, emotional state of being, and tone of voice. These things speak as loudly as the words themselves. Remember somewhere between 73 and 90% of all communication is nonverbal.

The level of rapport is determined by the openness of the Practitioner and the client, but the Practitioner holds the key to the freedom and ease with which they do their work together. The Practitioner begins the interaction by lovingly assuming the role of receiver by saying something like: "How can I help you?" or "What's on your mind today?" or "What brings you here today?" and proceeds to listen. The Practitioner continues to listen without interrupting or interpreting. It is important the client gets to say what is on their mind and be heard without comment for the first few minutes. Once the client is heard, there is a release of tension that allows them to listen to the Practitioner.

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The Practitioner responds, as the story unfolds, with comments such as: "I hear you," or "That must have been very painful for you," or "I hear that you felt betrayed." These comments allow the client to feel heard. You are extending empathy to the client and remembering not to be sympathetic with the condition. You are not condoning anything or judging anything. You are seeing God behind all appearances. You are listening and highlighting important pieces of the story for the client's benefit and highlighting for yourself those significant points you want to work with later, as you would highlight an important point in a book you were reading. If you did only this and did it with love and compassion, you would be making great strides toward establishing good rapport.

The Practitioner assures the client that help is available in God, healing is possible, and the Practitioner is there to assist in achieving the desired results. The Practitioner assures the client that all discussions in the Practitioner/Client session are held in absolute confidence (with the exception of certain situations as mentioned above. The specific situations vary by location). Rapport deepens as trust develops, as the client feels heard, and as the practitioner begin asking questions indicating their interest in getting to the core issues of the situation. If good rapport is established, the client feels cared for and safe, the Practitioner feels accepted and trusted, and the space is now created for doing great work.

Skills to Deepen Rapport

Establishing rapport is a subtle process that encompasses several elements. Here are some elements to consider:

- **Prepare for each session by being centered and "prayed up.**" Since it is your Practitioner Consciousness that draws clients to you, you can know there is no mistake when particular clients come to you for Practitioner/Client sessions. Beginning each session in a centered and prayed-up consciousness means you are open to Spirit working in, through, and as you. Plan your schedule so you have time before and between clients to breathe deeply and center, releasing all that has gone before. Beginning a session from that space will make rapport building easier. Clients usually arrive expecting to leave inspired and relieved of troubles. Build on that expectation by being prepared. See the Godness in each client. Remember your Oneness. Feel your connection.

- **Be sincere.** Sincerity is a key ingredient of rapport building. You can't fake it. If you have a sincere desire to be of service, to understand what is important to your client, and to help them move to a place of deeper consciousness, then rapport building has already begun.

- **Be aware of the image you project.** Consciously smiling and radiating warmth and a relaxed demeanor as you greet your client sets the tone for deep rapport. It is important this is genuine. Do not try being someone your aren't as the client will sense this falseness. Use words and body language that express real interest in your client. Crossed arms and gazing around the room may give the impression you aren't very interested; an open posture and good eye contact convey

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to your client they are important and you are interested in them. You should also be aware of your own feelings, opinions, and attitudes and how they might affect the image you project.

- **Stay on the same page as your client.** Share their goal, as opposed to trying to lead them to growth you think is best for them. They have come to you because they are ready to explore and grow in a certain area of their life that has been brought to their attention (usually) by a challenge or a painful experience. Once their goal has been clarified, respect that it is a perfect place to start, for both of you. This is your chance to explore together. (You may even find that clients come to you sharing your issues!) Trusting that whatever presents itself is perfect will deepen rapport.

- **Mirror and match your client's verbal and body language**. As stated above, the majority of our communication comes, not from the words spoken, but from vocal tone and speed, and body language. This is subtle but important. Matching your client's verbal tone, volume, and speed is an effective way of connecting. If your client starts out speaking very slowly and shyly, you may also want to begin by speaking slowly and quietly. Then, if you gradually start speaking with more confidence, they will likely move in that direction as well. The same is also true if your client starts out speaking with some urgency. You may want to start out with a similar tone and gradually move to a calmer tone, taking them along with you.

  Matching and mirroring your client's body language is also an effective way of connecting. Breath synchronization is one of the oldest rapport techniques known. Breathing at the same pace as your client may put them at ease and thus promote rapport. Posture can be used in the same way. If your client crosses their legs, you may want to do the same, knowing it will help create alignment and build rapport.

- **Avoid jargon and small talk.** As Practitioners, we have learned Science of Mind jargon, but it is jargon not all of our clients are familiar with. Take care to speak in terms your client can understand. Remember the exercises in Year One of Practitioner Studies where you had to state Science of Mind principles without using jargon? That skill will serve you well. Also, avoid small talk. Clients come to you for spiritual guidance and direction and you will build rapport best by limiting conversation that distracts you from the real purpose of your time together.

- **Don't be afraid of silence.** Silence is an important part of verbal communication and building rapport. Clients need time to gather their thoughts together and/or to reflect on what has been said. Allow the client to set the pace. Sometimes clients may need a minute or two to process what you have said. Jumping in too quickly may take the client out of their own process and break rapport. Also, wait at least thirty seconds after your client has spoken to assure they are finished. Sometimes clients will pause to gather thoughts especially if they are sharing something very personal. Giving them plenty of time shows you respect their right to process what is being discussed. Not rushing your client or speaking too quickly lets the client

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know you are really listening to understand and not just to respond. Your display of respect helps build rapport.

- **And, last but not least, use humor.** When used appropriately, humor can lighten the mood and let your client know that, while you are dealing with serious matters, you can still smile and find joy. Sharing humor connects people in subtle but powerful ways.

Incorporating the above elements in your client sessions in a balanced way will help create deep rapport that will enable you and your clients to get the most out of your time together.

The Practitioner/Client relationship is a sacred thing. The following is an example of the covenant between the Practitioner and the client, titled "Our Relationship." This could be printed and framed for your office or printed out as a form and given to your clients or just used to nurture your own consciousness.

OUR RELATIONSHIP

It is an honor for me to support you in your unfoldment. The following suggestions will empower our relationship and facilitate our work together:

Empathy not Sympathy. Our work together is to uncover and release the conscious and subconscious thoughts and beliefs ("root cause") which are producing the challenges or limitations ("effect") you are experiencing in your life. I am trained in the use of Spiritual Principles and in identifying patterns of misunderstanding and misuse of them.

We're a Team. Remember we share the power for healing/unfolding equally. My training gives me skills and perspective but not more power. Results are produced out of our alignment with the impulse within you which seeks fullness of expression. "It is God within that does the work." It responds to our acceptance of It and unfolds naturally as barriers are identified and removed.

You are unique! Be committed to allowing the healing/unfolding process to occur in the way most appropriate for you. Your way is unique. Trust it. Don't compare your process with others and don't try to "figure it out!"

Judge Not! The events and conditions in your life may be pleasant or unpleasant, but please avoid judging them (and yourself!) as "good" or "bad," "right" or "wrong," "positive" or "negative." They are simply "facts" to work with and opportunities for growth.

