

KRST UNITY CENTER OF AFRAKAN SPIRITUAL SCIENCE

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MEMBERSHIP ORIENTATION

Friday, November 09, 2018, Saturday, 10, 2018, Sunday, November 11, 2018

Senior Minister

Rev. Dr. Richard "Meri Ka Ra" Byrd

Associate Ministers

Rev. George "Amadi Sadiki" Hines, Rev. Erica Byrd, Rev. Smst Sat- Baset

Administrative & Technical Staff

Abeid (Setekh) Uzoma, Denise (Tetisheri) Curry

Board of Directors

President: Debra Adewale

Vice President: Myisha Stevens

Treasurer: Mary Moten

Secretary: Denise Curry

Members ;

Jawanza Dumasani / Torre Brannon-Reese

Welcome



Dear Prospective New Member and Rededicating Member,

On behalf of the members of KRST Unity Center of Afrakan Spiritual Science, the Ministerial Staff, Administrative Staff, and Technical Staff, we welcome you and your family into our KRST Unity Family.

We, like you, are committed to the discovery of our true spiritual self. It is a journey that has brought us together for the mutual assistance that we provide to each other. Our responsibility is to always uphold the highest standard of truth. We are committed to teaching "the Truth that sets us free" through classes, workshops, initiations, community meetings and even the facilitation of seemingly chance encounter. All of these provide a framework of opportunities for learning the principles of truth and also the living examples of encouragement to practice the principles in our daily lives. Your responsibility, along with ours is when we see error in our lives, and even in each other, we recognize it as the very substance of what we are here to work on and learn. So we remain engaged with each other in order for Spirit to assist our working it out as family.

You have made the right choice. Keep saying "Yes!" so that your purpose for being and ours for can unfold to the honor and glory of the creator and our beloved ancestors, for whom we serve, in behalf of and along with our children and the generations yet to be born.

With love and deepest respect and caring,

Rev. Richard ((Meri Ka Ra) Byrd, Senior Minister
KRST Unity Center Of Afrakan Spiritual Science

NEW MEMBERS ORIENTATION

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DAY 1

Friday, November 09

Facilitators: Dr. Meri Ka Ra; Rev. Amadi Hines; Rev. Erica Byrd

6:00PM

- Overview
- Welcome Introductions (3 minutes)

Please give your full name and a very brief introduction.

How did you find your way to KRST Unity

- KRST History– Who we are; Where do we come from; Where we are going; What we believe
- KRST Today

15 MINUTE BREAK 7:30PM

- Mission, Vision, Purpose and Statement of Being
- KRST Unity Principles of Maat and Virtues
- Spiritual Laws

Questions, Comments, Clarifications

(If we cannot answer all of your questions in the first session, we will address them on Saturday)

- Homework assignment

DAY 2

SAURDAY, JULY 28, 2018

Facilitators: Dr. Meri Ka Ra; Rev. Amadi Hines; Rev. Erica Byrd

10:00AM

GOVERNING BOARD & GENERAL COUNCIL

Facilitators: Dr. Meri Ka Ra; Rev. Amadi Hines; Rev. Erica Byrd

Board of Directors

President: Debra Adewale

Vice President: Myisha Stevens

Treasurer: Mary Moten

Secretary: Denise Curry

Members: Jawanza Dumasani / Torre Brannon-Reese

MINISTERS

Senior Minister *Rev. Dr. Richard “Meri Ka Ra” Byrd*

Associate Ministers

Rev. George “Amadi Sadiki” Hines,

Rev. Erica Byrd, Rev. Smst Sa-t– Bes-et

KA MEN

President: SaMenRa (Lorenzo Frank)

KA WOMEN

President: Tetisher (Denise Curry)

COUNCIL OF REVERED ELDERS

Khepra Auset, Chuck Hicks, Mzuri Pambeli, Lynne Donaldson, Talib Tehuti-Ali, Mary L. Prater, Maia Sonia Harper, Hru Khuti, Smst Sa-t Beset, Erica Ni Maat Re, Setekh Maat

ELDERS COUNCIL

(57 years or older from the KRST and greater cultural community)

Director of Operations* (OPEN)

SATURDAY, NOVEMBER 10, 2018 (CONT.)

