



Edgar Cayce's A.R.E.®

Your Body, Mind, Spirit Resource Since 1931

Association for Research and Enlightenment, Inc.
A nonprofit organization

215 67th Street
Virginia Beach, VA 23451-2061
T 757.428.3588; E are@edgarcayce.org
EdgarCayce.org

Dear Prison Outreach Supporter:

Thank you for your interest in becoming an A.R.E. Correspondent/Mentor through our Prison Outreach Program. The success of A.R.E.'s Prison Program depends on volunteers like you.

Enclosed are the Correspondence Guidelines and sample letters for your review.

After reviewing the information provided, please confirm that you would like to be matched with an inmate correspondent by returning the form found on the back of letter to the Prison Outreach Program.

When we assign you a correspondent, we will provide as much background information as possible such as books they have read, points of interest, etc. You would then begin correspondence by writing an introductory letter to them.

All letters to your correspondent would be mailed (or emailed) directly to A.R.E. Prison Outreach Program. We would then send your letters on to your assigned correspondent, and will forward his/her letters to you. You would only use your first name when you introduce yourself and would sign your letter with your first name and title of A.R.E. Prison Program Volunteer (e.g. "Katie, A.R.E. Prison Program Volunteer").

If you have any additional questions or concerns, please let us know.

We look forward to hearing from you.

Sincerely,

Katie Hayes
A.R.E. Prison Outreach Program Coordinator

Edgar Cayce's Association for Research and Enlightenment (A.R.E.®)

215 67th Street, Virginia Beach, VA 23451

Toll-free 800-333-4499

prison@edgarcayce.org

(over)

***Yes, I have reviewed the guidelines and I am ready to write.
Please assign me a correspondent.***

My Name _____

Address _____

City _____ State _____ Zip _____

Email: _____

Telephone: _____

Preferred method of contact (please circle one):

Mail / Email

I am an A.R.E. Member Yes / No

I am in an A.R.E. Study Group Yes / No



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A.R.E. Prison Program Prisoner Correspondence Guidelines

Thank you for choosing to be a mentor to a prison inmate through our program. We're glad you want to participate in this unique service project and are confident that your effort will provide rehabilitation and healing among the participating inmates as they move along their spiritual journey. We realize that most people beginning correspondence with a stranger would appreciate personal information about their correspondent. However, in this case, the only information we have is that this person wants to learn more about concepts in the readings and that he or she desires to correspond with someone of like mind.

Part of the growth of this work will be the development of a trust that will allow the inmate to tell you about himself or herself as he or she feels comfortable. This is a real opportunity to build a bridge between two worlds. For some prisoners, your letters will be their first contact with another caring individual since their imprisonment and perhaps their entire life.

Your letters are important. We all like to receive a personal reply when we have a problem or a question. Such a reply has an even more powerful impact on one who is incarcerated and cut off from the "outside" world.

PURPOSE OF THE PRISON CORRESPONDENCE PROGRAM

This program was designed to give people in prison the opportunity to discuss with an A.R.E. member their experiences, questions, and growth related to the Edgar Cayce readings, and particularly the "A Search for God" material. It is not always easy to find others of like mind with whom to discuss spiritual matters, especially while in prison. We know the importance of support and sharing with others during this time. Think carefully about the following guidelines before deciding if this is something you are led to do.

IMPORTANT:

There may come a time in your writing friendship when you are tempted to disregard or "bend" these guidelines. **DON'T.** If you do, you could jeopardize our prison outreach program. Failure to adhere to the guidelines set out below will result in your removal from the mentor program. We work very hard to obtain permission to send books and correspondence behind bars, and, therefore, must abide by certain stated rules.

REMEMBER:

1. You are not a "pen pal;" you are a spokesperson for the Prison Program. Picture yourself in our office, writing your letters. In other words, although you are a friend, you are not a "buddy." You are a professional resource of the Edgar Cayce material.
2. Be yourself. An inmate is, first of all, a human being who desires to be treated with dignity, which you can offer with your honesty. Write about topics you feel comfortable discussing.
3. Use an impersonal, yet friendly, tone in writing. Try neither to be overly friendly nor rejecting. The middle path of detached caring is ideal. Be firm, but kind. Keep your conversation focused on the readings and more spiritual matters.
4. Maintain your privacy. You will most likely discover that your correspondent is full of questions about you, your work, your family, and so on. Answer as directly as you feel led to, remembering that many inmates have no family or other correspondents, having come from disruptive social situations in which they may never have experienced the warmth and sharing of a family. Naturally, they are curious. However, only share what you are comfortable sharing. Never feel "put on the spot" or obligated to answer questions you deem inappropriate or unnecessary.
5. It is important to reiterate during the course of your letter writing that you are a friend, a sounding board, a mentor, and a helper—nothing more. You are not seeking a romantic involvement and romantic or flirtatious relationships with an inmate are prohibited under the guidelines of the mentor program.
6. Try to refer to the Cayce material whenever you can, either directly or by inference. Draw on the philosophy in the readings to answer questions and to reassure your correspondent on his or her spiritual quest. If you wish to research puzzling questions your correspondent brings up, feel free to do this. It's a wonderful way to enrich your own knowledge of the readings while sharing your research with someone else.
7. Refrain from asking why your correspondent is in prison. He or she will most likely volunteer this information as they get to know and trust you.
8. You may need to practice patience with your correspondent. He or she may initially suspect that there is some "angle" involved in your writing. (Remember, they live in an environment of constant fear, distrust, and ulterior motives.) Many prisoners are not accustomed to unconditional caring from another person and may think that you "want" something from them.
9. In the words of one long-time A.R.E. regional representative who worked extensively with prisoners: "Not surprisingly, most inmates want to get out. You may be asked for letters to authorities that recommend the 'good character' of an inmate, or you may be asked to break or bend the prison rules. It is essential, however, to be firm and to be neutral—neither 'for' nor 'against' the authorities or the inmates. One should not break faith with either by breaking the regulations. Prisoners will respect fairness. 'No,' said with love, is not misunderstood."
10. **Important: Sending money, buying clothes, food, personal items, etc. for inmates is prohibited under the guidelines of the mentor program.** Should they ask, please tell your correspondent that you are not allowed to do this and that this program focuses on their spiritual

