



OIIM

Open International
Interfaith Ministry

OIIM Registration Booklet



OIIM Registration Board

Registrants:



Interfaith Ministers



Spiritual Arts Practitioners



OIIM Registration Booklet ©

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Canada C1C 1J3

902-629-1385
info@interfaithministry.com
www.InterfaithConnexions.org

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Written and Researched by OIIM Registration Board Chair: *Rev. Sandi King*

Edited by OIIM Registration Board Members:
Rev. Susan Eaton and Ellen Hicks
OIIM Board of Directors:
Rev. Barry King, Ellen Hicks, Rev. Sandi King,
S. Beth MacKenzie and Rev. Susan Eaton
Editorial Committee:
Margaret Flood and Heather Séguin



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OIIM Board of Directors

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OIIM Registration Board Members

Chair:	Rev. Sandi King, Charlottetown, PE
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Introduction

The Beginnings of the *OIIM Registration Booklet*:

The OIIM Registration Board was instituted by OIIM's Board of Directors in 2007 to assist in giving credibility to the helping professions that fall within the Interfaith Ministry Professions and Spiritual Arts Practices. Graduates of the iNtuitive Times Institute (NTI), OIIM's seminary program, are automatically accepted as registrants. Others can apply to the OIIM Registration Board for equivalency evaluation. OIIM is recognized as a religion in Canada and in the province of Prince Edward Island. Registration and de-registration of OIIM Lay and Ordained Ministers and Spiritual Arts Practitioners is the responsibility of the OIIM Board of Directors.

The Board of Directors of OIIM have reluctance in being 'legislative' in approach about a sacred ministry of love. However, in an effort to assist in elevating the spiritual and healing arts to a state of credibility within the helping professions, we need to follow an acceptable course of regulating our practitioners and ministers. This is a responsibility we have taken quite seriously. Our goal is to provide you, the general public, as well as OIIM members and adherents, with a quality professional service that you can trust. This document is just a start in providing that professional and sacred context.

This first edition published in September 2012 is the first of many to come in future years. We welcome your feedback as to its helpfulness, non-helpfulness, what you like about it and what we can do to improve it. **Give your comments in person to your practitioner or minister, and/or send your comments to revsandiking@gmail.com, or mail to OIIM Registration Board, 32 Greenwood Drive, Charlottetown, PE C1C 1J3 Canada.** The most up-to-date version will be the on-line version posted at www.InterfaithConnexions.org.

In preparation of this manual we have researched the current standards of practice and codes of ethics for the following associations:

1. Canadian Counselling and Psychotherapy Association (CCPA)
2. Academy of Naturopaths and Naturotherapists (ANN)
3. Provincial Psychological Associations
4. Provincial Associations of Social Workers
5. Canadian Art Therapy Association (CATC)
6. Canadian Association for Music Therapy (CAMT)
7. Provincial Registered Massage Associations
8. International Code of Ethics for Spiritual Directors
9. Canadian Psychological Association
10. Canadian Association of Social Workers.

A Tool:

The OIIM Registration Board has produced this publication, the *OIIM Registration Booklet*, which lists each of the OIIM-sanctioned Interfaith Ministry Professions and Spiritual Arts Practices, their scope of practice, training and recommended fair fees, and a list of OIIM Registrants as of September 2012, as a tool for the public to use in their search and discernment of Interfaith Ministry Professionals and Spiritual Arts Practitioners.

In today's world with the 'faddism' associated with 'holistic health' and 'New Age' services and a plethora of certificate programs, it can be difficult for the discerning public to determine who has extensive and grounded training and experience and who does not. Our goal is to simplify that by offering a professional home for credible Interfaith Ministry Professionals and Spiritual Arts Practitioners. This is not the only tool available to the public, but it is one.

The *OIIM Registration Booklet* is also available at www.InterfaithConnexions.org or in print at your Interfaith Centre or Spiritual Arts Practitioner's office.

OIIM Registration Board Designations

The following is a brief summary of the current designations approved by the OIIM Registration Board.

Interfaith Ministry Professional Designations:

1. LM stands for *Licensed/Lay Minister*.

- a. This requires graduation from OIIM's Interfaith Seminary – the iNtuitive Times Institute's (NTI) first-year foundational program – Certificate of Applied Spiritual Counselling (CASC).
- b. Dedication of oneself to continue with studies as a Spiritual Arts Practitioner apprenticing in one of our 4 areas of specialization.
- c. This designation requires mentorship under a CASC, LM, OM or RSP with extensive experience.
- d. Most LMs are Directors of an Interfaith Centre or Practice in their home community. These are typically home chapels or centres.
- e. Further study in one's area of specialization involves up to 4 years for a LM designation.
- f. LMs are trained to perform some spiritual ceremonies such as weekly or monthly services, present workshops and public demonstrations, and officiate at religious ceremonies such as baby blessings and house blessings.

2. OM stands for *Ordained Minister*.

- a. This requires, beyond the CASC, a further 4 years of study and 2 additional internships.
- b. Most OMs are Directors of an Interfaith Centre as well as a Practice.
- c. OMs are trained to offer a full range of religious services including officiating at weddings and funerals.
- d. OIIM OMs (graduates of the NTI Interfaith Studies Program) are recognized through the International Council of Community Churches (ICCC), a member of the World Council of Churches (WCC). This affords our Ministers international recognition worldwide.