BREAK 15 MINUTES

11:30AM

PHASE II

- Discussion of Homework
- Senior Minister's Vision
- African ways of being around the world
- Libation
- Spiritual References
- Spiritual Practices—Meditation, Affirmative Prayer, Good Works
- Financial Support of the Center based on principles of reciprocity and joyful expression

LUNCH 30 MINUTES

12:45 - 1:15PM

FILM: ZIEGIST

- KRST Unity Values and Ethics
- 42 Declarations of Innocence
- Metaphysical roots of KRST and the Shabaka Text
- KRST governance including review of bi-laws
- How to get involved (introduction of ministries)
- Vocabulary
- Kwanzaa and the Nguzo Saba
- Questions & Answers
- Dismissal

DAY 3

SUNDAY, NOVEMBER 11, 2018

MUST ATTEND EMPOWERMENT SERVICE

10:30AM

MEMBERSHIP CERTIFICATES PRESENTED

Membership Expectations

- Empowerment Service Attendance
- Continued Spiritual Growth
- Faithful Giving
- Serving In At Least One Ministry (Guild)
- Participating In Center Activities
- Attending Congregational Meeting
- Affirmation
- Member Commitment
- Commitment For KRST Unity Empowerment

Closing

Member Orientation Manual

The purpose of this manual is to provide an in depth view of the activities, functions and purpose of KRST Unity Center of Afrakan Spirituality. Additionally, the information contained in this manual is to assist new members in developing a greater understanding of Who we are, why we are and what we teach.

'We are a Trans-denominational Spiritual Center which simply means, we reject none and include all to embrace the Universal Truth found in fragments of all religious teachings. All are Living Expressions of The Creator. Our teachings are of an inner spiritual truth and require no denominational interpretation.

KRST Unity Center of Afrakan Spirituality teaches that there is a favorable reaction or (effect), which follows a pattern of thought (cause). This incorporates ideas such as, health, prosperity, relationships and spiritual growth. 'We teach the law of cause and effect governs every aspect of life. Similarly, it is held that right thinking will result in a greater experience of success and abundance. **"Thoughts held in mind, produce after their kind"**.

Who We Are

KRST Unity Center is an Afrakan Centered Spiritual Center committed and dedicated to the Principles and Practices of Maat—Truth, Justice, Righteousness, Harmony, Propriety, Order, Reciprocity, and Balance. We believe that as beings created in the image and likeness of NTR, we have been given the authority, capability and responsibility to create a healing consciousness and activity of "on earth, as it is in the universe/cosmos". This will be achieved by our coming to "know ourselves" as the totally unlimited spiritual beings that we are. We are spiritual beings, living in a spiritual universe, governed by spiritual laws with access to our ancestors ancient methodology for the practical application of spiritual principles.

There are physical, mental and emotional experiences that shape our community's sense of reality. The vestiges of racism and the associated poverty and poor health are healable through the practical application of spiritual principles. How blessed we are that the healing principles of truth called "New Thought" are our own Afrakan Spiritual teachings.

We at KRST Unity Center, through our Afrakan historical and cultural frame-work are coming to "Know Ourselves", and are leading our community and the world through this healing process.

We thank you and your family for making that important decision to join our family.

Where Did We Come From?

KRST Unity Center was founded as part of Unity Society of Christianity founded in 1889 by Charles and Myrtle Fillmore. Charles and Myrtle heard a lecture by Dr. E.B. Weeks, a representative of the Metaphysical College, about Spiritual healing and changing ideas about Neteru and themselves that changed their lives forever. Myrtle, sick from childhood, believed she inherited tuberculosis from her mother as her mother believed she had inherited it as well. Charles had been diagnosed with incurable tuberculosis, which left him mostly bedridden and on crutches until age 18. Now, believing that "she was a child of Neteru

and therefore could not inherit sickness", she was completely healed within 2 years. Charles caught the "Truth" and began opening to his own spiritual nature, a lifelong process of prayer and meditation, which he called, "going to the source". Using these new "Ancient" teachings, they began to form classes to teach healing to their neighbors on an informational basis. They later published "Modern Thought" a little magazine which started a movement that would eventually become Unity.

Unity is a part of an ongoing Spiritual education and living process that had its inception in the Southern and Eastern Nubian/Afrakan and its flowing in the fertile Nile Valley of KMT (Kemet), Egypt. The Winged Globe symbol was chosen by Charles as the symbol of Unity. The Winged Globe or sun disk is an ancient religious symbol that had its earliest use in Egypt, and it is found in various forms in the religions of other races. The Winged Globe represents the relation that exists between Spirit, Body, and Soul. The Soul gives wings to the body. Spirit is the enveloping principle like the atmosphere in which both soul and body exists and from which they draw their original inspiration. Thus Modern Unity was born through the connectedness with ancient symbols and "Old Thought" from ancient Afrakan Spiritual teachings.

