

Box 1 Folder 6

The Process Church of Final Judgement rules for hierarchy
and conduct

1968-1973

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Sunday 3 May 1970
revised August 1973

PONTIFF'S COMMUNICATION TO MASTERS

Subject: PROCESSEANS (ADVANCEMENT)

When a High Master considers that a Processean of the rank of Messenger or above is ready to move up to the next highest rank of the hierarchy, he makes a formal recommendation to the Omega.

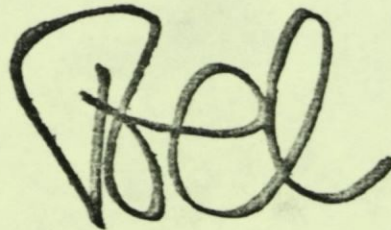
This includes Provisional Masters, who may have been appointed before they were ready for Mastership due to particular circumstances, becoming officially Anointed into the Mastership.

Such recommendations are made only on the basis of the fulfilment of the requirements specified in the following Communications:

P 2 MESSENGERS' TRAINING
S 43 PROPHETS' TRAINING

(See also PM 27 INSIDE PROCESSEANS (ADMISSION)).

As it is, so be it.



August 1973

Father Joel

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday 11 January 1968
revised March 1973

TEACHER'S COMMUNICATION TO MASTERS

Subject: ORDINATION (FORMAT FOR TESTING)

Before he can be Ordained as a Superior, a Prophet must be tested in the following manner by two Masters of his Chapter; (or, if there is only one Master, a Master and a Superior).

PART ONE CONTACT SITUATIONS

The following five situations handled appropriately by the candidate.

1. An argumentative, complaining, critical or insulting person.
2. A member of the public with a personal problem.
3. A member of the public suffering from some physical pain or tension.
4. An OP with a series of questions about the internal affairs of the Church and things related to the Sacred Teachings.
5. A member of the public - e.g. from the media - asking questions, both relevant and irrelevant, about The Process and its teachings.

This is the most important part of the entire test. If, in the independent opinion of both Testers, the candidate does not meet the requirements of PART ONE, then the test is ended at that point. The candidate has failed. This ONLY applies to PART ONE.

Points to look for in all the above situations:

NEGATIVE: Lack of confidence and authority, poor contact, uncertainty about what to say or do, tendencies to blame, justify, get drawn into argument and apologise.

POSITIVE: Calm confidence and authority, good contact, certainty about what to say or do, complete acceptance by the candidate of whatever is directed at him, straight acknowledgement, affinity under stress, a willingness to answer questions as appropriate, and good control.

Note: What is basically required of the candidate is good contact and control. He is not expected necessarily to fully satisfy the subject in terms of resolving his problem, removing his pain, answering all his questions, etc.

Additional points to look for in each individual situation:

1. No further points beyond those mentioned above.

2. **NEGATIVE:** Lack of awareness and understanding of the problem, irrelevant or confused questioning, a tendency to follow the person's irrelevant tangents, over-evaluation, failure to lift the negative effects of the problem.

POSITIVE: Awareness and understanding of the problem, clear and relevant questioning, a thorough investigation of all relevant aspects of the problem, helping the person to help himself.

3. **NEGATIVE:** Timid or aggressive physical contact, rejection of the person's suffering, over-evaluation, failure to relieve the pain or tension.

POSITIVE: Good physical contact, understanding and acceptance of the person's suffering, relevant questioning, relief of the pain or tension.

4. **NEGATIVE:** Giving information which is not the business of an OP, lying, evasiveness, invalidation.

POSITIVE: Giving appropriate information only, truthfulness, open sincerity about what an OP can be told and what is not his business, validation.

5. **NEGATIVE:** Giving inaccurate or distorted information, giving irrelevant or inappropriate information, incomprehensibility, evasiveness, dullness, invalidation.

POSITIVE: Giving accurate information, giving relevant and appropriate information, clarity and lucidity, open sincerity, impact, validation.

PART TWO SESSION FORMAT (EXPLANATION)

A brief explanation by the candidate to his 'Questors' of one of the following subjects (chosen by the Testers):

1. The Achievement Problem Cycle.
2. The Problem Source Cycle.
3. The Intention Cycle.
4. The Resistance Process.

Points to look for:

NEGATIVE: A tendency to condescend or invalidate, uncertainty about his own explanation, longwindedness and confusion.

POSITIVE: Clarity, lucidity, brevity, directness and confidence.

Note: If absolutely necessary, a number of Prophets and Messengers may be used as Questors in Parts Two and Three. In this case, they are only present for these two parts of the test.

PART THREE SESSION FORMAT (PRACTICAL)

The candidate just runs on each Questor one complete cycle of the format he has just explained. (If he has explained the Resistance Process, he simply runs the Resistance Cycle.)

Points to look for:

NEGATIVE: Uncertainty on any of the Agreements which he finds for the Questors, over-evaluation, invalidation of the Questor's reality and attitudes if what he has found is unreal to or invalidated by the Questors, and not allowing Questor to talk.

POSITIVE: Calm confidence about the Agreements which he finds for the Questors, letting the Questors do most of the work and the tie-ups, and only helping out when a Questor is in obvious difficulty or when he is asked for more by a Questor.

PART FOUR TALKS

Two unprepared two minute talks given by the candidate, as though to an audience, chosen by the Testers from the following:

1. As you give, so shall you receive.
2. The basis of conflict is a lie.
3. Responsibility is choice.
4. The only lack in humanity is a lack of love.
5. Control is contact.
6. Whoever we are looking at, we are looking at ourselves.

Each talk is followed by one or two probing questions from the Testers.

Points to look for:

NEGATIVE: Lack of information, wrong information, confusion, obscurity, uncertainty, attempts to bluff through lack of knowledge, longwindedness, circular tours, concentration on small points at the expense of the overall picture, lack of confidence, poor articulation, distractors, poor contact with the audience, lack of impact.