Lay Ministry or Spiritual Arts Practitioner Designations:

1. **CASC stands for *Certificate of Applied Spiritual Counselling*.**
 - a. The CASC program is NTI's first-year foundational program and is required by all NTI students.
 - b. An *applied certificate* means that the designate has qualified to be a full apprentice. *Applied* means a hands-on training with a focus in a particular field, preparing graduates to work in a specific profession and gain practical skills in combination with relevant theory while also earning a Certificate. *Certificates* are typically a one year or less program of study.
 - c. CASC designation requires graduation from NTI's first-year foundational program which includes extensive distance education, on-the-job training and apprenticing as well as attending a 6-10 day NTI Retreat.
 - d. Many CASC's have a foundation in other modalities and wish to infuse that modality with spiritual principles.
 - e. The CASC program assists spiritual practitioners in finding a professional home in that it covers these basic core curricula to a helping, spiritual profession (not all of which are typically covered in many training programs): counselling and helping; spirituality, ministering and being of service; connecting to Spirit or the Divine; and holistic wellness.
2. **RSP stands for *Registered Spiritual Arts Practitioner*.** RSPs have a specialization in one or more of 4 specific spiritual art practices. Their specialization will be designated with a small *c, h, m* or *d*.
 - a. **RSPc** – Registered Spiritual Arts Practitioner specializing in *Spiritual Counselling*. This requires, beyond the CASC, an additional 3 years of study and 3 internships.
 - b. **RSPh** – Registered Spiritual Arts Practitioner specializing in *Spiritual Healing*. This requires, beyond the CASC, an additional year of study and 1 internship.
 - c. **RSPm** – Registered Spiritual Arts Practitioner specializing in *Spiritual Mediumship*. This requires, beyond the CASC, an additional 2 years of study and two internships.
 - d. **RSPd** – Registered Spiritual Arts Practitioner specializing in *Spiritual Direction*. Only Ordained Ministers graduating from the 4-year NTI Interfaith Studies program are recognized as **RSPd**.
 - e. **RSPchmd** – would be an example of someone who has studied the four areas of specialization.
 - f. The NTI programs for the **RSP designation are Diploma programs**. Diplomas are typically 2 years or more of training.

Master Spiritual Arts Practitioners:

The title **Master** is awarded by the OIIM Registration Board to those OMs and RSPs who have 20 to 30 years experience and have received significant recognition for their community contributions, achievement, artistry and craftsmanship in their field of specialization. The public or other OIIM Registrants can nominate, at any time, a current OM or RSP for this awarded title.

Candidate:

The term Candidate after an OIIM Registrant's qualifications indicates that the registrant is enrolled in an NTI program, is being mentored and is in their internship phase of their studies. Although they have not completed their academic program, they are practicing in some capacity – frequently with another modality that they wish to infuse with an understanding of spiritual principles.

Apprentice:

An OIIM Apprentice has completed the CASC program and is not pursuing further studies in one of the Lay Ministries.

Protection of the Public

The OIIM Registration Board established for protection of the public:

The OIIM Registration Board's goal is to assist the general public by offering a vehicle to discern qualified professionals in the Interfaith Ministry Professions and Spiritual Arts Practices through the following hallmarks of a professional body in the helping fields.

1. The OIIM Registration Board requires its registrants to:
 - a. Meet specific in-depth educational requirements – beyond a weekend course or workshops designed for personal development.
 - b. Maintain continuing educational units (CEUs).
 - c. Pledge to and adhere to a recognized professional Code of Ethics.
 - d. Complete Internships and Practicums that train one's natural talents into a craft or art, under experienced mentorship.
 - e. Complete internships (on-the-job supervision – usually 2-5 years) of 2000 hours.
 - f. Have a current Criminal Check.
 - g. Provide proof of having experienced personal therapy.
 - h. Dedicate themselves publicly to be of service as their primary intention.

2. The OIIM Registration Board offers the public:
 - a. A means of discerning who is a credible professional.
 - b. A Board to lodge a complaint with, should one believe a registered or apprenticing practitioner caused harm, worked outside their scope of practice or breeched their Code of Ethics.
 - c. A Board to administer disciplinary action to registrants when deemed appropriate.
 - d. Credentialing that affords you coverage through most extended health care plans.

**We recognize that a great deal of trust is placed in your Practitioners and Ministers.
We consider it an honour and a privilege to assist you in your journey of deepening your
connection to the Divine and caring for your Soul and Spirit.
We take that trust seriously.**

Ethical Fee Guidelines:

Fee guidelines are offered to inform the public of a fair price for spiritual services. The range of fees allows for variance in experience, training and length of sessions. In addition, many OIIM Registrants have certification or advanced training in other modalities - which will affect their personal fee schedule accordingly. For example a Canadian Certified Counsellor (CCC) typically charges at least \$100 per hour session. Therefore, a CCC taking our CASC program to infuse their counselling and psychotherapy sessions with spirituality would charge at least \$100 if their counselling service is being provided.

All of OIIM's Apprentice and Registered Spiritual Practitioners are eligible to be licensed as Naturotherapists with the Academy of Naturopaths and Naturotherapists (ANN) in Canada. This allows their clients to receive benefits through most extended health care coverage.

<p>All OIIM registrants have had a Criminal Check, follow the International Code of Ethics for Spiritual Directors and maintain yearly Continuing Education Units (CEUs). Those who also choose to become ANN members as Naturotherapists also adhere to the Code of Ethics for ANN.</p>		
<p>OIIM Apprentice Level Spiritual Practitioners - have the equivalent of one full year of training. Their training includes entry level skills and knowledge in our four areas of specialization (spiritual counselling, healing, mediumship and direction) and Interfaith Ministry. This foundational year has a heavy emphasis on counselling skills, being of service, connecting to Spirit and holistic wellness, and working in an ethical, reverent and professional context. Apprentices are gaining 500 hours of internship/on-the-job experience while being directly supervised by a Registered or Masters Level Practitioner or Ordained/Lay Minister. The issues of the client's session may be discussed with the practitioner's supervisor for problem solving purposes only and the supervisor may, with the client's permission, sit in on sessions.</p>		
CASC	<p><i>Spiritual Practitioner Apprentice</i> (Certificate of Applied Spiritual Counselling - one year of training plus 500 hours of internship/on-the-job training)</p>	\$20-45 / 1/2hr.
CASC Candidate	<p><i>Spiritual Practitioner Apprentice in training</i> (Student is being mentored by supervisor who assumes responsibility for the Candidate's practice.)</p>	\$0-30 / 1/2hr.
LM	<p><i>Spiritual Practitioner Apprentice and Lay Minister</i> (Lay or Licensed Minister – have their CASC, have committed themselves to further study and are engaged in three to four additional years of training plus 1500 hours of apprenticeship / on-the-job training)</p>	\$40-60 / 40 min.
<p>Registered Spiritual Arts Practitioners - have extensive and specialized training in their area of specialization – up to four additional years of study. They are mentored and supervised by a Registered or Master Level Practitioner for 1500 hours of apprenticeship training before being awarded the title 'Registered.'</p>		
RSP c,h,m or d Candidate	<p><i>Registered Spiritual Practitioner in training</i> (Student is being mentored by supervisor who assumes responsibility for the Candidate.)</p>	\$40-60 / 40 min.
RSPc	<p>Registered Spiritual Counsellor (3 years training) - many RSPc's have additional training in therapies such as Gestalt Therapy, Bio-energetics, Art, Movement or Music therapy, Neuro-Linguistic Programming, Thanatology, CORE, Hypnotherapy ...</p>	\$60-80 / 45 min.-1hr
RSPh	<p>Registered Spiritual Healer (2 years training) - many RSPh's have additional training in therapies such as Reiki, Therapeutic Touch, Seiki, Qigong...</p>	\$30-60 / 20-40 min.