Likewise, the Transcendentalist, the Rosicrucian Order, Christian Science, Science of Mind, Divine Science, and many more, "New Thought" movements and practitioners owe the fundamental basis of their teachings to the ancient Afrakan Spiritual teachings that date back tens of thousands of years.

The formation of Christ Unity Center began in the 1920's under the leadership of Rev. Helen Mouton, with some of the founding members. Mr. John Merritt, Mrs. Juanita Merritt, John's sister, Mrs. Mary Justice and Mrs. Juanita Townsend, still active at the arrival of Rev. Byrd. Unity was incorporated in August 1937 with the first Center located at 46th and Mettler. Rev. Helen Moulton served as Minister until 1960 when Rev. Trudie Liddell took over in 1961. With the help of her family and some of the members, Rev. Trudie Liddell bought the building at our current location and moved in that same year. Rev. Trudie served until 1983. She was followed by Rev. Mario de Farrai from 1983-87. From 1987 to mid 1988 Rev. Thomas Vivens and Rev. Ms. Clare Epps served. Rev. Liddell, who came out of retirement to rescue the ministry and served until our present Minister Rev. Richard Byrd began his service to Christ Unity Center unofficially with a concert on Thanksgiving 1988 and officially began Sunday, January 1, 1989 with about 10 people in attendance.

The initial thrust of Rev. Byrd's ministry and leadership was to grow Christ Unity Center large enough to move out of South Central, to 'lust a little west' to be able to attract and build a more "universal" Center of truth. Sure enough, Christ Unity began to thrive as a typical Unity Center attracting folks to a wonderful message of truth for those folks living with their "heads just a little out of the water". Yet all around us undeniably, were people who were drowning. That initial plan soon gave way to Spirits' plan for Rev. and Erica, his wife, to grow where they were planted: right here smack in the middle of South Central Los Angeles. The praying and searching then became for a way to make relevant the "New Thought" teachings to a community of people some of whom were deeply searching for their spiritual selves; others having thrown away religion, and angry, and those still locked into the cult of Jesus but trying to find their way.

By the Divine movement of Spirit, Rev. Byrd heard Dr. Leonard Jefferies, noted scholar and historian speaking on a radio program discussing Afrakan Centered Concepts. This hearing brought the answers to their prayers and touched upon their divine purpose: to find a way to reach their people in a powerful way that could make the New Thought teachings, that so influenced their lives for good, abundantly available to the hearts and minds of a people hurt and stifled by religious beliefs and practices that were numbing their capacity to flourish in life. As a result of this spiritual vision, and the deep understanding that the powerful life giving spiritual practices of New Thought were all based upon Ancient Spiritual Thought and practices they launched their focus and dedication to the teachings of the greater truth and Spiritual Cosmology that includes teaching Afrakan history and culture and the spiritual knowledge and practices as our Ancient Afrakan ancestors lived their lives by. Rev. Byrd began to incorporate more of the Afrakan teachings into his lessons. This caused a major revolt within the church leadership, where the existing board attempted to oust him from the church for embracing Afrakan ideas and Afrakan centered programs. The members stood fast through a re-organization and continued their loving and much needed support. On September 5th, 1993, Afrakan Spirituality was instituted as a separate service on Sunday evenings while he continued to slowly bring the Afrakan Spiritual teachings to the whole center.

Where Are We Going?

So, here we stand today, poised with these "Ancient New Thought" teachings in the midst of our people so devastatingly caught up in self-hatred, who have no clue as to who we are as a people and certainly no knowledge as to our true spiritual nature. We blindly follow a religious teaching and practice far removed from the real teaching and practices of the Christ and even further removed from their source, the teachings of our Afrakan ancestors. Ancient Afrakan New Thought tells us that through the power of Neteru (NTR) within us, the Power of "I AM" we can shake off any enslavement. We are taught that as we believe, so is it done unto us, and we do believe. Our ancestors teach us that belief must be auctioned so that it becomes "KNOWING". All that is left for us to do is to open ourselves to the future revelation of NTR's truth and to commit our whole being to the unfolding of that truth for the uplifting of ourselves; our family; our community and all of humankind. We must take these truths into our hearts and minds, meditate and pray upon them and live our lives as demonstrations of the "Truth" that makes us free. We will attract those of like-mind and grow one soul at a time, until we stand again as the epitome of the best of the human race, celebrating our Afrakan heritage and teachings. More so, we will celebrate our spirituality and oneness with NTR, living MAAT; truth, justice, propriety, righteousness, orders, balance, reciprocity, and harmony as the Spiritual Beings we truly are. Speaking MAAT, Doing MAAT!