growth. (Each inmate correspondent will also receive a set of guidelines, reminding them of this point, but they may test you.) Additionally, under the guidelines of the mentor program correspondents shall not provide legal information or advice to inmates or provide any other services beyond the purpose outlined in the opening paragraph of this document. Failure to adhere to these guidelines will result in removal from the mentor program.

11. When an inmate receives that first personal letter from you, he or she will write back to A.R.E.'s Prison Program at A.R.E. Headquarters and address the letter to you. Here's what comes next:
 - You write your response letter and mail it to us at A.R.E. Headquarters, Prison Program, 215 67th Street, Virginia Beach, VA, 23451-2061 or email it to prison@edgarcayce.org, along with the address information for your inmate.
 - We will then mail or download your letter and send it via U.S. mail (the only mail they are allowed to receive.) Remember, most inmates do not have access to computers.
 - They then respond to us and we mail their response to you. That maintains your privacy and keeps a neutrality and safety factor present in the correspondence. Do not share your personal email or address with your inmate correspondent. Your correspondent will be someone who lives in another state, usually at great distance from you.
 - We at A.R.E. Headquarters remain the "clearinghouse" or go-between in any matters you feel you need to discuss. Let your correspondent know that you will be in touch with us if you have questions about anything you may be asked to do, to make sure it falls under the Prison Program's Correspondence Guidelines. Feel free to defer to us.
12. If, at any time, you receive a letter you do not feel comfortable with or competent answering, please return it to us and we will get an answer to them. If an inmate seems more interested in engaging you personally than in matters of mind and spirit, redirect him or her back to the initial reason you volunteered to do this: (i.e., to be a friend to a fellow-seeker along the way.). Should an inmate develop a strong emotional attachment with which you feel uncomfortable, be honest with your feelings about the relationship, that is, verbalize your discomfort. Sample verbiage: "I'm uncomfortable with the turn our correspondence is taking. My role is to be your friend, nothing more. I need to know that you understand and accept this. Please don't compromise our writing friendship."
13. Frequency of correspondence will vary from inmate to inmate. Decide on the amount of time that you can give to this writing commitment and be consistent in that effort (that is, once a week, every two weeks, once a month, etc.) Verbalize this to your correspondent, and if you find yourself flooded with letters or if you feel inundated, remind your correspondent to please respect your time considerations: work, family, caregiving responsibilities.
14. We do read all letters going through our office and keep a file of inmate correspondence. *LOGISTICS: Please date each letter in the upper right-hand corner. Type the inmate's name and address in the top left-hand corner of your letter. Address the inmate by his or her first name. Please sign your letter with only your first name. Under your signature, type or write, "A.R.E. Prison Program."* We have found this to be a very simple, but effective, way of letting inmates know that a correspondent is part of a larger group responding to him or her in an objective capacity. We will note on the letters sent to you what books we have sent. Feel free to make liberal use of the personal pronoun "we" as you write.
15. Compose your letter with a clear sense of caring professionalism. Men and women in prison are often not accustomed to the kind of spiritual love or caring that we call *agape*. In their own experiences, most of their relationships have been of a totally different nature. Therefore, it is very difficult for them to understand that your caring comes from a different point of reference than theirs. It is also very easy to slip into a relationship that moves outside the purpose of this project.
16. Maintain a focus on the inmate's experience and on how the Cayce readings may address their needs. Your personal experience will help the learning process, however, too much information from you of a personal nature will lead to complications. Remember that we have books and articles that discuss many aspects of the readings, and upon your recommendation, we will be happy to send them to your correspondent. Please don't feel you have to know everything about everything. You can always "plead the fifth" and punt to us!
17. Please find enclosed some sample letters and information that may be of use to you in answering difficult questions. These are not intended to be copied verbatim, but rather, to be used as guidelines.
18. In the case that your correspondent has been released and is no longer incarcerated and you/they would still like to communicate. You may do so through continuing to write letters within the Mentor Program where letters can still be monitored and tracked. For any communication outside of the program both parties must notify the Program Coordinator to ensure both parties have agreed to communicate outside the program and are no longer mentor/mentee within the program are the A.R.E. is no longer responsible for that communication and "friendship."

A PERSONAL THANK YOU:

Once again, thank you for your participation in A.R.E.'s Prison Program. Without your help, we would not be able to respond to the many inmates seeking help in changing their thoughts and improving their lives.

Remember that we are here for you.

CALL: 757-457-7120 (8:00 a.m. to 5:00 p.m. Eastern Standard Time, Monday through Friday.)