RSPm	Registered Spiritual Medium (3 years training) - many RSPm's have additional training such as Spiritism, Spiritualism, Sacred Geometry, Numerology, Astrology ...	\$40-60 / 30-45 min.
RSPd	Registered Spiritual Director (4 years training) - many RSPd's have additional training in therapies such as Crystal Therapy, Chakra Therapy, Visualization, Meditation, the Art of Prayer, Angels, Focusing ...	\$40-60 / 30-45 min.
<p>Master Level Spiritual Practitioners - are also Ordained or Lay Interfaith Ministers with extensive additional training and at least 20 years of supervised experience. Master Level Practitioners have been nominated for and awarded the title of 'Master.' They have typically received public notice for their service and commitment with reverence to a life of service through the Spiritual Arts Practices.</p>		
OM, RSPd	<i>Master Spiritual Director</i>	\$60-100 / 30-45 min.
OM/LM, RSPc	<i>Master Spiritual Counsellor</i>	\$80-120 / 45 min-1hr
OM/LM, RSPh	<i>Master Spiritual Healer</i>	\$40-80 / 20-40 min.
OM/LM, RSPm	<i>Master Spiritual Medium</i>	\$60-120 / 30-45 min.

Steps to Lodging a Complaint:

1. Submit in writing your issues and the name of the OIIM Registrant to the OIIM Registration Board Chair, 32 Greenwood Drive, Charlottetown, PE C1C 1J3 Canada.
2. The Chair will, within 30 days, convene a meeting of the OIIM Registration Board and determine an appropriate course of action.
3. This action will be discussed separately with the client or congregant and the Registrant.
 - a. If agreed upon, a letter from the Chair, summarizing the course of action will be sent to the Registrant and one to the client or congregant – copies of each to the President of OIIM.
 - b. If not agreed upon, then the President of OIIM will convene an Ad hoc Ethics Committee (made up of three registrants who least know the client or congregant and the Registrant).
4. The Ethics Committee's job is to identify the breach of ethics – if any, determine if there was a breach of ethics and recommend an appropriate course of action to the President of OIIM.
 - a. The OIIM President will then present this revised proposal to both parties. If agreed upon, a letter from the OIIM President summarizing the course of action will be sent to the Registrant and one to the client or congregant – copies of each to the Chair of the OIIM Registration Board.
 - b. If not agreed upon, then the President of OIIM will convene an Ad hoc Appeals Committee (made up of three registrants who least know the client or congregant and the Registrant).

5. The Appeals Committee's job is to validate, or not, the identified breach of ethics and recommend an appropriate course of action to the President of OIIM.
 - a. The OIIM President will then present this revised proposal to both parties. If agreed upon, a letter from the OIIM President summarizing the course of action will be sent to the Registrant and one to the client or congregant – copies of each to the Chair of the OIIM Registration Board.
 - b. Every attempt will be made to reach a resolution that is acceptable to both parties while administering the appropriate set of sanctions on the Registrant.
 - c. If the Appeals Committee also fails to produce an acceptable course of action, both parties are free to pursue other avenues.

Scope of Practice

Spiritual Counselling:

The role of the Spiritual Arts Practitioner specializing in counselling, in addition to professional counselling and helping techniques, is to use various holistic wellness and spiritual techniques that enable the client to understand their challenges from a spiritual perspective. The RSPc infuses the counselling sessions with spiritual principles and techniques, empowering clients to use their own resources. We do not 'fix' clients as no fix is needed from a spiritual perspective. An RSPc does not view clients as having problems as all experiences are seen as part of one's life journey in the physical. Our role is to help bring that life purpose into clearer perception. We do not diagnose, label, treat, or use psychological or psychiatric techniques. When these skills are needed, the RSPc will refer to the appropriate professional.

Spiritual Healing:

The role of the Spiritual Arts Practitioner specializing in healing is to employ a number of holistic, energetic, hands-on healing modalities based on the client's needs. These may include such modalities as Reiki, Seiki, Therapeutic Touch, Qigong, etc. We work with the client's energy field to understand where anomalies appear and then channel through healing intention to balance the energy field as it is for the client's best good. The RSPh does not diagnose, cure or heal. If medical treatment is needed, we work with a client understanding that our service is complementary to allopathic and naturopathic treatments.

Spiritual Mediumship:

The role of the Spiritual Arts Practitioner specializing in mediumship is to bring to the client insights, guidance and comfort from Spirit and the Spirit world. This often includes connecting to departed loved ones, guides and/or angels. The RSPm can offer definitive proof of life after death and can assist in giving closure to the death of a loved one. The RSPm also assists clients in understanding how they can connect with the Spirit world and helps in recognizing and interpreting messages that are already being given. The intent of the RSPm is always to be constructive, positive, gentle and uplifting, to offer messages only if asked, and to do so in a professional, safe, reverent and respectful context. The RSPm does not tell clients what to do,

foretell the future, give messages without one's expressed permission, perform dramatics for one's own ego or state things definitively. Clients are expected to trust their own intuitions as to the accuracy or pertinence of messages. The RSPm honours our human gift of freedom of choice and understands that life is purposeful.