WHAT WE BELIEVE:

We believe that the Creator has infused itself in and as Creation. We are not in opposition to any religious belief or philosophy. Rather, we integrate the Truth which exists in all religions. Each individual is on his or her path of self-discovery and fulfillment. We offer practical methods that anyone may use to create a more harmonious, productive and loving experience of life.

We believe in the power of Affirmative Prayer. Through which the Neteru (forces of creation in nature) are revealed to us through self, as perfect health, abundance, prosperity, harmonious relationships and every good experience that enriches the quality of living through a greater realization of Neteru. We believe there is a power for good in the universe, a power greater than we are, able to influence all things. That power is the power of Creation. We call it Ntr (Neter). We teach you how to recognize your relationship with the Neteru and to use the KRST principle in you, for successful daily Maatian Living!

AUXILIARY COMMITTEES, CLASSES AND VOLUNTEER PROGRAMS

- KA MEN, KA WOMEN SOCIETY
- KA ELDERS –ESONO NAM TAM ELDERS SOCIETY
 - , KA CHILDRENS SOCIETY
 - JEGNA PROGRAM
- AFRICAN CENTERED & SPIRITUAL BOOK STUDY
 - KEMETOLOGY 101
 - BEAUTIFICATION COMMITTEE
 - BOOKSTORE
 - USHERS / GREETERS GUILD
 - HOSPITALITY
 - BUILDING AND GROUNDS KEEPING
- SPECIAL PROGRAMS, EVENTS, AND SECURITY
 - KA MEDIA GROUP
- The First Woman's Church of the City of Angels

42 DECLARATIONS OF INNOCENCE

The foundation of everything we do should be rooted in the 42. At the end of the day it's about RESPECT! Respect for Our Spiritual Center. Respect for our Founder and Senior Minister Rev Meri Ka Ra. Respect for ourselves. Respect for our Sisters and Brothers. And Respect for our relationships with our Sisters and brothers.

1. I have not done iniquity.
2. I have not done violence.
3. I have not stolen.
4. I have done no murder or harm.
5. I have not stolen food.
6. I have not swindled offerings.
7. I have not acted deceitfully.
8. I have not told lies.
9. I have not wasted food.
10. I have not caused anyone or anything pain.
11. I have not closed my ears to the truth.
12. I have not committed adultery.
13. I have not caused anyone to shed tears.
14. I have not committed fornication.
15. I have not cursed.
16. I have not laid waste to the ploughed land.
17. I have not stolen anyone's land.
18. I have not been an eavesdropper.
19. I have not falsely accused anyone.
20. I have not committed a sin against my own purity.
21. I have not seduced anyone's wife.
22. I have not polluted myself.
23. I have not terrorized anyone.
24. I have not polluted the earth.
25. I have not burned with rage.
26. I have not cursed god.
27. I have not worked grief.
28. I have not caused disruption of peace.
29. I have not acted hastily or without thought.
30. I have not overstepped my boundaries of concern.
31. I have not exaggerated my words when speaking.
32. I have not worked evil.
33. I have not used evil thoughts or deeds.
34. I have not polluted the water.
35. I have not spoken angrily or arrogantly.
36. I have not cursed anyone in thought, word or deed.
37. I have not placed myself on a pedestal.
38. I have not spoken scornfully.
39. I have not stolen from or disrespected the deceased.
40. I have not taken food from a child.
41. I have not acted with insolence.
42. I have not slaughtered animals.

Statement of Being

SPIRIT IS ALL; Both Invisible & Visible;

One Presence; One Mind; One Power is ALL.

This That IS ALL is Perfect Life, Perfect Love, And Perfect Substance

I am an individualized expression of The ALL.

I am ever One with Its Perfect Life, Perfect Love,

And Perfect Substance.

Mission and Purpose Statement

The mission and purpose of KRST Unity center is to provide a loving and supportive atmosphere for personal and spiritual growth for all people to learn how to apply the KRST principles to master their lives.

The KRST Principle

The Kemetic (Ancient Egyptian) principle of the Christ - the transformative power of the all that is within each and every person and thing.