Reinforcement. Set spiritual goals (desired attitudes, feelings, experiences) for each area of your life. Take courses, attend lectures, participate in workshops, and read books that appeal to you. Maintain a daily spiritual practice (meditation or contemplation, affirmations, readings).

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Recognize Change. Our sessions need not always be "heavy" or serious. They can be celebrations of manifestations of healing and growth. It is important to affirm and appreciate each step of your healing/unfoldment.

Integrity. Please maintain order in our relationship by being on time for your appointments, keeping our financial agreement and letting me know (preferably at least 24 hours in advance) if you need to reschedule an appointment.

Review and Evaluate. Our work together should continue to challenge you to greater levels of expression and experience. We will periodically review our work together. If at any point you feel our relationship is not meeting your expectations, let's discuss your feelings and needs. If at any time you wish to discontinue our sessions, it is your choice; please tell me and you will always have my blessings.

Stay in Touch! Healing/unfolding is a dynamic experience. Alignment with your impulse toward wholeness often results in inner turmoil. If you need support, please call me. Let me in on the exciting news, too!

I am committed to being here with you for as long as you choose to share your path with me. I accept for you the highest expression of who you truly are and know for you the greatest experience of life you can imagine.

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THE PROCESS

Module Twelve presented an overview of the Practitioner session: Welcome and Invocation, Dialogue, Homework Suggestion, and Spiritual Mind Treatment. This module focuses on the dialogue portion of the session and the interaction between the Practitioner and the Client.

DIALOGUE

The major work of the Practitioner/Client session takes place in the Dialogue segment. It is in this segment that the client talks and the Practitioner listens, not only for what is being said, but for what is not being said or is communicated by tone of voice and body language. The Practitioner hears and sees beyond the story being told to the truth—translating the condition into Spiritual Principle. The Practitioner responds with spiritual guidance and helps the client identify false beliefs and recognize Spiritual Truth. It is in this segment that the process in healing takes place, the movement in consciousness that makes the healing possible, the giving up of old beliefs and the acceptance of new ones based on Truth.

There are professional skills involved in knowing how to listen and how to ask questions that bring forth the most useful answers. These skills will be covered in Modules Fourteen and Fifteen. It is in this segment of the session where the Practitioner identifies what to treat for.

DIALOGUE DOS

Remember, silence is golden.

Allow your client time to process their thoughts.

Pay good attention to your client though body language and use empathetic grunting (hmm, I see, etc.)

Interact with the client at their level, remember each client is an individual.

Clarify your understanding of what the client said.

Other Dialogue Dos:

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_____

_____

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DIALOGUE DON'TS

Don't use curiosity or leading questions.

Don't interrupt or finish client's sentences.

Don't Share your own experience or give advice.

Don't Tell your client what to do.

Do not hand your client a tissue, this halts a client's process.

Other Dialogue Don'ts:

_____

_____

_____

_____

_____

The philosophy of spiritual mind healing is based upon the conception that we are living in a universe of Intelligence—a spiritual Universe, that thoughts are things, that definite states of consciousness, as they become subjective, operate through a creative field and tend to reproduce themselves in form.

Therefore, it logically follows that this system of treatment is for the purpose of uncovering and neutralizing the wrong states of thought..."

The Science of Mind, 183.1–2

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STUDY QUESTIONS

Practitioner/Client Session

1. What is the purpose of the Dialogue segment of the Practitioner/Client session?

How to Use the Science of Mind

2. "It is the use of a creative power that man has control over, not The Thing Itself." How does the Practitioner assist another in knowing this?

3. "What the Law of Mind knows in one place, It knows simultaneously and instantly everywhere." How does this relate to the work of the Practitioner?

4. How do Practitioners experience Love and Law in the work they do?

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STUDY QUESTIONS (continued)

Establishing Rapport

5. How do the thoughts contained in the following quotations contribute to establishing rapport with the client?

   a. "The Practitioner recognizes pure Spirit at the center of their client's being.... It is God in that person."

   b. "No matter how impossible any situation may seem or how difficult the solution to any problem may appear, the Practitioner holds to the idea that Spirit has no problem, there are no impossible situations."

6. Expand on this statement in the light of establishing rapport:
   "When deep calls unto deep, deep will answer deep." (HTU 116.2)

7. Is deep rapport always the aim of the Practitioner?

8. How can judgment destroy rapport? Give examples.

The one who attempts to heal himself or another through a recognition of the creative power of Mind and the ever availability of Good, is a mental or spiritual practitioner. Such a one refuses to allow negative thoughts to control his consciousness. He endeavors to greet the divinity in every person he meets. *The Science of Mind*, 167.3

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HOME STUDY FOR MODULE FOURTEEN

The Art and Skill of Attentive Listening

- ***Spiritual Practices:***
  - Read the assigned resource material early in the week and consciously practice the art and skill of listening at home, at work, and when with friends.

- ***Journal:***
  - Write down any significant insights you've experienced as a result of your more conscious listening during the week.
  - "Tell the story of a recent conversation in which all that was unsaid was greater than what was said. Was this conversation deceptive or revealing?" ~Mark Nepo, p. 40

- ***Read:***
  - How To Use The Science of Mind, Spiritual Awareness and The Practitioner Speaks with Authority, pp. 45–64
  - Read all the Resource Material for the module in the Student Guide
  - Seven Thousand Ways to Listen, How Do We Listen to All That Is Not Said, Being Lost, pp. 36–50

- ***Write and Hand In:***
  - A treatment for an area of concern you are experiencing in your life.

- ***Write and Don't Hand In:***
  - Answer the Study Questions on page 184 of the Student Guide.

"Intuition speaks to us in dreams, mental images, symbols, feelings, extrasensory perception and artistic expression. Actually, intuition is the prompting from our creative self, speaking through the voice of creative consciousness—our innate intuitive wisdom points toward what is going to unfold in the future." *~Lucia Capacchione*

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MODULE FOURTEEN:

THE ART AND SKILL OF ATTENTIVE LISTENING

MODULE OBJECTIVES

- ❑ Discuss the role of listening in a client session
- ❑ Describe effective Attentive Listening Skills
- ❑ Explain the effect of repeating the client's key words
- ❑ Describe when paraphrasing the client's words is appropriate and why
- ❑ In a simulated Practitioner/Client session, demonstrate skill in attentive listening by being fully present, paraphrasing and repeating key words, clarifying, and summarizing the client's statements

"There is that within me which understands the Truth, which completely accepts It, which remembers freedom, expresses freedom, and anticipates freedom. There is that within me which is completely conscious of its unity with good, of its oneness with all the power there is, all the presence there is, and all the life there is. Upon this Power, Presence and Life I depend with complete certainty. I have absolute inner assurance that Divine Intelligence guides me in everything I do." Ernest Holmes

PURPOSE

To realize the critical role listening plays in establishing a relationship of mutual trust and harmony between the Professional Practitioner and the client.

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THE ART AND SKILL OF ATTENTIVE LISTENING

It has been said the desire to be heard is one of the greatest (and often least fulfilled) desires of the human condition. Thus, as a Professional Practitioner, just by being fully present with your client and truly listening to them, great healing can occur.