POSITIVE: Correct information, comprehensive information, clarity, lucidity, conviction, knowledge of the subject, directness, a good presentation of the overall picture, confidence, good articulation, positive aids, good contact with the audience, impact.

PART FIVE READING

A prepared reading by the candidate of a short piece of Process writing. The piece chosen should have a certain dramatic quality

to it. (The teaching stories from The Processeans are recommended.) The candidate is given time prior to the Test to prepare his reading, but he is not coached or instructed during the preparation.

Points to look for:

NEGATIVE: Stumbling over words, reading too fast or too slow, poor articulation, inappropriate volume (too loud or too soft), lack of impact, poor contact with audience, failure to communicate the meaning and significance of the passage.

POSITIVE: Fluent speech, correct speed, good articulation, correct volume, impact, good contact with audience, communication of the full meaning and significance of the passage.

PART SIX REVELATION

An unprepared inspired Revelation lasting between five and ten minutes, channelled by the candidate, as though to an Assembly, on a subject chosen by the Testers from the following:

1. He that endures to the End shall be part of the New Beginning.
2. The Unity of Christ and Satan is good news for you.
3. If all we ever give to each other is love, then all we shall ever receive from each other is love.
4. He who lives by the strength and knowledge of GOD lives without fear.

Points to look for:

NEGATIVE: Lack of impact, blame, confusion, uncertainty, irritating mannerisms, poor contact with the Assembly.

POSITIVE: Impact, understanding and compassion, clarity and confidence, positive aids, good contact with the Assembly.

* * * *

General points to look for in the candidate throughout the test:

1. Good contact with Questors and subjects at all times.
2. A high level of relaxed and confident control.
3. Any mistakes made by the candidate, well handled (i.e. without embarrassment, apology, propretiation, superiority or any other compulsive attitude).
4. Knowledge and confidence on the part of the candidate, that any situation can be handled by good contact.
5. Validation of Questors and subjects and their reality.
6. A high level of general responsibility for Session and other situations, and for Questors and subjects.

ASSESSMENT

A copy of the attached Assessment Form is completed for each candidate by each of the Testers.

During each 'PART' of the test put a tick against the positive and negative factors which you consider to be present to a considerable degree. You are not looking for perfection, but simply the MARKED PRESENCE of certain important elements.

After the test put the total PLUS and the total MINUS for each 'PART' and then the overall total for each 'PART' in the space on the right.

Candidates are not told their scores.

CONCLUSION OF THE TEST

At the end of the test, the senior tester thanks the candidate, and the two testers leave the room while the candidate waits for a few minutes for the result of his test.

The testers confer in private and decide whether the candidate has passed or failed. They then return to the test room and inform him.

A candidate who has failed is told that he requires more training in order to bring up certain weak points (be specific), and will be retested on the relevant 'PARTS' in one month's time.

A candidate who has passed is told that he will be Ordained the following day (or whenever his Ordination is due to take place).

The High Master sends a brief report on the results of the test to the Omega.

ADDITIONAL POINTS

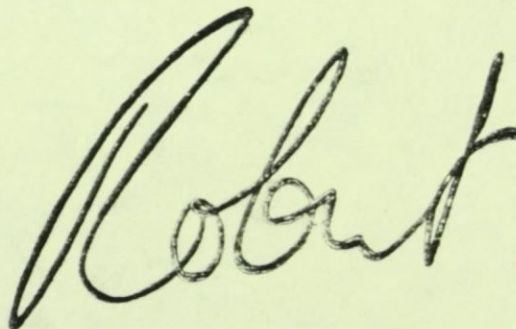
1. Make allowance in your assessments for the fact that candidates will be nervous of your presence and of the test conditions.
2. Candidates are not expected necessarily to show a high level of talent at the various activities which comprise each 'PART' of the test. But a marked absence of talent in any one direction should be counter-balanced by a marked presence of talent in another direction. Also, a lack of talent is no justification for a lack of good contact and control.
3. Agreements found in 'Sessions' will be 'real', as in a genuine Session, and not imaginary. They will be written down both by the candidate, in his capacity as Telepath, and by the Questors, as in a genuine Session.
4. Up to three candidates may be tested at the same time.

5. Anyone acting as a Questor or subject for a candidate must be properly briefed beforehand as to what is expected of him in terms of the kind of behaviour he is required to manifest during the various 'PARTS' of the test.

6. Testers do not 'collaborate' during each 'PART'. They assess separately and without reference to one another.

7. There are two Questors for each candidate in PART THREE of the test, and one subject for each candidate in PART ONE. In PARTS ONE, THREE & FOUR more than one candidate may be tested simultaneously if enough Questors and subjects are available. If necessary, one or both of the Testers may act as Questors and/or subjects; but in this case testing of candidates simultaneously is not permitted.

As it is, so be it.

A large, stylized handwritten signature in black ink, appearing to read "Robert". The signature is written in a cursive, flowing style with a large initial 'R'.

March 1973

ROBERT DE GRIMSTON
OMEGA

ASSESSMENT FORM

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

----- CHAPTER

TEST FOR ORDINATION

NAME OF CANDIDATE: -----
DATE OF TEST: -----
TESTER: -----
QUESTORS: -----

PART ONE CONTACT SITUATIONS

SITUATION 1: POSITIVE	NEGATIVE	
... Acceptance	... Blame	
... Contact	... Justification	
... Affinity	... Explanation	
... Willingness to answer	... Argument	
... Control	... Apology	
... Good PR	... Poor PR	
... PASS	... FAIL	
... PLUS	... MINUS	TOTAL -----

SITUATION 2: POSITIVE	NEGATIVE	
... Acceptance	... Blame	
... Contact	... Justification	
... Affinity	... Explanation	
... Willingness to answer	... Argument	
... Control	... Apology	
... Good PR	... Poor PR	
... PASS	... FAIL	
... PLUS	... MINUS	TOTAL -----