The Principles of MAAT

Truth, Justice, Righteousness, Propriety, Harmony, Order, Balance and Reciprocity

The Virtues

- Control of Thought
- Control of Action
- Steadfastness of Purpose
- Identify with a Spiritual Life or Higher ideals
- Evidence of Having a Mission in Life
- Evidence of a Call to Spiritual Orders or the Priesthood
- Freedom from Resentment when Under Persecution and Wrong
- Confidence in the Power of a Master as Teacher
- Confidence in One's Own Ability to Learn
- Readiness or Preparedness for initiation

PURPOSE

WHAT IS THE KA UNITY CENTER'S PURPOSE

1. To provide spiritual transformation and liberation through implementing strategies of economic self sufficiency, health and healing, cultural arts, and African initiation and social systems.
2. To provide a safe environment where like-minded people, who heard the call and see the vision, gather to work collectively toward reestablishing order, balance, and harmony in their environments... based on Kemetic principles.
3. To develop a culturally rich educational complex.
4. To develop physically fit, mentally astute, emotionally stable, spiritually evolved people.
5. To build consciousness of individuals and the collective community, through the focus on spiritual health and cultural education models based on African principles.
6. To work toward freedom, peace, equality, justice and- love in order to bring harmony balance to the world.
7. To build a better future for our children and, improve conditions today by becoming the Community's Foundation.
8. To encourage responsible leadership through community outreach and- activism.
9. To clearly communicate progressive thinking and resourceful solutions toward meeting the goals of the Ka Center.
10. To facilitate the spiritual, cultural enlightenment of society, employing and living the principle of MAAT.
11. To be an African people modeling a, healthy" prosperous, happy and sustainable community for the Aquarian Age.
12. To be a light center of higher consciousness, creativity and love that transforms individuals and communities through a global network of KA spiritual complexes.
13. To allow all members to explore their own potential in a positive and supportive environment that provides them the tools to achieve it.
14. To create a space where MAAT is the foundation.
15. To be a magnificent edifice to practice African Arts.
16. To be a center to allow the authentic expression of spiritual., historical, and cultural truth to turn the world- right side up.
17. To present and, uphold the spiritual principles of our ancestors.
18. To provide a space for Afrakan people to practice our traditional culture and value system.
19. To do our part in restoring balance in the lives of our people.
20. To create a sustainable community that provides the necessary infrastructure to liberate the minds and souls of Afrakan people around the world.

SERVICE OF AFFIRMATION OF SPIRITUAL LAWS OF TRUTH FOR RITUAL CLOSURE

1. THE LAW of ACCEPTANCE

The first and possibly the most important spiritual law is that everything is as it should be. Nothing occurs by accident, and there are no coincidences- We are in Divine Order, always evolving, whether we are aware of it or not.

Affirm: I accept that my life is exactly as it should be. I am created to have what I need to support my own unique, evolutionary process. My life is in Divine Order now.

2. THE LAW OF SURRENDER

When we stop resisting and surrender to the situation exactly as it is, things begin to change. Resistance denies us how right to heal. Resistance keeps us locked in fear and informs us erroneously that if we let go, our lives will go out of control, or we will find ourselves in situations we can't handle.

Affirm: I surrender to the present, and all of the good lessons that move me forward on my journey.

3. THE LAW OF DIVINE GUIDANCE

NTR will do for you what you cannot do for yourself. 'When you get out of yow own way and let go of your defenses, you will become humble. Humility is the doorway through which the Divine can walk into your life.

Affirm: I affirm that the Law of Divine Guidance abides in me now. I am shown humility, and clear vision, and I eliminate false pride, or ego, that closes the door to my higher wisdom.

4. THE LAW OF RESPONSIBILITY

With Divine Guidance, we can look at exactly how we participated in and co created our divorce "drama." We begin to take responsibility for our entire situation and make peace with our past. We can see how we've chosen the perfect partner to teach us the perfect lessons needed to enhance our soul growth.

Affirm: I take responsibility for my part in co-creating this experience. I ask NTR to come into my life and guide me through to my healing.

5. THE LAW OF CHOICE

Having taken responsibility, we can choose new interpretations that empower us. We become responsible and the designer of our own new reality. 'We can separate from our partner and cut the karmic cords by taking back the aspects of ourselves that we've projected onto our mate.

Affirm: I have the power of choice - to distinguish what my self-defeating behaviors have been and learn new ways of being in accordance with the Laws of Maat.

6. THE LAW OF FORGIVENESS

Through forgiveness we cut the karmic cord and are able to ask Ntr to forgive us. Asking for forgiveness allows us to let go of our judgments and beliefs about what is right and what is wrong and find compassion for our entire self.

Affirm: As I unfold in the perfection of the Universe I have compassion for myself and others. I release all judgments and forgive you as I also forgive myself.

7. THE LAW OF CREATION

Experiencing the freedom of forgiveness opens the gates to new realities. Forgiveness breaks all the cords that keep us tied to the past. It allows us to experience an innocent heart filled with love and excitement for life.