OR WRITE: A.R.E. Prison Program, 215 67th Street, Virginia Beach, VA, 23451-2061.

YOU CAN EMAIL US AT: Prison@edgarcayce.org

Those of us working daily with A.R.E.'s Prison Program have witnessed nearly 50 years of outreach using the timeless wisdom provided by the Edgar Cayce readings. Not only does this material help men and women behind bars to change and become more caring, responsible people, it is often a life-saving work for all of us in the "prisons" of our own making.

Thanks once more for **YOUR** important role in our outreach mission.

Sample Letter

Gilbert Lamas 2137428
Coffield Unit
2661 FM 2054
Tennessee Colony, TX, 75884

October 10, 2017

Dear Gilbert,

My name is Marilyn. I have been involved the the Edgar Cayce study group for about 20 years. They now meet at my home. You might want to start reading the *Search for God*, Book 1 and Book 2. This is a program for shifting into a higher consciousness. I have found them so informative. Each meeting we select an exercise to practice and report back to the group how it went with applying it into our lives. I have found myself growing from these experiments in raising my focus beyond appearances.

You mentioned reincarnation and universal laws. These are definitely in my interests too. Dreams have told me answers I needed, too. I do past life regressions with clients and love to help them see a pattern for which they can now take responsibility. Reading the book, *Your Life, Why it is the way it is and what you can do about it*, was the first time I really understood that we make our own reality. At one point, I realized there were universal laws that I did not know about, but that influenced my life more deeply than the traffic laws for driving! ☺

This book had a major impact on me when I left my marriage of 30 years because of domestic violence and abuse. I was raised in domestic violence and the same kind of abuse and needed answers. I listen to the silent voice in meditation, often. One day, it said I had to become the person who I wanted for a partner. To make a long story short, I began by applying the gifts of the spirit into my life and my world began to change. This book gave me more understanding of how that works. Today I have been in a relationship with my partner, whom I met in *Search for God*, for 16 years. I have received unconditional love for that time and I understand now, what changed is me. I grew up beyond my childish ways of trying to protect myself. I no longer am that victim from a bully.

I look forward to hearing from you.

Love and Peace, Marilyn A.R.E. Prison Program Volunteer

Sample Letter

October 5, 2017

Eric Heath AS 1959
Donovan State Prison
480 Alta Rd.
San Diego, CA 92119

Dear Eric,

I understand from A.R.E.'s Prison Outreach Program that you recently received "Reincarnation & Karma" and "Karma to Grace" from them. Judith and John thought you might appreciate a "sounding board" for ideas as you work your way through those books. Coincidentally, I attended a few weeks ago an all-day A.R.E. conference entitled "Past Lives, Future Lives, the Afterlife." How neat that we seem to be interested in the same topic at the same time!

When I first heard about reincarnation years ago, I thought it was interesting to hear stories like people being hypnotized and suddenly able to speak a foreign language that they never learned. There were other puzzling events I read about involving past lives and I thought the scientists, psychologists and others failed to explain why they happened. It made me want to learn more.

At that time, I did not understand the spiritual purpose of reincarnation. The way I understand it now, it allows us to have numerous lifetimes on Earth so we can learn how to get closer to God, feel his love and ultimately become one with Him. Sometimes it feels like a tough or hard love, doesn't it? That's where karma comes in. When we do something to hurt someone, i.e., without love in our hearts, God wants us to grow spiritually by feeling some of the hurt of the other person. The karma is the tough love that we feel. Sometimes we don't learn from the first mistake and so we keep repeating it. Whenever we learn the lesson, the lesson will go away.

I learned this with patience. I lived with someone who had ADHD (attention deficit) and had to learn to use an abundance of patience when dealing with household matters. At first, I was not cooperating and learning the lesson so another person (neighbor) with ADHD was added to my life by God. That's when I started getting the message. One has to pay attention and be aware of coincidences as well as listen to the voice inside you.

I hope you can share with me what you have learned from reading the two books A.R.E. sent you because I certainly do not have all of the answers. Perhaps we can learn together. I hope to hear from you.

With every good wish,

Nanna
Volunteer, A.R.E. Prison Program Correspondent

Sample Letter

Wayne Bedford 2099841

9-10-18

Connally Unit

899 FM 632

Kenedy TX 78119-4516

Dear Wayne:

Hello, my name is Pat and I am a volunteer with the A.R.E. Prison Outreach Program. I have been a student of the work of Edgar Cayce for over 30 years. It has been life-changing for me, a spiritual knot in my rope to hang on to, especially through rough times.

My introduction to the Cayce work was via two books - "Edgar Cayce, The Sleeping Prophet" (Jess Stearn) and "Many Mansions" (Gina Cerminara). Reading them was like letting bright light into a dark room. I was raised in and still belonged to a fundamentalist church so it took time to accept some of the new (and to me at the time) radical teachings. Questioning the teachings of my church wasn't encouraged, but I didn't find anything within my religion that made any sense of my family's abuse and dysfunction as I was growing up. As the saying goes, "when the student is ready, the teacher appears" and this is what happened, through the two books.

How did you learn about the A.R.E.? Have you read any books the A.R.E. Prison Outreach has provided? Your thoughts? I look forward to hearing from you.