SITUATION 3: POSITIVE	NEGATIVE	
... Acceptance	... Blame	
... Contact	... Justification	
... Affinity	... Explanation	
... Willingness to answer	... Argument	
... Control	... Apology	
... Good PR	... Poor PR	
... PASS	... FAIL	
... PLUS	... MINUS	TOTAL -----

SITUATION 4:	POSITIVE	NEGATIVE	
	... Acceptance	... Blame	
	... Contact	... Justification	
	... Affinity	... Explanation	
	... Willingness to answer	... Argument	
	... Control	... Apology	
	... Good PR	... Poor PR	
	... PASS	... FAIL	
	... PLUS	... MINUS	TOTAL _ _ _ _

SITUATION 5:	POSITIVE	NEGATIVE	
	... Acceptance	... Blame	
	... Contact	... Justification	
	... Affinity	... Explanation	
	... Willingness to answer	... Argument	
	... Control	... Apology	
	... Good PR	... Poor PR	
	... PASS	... FAIL	
	... PLUS	... MINUS	TOTAL _ _ _ _

PART TWO	SESSION FORMAT (EXPLANATION)		
POSITIVE	NEGATIVE		
... Clarity	... Condescension		
... Lucidity	... Invalidation		
... Brevity	... Uncertainty		
... Directness	... Longwindedness		
... Confidence	... Confusion		
... PLUS	... MINUS	TOTAL	_ _ _ _

PART THREE	SESSION FORMAT (PRACTICAL)		
POSITIVE	NEGATIVE		
... Certainty about agreements	... Uncertainty about agreements		
... Letting Questor work	... Over-evaluation		
... Only helping where necessary	... Invalidation		
... Affinity	... Attitudes		
... Precision	... Not letting Questor talk		
... PLUS	... MINUS	TOTAL	_ _ _ _

PART FOUR

TALKS

POSITIVE

... Correct information
 ... Comprehensive information
 ... Clarity
 ... Lucidity
 ... Conviction
 ... Knowledge of subject
 ... Directness
 ... Overall picture
 ... Confidence
 ... Good articulation
 ... Positive aids
 ... Good contact
 ... Impact

... PLUS

NEGATIVE

... Lack of information
 ... Wrong information
 ... Confusion
 ... Obscurity
 ... Uncertainty
 ... Attempts to bluff
 ... Longwindedness
 ... Circular tours
 ... Concentration on small points
 ... Lack of confidence
 ... Distractors
 ... Poor contact
 ... Lack of impact

... MINUS

TOTAL _ _ _

PART FIVE

READING

POSITIVE

... Fluent
 ... Correct speed
 ... Good articulation
 ... Correct volume
 ... Impact
 ... Good contact
 ... Communication of the meaning

... PLUS

NEGATIVE

... Stumbling
 ... Too fast or too slow
 ... Poor articulation
 ... Inappropriate volume
 ... Lack of volume
 ... Poor contact
 ... Failure to communicate
 the meaning

... MINUS

TOTAL _ _ _

PART SIX

REVELATION

POSITIVE

... Impact
 ... Understanding and compassion
 ... Clarity
 ... Confidence
 ... Positive aids
 ... Good contact

... PLUS

NEGATIVE

... Lack of impact
 ... Blame
 ... Confusion
 ... Uncertainty
 ... Distractors
 ... Poor contact

... MINUS

TOTAL _ _ _

OVERALL ASSESSMENT OF THE TEST

POSITIVE

- ... Good contact
- ... Relaxed and confident control
- ... Mistakes well handled
- ... Confidence that any situation can be handled
- ... Validation
- ... High level of general responsibility
- ... Good PR

... PLUS

NEGATIVE

- ... Poor contact
- ... Poor control
- ... Mistakes poorly handled
- ... Easily 'thrown'
- ... Invalidation
- ... Low level of general responsibility
- ... Poor PR

... MINUS

TOTAL _ _ _

Signature of Tester _____ Date _____

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Sunday 19 April 1970
revised March 1971

TEACHER'S COMMUNICATION TO MASTERS

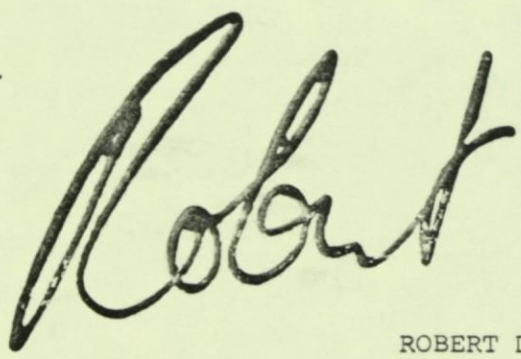
Subject: SUPERIORS

As soon as a new Superior is Ordained, he or she shall be given new duties and responsibilities in keeping with the new status. These include such functions as: Cavern Supervisor, Group or Forum Telepath (where appropriate), general public relations, dealings with officialdom, property dealings, financial dealings, charge of Inside and Outside Processeans, leading evangelical missions, etc.

The change of rank MUST be accompanied by an equivalent change in function and position.

However it is important that a new Superior is well suited to his new functions.

As it is, so be it.



March 1971

ROBERT DE GRIMSTON
THE OMEGA

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

OMEGA
Wednesday 19th August 1970
revised April 1971

TEACHER'S COMMUNICATION TO MASTERS

Subject: ORDINATION

When a High Master considers one of his senior Prophets is ready for Ordination as a Superior, he requests permission from the Omega to give him/her an Ordination Test, stating, in the case of a potential Patriarch, which line (Priest or Evangelist) he is considered suited for.

If permission is granted, an application is made to Mother Hathor for a Magickal Name of Power.

When the Name is received, an Ordination Test is arranged for the prospective candidate.

If he/she passes the Test, the High Master arranges an Ordination Ceremony for the following day (if possible).