Spiritual Direction:

“Spiritual Direction is an ancient ministry, a unique one-to-one relationship in which a trained person assists another person in their search for an ever-closer union of love with...” the Divine. (*A Code of Ethics for Spiritual Directors* by Hedberg and Caprio.) Both lay and ordained clergy and the client share a common belief that our purpose in the physical is to provide our soul access to experiences only available in the physical. The role of the Spiritual Arts Practitioner specializing in direction is to work in partnership with the client to deepen their connection to the Divine of their understanding. This is achieved through various spiritual arts practices and rituals such as meditation, prayer, affirmations, chanting, hands-on-healing, sacred geometry, angel therapy, crystal therapy, sacred tea ceremony, etc. The RSPd does not impose their religious beliefs on the client but rather listens to the client's beliefs and makes suggestions as to what rituals and spiritual practices are in sync with the client's beliefs.

Interfaith Minister:

The Ordained Interfaith Minister is trained to perform a number of spiritual ceremonies – weddings, funerals, baby blessings, house blessings, etc., and offer Interfaith celebration services of worship, workshops and courses on matters of spirituality and pastoral counselling. The Interfaith Minister follows an Interfaith Faith-path that celebrates honours and emulates the spiritual aspects of all traditions. The Interfaith Minister has studied the world religions, honours your choice and includes your preference of worship in their relationship with you.

The Lay Interfaith Minister can do all the above except weddings and funerals.

Trustworthiness as a Professional Helper

By Rev. Sandi King, OIIM Registration Board Chair.

“I've been working in the Helping Professions as a Canadian Certified Counsellor, Ordained Interfaith Minister and Master Spiritual Counsellor for more than 35 years. I have received three national awards and have been recognized in the ‘Zonta's Celebration of PEI Women of the 20th Century’ – I still learn every day how to improve my professional expertise. My career began with graduate degrees in Counselling and Education. Much of how I use my formal education has been learned through experience – on the job with a supervisor mentoring me.

I'm committed to putting the interests of my clients first. I am a member of a number of regulated professions. My professional actions are therefore bound by my professional Standards of Conduct and Codes of Ethics. From this experience and education, I have learned that there are

some basic principles to professional trustworthiness. The goal of the OIIM Registration Board is to ensure that those who work through OIIM engage in these principles.

Basic Principles of Trustworthiness:

1. The fundamental commitment of a helping professional is to hold **the interests of their clients as paramount**. The intention must be to serve the client and not our own ego. When the professional offers insights, recommends or advises, it must always be with the best interests of the client in mind. We must hold steadfast to the basic premise that clients resolve their own issues – we do not fix them – we are simply guides. There must be a commitment to be there for the client until the issues are resolved. These are a necessary part of being trustworthy.
2. Being trustworthy as a professional also means **confining your work to areas where you have relevant experience and expertise**. This means you know your professional scope of practise and that with your clients you stick to your professional knowledge base. In the field of the Spiritual Arts Practices where there is little regulation, licensing and certification, scope of practice for each profession is hard to define. Considering the lack of Registration, Licensing and Certification Boards in the Spiritual and Healing Arts, many practitioners are left to make it up as they go. One of the goals of the OIIM Registration Board is to assist you by defining the scope of practice and having a body that validates the helping professional in one of the four Spiritual Arts Practices that we register NTI Graduates in: *Spiritual Counselling, Spiritual Healing, Spiritual Mediumship and Spiritual Direction* as well as our *Ordained and Lay Interfaith Ministers*. In addition our graduates undergo a lengthy term of Apprenticeship (during and following their first year of study) so that they may learn from the experience of their mentors. An art form and craftsmanship is based on two things – 1) knowledge of the craft and 2) extensive experience. We offer the title of *'Master'* to our Spiritual Arts Practitioners who have at least twenty years experience in their field of practice and have received some sort of public recognition. A practitioner doesn't acquire the necessary experience in a few years to be called a *'Master.'* It takes time to hone the skills to be able to provide the professional encounter clients deserve and to assure and earn their trust.
3. Next on my list of important professional commitments is **transparency** — in other words, say what you are going to do, then do what you say. Transparency means you bring to the client's attention any potential for conflict of interest concerns, define clearly and stick to your scope of practice, and disclose at the onset the legal commitment you can make with respect to confidentiality, engaging other professionals outside of your skill set, and note-taking and maintenance of records. The client needs to be in a position to exercise discernment about deciding if you are the right fit for them.
4. **Confidentiality and Records** are important considerations in receiving therapy as therapy can often involve sharing sensitive, personal and private information. Ethical guidelines require that all interactions, including content of your sessions, your records, attendance of appointments, and personal progress and growth towards wellness are

confidential. No one can have access to any information without your signed consent. Exceptions to confidentiality are:

- a. You possess clear and imminent danger to yourself or another.
- b. You request release of information.
- c. A court orders release of information.
- d. You raise the issue of your mental health in a law suit.

(If you have any questions about the nature of confidentiality, please do not hesitate to ask your Minister or Practitioner).

We advise our registrants to maintain records for at least 2 years and no longer than 7 years after the client no longer receives services. Paper records are destroyed through shredding. Electronic records are stored through a system that allows permanent deletion. Records are expected to be kept, if in paper form, in a locked cabinet, and if electronic, to be accessed only through a secure and password protected program such as www.counsellingtrac.com.

OIIM Registrants and Trustworthiness:

Those commitments go a long way toward making the helping professional trustworthy, and trustworthiness is basic to being a professional. I have a long-standing commitment to this form of professional trustworthiness. Being a member in good standing of a duly recognized profession is difficult in the field of the Spiritual Arts. The OIIM Registration Board defines consistent professional behaviour, establishes a professional Code of Ethics and a Standard of Conduct, and gives the public a place to lodge a complaint should they feel that their OIIM minister or practitioner is not following the professional Standard of Conduct or Code of Ethics that we have set out.