Over the years, many people have written of the importance of listening and of the gift that being listened to is. As a practitioner-in-training, you are preparing to give that gift.

Hearing is an essential part of the communication process. Some people by their indifferent manner inhibit our ability to express ourselves, and others by their attentiveness and interest help us to express ourselves with an uncommon skill and grace. The hearer has power not only to call forth and enable the speaker, and thus increase communication, but to minister to the loneliness of the speaker as well.

~ Reuel L. Howe

How beautiful, how grand and liberating this experience is, when people learn to help each other. It is impossible to over-emphasize the immense need humans have to be really listened to, to be taken seriously, to be understood...

No one can develop freely in this world and find a full life without feeling understood by at least one person.
He who would see himself clearly must open up to a confidant freely chosen and worthy of such trust.

~ Paul Tournier, M.D.

We have been given two ears and but a single mouth, in order that we may hear more and talk less.

~ Zeno of Citium

I listen as carefully, accurately and sensitively as I am able, to each individual who expresses himself. Whether the utterance is superficial or significant, I listen.
To me the individual who speaks is worthwhile, worth understanding; consequently he is worthwhile for having expressed something.
Colleagues say that in this sense I 'validate' the person.

~ Carl Rogers

The most basic and powerful way to connect to another person is to listen. Just listen.
Perhaps the most important thing we ever give each other is our attention.

~ Rachel Naomi Remen

Deep listening is more than hearing with our ears, but taking in what is revealed in any given moment with our body, our being, our heart.

~ Susan McHenry

One reliable way to listen is to keep what is true before us.

~Mark Nepo

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The art and skill of listening is an important aspect of the Dialogue portion of the Practitioner/ Client session. Attentive listening in the client session allows you to hear the beliefs behind the words. You need to be able to listen and hear what your client is saying—and what your client is not saying but is conveying by facial expression, body language or tone of voice.

To really understand what your client is expressing, you need to become personally involved in the communication process, without becoming involved in the story your client is sharing. Becoming involved in the story can result in you losing your ability to be impartial and speak the Truth. Becoming involved in the communication process, on the other hand, allows you to listen attentively, which will increase the likelihood of truly understanding what your client is saying.

Attentive and participative listening involves responding to your client in a way that communicates you are fully present with them, you empathize with them, and you want to hear the feeling and the content of what they are saying. It tells them you are sincerely interested in their concerns and ultimate well-being.

What does Attentive Listening Require?

1. Your undivided attention to what your client is saying.
2. Caring about your client's well-being.
3. Setting aside your own personal needs, agenda, opinions, feelings, and judgments while you listen.
4. Listening for what isn't being said as well as to what is being said.
5. An openness to intuitively understand the feelings behind the words, those being expressed and those being repressed.
6. An ability to remain silent and not interrupt your client or respond too quickly.

What Attitudes Are Needed?

1. You must want to understand and be helpful.
2. You must be aware of any judgments you hold when hearing your client's story.
3. You must remember you are not in a problem-solving role.
4. You must be open inwardly to hear the Truth even as you are listening outwardly to your client's story.
5. You must trust your client's ability to find their own answers.

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How is Attentive Listening helpful in The Practitioner/Client relationship?

1. It allows and encourages your client to express their feelings more openly because you are showing you are interested, and you care.
2. It helps your client be less afraid of expressing difficult feelings because you are showing you accept them the way they are without judgment.
3. It promotes warmth in the relationship because the experience of being heard and understood by another person is satisfying.
4. It facilitates introspection and getting to the underlying cause of the situation because you have put your client at ease.
5. It helps your client be more willing to listen to you.

You and your client gain something if you are an attentive listener. If you listen attentively, you will increase your ability to communicate effectively with others, you will enhance all your relationships, and you will be perceived by others as being warm, supportive, and understanding. These are truly qualities of the Practitioner consciousness.

Attentive Listening Skills

1. **Be fully present.** Concentrate your attention on what your client is communicating. You can't really listen if you are busy thinking about what you plan to say. Make sure there are no distractions. If in person, make sure your phone is off or on silent and you can't see the screen. If you are using an online platform make sure your programs are set so there will be no audible notifications.
2. **Use appropriate gaze and eye contact**. Gazing at your client's face, which is not at all like staring, allows you to catch their important facial expressions and allows your eyes to meet reasonably often. Appropriate eye contact, both when listening and when speaking, helps convey your full presence and deepens rapport.
3. **Be observant.** Gestures, facial expressions, muscle tension, body language, tone of voice, and eye-movements are all important. Don't just listen with your ears but with all your senses, including your intuition. Watch for incongruence between what's being said and nonverbal communication that accompanies it, and remember sometimes what's not being said is just as important as what is said. For example, if someone says everything is fine, but you notice they are clenching their jaws it's an indication something is wrong. Also notice involuntary or repeated movements, especially those that occur regularly (or always) when a particular topic is approached. Although you may not know what the body language means, just noticing it will help. Trust your intuition. If you have deep rapport with your client, point out the

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inconsistency or body language or ask about it. You might even have your client ask the part of the body involved what it wants to communicate. Don't be surprised if you get a verbal response.

4. **Paraphrasing**. Restate what the client says using different words in order to clarify, for yourself and for the client, the thoughts, feelings, and beliefs behind the words.

This is often called "active" listening. An active listening response communicates to the speaker "This is what I think you're saying" and/or "this is what I think you're feeling"—"am I right or wrong?" For example:

Speaker: I wish I hadn't been so curt with my sister's request for help.

Listener: It sounds like you didn't say what you wanted to say to your sister.

Speaker: Yes, that's right

Active listening responses help clients clarify how they really feel and also reassure them someone else really wants to understand them.

The listener never puts any personal value judgment into the paraphrased response but only feeds back in their own words what the listener thinks the speaker is saying or feeling. Having done so, the listener should always check with the speaker as to the accuracy of the paraphrasing—and be guided by that response. Be careful not to overuse this technique as it could inhibit the client's willinginess to express themselves freely.

5. **Repeating key words.** Occasionally repeat verbatim what your client says— especially key words or phrases. Restating in your own words (see above) clarifies. Repeating verbatim deepens rapport.

When people speak, especially when communicating about issues highly charged for them, they may choose certain words to carry the meaning and value of their experience. These are their "key words." Key words have value for the person; they are not random choices. Also, when spoken aloud, these words produce a physical resonance or vibration in their own ears and body. The client chooses these words from their own map and model of the world. Their maps carry the meaning of their experience.

There are some contexts and situations in which the most useful and respectful thing to do is to repeat back the client's key words exactly. By being alert and courteously using their exact words, the Practitioner can deepen rapport and expand communication. It is particularly appropriate to use the client's key words and phrases in the treatment work you do. You will be watering where they have already planted seeds.

An example of repeating back key words is:

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Practitioner: "What is important to you about the change you want?" Client: "Well, achieving it will help me to **open up** and increase the **space** I have in my life."

Practitioner: "So, you want to **open up** and have more **space** in your life?" Contrast this with the following paraphrased repeating back:

Practitioner: "So, you want to be **more available and receptive**, and you want to **loosen up** in your life?"