The criterion of whether Prophets are ready for Ordination, is not so much their technical ability, as their overall scope, reliability and level of responsibility; therefore they are not tested until they are already regarded as Superior material. The Test itself is simply a technical confirmation of a Prophet's suitability to be Ordained.

Consequently, if a candidate fails the Test, he/she is told the precise areas in which his/her technical ability requires improvement, and a second Test is arranged for one month from the day of the failure.

During that month, the High Master ensures that the candidate receives the appropriate training and is competent to pass the second Test.

Whether or not a candidate has passed his/her Test, is decided by the High Master, having conferred with his co-Master immediately after the Test has taken place.

As it is, so be it.

Robert

April 1971

ROBERT DE GRIMSTON
THE OMEGA

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday 12 March 1970
revised September 1973

TEACHER'S COMMUNICATION TO PROPHETS

Subject: MESSENGERS TRAINING

Messengers' Training is attended by OP and IP Messengers according to the following schedule:

JUNIOR OP MESSENGERS' TRAINING. Attended by all Messengers during their first three months after Baptism.

SENIOR OP MESSENGERS' TRAINING. Attended by all Messengers during their second three months after Baptism.

IP PREPARATION. Attended by all Messengers during their month prior to admission as IPs.

JUNIOR IP MESSENGERS' TRAINING. Attended by all Messengers during their first three months as IPs.

SENIOR IP MESSENGERS' TRAINING. Attended by all Messengers during their third three months as IPs.

In addition to the above, SENIOR IP MESSENGERS (as they approach eligibility for Prophethood) are given training periods (singly or in groups - timing and frequency at the discretion of the High Master) during which Communications to Prophets (P's and PP's) are covered and discussed.

(Note: Completion of this material does not in itself qualify a Messenger for Baptism as a Prophet, it is simply one step in his overall training.)

Messengers' Training is supervised by the Guardian of the Messengers.

Scheduled training sessions are normally held once a week at regular times specified by the High Master of the Chapter, and are conducted by an Officer of the rank of Prophet or above who is appointed by the High Master of the Chapter. (In certain circumstances different Officers may be appointed to take separate parts of a Training period).

Each session lasts an hour and a half, except for IP Preparation which lasts an hour. Junior IP Messengers receive a supplementary

hour of training per week during the last three weeks of their syllabus.

Apart from IP Preparation, Senior IP Messengers' additional training and the supplementary hour for Junior IP Messengers, training sessions are divided into two sections. The first half hour is an open discussion in which the Officer may talk about and discuss any subject relevant to the Messengers and their progress. Some of these periods should from time to time be used to discuss evangelism and public relations. Such discussions should be geared to the level of the Messengers participating, and should also be related to specific situations which can be used as examples. In Senior IP Messengers' Training some of these periods should also be spent reviewing the functions, duties and responsibilities of an IP Messenger and Junior Prophet.

The following hour of each Training is devoted to discussion of the material outlined on the syllabus attached to PP 11
MESSENGERS TRAINING.

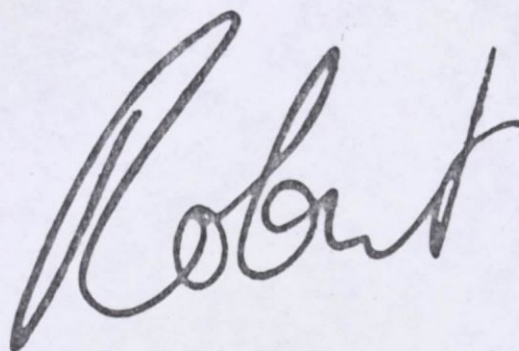
Training Officers are to be familiar with the instructions in P 1 TRAINING (LEARNING) relating to the learning of Process materi

Also they are to ensure that copies of material to be read in advance of Training periods are available to the Messengers in good time and that they know what to read. (This applies particularly to the training of OP Messengers, since they do not have Missals). Letters from the Teacher (e.g. Letters to new Messengers and the Healing Letter) are NOT given to Messengers, but are read out in full by the Officer during the appropriate Training period.

It is essential that Messengers complete every item on their current syllabus. If for any reason a Messenger cannot be present at one of his training sessions, the items he has missed are covered with him before his next training session.

IP Messengers who have completed their training syllabus receive a half hour training session once a week from an Officer of the rank of Senior Prophet or above who is appointed by the High Master of the Chapter. It takes the form of an open discussion similar in nature to the first half hour of their previous Messengers' Training.

As it is, so be it.

A handwritten signature in cursive script that reads "Robert". The letters are fluid and connected, with a prominent loop at the start of the 'R'.

September 1973

ROBERT DE GRIMSTON
THE OMEGA

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Wednesday 29 April 1970
revised September 1973

TEACHER'S COMMUNICATION TO SUPERIORS

Subject: PROPHETS - TRAINING

Prophets' Training is attended by all Prophets, and is conducted by an Officer of the rank of Superior or Master who is appointed by the High Master of the Chapter.

JUNIOR PROPHETS' TRAINING

This is attended by all Prophets during their first year after Baptism. Training Sessions are held once a week and last one hour, or one hour and a half at the High Master's discretion.

Each Training session is divided into two parts. The first part is devoted to a discussion of any subject relevant to the Prophets and their progress. The following subjects are to be included frequently during this part of the Training session: the functions and responsibilities of a Prophet both inside and outside the Chapter; public relations; diplomatic relations; evangelism.

The second part of the session is devoted to discussion of one of the subjects listed on the syllabus attached to PS 54 PROPHETS' TRAINING. There are forty eight subjects, and they are discussed in the order shown, one per week. (This leaves four 'spare' weeks, which correspond to the 'spare' weeks between each cycle of Messengers' Training).

The second half of each Training will normally be longer than the first part, but it is left to the Officer's discretion precisely how much time is spent on each part. He should bear in mind however, that priority is to be given to those subjects listed on the syllabus.