Affirm: I affirm the Law of Creation working through me now. I go forth creating a new future, grounded in Maat. Having given my Ashe in accordance with my heart/mind decision, I release you to the love, joy, prosperity and peace of the Living Spirit Of Truth.

And So It Is!

Signed & Affirmed This _____ Day of _____, 2018, Los Angeles, California

Member Affirming Signature

KRST Unity Minister

KRST Unity Minister

A LIBATION

WHY A LIBATION

More than a libation, I want to examine why a libation. Webster defines a libation as "to pour as an offering, the act of pouring a liquid as a sacrifice (as to a deity), an act or instance of drinking, a containing alcohol."

Well, so much for Webster. With even the little information that we have of the practices of our ancestors, we know there is more to it than that.

I have found no written information on the beginning of libation as our ancients practiced it or even on the why of libation but there are clues.

Our ancients showed nothing less than genius in their abilities to demonstrate their inseparability from all things- from the All—from the One. They ritualized what were the naturally occurring events in their lives. Great attention was given to the elements: earth, fire, wind and water.

They knew water as the giver of life. The planet is mostly water. The cells of the human body are mostly water. The human body itself is mostly water. Recreations of ourselves come from the water. Only when the water breaks, when it overflows its barrier, its banks, do we give birth to new life.

Only when the Nile overflowed its banks was there fertile land that produces food to feed a nation and sustain life. One scholar relates that in ancient times, heavenly bodies filled the sky. Many contained frozen water. When water came into this atmosphere, they released cosmically charged water that produced very fertile land that sustained life.

How much more did they need to know than that the meeting of water and earth produced life and sustained life? How much more of a nudge did they need to ritualize this event?

In the *Husia*, in the book of Ani, it states, "Pour libation for your mother and father who rest in the valley of the dead. Neteru will witness your action and accept it. Do not forget to do this even when you are not at home. For as you do for your parents, so your children will do for you."

Dr. Leonard .Jeffries informs us that, "nothing important happens in Africa unless -we acknowledge that which went before us and allowed us to leach this part of our lives. There is no birth acknowledgement, no passing into the spiritual life, no crowning of a King, Queen, Queen Mother of Priestess with out the libation."

Libations are as varied as the people who pour them. Some give praise to ancestors who are parents or grandparents. Some praise a special ancestor who made a difference in their life. Some praise and thank ancestors who were public figures who influenced their life. Others praise luminaries of our' early history, or the personifications of aspects of the ONE that initiated and sustains life. 'Whatever form it takes, Let it give praise to the people or forces that allowed You to BE.

Personally, I praise and thank our first ancestor, the Creator by any and, all names.

ASE

I praise and thank the ancestors who were the first people on the Planet.

ASE

I praise and thank the ancestors who were the definers and originators of civilization.

ASE

I praise and thank the ancestors who were the architects of high culture.

ASE

I praise and thank the ancestors who left Africa in the first exodus.

ASE

I praise and thank the ancestors who improved themselves over time, who learned to thrive in their environment, who became better human beings, over time and time again moved out of Africa to settle and resettle the planet.

ASE

I praise and thank the ancestors who, after millennia, were besieged by retro-civilizations, were captured and shipped out of Africa in a forced exodus and enslaved around the world.

ASE

I praise and thank the ancestors who were left at home and were colonized.

ASE

I praise and thank the ancestors who survived enslavement, who began to recover our history and pass it on.

ASE

I praise and thank the current generation who are learning to incorporate the wisdom of the past into their present.

ASE

I praise and thank the children and the generations unborn who must never lose the wisdom of the past again but must keep it alive for all eternity

ASE

ASE has been defined by our esteemed scholar, Dr. Wade Nobles as the strength, the courage, the vitality, the energy, the conviction, the commitment, the work to make the words flesh... To speak them into being! It has been defined by the monks of Tibet as primordial confidence and divine fearlessness.

We have known throughout the ages that the future is vested in our youth. So, YOU are the ASE. The job of giving life to the words we speak is yours.

In short, the libation follows the admonition of our' Queen Sister Fannie Lon Hamer. "Never forget where we come from and always praise the bridge that brought us over." ASE

Thelma Cameron

Tithing - A Spiritual Law of Prosperity

(Based on Rev. Edwene Gaines book "The Four Spiritual Laws of Prosperity")

As human beings living on this planet, our lives are subjected to a multitude of laws determining the safety and survival of our rather fragile physical bodies on this planet. They are not optional if we desire to continue our lives here. Like physical laws there are also spiritual laws. And as truth seekers in Unity we are attempting to recognize and implement these laws in our thoughts and actions in order to live happily and well and to make a positive difference in our world through our consciousness and through the actions we take.