The key words repeated back will produce a different response than a paraphrasing.

6. **Listen for:**

- ❑ False beliefs, judgments, and recurring patterns.
- ❑ Choices that led to your client's current challenge or life experience.
- ❑ Gifts, tools, wisdom, or skills your client already has that can be used in the current situation.

7. **Be patient.** A pause, even a long pause, does not necessarily mean your client has finished. Sometimes it takes time to articulate feelings and beliefs. Don't interrupt or finish a sentence for your client. Clients may be quiet for more than a minute if they are processing something deep. Interrupting a client's process can destroy rapport.

8. **Use your body language and gestures to show you are interested and care about your client's wellbeing.** Sit facing your client at a comfortable distance and be sensitive to posture and other body language (theirs and yours). Allow your posture to be open and inviting. What you do physically and how you respond physically to what they do or say can contribute to how safe they feel and how willing they are to communicate fully and honestly. For example, a frown can be interpreted as judgment; sitting too close can be threatening. Maintain appropriate eye contact, nod your head, smile, and encourage your client to continue by saying things like, "yes," or simply, "uh huh."

9. **Clarify, when necessary.** Asking open ended, clarifying questions is part of listening attentively. If you're not sure you understand what your client is saying, just ask. "I want to make sure I really understand, can you help me understand what you mean by...?" Or, "I'm not sure I understand." It's important to understand the difference between a clarifying question and a curiosity question. Questions that ask, who, what, where, when and why are often curiosity questions. You don't need to know all of the details of a client's story.

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10. **Summarize**. Periodic summaries of what the client has said may be helpful to clarify the communication, and to create an opening for discussion of the underlying cause of the client's problem. However, it is best no to overuse this technique as it might stop the client from expressing themselves.

    A summary prior to beginning treatment is helpful to provide focus in the treatment. Taking brief notes during the client session will assist in making a summary. Make sure you ask for the client's permission before taking notes, and let them know how you will keep the notes confidential.

Listening with your heart

As this Practitioner, you get to use all of the important skills listed above, but the most essential kind of listening is listening with your heart. Here are some reminders to help you with open-hearted listening:

1. **Maintain your own regular Spiritual Practice, your own deep connection to the Divine.** It is Spirit working through and as you that provides the healing space for your client, so the deeper your connection to the Divine, the better It can work through and as you. Never underestimate the importance of your own consciousness in the Practitioner/Client relationship.

2. **Surrender to Spirit.** Consciously set your ego aside before each session and invite Spirit to do the work. There's no need to be attached to "being right" or "sounding wise" or "knowing it all." You and your client are together by Divine appointment so Spirit can express Itself in greater and grander ways.

3. **As you listen to your client, listen also to Spirit.** Allow It to guide you (in words or pictures or feelings or however It guides you) to identify the feelings behind the words being spoken and highlight the false beliefs behind what's going on in your client's life. Follow your intuition. Check out your intuitive hits with your client, but don't become attached to being right. If they disagree, it may mean you've missed the mark and it may mean that they're not yet ready to pursue that area. Even so, a seed has been planted. There is SO MUCH more happening in a session than what can be seen or heard. God is at work! If you feel stuck, you may even want to take a deep breath, gaze lovingly at your client and silently ask, "OK God, what's important here? What's next?"

4. **Trust the process.** As you listen with an open heart and begin to identify the beliefs impacting your client's life, your next steps will become clear.

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STUDY QUESTIONS

The Art and Skill of Listening

1. In your own words, explain why spiritual mind healing is a revelation. Be prepared to discuss this in class.

2. Why must our search after (for) union with God eventually cease?

3. While listening to the client, to what else should a Practitioner be listening?

4. What is the basis of the statement that a Practitioner speaks with authority?

5. Beyond the human experiences of compassion, empathy, comfort, respect and so on, what is the role of listening in a client session?

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HOME STUDY FOR MODULE FIFTEEN

The Art and Skill of Asking Questions

- *Spiritual Practices:*
  - Read the assigned resource material early in the week and consciously practice the art and skill of asking meaningful questions at home, at work, and with friends.
- *Journal:*
  - Any significant insights you've experienced as a result of your more conscious asking of questions and listening during the week.
  - Mark Nepo asks (p. 49): "How goes your practice of emptying and opening, your practice of staying a beginner?" How does this relate to asking questions for you?
  - Intuition: Listen to your heart, listen to the silence, and listen to signals from your body. What do they have to say to you?
- *Read:*
  - How To Use The Science of Mind, Effect of Race Thought and Subjective Thought Patterns, pp. 79–97
  - Please read all the Resource Material for the module in the Student Guide
  - Seven Thousand Ways to Listen, Reread the Review of the first six chapters and read In the Presence of Sages, pp. 49–60
- *Write and Don't Hand In:*
  - Answer the Study Questions on page 193 in the Student Guide.
- *Write and Hand In:*
  - A treatment for a request made by your prayer partner.

Contemplate: "Intuition means inner teacher ...Intuition is not random, nor is it a fluke, it is the logical next step in the creative process of manifestation, the natural outcome of establishing cooperation among your conscious focus, your subconscious mind, your imagination and your commitment." ~Sonia Choquette

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MODULE FIFTEEN:
THE ART AND SKILL OF ASKING QUESTIONS

MODULE OBJECTIVES

- ❑ Explain the importance of meaningful questions in clarifying the purpose of the session, exploring the client's feelings about what's going on in their life, and identifying the beliefs behind what's being manifested
- ❑ Understand the various types of questions and how to effectively use them
- ❑ Given a conversation, identify questions as open-ended, closed, follow-up or reflective probes
- ❑ In a simulated Practitioner/Client session, use questions that clarify the beliefs of the client and the purpose of the treatment

"Higher than all differences is the union of the soul with the Source. Beyond all differentiation, the Infinite Person is enshrined in the sanctuary of his own consciousness." Ernest Holmes

PURPOSE

To discover how meaningful questions can reveal limiting beliefs, bring insight and expanded awareness, and allow spiritual Truths to be revealed.

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THE ART AND SKILL OF ASKING MEANINGFUL QUESTIONS

An important aspect of the dialogue between the Practitioner and the client in the Practitioner session is asking meaningful questions and the integration of the client's answers by both parties. The process brings clarity to both individuals as to what needs to be addressed in treatment work to manifest the desired healing.

Thoughtful questions help clarify the purpose of the session, explore the client's feelings about what's going on in their life, and identify the beliefs behind what's being manifested. It is the work of the Practitioner to separate the belief (that caused the condition) from the believer in order to reveal the Truth to the client and demonstrate the healing.

Why do our clients come to us?

Our clients come to us as Practitioners because they're ready to explore what's going on in their lives from a spiritual perspective. They are seekers. To be a seeker is to not be comfortable with the status quo, it's to know more, grow more, and be more on the path of life. The clients that sit before us are profound, not ordinary. Our job is to help them see that. We don't have answers for them, only questions that can lead them to discover their own greatness, their own wisdom, and their own Divinity.

Why ask questions?