We require the same level of demonstrated mastery of a defined body of knowledge, apprenticeship under an established member of the profession, and conformity to established practices as do other professional helping bodies such as Canadian Certified Counsellors and Registered Social Workers and Psychologists. We are just beginning to give professional definition and parameters to the Spiritual Arts Practices. Just as it takes years, if not decades, of experience to develop one's skill set, it too will take years to refine the definition of our professional parameters. But we can make a commitment to being trustworthy — that commitment is the reason I see myself as a professional. I would like to see everyone practicing the Spiritual Arts make a similar commitment. To not do so can cause harm to clients – making trustworthiness for us all that much harder to establish.”

Common Myths about the Spiritual Art Practices and Specializations' Scope of Practices

Spiritual Mediumship

Myths

Myth: Mediums raise the dead - Contrary to this popular belief, Spiritual Mediums cannot raise the dead; nor can they call the dead up at will. A Spiritual Medium simply opens up to receive a Spirit communication and those on the other side come to the Spiritual Medium when they are ready, willing and able to do so.

Myth: Mediums are fortune tellers – Spiritual Mediums do not tell fortunes. The personal choices people make create the future. What Spiritual Mediums can see are the potential ramifications of particular choices and actions and suggest new ways of addressing challenges.

Myth: Mediums have all the answers - This is incorrect. It is the role of a Spiritual Medium (as well as the Spiritual Counsellor, Spiritual Healer and Spiritual Director) to support and empower a person in dealing with challenges, recognizing that it is our choices that help us learn and grow.

Myth: Mediums (and psychics) are more spiritually evolved - Spiritual Mediums and psychics are not necessarily more spiritually evolved than anyone else, and like everyone else, they are on a road of spiritual advancement and growth. However, it is most desirable that Spiritual Mediums be highly spiritual and dedicated people who recognise and accept their sacred responsibility, not only to themselves, but also to the Divine, the Spirit world and the recipients of any Spirit messages. A goal of the OIIM Registration Board is to ensure this in its registrants.

What Is a Medium?

A Registered Medium trained through OIIM has taken our Seminary's four-year program on Mediumship. Our courses draw heavily on the Modern Spiritualist movement and its extensive research, knowledge and experience. Mediumship is an art form that takes years of experience to hone. Positive and constructive intent are paramount in the Medium devoted to the client's best interest. Our Mediums are trained to channel only positive and constructive entities, to purify the space and to bless their activities. You can be assured that a Registered OIIM Spiritual Medium (RSPm) has years of mentorship, experience and training, and has proven their intent to put the client's best interest first.

We are Spirit clothed in a physical body and living on earth. This being the case, every child is born with varying degrees of a sixth sense which is the natural state of Spirit. There are those with exceptional psychic abilities, known as mediums, through whom people who have crossed over to the world of Spirit can communicate with the people they have left behind. Some people manifest their mediumistic ability at an early age. Others need quite a long period of time to develop, while some never show any interest in developing this natural ability. Mediums,

although possessing this ability, are fundamentally no different from the rest of us. There is nothing supernatural or special about them.

Mediumship takes two forms, mental and physical. The former is more common. In this case, Spirit works through the Medium's mind and he or she is able to see, hear or sense forms or sounds. These forms of mediumship are called clairvoyance, clairaudience, or clairsentience, respectively. All Mediums possess one, or a combination, of these three forms. An important element to stress is that there is no fortune telling being practised. A medium can see what is likely to happen but it is not pre-determined. We believe we create our own futures. It is true that many fortune tellers, including the gypsy, possess the skill of clairvoyance, but in the vast majority of cases there is nothing very spiritual about their talent.

How do Mediums work? In the days before automation, three persons were necessary in the making of a telephone call — the caller, the person at the exchange and the person being called. No connection could be made without the operator. So it is with spirit communication. In this case, the Medium is the operator making contact with someone in the Spirit world who wishes to communicate with a person on earth. There is, however, a big difference between a telephone call and Spirit communication. In the former, a two-way conversation can take place, while in the latter, only Spirit can contact us. One of the misunderstandings about Mediums is that we call up the dead. This we cannot do, simply because they can come to us when they are able to and only if they so wish.

In Spirit communication there is a fourth link — the Spirit guide or helper who assists the Medium as well as brings the person in Spirit into contact with the individual on earth. Between the Medium and the helper a close and harmonious partnership needs to exist, thus providing the line of communication between the two worlds. With the Medium's consent, the Spirit helper is able to enter the Medium's mind and use it so that thoughts are submitted from the Spirit world, and in turn brought forward by the Medium as descriptions of places or people through clairvoyance, clairaudience, clairsentience or trance.

Where do Mediums work? In private offices, at church services or public meetings. They also work in smaller groups or circles, as well as in private sittings where contact can be made with the Spirit world on behalf of the person seeking the communication. Mediums also hold circles for the development of potential clairvoyants. Another form of mediumship is psychometry, in which a Medium, while holding an object, can obtain impressions of the person to whom it belongs, such as character, habits and incidents connected with his/her life. There have been many instances where psychometry has been used to aid the police in finding missing persons or bringing criminals to justice.

The other form of mediumship is physical and demands a very high degree of psychic power which many Mediums do not possess. These include direct voice communication in which the Spirit person speaks through the Medium and in his/her own recognizable voice using a "Spirit" larynx. There is also materialization. This is when those in Spirit present themselves solidly and visibly to persons present. Often they can be touched and felt as though they were physically present.

In these forms of mediumship, the Medium goes into trance; that is, the Medium becomes dulled to immediate surroundings, while generally still retaining partial consciousness. Trance can also be used in the home circle, which is a very intimate form of contact with Spirit. In the home circle, a small group of sincere sitters gather around and the Medium's guide speaks through the Medium to those present; they in turn, can ask questions and receive answers.