Blessings,

Pat, A.R.E. Prison Program Correspondent

6/23/2019

Donavan Gibson 406961
SPOKANE COUNTY JAIL
1100 W MALLON
SPOKANE, WA 99260

SAMPLE
Letter

Hi Donovan,

Thank you for writing, and especially for being open and honest about your life-path, and the circumstances leading up to the present. I have found, and I hope that you'll also find that healing & inner-peace starts with sharing and allowing others to share your journey through life. I've heard you through your words, and I'm not unaware that you are in difficult place.

I do not believe that our past defines our future. Even though we cannot hit the reset button or erase memories, we can choose how we move forward in this life or life cycle. Personally, I believe that we are all children of the living god and that we are co-creators with that divine energy. At every moment we have a chose to shape that energy to benefit those around us. Sometimes, this is done with a grand action like giving to charity, but it is often the simple kindness of a smile, a kind word or action that vibrates through others lives that we will never see or witness.

The Edgar Cayce readings have had a profound affect on me, and how I view the world. I've also found understanding and healing in them. The information contained in the roughly 14,000 readings is rich and layered. Often times, I save my favorite sections, and when I reread them later I find a new meaning within my own personal life. With that said, I am not writing to you to convert you, or force you to believe anything. I am writing because you reached out, and I believe that you have the ability to effect positive change in your environment and those people around you. I believe that is a goal and a life worth living. I care, and so do others, even when the world has seemed to dismiss and/or turned it's back on you. You are not a monster.

A little about myself: I'm currently writing you from sea, I work on a 150-ish ft. vessel, and I'm in charge maintaining all the instruments onboard. That includes navigation, measuring the ocean currents, and lots of other equipment. I spend most of the year at-sea. I'm 36 years old, and I've never settled in one place, and I'm single and never been married. I've been living at-sea in some capacity, since my early 20s. I started on fishing vessels, and I've had to deal with lots of tragedy in that respect. The kind of loss where you second-guess every action that led up to the experience, and the anxiety that accompanies tragedy of that magnitude.

In those situations where I feel the world closing in I find focusing on my breath, watching it in the back of my mind to be the most helpful. Knowing that I'm learning

and that it's possible to do right in the moment is a huge comfort. I've not found it easy though, but when your mind wanders into negativity, and we become disillusioned with ourselves, it becomes an outlet, the best outlet sometimes.

I understand that you've received three books: Edgar Cayce's "Toward a Deeper Meditation", "Meditation for Everyone", "Why do Good People Suffer", and "A Search for God Books I & II". I have a copy of the "Search for God Books I & II", onboard the vessel with me. The other books, I can get copies of when I get back to land (I'm writing and emailing this letter). Donovan, I'm willing to read along with you and we can discuss any of the books you have, especially if you like one more than another. We can discuss chapters or paragraphs. We can discuss ideas regarding spiritual well-being or metaphysical concepts. I'll write back as soon as I'm able, and I will take your thoughts seriously.

Meanwhile, I've attached some of my favorite Edgar Cayce quotes: they are a bit random, but it's food for thought, and it's a good way to convey meaning.

All the best Donovan, and you will be in my thoughts and prayers. I hope that this letter finds you well, and in better spirits.

Marshall, A.R.E Prison Program Volunteer

"What Is Meditation? It is not musing, not daydreaming; but as ye find your bodies made up of the physical, mental and spiritual, it is the attuning of the mental body and the physical body to its spiritual source."

-- **Edgar Cayce**

"Meditation is listening to the divine within"

-- **Edgar Cayce**

"For all healing, mental or material, is attuning each atom of the body, each reflex of the brain forces, to the awareness of the divine that lies within each atom, each cell of the body."

-- **Edgar Cayce**

"Mind is indeed the Builder . . . what is held in the act of mental vision becomes a reality in the material experience. We are gradually builded to that image created within our own mental being."

— **Edgar Cayce**

"Keep the body - or keep the mind, and it will keep the body! - in a constructive manner. That is, think the pleasant things, even when the outlook may be the darkest. Do not allow the little things that are hindrances make for irritating, or to hurt the feelings. For naturally the body is sensitive to feelings of others, through the overflow of those activities in the sympathetic system. But know that God is!

George Strand R 53245
GRACEVILLE WORK CAMP
5230 EZELL RD
GRACEVILLE, FL 32440

Sample
letter

June 11, 2019

Hi George!

So delighted you have found the A.R.E and Cayce readings!

Thank you for passing along addresses, information, and insight to your acquaintances. You hold the most powerful tool to a person, knowledge. And I hope they find comfort and insight like you and I have in the spirituality reading materials that the A.R.E gifts to individuals.

A little about myself, my name is Kelsey. I am a massage therapist who studied holistic remedies and massage therapy at the Cayce/Reilly School of Massage, which is also where the A.R.E and Prison Program are located, which is how I came in contact with you and got involved in the Prison Program.

Ironically, I had my own legal troubles and had to complete community service in order to get my massage licensing with the Virginia Board of Nursing. I completed those hours with the Prison Program at the A.R.E.

Once I became a full time therapist, and was so busy with work and life of course, I had no room in my schedule to commit to working hours in person. Which is why I decided to sign up for prison outreach program. Cayce has always suggested taking a walk in another shoes, and I am always humbled by the people the universe puts in my path to connect with, and learn a lesson from. This is my intent for joining the program and writing with you.

What was your favorite story from There is A River? I noticed you had read that book, and shared about it with others.

I haven't read that book personally, but I will if that's one you would like to dive deeper into.