SENIOR PROPHETS' TRAINING

This is attended by all Prophets after their first year following Baptism. The syllabus for Senior Prophets' Training lasts eighteen weeks, and is held once every six months. (There is thus a period of approximately two months between each repeat of the syllabus.) All Senior Prophets attend Training sessions, whether or not they have previously covered the syllabus.

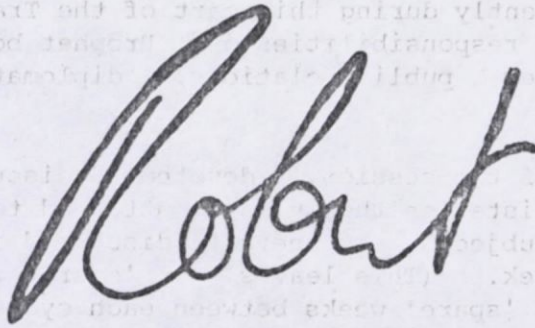
Training sessions last an hour or one and a half hours, at the discretion of the High Master. Each session is divided into two periods of approximately equal length. The first half is devoted to study of Communications as outlined on the attached syllabus. The second half is devoted to study and practice of the various subjects on which Prophets are tested in the Ordination Test. These subjects are also listed on the syllabus, and each of them relates to a particular part of the Ordination Test. During this half of the session, Officers should include a wide range of subjects and situations related to the particular part of the Ordination Test.

Prophets' training is supervised by all Prophets, and is conducted by an Officer of the rank of Superior or Master who is appointed by the High Master of the Chapter.

* * *

Note: In all Training sessions the Officer encourages comment from and discussion between the Prophets, and may make use of demonstrations and enacted situations, as appropriate, either prepared in advance or extemporaneous.

- As it is, so be it.



September 1973

ROBERT DE GRIMSTON

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Friday 1 January 1971
revised March 1973

PONTIFF'S COMMUNICATION TO SUPERIORS

Subject: BAPTISM OF MESSENGERS AND DISCIPLES (QUESTIONS)

When an Initiate is being considered for Baptism to Messenger or Disciple of the Unity, he (she) will be asked, by an Officer appointed by the High Master, to write answers to the following questions:

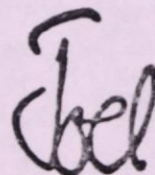
'What is The Process for you?'

'What can The Process give to you?'

'What can you give to The Process?'

From his (her) answers, considered in relation to the rank towards which he (she) is working, and from reports from the Activities Officers and the Father or Mother of the Initiates on the extent to which the Initiate has fulfilled the necessary requirements, the High Master decides whether the Initiate is acceptable for Baptism.

As it is, so be it.



March 1973

Father Joel

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

LONDON CHAPTER
Saturday 17 January 1970
revised June 1970

PONTIFF'S COMMUNICATION TO MASTERS

Subject: THE PORTRAIT OF THE TEACHER

In every Chapter which is opened on a permanent basis, a photograph of The Teacher shall be placed in a prominent position. In an Open Chapter it shall be in the Reception Area, and in a Closed Chapter either in a main room of the Chapter House, or other suitable position.

The photograph shall be one approved by the Omega and expertly mounted with the name ROBERT DE GRIMSTON set below it in Microgramma Bold typeface.

Copies of a suitable approved photograph, or negatives from which a copy may be printed, will be available from the Chapter holding the central Process records. Great care shall be taken in the mounting of the print as well as in its placing in the Chapter House and the lighting on it.

As it is, so be it.

Joel

June 1970

Father Joel,
LONDON CHAPTER,
2 Balfour Place, Mayfair,
London, W.1.
England.

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday 27 November 1966
revised February 1972

TEACHER'S COMMUNICATION TO SUPERIORS

Subject: CONDUCT OUTSIDE CHAPTERS

It is the responsibility of Masters and Superiors to keep a constant watch on the conduct of their Brethren outside the Chapter, and to ensure that all their Brethren know how to behave around members of the General Public.

One member of every pair leaving the Chapter shall be given responsibility for the conduct and actions of the pair.

No pair shall be sent or allowed out of the Chapter unless at least one of them is considered responsible enough to maintain correct conduct and discipline. Only Brethren who are proven to be capable of correct, unsupervised, personal contact shall be allowed out on their own, however seemingly trivial the errand may be.

Only the most responsible Brethren shall be sent out with children or animals.

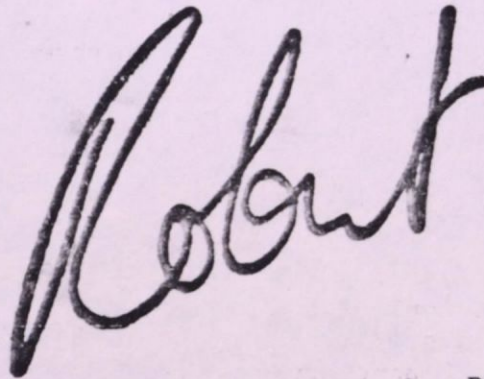
The following rules of conduct shall be made clear to all Brethren, together with the extreme importance of adhering to them in all relevant circumstances:

1. Processeans are always civil and polite to members of the General Public.
2. Processeans never become involved in arguments, scenes or performances with one another, in front of members of the General Public.
3. Except in specific, controlled and supervised evangelising work, where such a situation might occur, Processeans never become involved in arguments, scenes or performances with members of the General Public.
4. Processeans maintain a dignified bearing and standard of conduct at all times amongst members of the General Public.
5. Processeans respond to questions about themselves and The Process attitudelessly, relevantly, appropriately,

lucidly, coherently and comprehensibly. They may not necessarily answer a question if they feel it is not appropriate to do so, but their response is nevertheless validating and meaningful, so that the questioner is satisfied.

For Inside Processeans, the above rules apply to their behaviour around Outside Processeans and in the public parts of the Chapter as well as outside it.

As it is, so be it.