Well-crafted, meaningful questions invite contemplation and cause clients to think deeply and profoundly. When they think more deeply than before, new ideas, new answers and new possibilities emerge. Good questions invite clients to be lured away from the ordinary experiences of life into a deeper place, which allows them to perceive what is happening in their lives from a spiritual perspective. Powerful questions encourage clients to let go of their limitations and look at their possibilities. The right questions are about growth, not settling for less. They move our clients toward self-expansion, service and reaching out to others. Good questions invite clients to tell their stories, and it is in their stories we find the beliefs shaping their experiences.

What does a Good Question Look Like?

A good question is open ended. It can't be answered by a "yes" or "no," but encourages thought and reflection and the telling of a story. Good questions never seek to manipulate, or lead a client into giving a particular answer, but are always asked from a place of openness. Meaningful questions ask more about the thoughts, feelings, and emotions behind experiences than the experiences themselves, and thus reveal beliefs your client may want to discard or change.

There is an art and a skill to asking questions in order to obtain beneficial information.

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Types of Questions

1. **Closed questions** ask for a yes or no answer, an either/or response, a choice between alternatives, or a short factual answer. Closed questions are restrictive in nature, often including all possible answers in the questions themselves. Thus, they limit the choice of possible answers. In addition, closed questions can be a way to lead the client in a particular direction.

   Examples: Do you attend a church? (yes/no)
   What church do you attend? (a short factual answer is likely)
   Did you go to class or to the movie? (either/or)
   Which of the following foods do you like best: meat, vegetables or desserts? (choice)

   The major disadvantage of closed questions (especially the yes/no type of question) is that you get too little information. Your client's yes or no choice among alternatives will tell tell you nothing about feelings or why the answer was given. For example, a yes or no to the question "Did you like the motion picture version of the book?" will not reveal their reasons for liking or disliking, degrees of liking or disliking, or the parts of the film they may have liked most or least. Untrained questioners tend to rely heavily on yes/no and other closed questions only to find it necessary to probe for further information—a skill they do not pos sess—to obtain the information one open-ended question might have elicited. Repeated addi tional probing is likely to be annoying and break rapport.

   Another disadvantage to a closed question is the client has little chance to volunteer potentially valuable information. They may conclude you are not interested, another potential rapport breaker.

2. **Open-ended questions** do not restrict answers as closed questions do. They allow the client to answer at length, tell their story and reveal what is important to them. It is in their story that you will find the beliefs shaping their experiences and/or empower them to live more fully.

   Examples: Tell me about yourself.
   What did you experience?
   How do you feel about...?

   Open-ended questions are much more valuable to the Practitioner than closed questions. They let the client do the talking while the Practitioner listens and observes. The freedom to tell their story in their way will communicate to your client you are interested in them and trust their ability to share the most relevant information. Most Practitioners begin with broad, open-ended questions because they are usually easy to answer and pose little threat to the client, while potentially revealing a lot about the client's world view, current experience, and limiting beliefs. It is important for the practitioner to make sure their open-ended questions are truly for eliciting information and are not an attempt to lead the client or sway them. For example there

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is a difference between, "How did you feel about that?" and "Tell me how that made you feel bad."

3. **Follow-up questions** help explore a subject more deeply. If your client has not completed their answer or is hesitant to go on, you might remain silent for a moment and let this pause encourage them to continue, or, if you sense the client's silence is a result of not knowing where to go rather than because they are thinking, you could employ such phrases as:

   I see. Go on. And then? Can you tell me a little bit more about that? Uh huh. Hmmm.

   If your client has given you a superficial or vague answer, you might use the following phrases:

   Tell me more about...? Can you help me understand what you meant by?
   Would you define_____for me?

   If an answer seems to suggest a feeling or attitude, you might ask:
   How do you feel about that? How did that make you feel?

4. **Reflective probes** are a specific type of follow-up question but with a very significant difference. When using a reflective probe, the practitioner introduces a possibility as a way to clarify and/or obtain additional information. Reflective probes are very useful when the client is vague in their statements or answers.

   Examples: Client: My wife was cruel to me.
   Practitioner: Could you let me know what you mean by cruel?
   Client: Yes, she forgot our lunch date and didn't show up.

   It is especially important when using reflective probes that the Practitioner listen to the response they elicit and be willing to be mistaken about what they suggested.

   Other examples of reflective probes are:
   Wow, it sounds like you were really mad.
   It seems as if that was hard for you.

   When employing a reflective probe, the Practitioner must communicate to the client they are interested in a clear and accurate answer but they are in no way expressing disbelief or attempting to trap. In this regard, careful attention should be paid to the tone of voice with which a question is asked.

   As you talk with your client, you may need to use all four types of questions. Thus, it is important to understand each type of question and when each should be appropriately used.

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How to Ask Questions?

- First of all, don't be afraid to ask questions! You are not asking questions to be nosey or pry, but to assist your client in seeing how Spiritual Principles are at work in their life.
- Trust that what is revealed will benefit your client and enable them to make choices that will bring them more joy, better relationships, more abundance, a greater experience of health and vitality, or whatever else they desire.
- Remember there are two stories: the human story and the Divine Story. Your opportunity is to assist your client in realizing their true story is the Divine one!
- Allow your intuition to provide the questions. Maintaining your own Spiritual Practices and your own deep connection to the Divine will help you to know what to ask.
- Listen to the characters, events, thoughts, and beliefs in your client's story. They will give you the questions.
- If you feel stuck, silently ask yourself:
  What question am I afraid to ask right now?
  What might happen if I had the courage to ask it?

Some Questions to Ask Yourself or Adapt for Your Clients

Belief Identification Questions:

- What did you come to believe about yourself (or God, or) as a result of that, and how is it showing up in your life?
- Where are you stuck?
- What stands in the way of you living the life of your dreams?

Questions to elicit Wisdom:

- How do you hear or experience your inner guidance?
- What would you say if you DID know the answer?
- What might need to shift or soften in you in order for you to receive your desire?
- What if this never changes?

Questions for Moving from Truth to Action:

- What work might you need to do to change this belief?
- If there were no limitations, what would you do?
- What is being asked of you?
- How can you take what you've discovered here into your life?
- What would you do today if you were brave? What could you do if you let go of the idea that failing is bad?

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Why not "Why?"

There are six questions in English: What? How? Who? When? Where? and Why? You may have noticed that "Why?" appeared in only one of the above examples of questions. And you may have wondered, "Why?"

The answer to "Why?" is usually "Because" followed by a story or theoretical rationalization rather than the more specific and useful information we want and can get when we ask What? How? When? or Where? You will notice that "Why?" is the only question that doesn't ask for specific detail.

Asking "Why?" very often produces defensiveness and a need to justify. This is particularly true when the context in which "Why?" is asked is perceived as "bad." To illustrate this, imagine the different responses to these questions:

"Where were you when the window was broken?" "I was outside the house."
"What happened when the window was broken?" "I ducked to avoid the glass."
"Who broke the window?" "I did."
"How did you break the window?"
"The ladder I was moving hit it."
"When did you break the window?" "This morning."
"Why did you break the window?"
"It wasn't my fault. The ladder slipped and..."
Avoid asking why or other curiosity questions. Instead, really listen to the client.