I have general knowledge of Edgar Cayce through my schooling at the A.R.E and have a BIG reference book I was gifted at graduation I skim through. Usually if I am having a bad/confused/need for something more kind of day, I place my hand on that book, and turn to the page that feels "right". Whatever quote or page my eyes land on first, is the lesson I take and help ground myself in that moment.

Do you meditate? Have you read any books on meditation? How about yoga/stretching? These are things I try to do daily, and I believe you can too! A little stretching, brain function, and water (hydration) do wonders for your body, mind, and spirit!

I also do not have a named religion as you stated in your letter. Which is refreshing! I love that you said "God is Law, Love, Karma, and Pure Balance in every way." Personally, I resonate with a lot of buddhist and hindu beliefs myself! That there is not one god, but many, and for different things and concepts. I also practice and dabble into occult and paganism, some might call me a witch. But the good kind, the kind that stays in the light. I know about the dark stuff, but only so I am aware, and know what to avoid when practicing.

When talking to others, or even participating in study groups that use the term God, I often replace that word with "Mother Earth" or "Universe" so it resonates with me better. We are all on different paths, with the same destination. I feel that whatever steers an individual's moral compass in the right direction, and helps them daily to be a better person for themselves and others, is the "right" beliefs and religion for them. I support everyone in their search for spirituality, whatever path that may be!

I see you mentioned being vegetarian as a part of being buddhist, is this something you'd be open to? Becoming a vegetarian? I can understand while being incarcerated that it may be difficult to hold a vegetarian diet. I have difficulty even out here maintaining a solid vegetarian diet. This is something i want to be better about, eventually even going vegan. My self discipline lacks in many ways. I am working on that. I write things down, and journal in order to make note of habits, good and bad.

I also believe in being vegetarian/vegan for the moral/religious reasons, but also for the environment! Industrial farming of animals takes up a lot of resources, and is very bad for our planet. Meats and cheeses are also not good for our bodies. At least in the way we consume them in America. Cayce was also very adamant on animal products and how they slow down the function of our bodies. Would you be interested in some of the Cayce readings regarding diet? They are interesting!

I also believe that consuming dead, scared, murdered animals can effect people who are sensitive to energy. I am very receptive with energy, of people and animals, and feel my best when I don't consume animal products. But hey, I'm working on that like I said. All we can do is try.

I read about your troubles with addiction. K2 is something I'm familiar with from my high school days. That stuff is crazy. Drugs are a crazy thing in general. I understand from experience. I am so happy to hear you've recognized your addictive tendencies and are working to do better! That is the first step. Also it is awesome to read you've applied buddhists principles to your life to do better, that is another step in the right direction! <3

When people ask you questions regarding spirituality, always answer from a place of love, and pure intention. You can't go wrong with an answer like that. I try to move from a place of love and intention in everything I do daily. It's hard sometimes. But so worth it. Karma is real. Things always come full circle.

It is amazing you can pull a group of people together by just talking, and listening to others, that is a gift. Your other gifts are amazing as well. Visions and astral projecting is a gift. You are gifted. Dive deeper into that. The more I learned about my gifts, the better I understood myself.

Do you write down your dreams? You should! I am very much into dream interpretation! Maybe write some down and send them in your next letter? I could send back an interpretation for you.

I keep a journal full of my crazy, lucid dreams I have almost nightly, as well as my visions and feeling that happen day to day. Somehow getting them out of my mind and onto paper help me make sense of it all. Sometimes it makes sense right away, sometimes not for months later. But if I have it written down, it helps me decipher what the message is from the Universe/my Subconscious.... for we are god, we are love, we are the universe.

Everything we need, and are, is inside of us.

Kelsey, A.R.E Prison Program Volunteer

Jan. 10, 2019

Jonathan Cary AZ6027
Richard J. Donovan Correctional Facility
P.O. Box 79906, 480 Alta Road
San Diego, CA 92179-9006

SAMPLE
Letter

Dear Jonathan,

The month of January brings out people's resolutions to get in shape. In the world of fitness gyms, they say, "no pain, no gain." In the spiritual world there is something similar in that we say, "no effort, no reward." It is not enough to sit passively in a church, listen to a sermon and then go out into the world and be "good" on the outside – the side of you that everyone sees. It takes studying written materials, thinking and changing one's viewpoint which results in changing one's actions. Thinking back to when you attended school, did you learn more when you only listened to the teacher's lecture or when you listened, did the homework and studied for the tests? When one puts effort into learning, there are greater rewards.

I point this out because I have experienced this process during the 4 yrs. that I have been studying the Cayce materials. Mr. Cayce put strong emphasis on thinking with his phrase "the mind is the builder." By that, he meant that whatever one thinks, leads to one's actions, intended or otherwise. If a teacher views a student as stupid, it is likely that teacher won't put extra effort into helping the student when s/he is struggling. There is no requirement that the teacher consciously make that decision to withhold help. Compare that outcome with one where the teacher mentally sees each student as an individual and personalizes the teaching techniques for maximum learning for everyone. You know the student will flourish and learn. The same theory applies to the student. If the student views the class as a waste of time, I guarantee it will be a waste of time solely because of the student's outlook.