There is no end to the ways in which the Spirit world endeavours to communicate with us. This is done in order to prove that they still live on and can continue to give us help and guidance. It is imperative that a Medium be a highly spiritual and dedicated person who recognizes the great responsibilities, not only to oneself, but also to the guide and to the recipients of messages from the other side. You may be told that you could be a Medium. It is quite possible that you could with proper development. You can always be helped if the latent ability which is in all of us can be brought to the surface. Some would-be Mediums ask if it is possible to sit alone for development. It is possible, but not advisable. It is best to join a good circle led by an experienced Medium and composed of sincere sitters, for mutual help, and growth.

Besides the will to sit, two conditions are also essential - punctuality and regular attendance. If you cannot fulfill these conditions, do not join until you are able to do so. Remember, you are making an appointment with Spirit and they are never late!

Drawn from the Spiritualist Church of Canada

Spiritual Healing

Myths

Myth: Anyone coming to a Spiritual Healer for spiritual healing must have faith – Spiritual Healings are most effective when accepted consciously or unconsciously by the recipient as it is for their own best good. The intentions of both the healer and the recipient are important factors to Spiritual Healing. Some people have been helped without their conscious knowledge. This has been the case, for example, when Spiritual Healing has been provided through distant Spiritual Healing or when Spiritual Healing has been given to a recipient who is too ill or too young to understand. In these cases, the recipient would be open to Spiritual Healing on the unconscious level and the trained Spiritual Healer would have said a prayer that Spiritual Healing only happen as it is for the person's own best good.

Myth: Spiritual Healing eliminates the need for health care from physicians and surgeons - Spiritual Healers do not deny that these and other health care professionals are necessary. **Professional Spiritual Healers believe in complementing, not replacing, other health care services.**

What is Spiritual Healing?

Spiritual Healing, first and foremost, works with the Soul or Spirit. In doing so, it may affect the mind and body to varying degrees. Spiritual Healing involves the client's sitting or lying comfortably, typically listening to soft, relaxing music. The RSPH will scan the client's energy field, by holding their hands about 6-18 inches from the client's body to determine where

anomalies are. There is no need for physical touching. The RSPh will then channel spiritual energy (sometimes using healing stones or crystals) to these areas. The session closes with the RSPh's smoothing the energy field and balancing the chakras. At the end of a session, any energy absorbed by the RSPh is released.

Frequently, Spiritual Healing opens up the client's energy centres such that they may begin to experience some psychic phenomena. It is important to see a practitioner who understands and is trained to deal with this and who will assist the client in understanding it. Some examples of psychic phenomena include increased dreaming, awareness of visitations, stronger sense of intuition, chills, or other physical symptoms that appear for no apparent reason.

Spiritual Counselling

Myths

Myth: Spiritual Counsellors tell you what to do - The goal of a Spiritual Counsellor is to allow you to arrive at your own course of action. A Spiritual Counsellor has a number of tools that will empower you to see things from a different and/or broader perspective.

Myth: Spiritual Counsellors will focus on everything that is wrong with me and try to fix it - Spiritual Counsellors do not judge or evaluate your condition. They look at all experiences as necessary on your road to spiritual growth and are a part of your spiritual journey in this physical body. The goal is to seek a clearer vision of how some challenging experiences can help us to live our life purpose, resolve karma and create positive karma.

What makes Spiritual Counselling Different?

The primary differences that Spiritual Counsellors bring to the helping table are our spiritual perceptions on life. The key perceptions that affect Spiritual Counsellors in their practice are that:

1. Life is purposeful - we are here in the physical with a soul purpose and our experiences challenge us to step up to fulfill that purpose.
2. We are Spirit, not our bodies. Life is eternal.
3. God or the Divine is a being of unconditional love.

These perceptions are discussed at length in Rev. Barry King's book *Many Paths, One Truth , affirmation of spirit 2nd edition*. Check out chapters 5 - The Immortality of the Soul; 19 - Life is Purposeful; 22 - Why Am I here?; 23 - The Spiritual Path is a Path of Challenges.

These perceptions impact Spiritual Counsellors' sessions. As such, seeing the purposefulness of a seemingly unforgiving circumstance is an appropriate goal. For the Spiritual Counsellor, the focus of spiritual sessions is not diagnostic or corrective in nature - as might be the case for other helping professions such as psychology and psychiatry. Sessions are uplifting, constructive, educational and enlightening as to one's purposefulness and how to unfold that awareness. Hence, terms like 'lack of' or 'mistake' are, to the Spiritual Counsellor, unnecessary at best and disempowering at worst. We need to honour what is, understanding that all things happen for a reason and assist us in fulfilling our life's purpose. If we cannot honour what is, we cannot see its

purposefulness because we cannot see it. So rather than focussing on what is lacking or wrong, we as Spiritual Counsellors focus on what is and how that can channel our energies into fulfilling our life purpose.

Often in the helping professions there is an underlying philosophical belief that clients come to those in the helping profession when they are broken, need fixing, are making bad decisions, and find their life out of control. Although this is sometimes true, it is in many cases not. Dealing with a life crisis is a challenge - not a problem. As a spiritual advisor, our task is to point that out.

We are here, encased in a physical body to grow spiritually - this requires experiences with life challenges. Spiritual Counsellors are the professionals that will make that normal for clients. Making it normal for clients is what empowers them. They are not broken or damaged. They are dealing with life challenges and simply need advice or an ear from someone with experience and training who can infuse sessions with the awareness of spirituality, life purpose, etc.

In point of fact, Spiritual Counsellors do not treat clients or validate their possible perception as being broken, out of control, having shortcomings or failings. We treat them as spiritual beings on a life journey to enrich their soul through many life challenges. Clients do not need to be approached as if they have self-doubt (although sometimes this is true) but rather as working through many confusing options to find a path that enriches their Spirit.

Our goal is to change the client's perception of the issue to a more purposeful and constructive perception. In essence, as Spiritual Counsellors, we bring to the helper table a basic belief that is different from other helping professions. It is this spirituality that we infuse our sessions with that sets us apart and helps define our scope of practice. For example, if we felt that someone had a psychiatric issue, we would refer them to a psychiatrist. Our role is to put the issue in the context of our being 'spiritual' beings embarking on a transformational process. It can take time and support for this transformation to unfold. We are here to sort through the life meaning of challenging situations, not fix a broken person. Our mantra in helping must be: Honour their journey.