Question Softeners

Questions can easily become offensive, especially when several questions are asked in a short period of time. The person being asked can feel like they are being challenged.

If you find that you ask questions repeatedly it's an indication you are not really listening to your client, or that you may have an agenda or an idea of where you want your client to go.

Pay attention to how you ask a question. A quick delivery with a crisp hard tone is much more likely to be offensive. Slowing your delivery and softening your tone (without becoming solicitous) helps soften the question. Doing so most often enhances, rather than detracts from the quality and usefulness of the response you receive. It's also important to avoid leading questions, because they come from your agenda rather than from a genuine desire to allow the client to discover their own answers.

Questions can also be softened by preceding them with an introductory phrase: "Can you tell me more about what you felt... ?"

"I'd like to know..."

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"Can you give me an example of... ?"

"I'm not sure I understood you, could you... ?"

You can also use the command form with a pleasant, gentle tonality. "Tell me specifically..."
"Show me specifically..."

A Word of Caution

As Practitioners we are not psychotherapists. There is a danger of going too far with questions, making the discussion more like psychotherapy. Remember, the Practitioner uses questions only to discover the underlying belief that caused the condition.

If You remember but one Thing:

If you remember but one thing from what you've just read, remember this. Love your client, respect your client, and rejoice with your client as the questions you explore together bring insight and an expanded experience of the expression of God through each of you!

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STUDY QUESTIONS

The Art and Skill of Asking Meaningful Questions

1. How does the following quote relate to asking questions in the client session?

"This Law (cause and effect) operates on our beliefs as we believe them – not as we hope them to be, but as we actually believe them to be."

HTU 89.1 (2005/2009 editions)

_____
_____
_____
_____
_____

2. What is the basis of mental conflict?

_____
_____
_____
_____
_____

3. How does the work of the psychologist and the Practitioner differ? How would this difference affect the intended purpose of asking questions?

_____
_____
_____
_____
_____

4. From your reading for the last three modules, how do rapport, listening and asking questions relate to each other? How could a Professional Practitioner's proficiency in these skills contribute to breaking down race thought and subjective thought patterns in the client?

_____
_____
_____
_____
_____

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HOME STUDY FOR MODULE SIXTEEN

- ***Spiritual Practices:***
  - Daily, practice the following Love Meditation and notice the effect it has on your day.
    Love begins so deep within my heart that it actually flows from the Heart of God. I can go there. I can listen. I can follow. I can allow love to flow out from my heart into the world. And I do.
- ***Journal:***
  - Any significant insights you've received as a result of practicing the Love Meditation.
- ***Read:***
  - *Conscious Loving*, Gay and Kathryn Hendricks, Chapter 3, 8, and 9
  - *Seven Thousand Way to Listen*, Mark Nepo, Honeycombs and Thinking-Strings, pp. 108-112
  - Please read all Resource Material for the module in the Student Guide
- ***Write and Hand In:***
  - A Thought Paper on "My Relationships as a Path of Spiritual Growth." Consider the value of spiritual growth within all relationships. How can you teach this concept in spiritual guidance sessions? Your paper should be at least two double-spaced, typewritten pages.
  - A verbatim of a practitioner session for yourself in the area of relationships. Write the condition of the session, the dialogue (include questions and answers), identify spiritual truth/purpose for treatment, and Spiritual Mind Treatment to hand in.
- **Write and Don't Hand In:**
  - Complete the case studies in Module 16. Journal the dialogue portion of the session and record false belief, Spiritual Truth, and purpose for treatment in Student Guide. Bring questions and insights to class.
- **Practitioner/Client Session:**
  - Come prepared with a personal concern or desire you have in the area of relationships.

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MODULE SIXTEEN: REAL WORLD SCENARIOS: SPIRITUAL RELATIONSHIPS

MODULE OBJECTIVES

- ❑ Identify the relationship between consciousness and relationships
- ❑ Practice the skills to perform Practitioner/Client sessions to provide spiritual guidance and Spiritual Mind Treatment for clients in the areas of relationships

"To demonstrate means to prove, to exemplify, to manifest, to bring forth, to project into our experience something that is better than we had yesterday…less pain, less unhappiness, less poverty, less misery, more good…this is what is meant by a demonstration." *Science of Mind* 314.3

PURPOSE

To practice the skills of spiritual guidance and support with regard to relationship challenges, in order to demonstrate more good in the lives of those seeking help in this area of their lives.

REVIEW MODULE FIVE

Re-read Module Five and review the Study Questions and answers to prepare for the session work to be done this module.

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CASE HISTORIES

Journal the dialogue and complete the worksheet for the following case studies.

1. Mary comes to you with a long story about a bad marriage, and wants you to treat for her husband to change. She says Bob, her husband, has difficulty holding a job, and that he assumes no responsibility for maintaining the home.

   Determined Cause/False Belief:_____
   Spiritual Principles: _____
   _____
   Purpose of Treatment: _____
   _____
   _____

2. A client comes to you for help in creating a new love relationship. All previous relationships have ended with partners leaving. She is really suffering from abandonment.

   Determined Cause/False Belief:_____
   Spiritual Principles: _____
   _____
   Purpose of Treatment: _____
   _____
   _____

3. John works very hard at his job, but never seems to be able to get ahead. He doesn't like his foreman; he says he reminds him of his father. He wants you to treat for him to find a better job.

   Determined Cause/False Belief:_____
   Spiritual Principles: _____
   _____
   _____
   Purpose of Treatment: _____
   _____
   _____

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2.Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

Page 2 of 2

Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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HOME STUDY FOR MODULE SEVENTEEN

- *Spiritual Practices:*
  - Meditate daily on the spiritual practice of tithing. This meditation should be engaged in whether or not you are presently tithing.
- *Journal:*
  - Your thoughts about money and success in your life. Reflect how your consciousness has changed throughout the years and how the out picturing of your life has changed.
- *Read:*
  - *The Four Laws of Prosperity, Parts Three and Four,* pp. 119-212
  - *Seven Thousand Ways to Listen, Being Articulate, The Call of the Soul,* 127–138
  - Please read all Resource Material for the module in the Student Guide
- *Write and Hand In:*
  - Choose one of the case histories about money challenges described in the student guide. (SG p 203) Imagine yourself having this person for a client and then write the dialogue portion and the Spiritual Mind Treatment (identify purpose and label the five steps) of the session to hand in.
  - A verbatim of a practitioner session for yourself in the area of success and prosperity. Write the condition of the session, the dialogue (include questions and answers), identify spiritual truth/purpose for treatment, and Spiritual Mind Treatment to hand in.
- **Write and Don't Hand In:**
  - Complete the case studies in Module 17. Journal the dialogue portion of the session and record false belief, Spiritual Truth, and purpose for treatment in Student Guide. Bring questions and insights to class.
- **Practitioner/Client Session**
  - Come prepared with a personal concern or desire you have in the area of money and career.