Learning takes courage. First, there is the ego telling you that you don't need to learn this because: it's not important, you already know this topic, it's for "lesser" people to learn, etc. It takes courage to look into a subject and open yourself to the possibility that it might change your mind about things. Your ego sure doesn't want that! It wants to maintain status quo at all costs. After all, if one thing changes because you learn something new, there is no telling what else might change. (Yes, an ego can have a "Chicken-Little-the-sky-is-falling" mentality.)

With his phrase "the mind is the builder," Cayce showed us that our bodies cannot do anything without thinking about it first even if it's only for a split second. When I first read that, my initial reaction was, "What about instinctual reaction?" Even with instinctual reaction, the brain is still working to tell the body how to react, e.g., flee. Acting on instinct just means that the reasoning process is bypassed and the brain goes straight to its habitual file folder system of how to act or react in a particular situation without regard to changed circumstances, environment, etc. Why is this important?

Because it means that we humans can still have control over our actions. By cultivating “good” or positive thoughts, we reap positive results or actions. If we are able to string together a series of these positive thoughts one right after another, we are really in business! Here is a relevant quote from a book I am reading now: “Thoughts, words, actions, when often repeated, form habits and these habits form tendencies that determine how we react to similar situations in the future.” It takes work and awareness to develop new thought patterns that are positive but the more we use those thought patterns over and over again, they settle in as helpful habits. That’s a good thing!

I am working on a new thought pattern for me right now. When I get worried about a situation and feel I have done all I can to handle it, I stop the “worry” train of thought running in my head by substituting the new thought, “I will step back and let Him lead the way.” I am essentially saying, “God, it is beyond my abilities to handle this and I need your help.” My ego is learning that I am not as independent and self-sufficient as I thought and my spiritual self is learning that God is always there with me. I will have to apply it to many different situations before it becomes a “habit” thought but I am working on it. Let me know if it works for you.

Wishing you a good spiritual workout in 2019, Jonathan.

Blessings,

Nanna

Volunteer, A.R.E. Prison Program Correspondent

C-1: NON-DISCRIMINATION AND NON-HARASSMENT

1. Purpose

This policy is designed to foster the Association for Research and Enlightenment, Inc.'s, Atlantic University's, and the Edgar Cayce Foundation's commitment to the principle that every employee, volunteer, contractor, visitor, client, student, or member has the right to work and learn in an environment free from discrimination and harassment.

2. Scope

This policy applies to the Association for Research and Enlightenment, Inc. and all of its Affiliates. As used in this policy, the term "Affiliates" means organizations or entities in which the organization owns a controlling interest or has the right to elect the majority of the entity's governing board. The organization shall also apply this policy, to the extent practicable, to the conduct of contractors and other third parties providing services on the organization's campus.

a) *Academic Freedom.* This policy is not intended to and shall not be used to limit or restrict, in any manner, academic freedom, including, but not limited to, the curricular or pedagogical choices of faculty members. Members of the Atlantic University community are expected to promote academic freedom, including the freedom to discuss all relevant matters; to explore all avenues of research, and creative expression; and to speak or write as a public citizen without institutional restraint or discipline. Members of the Atlantic University community are also expected to foster intellectual honesty and freedom of inquiry and to respect those with differing views.

b) If a report or complaint relates to an academic issue, including, but not limited to, the selection of course materials, the content of a course, the content of a class discussion, or course assignments and projects, the Director of Academic and Administrative Affairs shall contact Human Resources to evaluate the report or complaint, and provide any follow-up or course of action that may be warranted.

3. Policy

a) The organization prohibits discrimination against applicants, students, faculty, or staff on the basis of:

- a) race
- b) religion
- c) national or ethnic origin
- d) age
- e) sex
- f) sexual orientation, gender identity, gender expression
- g) disability
- h) status as a veteran
- i) or any classification protected by local, state, or federal law.

b). The Organization prohibits such harassment by all associated with the Organization:

- a) Employees
- b) Students
- c) Instructors
- d) Therapists
- e) Faculty
- f) Volunteers
- g) Visitors
- h) Speakers
- i) Board of Trustees members
- j) independent contractors

c). As a recipient of federal funds, the organization complies with federal laws prohibiting discrimination, including Title IX of the Education Amendments of 1972 (Title IX). Title IX provides that: "No person in the United States shall, on the basis of sex, be excluded from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance."

d). The Organization is committed to preventing and responding to conduct that violates its non-discrimination policy. Any individual whose conduct violates this policy will be subject to remedial action in accordance with applicable Organization policies and procedures.

e). The Organization shall make reasonable efforts to investigate and appropriately address reports of discrimination and harassment (as defined in this policy). Upon receipt of a complaint, report, or information about possible discrimination or harassment, the Organization will respond in an effort to stop such conduct, eliminate any hostile environment, take reasonable steps to prevent a recurrence of such conduct, and address any effect that such conduct may have on the larger organizational community.

f). In compliance with Title IX, the procedures set forth in this policy apply to reports or complaints of discrimination based on sex, including complaints of sexual harassment or sexual misconduct, as defined herein. Sexual harassment and sexual misconduct are types of sex discrimination.

4. DISCRIMINATION IN THE EMPLOYMENT PROCESS

a. Employment discrimination occurs when an employee who is responsible for judgments and decisions affecting -- for example recruiting, hiring, assigning, training, or promoting an employee -- disqualifies an applicant or employee on the basis of one or more of the above-listed potential causes of discrimination.