The truth is Prosperity is the consciousness of the Neteru presence everywhere. And the Universe wants you to be prosperous! There are spiritual laws that govern our prosperity and that they are NOT optional. The Four Spiritual Laws of Prosperity are:

1. ***You must tithe 10 percent of all that you receive to the person, place, or institution where you have received your spiritual food.*** Putting Neteru first in your finances is a dynamic act of courage. When you do so, your faith and your ability to stretch yourself, to move forward, and to expand your vision of yourself and your life increases a hundred-fold.
2. ***You must set clear-cut, tangible goals.*** Goal-setting is looking honestly at where you are, choosing where you want to be, and then setting a clear and deliberate intention to go there. ***Doing so forces you to live consciously, in the moment, rather than unconsciously.***
3. ***You must forgive everyone all the time, especially yourself.*** Forgiveness is a discipline and a powerful spiritual practice that will enable you to feel worthy enough to live prosperously. ***It requires a diligence and a commitment to compassion and understanding.***
4. ***You must seek, discover and follow your divine purpose. You must assign significance and meaning to your life,*** giving yourself strength and endurance and bringing joy to your existence on a daily basis. ***When you are aligned with your divine purpose, you bring a passion to all that you do.***
The four spiritual laws are just as much a force in your life as is the law of gravity. They are very simple laws, but none of them are optional, and it does not matter if you believe in them or not. They play a powerful role in your life regardless.

By more clearly understanding these spiritual laws of prosperity, by setting your intention to prosper beyond what you have ever experienced before, and by following through with right thought and right actions, you will make the truth active in your life. ***By consciously living with greater prosperity we raise the consciousness of plenty in our world and ultimately we're able to bless others, as well as ourselves, to a greater degree.***

Many common questions arise for individuals in conjunction with tithing.

What is a tithe? The word tithe means a tenth. To tithe is to return 10 percent of all we have already received to a person, place, or institution from which we have received spiritual food.

What is spiritual food? Spiritual food is that which inspires us, teaches us, reminds us of the Truth, and causes us to remember who we really are. **It gives you a boost, a feeling of hope and inspiration. It brings you joy, and you know you're living your divine purpose when you experience joy.**

Giving to charity is NOT a tithe. It's a kind and generous thing to do, but it isn't a tithe. What is important is that you tithe first. Then, after you've given your 10% you can consider charitable giving. Instead of tithing to NEED, you must tithe to ABUNDANCE and ACKNOWLEDGE THAT NETERU IS YOUR SOURCE moving through many different channels. To be prosperous you must tithe. But over and above the tithe, you can give to anyone you want to for any reason. Just know that charitable giving is different from and is NOT a tithe. Tithe first.

What is the purpose of the tithe? The real purpose of the tithe is to acknowledge that Neteru is the source of our good and that we are aware and grateful for the good in our lives. The tithing promise is that if we tithe, we prove Neteru in our lives, and the windows of heaven can open for us.

Neteru does not need your money. You need to give because tithing is a beginning discipline in giving and receiving. When we tithe on that which we have already received, we give back to the universe, and when the universe gives back to us and more, we learn that we cannot outgive Neteru.

Tithing is putting into action the principle of circulation. Both giving and receiving are essential to this principle. You must receive in order to have something to give. You must give in order to receive. To prosper, you must do both.

What if my partner/ spouse/family/doesn't believe in tithing? It is appropriate to share with your partner your commitment to acknowledge Neteru as the source of your good, and then ask your partner what portion of the income is yours to tithe on.

When do I tithe? The sooner we tithe on income received, the sooner we make room for more to flow in. There is one of two things going on in this universe at all times: There is circulation or there is congestion. If we hold on to our tithe, what we're saying to the universe is, "Don't send me anymore. I haven't tithed on this yet."

What if those I tithe to don't need it? That's not our concern. Our tithes must go to those who have fed us spiritual food. We acknowledge Neteru as our source by giving 10 percent to those who feed us spiritual food.

What do I tithe on? We tithe on all money that we receive. Salary, bonuses, interest earned, monetary gifts, dividends, proceeds from the sale of a house, money we win, inherit, or find on the street. Everything! All financial income! **No matter through what channel it came, its origin is universe /NTR.**

We can tithe on gross or net – It depends on how much we desire to prosper. Greater faith is required to tithe on gross but to begin by tithing on net may be as much faith as you have at the starting point. If tithing is new to you, begin where you are now. This is a new beginning. Don't be concerned with what you have earned or been gifted with before today.