Spiritual Direction

Myths

Myth - Spiritual Directors shove their religion down your throat - OIIM Spiritual Directors are trained in many of the world's religions and are trained and even called to this ministry because they honour your choices.

What is a Spiritual Director?

An Interfaith Spiritual Director's goal is to assist you in drawing on the many spiritual practices and/or religions that speak to you. They may offer or suggest other practices, which they believe, from listening to you, will assist you on your spiritual journey. The focus on Spiritual Direction is empowering you to develop personal tools that deepen your connection to the Divine of your understanding.

Basic Spiritual Principles held by the Interfaith Minister and Spiritual Arts Practitioner

1. Not Making a Choice is a Choice.
2. It is not our place to judge.
3. Be a Mirror.
4. “As you think, so it is.”
5. We are Measured not by our Deeds but by our Thoughts.
6. Every Thought is a Prayer.
7. It is the Storm Within that we have the Power to Still.
8. Remove the Fear; it is the Mind Killer.
9. Too much Time goes to trying to find Happiness outside of Ourselves.
10. Strive to be Happy!
11. Perfection is something that the closer you get to it, the farther away it moves.
12. Each Day is a Blessing.
13. Live each moment Consciously.

Registry

This is our first Registry. We will see this grow in the years to come. To find a Minister or Practitioner in your area, check out the most recent Registry in *the OIIM Registration Booklet* at www.InterfaithConnexions.org.

Atlantic Canada:



Rev. Sandi King, Co-Founder of OIIM, NTI Registrar, B.A., B.Ed., M.Ed., C.C.C., O.M., Ph.D.(T.C.), RSPchmd and Master Spiritual Counsellor, Reiki Master, n.d. Charlottetown, Prince Edward Island, Saint John New Brunswick and
By phone
revsandi@interfaithministry.com or
revsandiking@gmail.com



She is dedicated to sharing the gifts of well-being found through techniques and methods that integrate body, mind and spirit, and mind over body techniques. Her passion is assisting clients to deepen their personal connection to the Divine: a road to spiritual/emotional wellness. Sandi does graphic designing primarily for OIIM Registrants and has an active practice for spiritual counselling, healing and direction.



Rev. Barry Douglas King, Co-Founder of OIIM and NTI Educational Director, B.Sc. (Honours), O.M., Ph.D.(T.C.), RSPchmd and Master Spiritual Medium, Reiki Master, n.d. Charlottetown, Prince Edward Island, Halifax, Nova Scotia, Saint John, New Brunswick and
By phone
revbarry@interfaithministry.com or
revbarryking@gmail.com



Rev. Barry is a true Renaissance man who works as an Interfaith Minister, intuitive medium, naturalist, educator, artist, graphic and exhibit designer, museum professional, author and counsellor. Having a strong connection to Spirit since birth, he has dedicated himself to sharing the certain knowledge that there is no death and that we are Spirit. Rev. Barry has worked for over 30 years as an Interfaith/Pastoral Spiritual Counsellor, Medium and Healer helping people develop their understanding and connections to Spirit. Barry has an active practice for readings and consultations as a Spiritual Medium and Counsellor.

Margaret Flood, CASC, BA(Soc.Dev.–hon.), Gestalt Practitioner

York, Prince Edward Island

flood.margaret@gmail.com



Margaret completed her degree in Social Development Studies (Honours) from Waterloo University. She studied there with Rogerian and Gestalt practitioners and found what she was looking for - a place of growth, acceptance and support. She returned to Ottawa and trained for three years at the Gestalt Institute. She has worked as a therapist, social worker, writer, and cook but her main focus has always been on her children. She believes her purpose in service is to help people come to love themselves. Margaret has an active practice in York, PE where she sees many in recovery from addictions.



Rev. Susan Eaton, NTI Associate Professor, Senior OIIM Minister, OM, CASC, RSPd and Master Spiritual Director, Reiki Master, RSPh Candidate.

Hunter River, Prince Edward Island

revsusan@interfaithministry.com

Susan's NTI teaching specialization is World Religions with a special interest in the Earth Religions. She is deeply committed to life-long spiritual growth, offering support to others in their personal spiritual journeys. As an OIIM Interfaith Minister she provides a safe forum for discussion and sharing of ideas and experiences of Gifts of Spirit. She is noted for a gentle, reassuring approach to teaching and sharing that encourages and assists those who would like to develop their own spiritual gifts. Susan sees clients occasionally at the PEI Interfaith Centre where she is a vibrant leader of many services and workshops.



Heather Séguin, BA, BEd, CASC Candidate

Charlottetown, Prince Edward Island

seguin@eastlink.ca

As a result of some serious health issues, Heather became interested in the field of holistic health and wellness. By acting upon information obtained through informal study, she made significant advances to the point where today, she enjoys excellent health and well being. Heather hopes to continue expanding her knowledge in the fields of spirituality, holistic health and wellness, counselling, and energy work. She is also co-studying Thanatology (study of death, dying and bereavement). Her goal is to draw on her own education and experience to offer spiritual and holistic services to others who find themselves dealing with challenging life issues.



Jean Frost-Stone, *CASC, Reiki, RSPH Candidate*
Rockdale, Cape Breton, Nova Scotia
jeanstone40@hotmail.com

Jean, in 2012, started the Three Doves Spiritual Center in Rockdale, NS. She offers services such as inner spirit guidance readings, spiritual retreats and spiritual guidance, and a book lending library for her clients. She is known in her faith community for organizing and leading spiritual retreats for women. She has held personal retreats in healing through the chakras, sacred contracts and archetypes. Jean is pursuing the Lay Ministry of Healing through NTI and has an active practice in Rockdale, NS.



Susan Killen, *CASC Candidate, Reiki Master, EFT and Reflexologist*
Saint John, New Brunswick
SJintuitivearts@gmail.com

Susan Killen feels she has been working with Spirit all her life, and has been a practitioner in the metaphysical field for over a decade. Susan finds most joy in working as an Intuitive Counselor, bringing new thought and encouragement from Spirit and meeting with many wonderful souls. Her greatest satisfaction is in being able to facilitate the easing of people's burdens and helping them find new direction in the interest of Divine purpose.