- 1) Example: A manager decides that, although a candidate meets all the background requirements for the job, she will not select this candidate because he is Hispanic.
- 2) Example: Two equally qualified employees are under consideration for a single promotion opportunity. One is 54 and the other is 36. The manager chooses the younger candidate because she is younger.

5. DISCRIMINATION IN SUPERVISORY TREATMENT

- a. Discrimination during employment occurs when, for example, an employee is subjected to supervisory or management treatment that is more controlling or restrictive for this employee than for other employees where such control or restriction is based on one or more of the above-listed potential basis of discrimination. Excessive controls or restrictions include, but are not limited to, more frequent observation and monitoring, more frequent performance review, more frequent documentation of performance, exclusion from normal work group participatory activities, and more use of warnings.
 - 1) Example: A supervisor spends more time monitoring and documenting performance of a new employee who has an Arabic name and is known to be Islamic, without any indications that the employee has more needs or work difficulties than any other employee with comparable on-the-job experience, because the supervisor is uncomfortable with the ethnicity or religious preference of the employee.
 - 2) Example: A manager does not give an African-American employee the same opportunity to make changes in working procedures as may be given to other non-African-American employees at the same level and with comparable experience, because the manager does not give comparable value to the knowledge, experience, or opinions of African Americans.

6. DEFINITIONS

Harassment: Harassment is unwelcome, offensive verbal, written, or physical conduct which -- because of its severity and/or persistence -- is likely to interfere significantly with an individual's work or education, or create a hostile or intimidating environment. Sexual harassment is a form of harassment. The following are examples of the type of harassment prohibited by the Organization:

- a) Making unwelcome or offensive comments about a person's clothing, body, or personal life;
- b) Use of unwelcome or offensive nicknames or terms of endearment;
- c) Offensive jokes or unwelcome innuendoes;
- d) Unwelcome advances or requests for sexual favors;
- e) Any suggestion that sexual favors, or status as being in any protected classification identified above, would affect one's job, promotion, performance evaluations, grades, working, or educational conditions;
- f) Insults, epithets, jokes, slurs, or offensive comments that relate to race, color, religion, sex, national origin, age, sexual orientation, gender identity, gender expression, disability or any other status protected by applicable law;
- g) The placement, dissemination or circulation of any written, graphic, or electronic material that denigrates or shows hostility or aversion toward an individual or group because of race, color, religion, sex, national origin, age, sexual orientation, gender identity, gender expression, disability or any other status protected by applicable law;

- h) Other conduct that creates a work or educational environment that may be considered offensive or hostile; or
- i) Any other conduct or behavior deemed by the Organization to be inappropriate or harassing based on race, color, religion, sex, national origin, age, sexual orientation, gender identity, gender expression, disability or any other status protected by applicable law.

Harassment may also occur if submission to conduct described above is an implicit or explicit term or condition of employment, education, or participation in an organizational activity or if submission to or rejection of such conduct is used as the basis for a decision regarding any Organization operation or program.

7. HARASSMENT IN THE WORKPLACE

- a. Harassment occurs when one individual uses any of the above potential causes as the focus for making another reasonable person feel offended and/or otherwise unable to perform the job properly.
- b. Sexual harassment includes (but is not limited to):
 - 1) physical assault or physical conduct that is sexual in nature;
 - 2) unwelcome sexual advances or comments, or requests for sex or sexual activities in association with one's employment or advancement, regardless of whether they are accompanied by expressed promises or threats;
 - 3) sexual displays or visible display of materials such as calendars, cartoons or graffiti with sexual innuendo, including on a computer screen;
 - 4) other verbal or physical behavior of a sexual nature which has the purpose or effect of interfering with another individual's work performance, or of creating an intimidating, hostile, or offensive work environment; and
 - 5) retaliation for complaints of harassment.
- c. *Verbal sexual harassment* may include (but is not limited to): sexual propositions; sexual innuendo or sexually suggestive comments; sexually-oriented "kidding," teasing or practical jokes; inappropriate words of endearment; jokes about gender-specific traits; and regular use of obscene, sexually-oriented language.
- d. *Non-verbal sexual harassment* may include (but is not limited to): obscene gestures; displays of obscene or pornographic printed or visual material in the workplace (including on the computer screen); e-mail considered obscene or pornographic; inappropriate physical contact such as intentionally patting, pinching, or brushing against another's body; or reading or making public in the work environment any materials that are sexually suggestive, revealing, or pornographic (including on a computer screen of one's own or of another employee).

Note: "Hugging" is often used as a greeting or comforting gesture at the A.R.E. so that it has become habitual among many employees and members. It is recommended

that anyone intending to hug another person — especially in a non-public area — be sensitive to whether the other person is likely to be comfortable with the act of hugging. Asking for a hug or extending one's arms in preparation for a hug will usually allow the other person to make a choice.

- e. *Racial, religious, national, ethnic, or sexual orientation harassment* includes: any verbal, written, or physical act in which race, religion, national origin, ethnic background, or sexual orientation is referred to or implied in a manner which would make the individual who is the object of the harassment uncomfortable or would interfere with the individual's ability to perform the job.
 - 1) Examples of racial, religious, ethnic, national origin, or sexual orientation harassment include (but are not limited to): jokes which refer (directly or indirectly) to race, religion, ethnicity, national origin, or sexual orientation; the display or use of objects or pictures which adversely reflect on a person's race, religion, ethnicity, national origin, or sexual orientation; or use of language or gestures which are offensive regarding a person's race, religion, ethnicity, national origin, or sexual orientation.
- f. Concern for harassment is not limited to the buildings and grounds of the A.R.E., but extends beyond the immediate workplace to any location or situation in which employees are considered "on the job" at the time or are doing the work of the organization.