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MODULE SEVENTEEN: REAL WORLD SCENARIOS: SUCCESS AND PROSPERITY

MODULE OBJECTIVES

- ❑ Identify the relationship between consciousness and success and prosperity
- ❑ Practice the skills to perform Practitioner/Client sessions to provide spiritual guidance and Spiritual Mind Treatment for clients in the areas of success and prosperity

"When you work in the right consciousness, when your work becomes organically a part of your whole self, and when you do your work out of that commitment, no matter what other people do, no matter what the compensation may be, doing it for the health of your own soul, then you open the door by which the affluence of the Universe flows into your life". ~ Eric Butterworth, *Spiritual Economics*

PURPOSE

To utilize and sharpen the learned skills of Practitioner/Client sessions, and perform Spiritual Mind Treatment specific to the client's case.

REVIEW MODULE FIVE

Re-read Module Six and review the Study Questions and answers to prepare for the session work to be done this module.

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CASE HISTORIES

Journal the dialogue and complete the worksheet for the following case studies.

1. Joe comes to you after being terminated from a job for the fifth time in three years. A friend talked with him and he is beginning to realize that this problem may have something to do with him rather than "dumb work and dumb bosses."

   Determined Cause/False Belief:_____

   Spiritual Principles: _____

   _____

   Purpose of Treatment: _____

   _____

   _____

2. Jeanine declared bankruptcy two years ago. She is again finding herself with increasing debt and is struggling to stay current on her bills. She tells you that "things happen" beyond her control that require her to spend money on things she hadn't planned. She wants you to pray for her to get a large salary increase.

   Determined Cause/False Belief:_____

   Spiritual Principles: _____

   _____

   Purpose of Treatment: _____

   _____

   _____

3. Bill says he is ready to start tithing and "get some of that 'multiplied and pressed down' bonanza" that he hears people talking about. He also says that he "can't afford it as he is just barely able to pay his bills."

   Determined Cause/False Belief:_____

   Spiritual Principles: _____

   _____

   _____

   Purpose of Treatment: _____

   _____

   _____

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2.Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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HOME STUDY FOR MODULE EIGHTEEN

Real World Scenarios: Health Concerns

- ***Spiritual Practices:***
  - Expand your boundaries and see perfect health as your natural state and the natural state of your family, your community, and all humanity. Treat daily for all class Ministry of Prayer requests.
- ***Journal:***
  - As a Practitioner student, your life may be VERY FULL, requiring you to do a great deal of balancing between doing and being. In this week's reading from Seven Thousand Ways to Listen, Mark Nepo reminds us that,

    "While there is much to do we are not here to do. Under the want to problem-solve is the need to being-solve."
  - How do you find balance in your life as a soon-to-be-Practitioner? What supports you? What part does faith play in your balancing act?
- ***Read:***
  - *The Science of Mind*, pp. 200.4 – 201.1, 202.4 – 207.2, 231.4
  - *Mind Over Medicine*, Chapters 7-9 and Appendix A
  - *Seven Thousand Ways to Listen, Outwaiting the Clouds, Approaching the Dark Acre*, pp. 150–159
  - Please read all the Resource Material for the module in the Student Guide
- ***Write and Hand In:***
  - Thought Paper on how you interpret the statement, "*Healing into Health*," how you would approach this with a client coming to you with health concerns. Include the books, *Student Guide*, and *Science of Mind* to anchor your perspective. One to two typewritten pages.
  - A verbatim of a practitioner session with yourself around the area of health. Write the condition of the session, the dialogue (include questions and answers), identify spiritual truth/purpose for treatment, and Spiritual Mind Treatment to hand in.
- **Write and Don't Hand In:**
  - Complete the case studies in Module 18. Journal the dialogue portion of the session and record false belief, Spiritual Truth, and purpose for treatment in Student Guide. Bring questions and insights to class.
- **Practitioner/Client Session**
  - Come prepared with a personal concern or desire you have in the area of health.

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MODULE EIGHTEEN: REAL WORLD SCENARIOS: HEALTH CONCERNS

MODULE OBJECTIVES

- ❑ Identify the relationship between consciousness and health-related conditions
- ❑ Practice the skills to perform Practitioner/Client sessions to provide spiritual guidance and Spiritual Mind Treatment for clients in the areas of success and prosperity
- ❑ See beyond appearances of "dis-ease" to the Truth of Wholeness

"What I know with clarity and certainty is that when you make a 100 percent commitment to do or to be something, and you take every step with integrity, the universe will open up a way where before there was no way; the universe will rush in to support you." *The Four Spiritual Laws of Prosperity*, Edwene Gaines, p. 155

PURPOSE

To utilize and sharpen the learned skills of Practitioner/Client sessions, and perform Spiritual Mind Treatment specific to the client's case.

REVIEW MODULE SEVEN

Re-read Module Seven and review the Study Questions and answers to prepare for the session work to be done this module.

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CASE HISTORIES

Journal the dialogue and complete the worksheet for the following case studies.

1. Susan comes to you asking that you treat for releasing her fear of heights. Her new job is on the 20th floor of an office building, and she is nervous all day long.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

2. Mary comes to you asking that you treat for her to get pregnant. She and her husband have a doctor's assurance they are in good health, but they have not been able to conceive. They both desperately want a family.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

3. John is 78 and has been told he has prostate cancer. He is in pain, and is scared that the cancer will spread into other areas of his body. He wants you to treat for a complete healing.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

Page 2 of 2

Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

Page 2 of 2

Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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HOME STUDY FOR MODULE NINETEEN

Real World Scenarios: Death and Dying

- ***Spiritual Practices:***
  - Be with your grief or others with a compassionate heart. Treat daily for all class Ministry of Prayer requests.
- ***Journal:***
  - Your beliefs/struggles/thoughts regarding grief. How would you support someone going through grief or loss?
- ***Read:***
  - *Who Dies?, Chapters 9-12*
  - *Please read all the Resource Material for the module in the Student Guide*
- ***Write and Hand In:***
  - Due by Module Twenty: A 3-5 paragraph report on your paid practitioner session. See Home Study for Module Twenty for details.
- **Write and Don't Hand In:**
  - Complete the case studies in Module 19. Journal the dialogue portion of the session and record false belief, Spiritual Truth, and purpose for treatment in *Student Guide.* Bring questions and insights to class.
- **Practitioner/Client Session**
  - Come prepared with a personal concern or desire you have in the areas of grief, death, or dying.

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MODULE NINETEEN: REAL WORLD SCENARIOS: DEATH AND DYING

MODULE OBJECTIVES

- ❑ Identify the relationship between consciousness and end of life concerns
- ❑ Practice the skills to perform Practitioner/Client sessions to provide spiritual guidance and Spiritual Mind Treatment for clients in the areas of death and dying

"I have seen many die, surrounded by loved ones, and their last words were 'I love you.' There were some who could no longer speak yet with their eyes and soft smile left behind that same healing message. I have been in rooms where those who were dying made it feel like sacred ground." ~Stephen Levine, ***A Year to Live: How to Live This Year as If It Were Your Last***

PURPOSE

To utilize and sharpen the learned skills of Practitioner/Client sessions, and perform Spiritual Mind Treatment specific to the client's case.