Ontario:



Rev. Debra Lynn Sinclair, *CASC, OM, RSPd, Reiki Master, Cert. Hyp., Angel and Prayer Practitioner. n.d.*
Stratford, Ontario
dgsinclair50@yahoo.com

Deb offers Meditation Groups, Weight Loss with Hypnosis, Spirituality Groups, and Pain Management for individuals. In a volunteer capacity she works with Cancer survivors, Palliative patients and their families as they embark on their individual journeys. Deb has created programs on Introductions to Chakras and Archangels which have been well received and feels very blessed with all the opportunities she has been given to continue not only with her own Spiritual Journey but also to help bring clarity to others as we share in this Journey of Life. She has an active practice in Stratford, ON.

Rev. Suki Garson, CASC, OM, M.B.A., D.C.H., NLP, n.d.
Dundas, Ontario
suki@soul-path.com

Suki immersed herself in a multitude of trainings and received a Doctorate in Clinical Hypnotherapy. This led to Neuro Linguistic Programming, for which she is a certified trainer, and the studying of Huna. Suki, as well as offering wedding services, has an active practice in Dundas, ON.



Ellen Hicks, , NTI Associate Professor of Counselling, CASC
Candidate BA, BEd, MEd, CCC.
Napanee, Ontario
Ellen@arisefacilitation.com

Ellen has written articles on career counselling from a Holistic Perspective and Grief as a transformative process for The Intuitive Times. During her past successes, Ellen has striven to understand the nature/purpose of her own life. Her company is A.R.I.S.E. Counselling, Facilitation and Training Services. Ellen is slowing down her counselling practice in Napanee, ON.

British Columbia:



Soleila Elliott, CASC Candidate
Sunshine Coast, British Columbia
heavenonearthholdings@hotmail.com

For the last fifteen years, Soleila has owned and operated a metaphysical store. She has facilitated personal growth through workshops, intuitive readings, Pilates and dance. Soleila just reopened a new store, Heaven on Earth, on the Sunshine Coast. The store has grown in size and vision, from its metaphysical roots to where a Wellness Center would be a more accurate description. A variety of other earthly delights has been added to the typical metaphysical items.

There is something for each of the five external senses to experience a wee bit of heaven. Additionally there is the Sanctuary Womb. This safe sacred space is offered as a place for a variety of healers to assist people in exploring their inner landscapes and move towards health, balance and harmony. These healing modalities include, massage, energy work, drum circles and dream circles to name a few. Soleila is using this space to facilitate Real Happiness Courses and Affinity Meditation Circles as well as intuitive readings.

Website Resources



Open International Interfaith Ministry (OIIM)

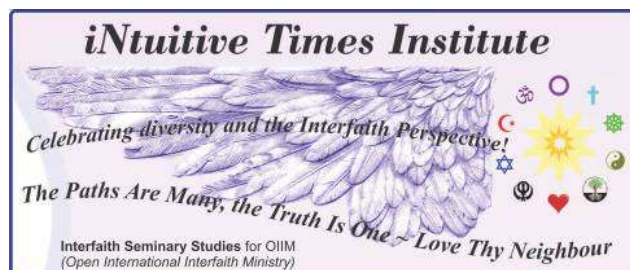
E-News with Chapter Schedules and Articles on Spirituality and Interfaith; Catalogue of Personal Development Courses and Workshops; most current edition of *OIIM Registration Booklet*.

www.InterfaithConnexions.org

Info about the Open International Interfaith Ministry.

www.InterfaithMinistry.com

Interfaith wedding ceremonies – personally designed, spiritual alternative anywhere on the Island. www.weddingsonPEI.ca



iNtuitive Times Institute,

Interfaith Seminary Studies for OIIM

www.OIIM.net

Educational Resources

www.intuitivetimes.ca

OIIM Chapters



Prince Edward Island Interfaith Centre

Founding Chapter of OIIM

www.interfaithministry.com

revsandi@interfaithministry.com



Stratford, Ontario Interfaith Centre

Senior Chapter of OIIM

www.interfaithministry.com

dgsinclair50@yahoo.com



Saint John, New Brunswick Interfaith Centre

www.interfaithministry.com

revsandiking@gmail.com

OIIM Practitioners and Centres

Individual and Family Counselling Services

Rev. Sandi King, *CCC, MEd, PhD(TC) OM, Master Spiritual Counsellor, Reiki Master, n.d.*

Charlottetown, PE, Saint John, NB and by phone

www.KingsWC.org



Spiritual Psychic Readings

Rev. Barry King, *PhD(TC), OM Master Spiritual Medium, Reiki Master, n.d.*

Charlottetown, PE, Saint John, NB, Halifax, NS and by phone

www.RevBarryKing.ca Mediumship and Psychic Resources



Three Doves Healing Centre

Rockdale, Cape Breton, NS

Jean Frost-Stone, *CASC, LMh Candidate, Reiki*

www.interfaithministry.com

jeanstone40@hotmail.com



A.R.I.S.E Counselling and Training,

Napanee, ON

Ellen Hicks, *MEd, CASC Candidate, CCC*

Ellen@arisefacilitation.ca



Margaret Flood, *CASC, Gestalt Practitioner,*

York, PEI

flood.margaret@gmail.com

Susan Killen, *CASC Candidate, Reiki*

Master, Reflexologist, EFT

Saint John, NB

sjintuitivearts@gmail.com

Rev. Suki Garson, *CASC, OM, M.B.A.,*

D.C.H., NLP, n.d. Dundas, ON

sberman1@cogeco.ca

Rev. Debra Lynn Sinclair, *CASC, OM,*

RSPd, Reiki, Cert. Hypnotherapist, Angel and Prayer Practitioner, n.d.

Stratford, Ontario

dgsinclair50@yahoo.com

Heaven on Earth Centre,

Soleila Elliot, *CASC Candidate*

Sunshine Coast, BC

heavenonearthholdings@hotmail.co