A large, stylized handwritten signature in black ink that reads "Robert". The letters are cursive and connected, with a prominent 'R' and 't'.

February 1972

ROBERT DE GRIMSTON

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Sunday 29 November 1970
revised February 1972

TEACHER'S COMMUNICATION TO SUPERIORS

Subject: HELP

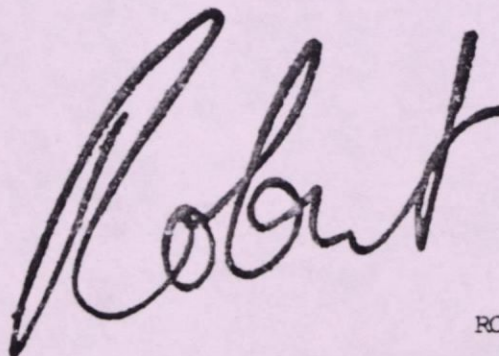
Although giving material sustenance is not the basic function of The Process (free shops and kitchens are more for the spiritual benefit of the givers than the physical benefit of the receivers), it is quite permissible, in certain circumstances, to give money or 'survival-type' requirements to those who need them. As long as the more vital and meaningful gifts of personal contact and validation are also given as required, and not substituted with material gifts.

As with gifts to and support of relatives, any money given or spent for the above purpose is to be taken from the M and P Fund.

Often there is a powerful and appropriate validation inherent in the giving of a material gift. But this does not mean that if money is being asked for it is necessarily the most contributive thing to give it. Usually that is the time when it's the least appropriate gift! Giving people what they want and what they need is seldom the same as giving them what they ask for.

But contact, interest, validation, love are ALWAYS appropriate in response to any genuine and sincere call for help. So never fail to give those, in whatever form they are needed, and whatever difficulties it might entail, when such a call comes.

As it is, so be it.



February 1972

ROBERT DE GRIMSTON

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Saturday 26 September 1970
revised September 1972

PONTIFF'S COMMUNICATION TO SUPERIORS

Subject: APPEARANCE

It is the responsibility of all Masters and Superiors to maintain a high standard of personal appearance amongst the Brethren of their Chapter.

Amongst other things, this means setting an example with your own appearance, by being clean and tidy at all times and by dressing in a smart and dignified manner, whether you are wearing 'P-Gear' or 'G.P-Gear'. Clothes may be striking, but they must be tasteful and elegant at the same time.

Processeans may wear their hair to whatever length and style they prefer and that suits them best, provided that it is elegant and is kept well groomed, and that it meets with the approval of the High Master of the Chapter.

Beards may be worn, if considered suitable, and should also be elegant and neatly trimmed.

Both Inside Processeans and Outside Processeans should be encouraged to maintain a high standard of grooming and cleanliness.

The standard of your own appearance will affect the amount of respect which your Brethren have for you, and it will also set the tone for the whole Chapter.

As it is, so be it.

Joel

September 1972

FATHER JOEL

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Wednesday 29 April 1970
revised September 1973

TEACHER'S COMMUNICATION TO SUPERIORS

Subject: PROPHETS - TRAINING

Prophets' Training is attended by all Prophets, and is conducted by an Officer of the rank of Superior or Master who is appointed by the High Master of the Chapter.

JUNIOR PROPHETS' TRAINING

This is attended by all Prophets during their first year after Baptism. Training Sessions are held once a week and last one hour, or one hour and a half at the High Master's discretion.

Each Training session is divided into two parts. The first part is devoted to a discussion of any subject relevant to the Prophets and their progress. The following subjects are to be included frequently during this part of the Training session: the functions and responsibilities of a Prophet both inside and outside the Chapter; public relations; diplomatic relations; evangelism.

The second part of the session is devoted to discussion of one of the subjects listed on the syllabus attached to PS 54 PROPHETS' TRAINING. There are forty eight subjects, and they are discussed in the order shown, one per week. (This leaves four 'spare' weeks, which correspond to the 'spare' weeks between each cycle of Messengers' Training).

The second half of each Training will normally be longer than the first part, but it is left to the Officer's discretion precisely how much time is spent on each part. He should bear in mind however, that priority is to be given to those subjects listed on the syllabus.

SENIOR PROPHETS' TRAINING

This is attended by all Prophets after their first year following Baptism. The syllabus for Senior Prophets' Training lasts eighteen weeks, and is held once every six months. (There is thus a period of approximately two months between each repeat of the syllabus.) All Senior Prophets attend Training sessions, whether or not they have previously covered the syllabus.

Training sessions last an hour or one and a half hours, at the discretion of the High Master. Each session is divided into two periods of approximately equal length. The first half is devoted to study of Communications as outlined on the attached syllabus. The second half is devoted to study and practice of the various subjects on which Prophets are tested in the Ordination Test. These subjects are also listed on the syllabus, and each of them relates to a particular part of the Ordination Test. During this half of the session, Officers should include a wide range of subjects and situations related to the particular part of the Ordination Test.

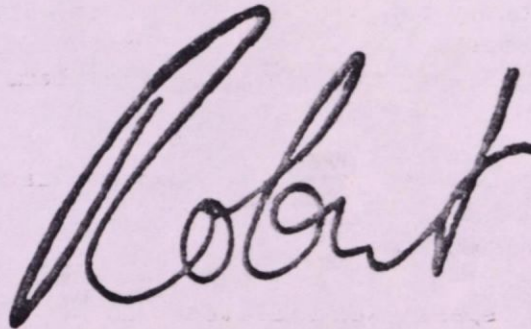
*

*

*

Note: In all Training sessions the Officer encourages comment from and discussion between the Prophets, and may make use of demonstrations and enacted situations, as appropriate, either prepared in advance or extemporaneous.

As it is, so be it.