8. RESPONSIBILITY FOR IMPLEMENTING AND MONITORING THIS POLICY

- a. A.R.E. is responsible for the actions of the company and of its "agents" (employees, volunteers, contractors, speakers, etc.) with regard to non-discrimination and non-harassment and must respond appropriately and immediately to any charges brought to its attention.
- b. A.R.E. is also charged with the responsibility to anticipate and avoid situations in which employees may be subjected to discrimination or harassment.
- c. All management and supervisory personnel share responsibility for implementation of and compliance with this policy.
- d. Individual manager and supervisory performance in this regard will be continually evaluated.
- e. Every employee, registered volunteer, and independent contractor is asked to read this policy and to sign a certification that they have read the policy and agree to abide by the policy as a condition of employment or contractual agreement. This individual agreement should be renewed annually. (A summary of the policy and a form certifying the employee has read and understands the policy are located in the **Library** of Paylocity's *Web Benefits site* through the *Web Pay Employee Self Service Portal*.)
- f. A summary of this policy has been distributed to all staff of the A.R.E., including Atlantic University, the Edgar Cayce Foundation, the Cayce/Reilly Massage School. It is also posted on the bulletin boards in all A.R.E. buildings.

9. PROCEDURE FOR REPORTING INCIDENCES OF HARASSMENT

- a. A.R.E. will not tolerate harassing conduct that affects tangible job benefits, that interferes unreasonably with an individual's work performance, or that creates an intimidating, hostile, or offensive working or learning environment

Any employee believing that he or she has been the object of harassment or discrimination should immediately report any such incident to his or her supervisor. If the supervisor is the cause of the problem or if he or she seems unwilling to resolve the issue, the employee should immediately contact the next level of management. For any complaints of sexual harassment or discrimination the employee may also directly contact Human Resources at (757) 457-7209.

- b. Any person on the A.R.E. staff, regardless of position, who witnesses harassment at work by anyone, including supervisors or managers, employees, independent contractors, volunteers, or other non-employees, has a responsibility to bring the matter to the A.R.E.'s attention immediately. Such reports or complaints should be made to the employee's supervisor or to Human Resources.
- c. Volunteers who feel that they have been harassed or discriminated against may file a complaint with the manager/supervisor of the Volunteer Office. That office will contact Human Resources, which will conduct any necessary investigation and recommend action if or as necessary.

10. INVESTIGATING REPORTS OF HARASSMENT

- a. Every reported incident of employee harassment or discrimination will be thoroughly and promptly investigated by management with the cooperation of the employee. To the extent possible, management shall respect the confidences and sensitivities of all persons involved in the incident. The concerned employee or any participants in an investigation of such reports will be afforded protection from retaliation, and the results of any investigation of alleged harassment shall promptly be communicated to the employee. Where charges of employee harassment are substantiated, appropriate corrective action will be taken. Appropriate action might range from counseling to termination.

11. NON-DISCRIMINATION FOR REASONS OF PERSONAL HEALTH

- a. Employees with life-threatening illnesses (i.e. cancer, heart disease) are eligible to continue their employment as long as acceptable performance standards are met. If determined, reasonable work accommodation may be made for such employees.
- b. When dealing with situations involving employees with life-threatening illnesses:
 - 1) Be sensitive to the fact that continued employment for an employee with a life-threatening illness may contribute not only to the mental and spiritual well-being of the employee, but also to the physical remission or recovery process.

- 2) Remember that an employee's health condition is personal and confidential, and reasonable precautions should be taken to protect information regarding an employee's health condition.
- c. Contact Human Resources if you need further guidance in managing a situation that involves an employee with a life-threatening illness.



Association For Research and Enlightenment, Inc.
ATLANTIC UNIVERSITY
EDGAR CAYCE FOUNDATION

ACKNOWLEDGEMENT STATEMENT:

Human Resources Policies & Procedures
C-1: NON-DISCRIMINATION POLICY
AND
NON-HARASSMENT POLICY

This acknowledgement statement must be signed by every employee, independent contractor, and instructor/faculty member of the Association for Research and Enlightenment, Inc. (A.R.E.), including those of Atlantic University, the Edgar Cayce Foundation and the Cayce/Reilly® School of Massage.

Everyone who signs such an acknowledgement statement is expected to abide by the current A.R.E. policies on non-discrimination and non-harassment as a condition of employment or continued contractual arrangement. At least once each year, every employee, contractor, and faculty member must re-certify to his or her understanding of and compliance with these policies by reading the most recent statement of the policies and signing a new statement of acknowledgement.

All registered volunteers for the A.R.E. are required to sign an acknowledgement statement and must abide by these policies as a condition of continuing to volunteer for services at A.R.E. headquarters and/or in the field.

I acknowledge that I have received a copy of and read the current policy of A.R.E. *Human Resources C-1 Non-Discrimination and Non-Harassment Policy* within the past 24 hours and that I understand how the policy applies to me in my job, my contracted services, and/or my services as a volunteer. I agree to abide by these policies as a condition of my employment, contract agreement and/or registered volunteer service with the A.R.E./A.U./E.C.F.

Name (print): _____

Signature: _____

Date: _____