REVIEW MODULE SEVEN

Re-read Modules Eight and Nine and review the Study Questions and answers to prepare for the session work to be done this module.

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CASE HISTORIES

Journal the dialogue and complete the worksheet for the following case studies.

1. A mother and teenage daughter come to you for help. The daughter is a senior in high school and pregnant. The mother wants her to have an abortion, but the daughter wants to have the baby. The mother really wants you to convince the daughter to have the abortion.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

2. John is in serious condition suffering with AIDS. He wants the freedom to die, but feels guilty that he contracted AIDS.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

3. Jane comes to you about her mother who is hovering between life and death following surgery. Jane is obsessed with fear that her mother will not recover, and she wants you to treat for her complete healing.

Determined Cause/False Belief:_____

Spiritual Principles: _____

_____

Purpose of Treatment: _____

_____

_____

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PRACTITIONER SESSION OBSERVATION FORM

Page 1 of 2

Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Establishing Rapport & Body Language	Yes	No	Suggestions & Comments
1. Smiles and uses good eye contact			
2. Voice is warm, inviting, and sincere			
3. Uses client's name and seems genuinely interested in client and client's concerns			
4. Uses appropriate facial expressions and hand gestures			
5. Body language is inviting and supportive, sometimes mirroring client's body language			
6. Identifies incongruence between what's said by client and the nonverbal communication that accompanies it, and asks about it			

Attentive Listening	Yes	No	Suggestions & Comments
1. Listens and identifies client's current challenge or life experience			
2. Occasionally repeats verbatim what client has said			
3. Occasionally paraphrases (without judgement) to clarify the thoughts and feelings behind the client's word			
4. Verifies that the paraphrase is a correct understanding			
5. Uses silence and pauses appropriately			
6. Provides occasional summaries and restatement of important points			

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PRACTITIONER SESSION OBSERVATION FORM

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Practitioner: _____ Client: _____ Date: _____

Asking Meaningful Questions	Yes	No	Suggestions & Comments
1. Asks open-ended questions appropriately			
2. Asks appropriate follow-up questions to explore more deeply			
3. Follows the lead of the client when asking questions			
4. Pauses and waits for client to answer questions before asking another question			
5. Questions asked lead to revealing the client's Truth or Divine Story			
6. Does not ask "why" questions			

Spiritual Mind Treatment	Yes	No	Suggestions & Comments
1. Includes all 5 steps of Treatment, clearly identifiable			
2. Occasionally repeats verbatim what client has said			
3. Gives thanks for what is stated in the treatment and nothing more			
4. Releases word to the Law, or Law of Mind, not Spirit or the Universe			
5. Treatment is given with conviction, warmth, and imagination			

Additional Feedback:

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HOME STUDY FOR MODULE TWENTY

Term Wrap-Up

- ***Spiritual Practices:***
  - Contemplate, meditate, pray, and express gratitude for your Life now.
- ***Journal:***
  - Any insights on your spiritual journey and where you are headed as a professional practitioner.
- ***Intuition:***
  - Listen to your heart, listen to the silence, and listen to signals from your body. What do they have to say to you?
- ***Review:***
  - Term One and Two Term and prepare for a quiz on the consciousness and service of a practitioner.
- **Write and Hand In:**
  - The Term Paper is on Faith. See Student Guide page 143 for detailed instructions. The paper should be three to five typewritten, double spaced pages. Include three quotes from Ernest Holmes on the topic of Faith. Include a bibliography of references at the end of your paper.
  - Turn in your professional practitioner session paper. A 3-5 paragraph report on your paid practitioner session that includes your observations about being a Professional Practitioner. What did you observe that you would like to emulate as a Professional Practitioner? What would you do differently? What did you notice about the dialogue portion of the session that you want to practice? How did the treatment affect you? Was the session effective? What did you learn about being a Professional Practitioner?

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MODULE TWENTY:
TERM WRAP UP

MODULE OBJECTIVES

- ❑ Demonstrate mastery of the contents and applications of all aspects of Professional Practitioner training covered in Terms One and Two

"Spiritual Consciousness should be added to mental technique. Mental technique is the use we make of this consciousness." ~Ernest Holmes

"The spiral of life is upward. Evolution carries us forward, not backward. Eternal and progressive expansion is its law and there are no breaks in its continuity."
Science of Mind, 387.1

PURPOSE

To honor the learning accomplished in the area of Spiritual Healing, on the journey of becoming a Professional Practitioner.

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TERM TWO STUDY GUIDE

Study all Term One Module Study Questions and the following topics:

Module One: The Consciousness of the Journey
Types of Spiritual Openings and Closings

Module Two: The Consciousness of Oneness
Oneness and the Wholeness Paradigm
The Consciousness of Unity and Perfection

Module Three: The Consciousness of Healing
The Consciousness that Heals
Healing Vs. Curing

Module Four: The Consciousness of Spiritual Growth
Aspects of Consciousness
How to Utilize the Aspects of Consciousness

Module Five: The Consciousness of Spiritual Relationships
The Role of Relationships
Spiritual Guidance for Relationship Challenges

Module Six: The Consciousness of Success and Prosperity
Spiritual Principles in the area of Career and Work
Spiritual Principles in the area of Prosperity

Module Seven: The Consciousness of Optimal Health
Spiritual Principles in the area of Physical and Mental Health
Spiritual Principles in the area of Prosperity

Module Eight/Nine: The Consciousness of Death and Dying
Spiritual Principles in the area of Grief, Death, and Dying
Spiritual Principles in the area of Suicide

Module Ten/Eleven: The Consciousness of Expansion/Spiritual Mind Treatment for Professionals
Theory, Purpose, and Structure of Spiritual Mind Treatment
Spiritual Mind Treatment for Others
Ethics of Spiritual Mind Treatment

Module Twelve: Spiritual Guidance and Support
What is spiritual guidance and support

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Similarities and differences between Practitioners and Psychotherapists
Parts of a Practitioner/Client Session

Module Thirteen: The Process and Rapport
Purpose of fees
Importance of building rapport with clients
Dialogue Dos and Don’ts

Module Fourteen: The Art and Skill of Attentive Listening
The role and importance of listening in a Practitioner/Client session
Attentive listening skills

Module Fifteen: The Art and Skill of Questioning
The role and importance of questioning in a Practitioner/Client session
Questioning skills

Module Sixteen through Nineteen: Real World Scenarios
Study relationship, career, prosperity, health and death, and dying scenarios and the specifics of Practitioner/Client sessions

NOTES: _____

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HOME STUDY FOR MODULE TWENTYONE

The Heart of the Vision

- ***Spiritual Practices:***
  - Vision daily about your work as a Practitioner, or about some other area of your life in which you'd like guidance.
- ***Journal:***
  - Any insights on your spiritual journey and where you are headed as a professional practitioner.
- ***Intuition:***
  - *Sit in the silence and be in the present moment. Connect with your higher self and listen. What does it say? Is there any action for you to take right now?*
- **Write and Hand In:**
  - Write a 2-4 typewritten page essay on any insights you have gained from this course. How have you changed? What skills have you acquired? What does the vision of your practitioner ministry look like?

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