September 1973

ROBERT DE GRIMSTON

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Thursday, 28 June 1973

TEACHER'S COMMUNICATION TO SUPERIORS

Subject: PROCESSEANS (MESSENGERS AND DISCIPLES)

1. Every Inside Processean should be potential Superior material. It feels wrong for an IP to remain at the Prophet level indefinitely.
2. Therefore every OP Messenger should also be potential Superior material.
3. The difference between Messenger and Disciple lines is basically the difference between Priesthood and laity. Neither is necessarily superior to the other, but they have quite distinct and different functions.

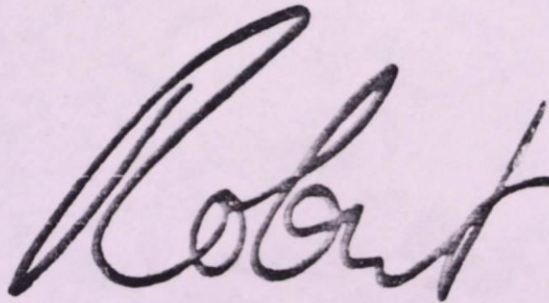
The Gods require both lines for the work that has to be done. They have chosen some for one function and some for the other. And it is up to us to follow the signs which they give us, and steer every Processean into his proper place. It is no part of our work to attempt to change someone who is meant for the Disciple line into potential Superior material.

4. There may come a time in the future when Disciples have an 'inside' function, but it will be different from the current IP function, and will not be directed towards Ordination. It will still be a separate line.
5. Meanwhile, a vital requirement for Messenger and therefore of course IP status is a basically high level of practical responsibility in terms of self-discipline and self-control, and a high degree of detachment from any personal problems (i.e. an ability and willingness to rise above them and put them very much in second place whenever required).
6. This does not exclude what we may politely call: individualists! But there are 'in control' and 'out of control' individualists. The latter are welcome as Disciples, but they are not potential IP material and therefore should not become Messengers.
7. People who are chronically bowed down with personal problems, unable or unwilling to keep attention off self, out of control, and a permanent problem to other Brethren of the Chapter, would be more of a liability than an asset, both to themselves and to The Process if they became Inside Processeans.

8. We must give full validation to the Disciple line, and steer into it all those who are not suitable for the Messenger line, whatever their professed desires might be. It is not enough to accept Initiates onto the Messenger line simply because they say that is what they want. They must have the basic stature and dignity in keeping with the requirements of IP status.

9. No one is refused Baptism as a Disciple, as long as he has fulfilled the simple practical requirements, but Baptism as a Messenger is something very different. And assuming an Initiate has no doubts on his side, then the choice of whether or not he becomes a Messenger is entirely ours, and must be very carefully weighed. And the question to be answered is this: 'Given knowledge, experience, and everything else that The Process can provide, is the candidate a potential Superior or not?'

As it is, so be it.

A large, stylized handwritten signature in black ink that reads "Robert". The letters are fluid and connected, with a prominent loop at the start of the 'R'.

28 June 1973

ROBERT DE GRIMSTON
THE OMEGA

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Monday 5 February 1968
Revised Friday 20 July 1973

TEACHER'S COMMUNICATION TO ALL BRETHERN

Subject: HEALING MEDITATION (FORMAT)

FRIDAY

The opening of the Alpha, the welcoming of Brethren and the Opening Chant proceed as in the Sabbath Assembly.

When all are seated and the Chant is in progress, the Procession enters (the Sacrifist and the two Servers) and takes up its position, proceeding as in the Sabbath Assembly.

The Sacrifist carries with him the Healing Book, which he holds until the beginning of the Impromptu Chant.

STAGE ONE THE EXCHANGE OF ACCEPTANCE

When the Sacrifist is seated, the Chant stops.

Sacrifist: As it is.
Assembly: So be it.

STAGE TWO THE HYMN OF ACCEPTANCE

Immediately the music begins for the Hymn of Acceptance. The Music Officer announces the number and name of the Hymn.

STAGE THREE THE FIRST MEDITATION

Immediately following the Hymn, the Sacrifist introduces the first Meditation.

Sacrifist: The Healing Power of the Gods is with us;
and through our Meditation we may direct it
to those in need.

In our first Meditation tonight, we shall
extend our thoughts to our families and

friends, wherever they may be. And may the Healing Power reach out to them and also to all those whose names are recorded in this book.

Close your eyes and relax. Now begin the Meditation.

Soft music is played or a humming Chant sung very quietly by the Musicians during the Sacrifist's introduction and the Meditation.

The Meditation lasts for two minutes.

STAGE FOUR

THE IMPROMPTU CHANT

After two minutes the Sacrifist brings the Assembly gently in.

Sacrifist: Come in now. (pause) Open your eyes.
 (pause) Thank you.

He places the Healing Book on the table to his right. Immediately the Music Officer begins the Impromptu Chant. This is a simple Chant in which every one repeats each 'phrase' after the Music Officer (or another of the Musicians). Words may be used in the Chant, but they too must be simple. The Chant lasts approximately three minutes.

STAGE FIVE

THE KNOWLEDGE

After a brief pause, the Sacrifist introduces:

THE KNOWLEDGE

Sacrifist: He who lives by the strength of his arm
 or the strength of his wit
 or the strength of his impact upon the
 world of men,
 lives in fear.

For the strongest arm must wilt,
the most brilliant wit grow dull,
and the world of men shall one day
turn upon its back and die.

But he who lives by the strength and
knowledge of GOD lives without fear.

For GOD is always.

STAGE SIX THE SECOND MEDITATION

After reciting THE KNOWLEDGE, the Sacrifist pauses briefly, and then says these words:

Sacrifist: Now we shall meditate on the Presence of GOD within us.

Then there is silence for two minutes.

STAGE SEVEN THE CONCLUDING CHANT

After two minutes, the Music Officer begins the music for the Concluding Chant. This is the same as the Opening Chant. Towards the end of the Chant, after approximately three minutes, the Sacrifist leaves the Alpha.

STAGE EIGHT CONCLUSION

When the Chant has stopped, the Sacrifist's Server announces:

Server: Brethren, the Healing Meditation is now ended. As it is.

Assembly: So be it.

Server: Go with GOD.

SATURDAY

The format for the Healing Meditation on Saturday is the same as the Friday format, except for Stages Three, Five and Six, which are as follows:

STAGE THREE THE FIRST MEDITATION

Immediately following the Hymn, the Sacrifist introduces the first Meditation.

Sacrifist: The Healing Power of the Gods is with us; and through our Meditation we may direct it to those in need.

In our first Meditation tonight we shall

extend our thoughts to those we have met during the week who are in need of healing. And may the Healing Power reach out to them and also to all those whose names are recorded in this book.

Close your eyes and relax. Now begin the Meditation.

Soft music is played or a humming chant sung very quietly by the Musicians during the Sacrifist's introduction and the Meditation.

The Meditation lasts for two minutes.

STAGE FIVE THE SALVATION

After a brief pause, the Sacrifist introduces:

THE SALVATION

Sacrifist: Salvation is the resolution of conflict.

The Ultimate Salvation is the Salvation of GOD.

The Ultimate Conflict is God and Anti-God.

God and Anti-God are two halves of a divided Totality.

And They must ultimately be reconciled.

God and Anti-God are embodied in Christ and Satan.

So Christ and Satan must be reconciled.

Pure love descended from the pinnacle of Heaven, united with pure hatred, raised from the depths of Hell.

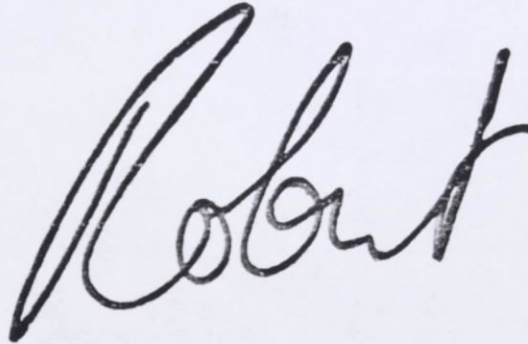
STAGE SIX THE SECOND MEDITATION

After reciting THE SALVATION, the Sacrifist pauses briefly, and then says these words:

Sacrifist: Now we shall meditate on the Unity of Christ and Satan.

Then there is silence for two minutes.

As it is, so be it.

A large, stylized handwritten signature in black ink that reads "Robert". The letters are fluid and connected, with a prominent loop at the end of the word.

Monday 5 February 1968
Revised Friday 20 July 1973

ROBERT DE GRIMSTON
THE OMEGA

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Monday 5 February 1968
Revised March 1973

PONTIFF'S COMMUNICATION TO ALL BRETHREN

Subject: HEALING MEDITATION

A Healing Meditation is held in the Alpha in all Chapters at midnight on Friday and Saturday.

The Sacrifist holds the rank of Prophet or above and is appointed by the High Master.

The Sacrifist is responsible for all attenders at the Healing Meditation, and for conducting the Meditation according to the Format, (see B 53 HEALING MEDITATION).

He ensures in advance that the Alpha is correctly prepared by 11.50 p.m. on Friday and Saturday, and at 11.59 p.m. he takes his place and begins the Meditation.

The purpose of the Healing Meditation is:

- a) to relax tensions, worries, problems, conflicts, depressions, etc.
- b) to engender a feeling of peace, confidence, security, contact and healing - most of all healing.

The Sacrifist creates and maintains an atmosphere which is relaxed, quiet, contemplative and dignified, in order to achieve this.

OPEN CHAPTERS

In Open Chapters the Healing Meditation is attended by all the Brethren of the Chapter and all OP Messengers, as well as other OP's, NP's and members of the general public, at the discretion of the High Master, in accordance with current policy.

Those who attend the Meditation pay a fixed fee or make a donation as appropriate, in return for which they are given a token. OP's who are admitted free, also obtain tokens, (see PB 53 OPEN CHAPTERS).

If anyone arrives for the Healing Meditation before 11.50 p.m., the Receptionist, having given him his token, asks him to wait in the Coffee House until a few minutes before midnight.

To assist the Sacrifist, Welcomers may be appointed, at the discretion of the High Master, of the rank of Messenger, Disciple or above. The Welcomers set up the Alpha, under the directions of the Sacrifist, collect tokens from the attenders as they arrive and ensure that everyone is correctly seated.

CLOSED CHAPTERS

In Closed Chapters, all the Brethren of the Chapter attend the Healing Meditation, which takes the place of the Evening Assembly on Friday and Saturday nights.

THE HEALING BOOK

A book is kept at the Reception Desk (or at another suitable desk close to the Alpha) on Friday and Saturday evenings, in order that those who so desire can have recorded in it the names of particular people who need healing.

An announcement is made in the Coffee House prior to the Healing Meditation, that those who would like to have their names or the names of others included in the Healing Book, should notify the person at the desk before they enter the Alpha.

ARRANGEMENT OF THE ALPHA

- 1) The basic arrangement of the Alpha is as for the Sabbath Assembly, except that the Lectern is moved to one side and the Sacrifist's chair is placed in front of the Unity Cross.
- 2) To the right of the Sacrifist's chair is a small low table on which the Sacrifist places the Healing Book after the first Meditation.
- 3) The Alpha is lit by candles and/or warm electric lights placed at strategic points. Several of the candles being in red translucent containers placed at opposite sides, corners or ends of the Alpha.
- 4) On the Altar there are four candles, (white in silver holders).
- 5) A pungent, smoking incense is burned throughout the Meditation.

- 6) If, as in a Travelling Chapter etc., no Altar is available, a Silver Symbol on a blue background is placed on the floor in the center of the circle. Four candles are used, if possible.

As it is, so be it.

A handwritten signature in dark ink, appearing to read 'Joel', written in a cursive, flowing style.

March 1973

Father Joel

THIS MATERIAL IS THE PROPERTY OF THE PROCESS