Do I have any say in how my tithe may be used? No. You must tithe without any attachment! How the church, person or institution cares to use the tithe is up to them alone. In addition, you do not make moral judgments on that person or institution. You give your tithe and how it is used is none of your business.

How can I tithe when I can't even pay my bills? Tithe first and trust the Universe will assist you in paying the bills. Be responsible about money and refuse to create debts that you feel guilty about. Ask for wisdom. Then tithe.

How do I overcome my fear of tithing? We move through our fears by doing. Just tithe, in spite of your fears, and hold to the promise that you are proving that the Universe is the source of your good.

Can I be excused from tithing because I'm retired, or on welfare, or unemployed, or in school, or on a fixed income etc? No one is excused from obeying spiritual law. Lack of faith will cause you to justify not tithing, but that thinking will keep you from your unlimited abundance. Affirm instead that your good is unlimited. In Universal law there is no such thing as a "fixed income".

Isn't it sinful to be so concerned with money? Money is a spiritual symbol of invisible spiritual substance. Money is not evil. It's just that when we begin to love money more than our integrity that we begin to have problems. Neteru has put you're here on earth so that you may have it all – IF you are willing to have it all.

Faith expands when you give and Faith is a choice. Choose to believe that the law of tithing is true. Choose to believe that Neteru is your source and your Faith will expand.

Tithing is the first spiritual law of prosperity. It is participating in the circulation of Neteru's great good. It is acknowledging Neteru as our Source and Sustainer and allowing Neteru's good to flow through many channels. As we receive we give back a portion to the place, institution or person from whom we are receiving spiritual food – inspiration, spiritual understanding, and Truth teachings. As we give back to Neteru in this way, we will realize the Truth that we have ever more to share.

Money is a convenient exchange of energy and necessary to the world we live in but it is not our Source or security. ***We give thanks that the Universe / NTR is the source of all our good and our true security and we honor our Source through our tithes and right actions.***



CONTINUOUS FINANCIAL SUPPORT PROGRAM

Greetings and Hotep to our Family, Friends and Associates:

Please sign-up and make a financial commitment to KRST.

All contributions are tax-deductible.

We, your family at KRST, are sending out a profound "Call to Action" to those of you who have been positively touched by this magnificent institution.

In keeping with the principles of MAAT, particularly *reciprocity*, we know that we all must support our most important and loyal Black institutions so we can remain healthy and empowered as we move forward. Within our conscious community we are diverse and free-spirited. Too many come and go through our institutions and forget that it's through the consistent funding of resources, specifically money, that we can provide excellence in giving back to our community.

Therefore, it is incumbent on KRST to emphatically ask for your support, knowing that we must stay true to the omnipresence of the spiritual law of Thought-Word-Action.

Our Center promotes personal and spiritual growth as well as our history and culture.

We currently offer:

- weekly Sunday spiritual empowerment service at 10:30am
- enlightening spiritual and cultural classes
- private spiritual counseling
- information on community resources and opportunities for activism
- world renown scholars, healers and speakers

We want to call forth into manifestation a response from you for continuous and consistent support to this institution.

For this institution to flourish, we need to have a minimum of \$12,000 per month from personal contributions.

To achieve this, we need 50 Divine Creators to donate \$240/month; 75 Divine Creators to donate \$160/month; 100 Divine Creators to donate \$120/month; 125 Divine Creators to donate \$96/month; or 150 Divine Creators to donate \$80/month.

Create your own plan of support with these or any combination of the above.

We sincerely thank you for your generous and continuous support of our center!

Your regular contribution, whatever the amount you commit to, will provide a solid platform from which we can launch our expansive plans in service to NTR, to the ancestors, to our community, to you and to those yet to be born!

For your convenience, we offer several contribution options. Please choose from one of the contribution methods below:

- **Mail-In Payments.** Mail your monthly contribution(s) to **CUC/KRST UNITY CENTER, 7825 S. Western Ave., Los Angeles, CA 90047.** Please indicate your monthly contribution. \$ _____/month
- **Individual On-Line Bill Pay.** Access this through your on-line banking information to make an weekly, bi-weekly or monthly contribution to:
CUC/KRST Unity Center, 7825 S. Western Ave., Los Angeles, CA 90047
Please indicate below your automatic contribution and pay interval: \$ _____ (weekly) (bi-weekly) (monthly)
- **PayPal Payments.** Access our PayPal Account on-line at www.KRSTUNITYCENTER.org
- **Credit/Debit Cards Payments.** Please fully complete your and your card info on the form below
(American Express the 4 digits to the right on the front of the card). Please indicate below the amount
___ \$80/month ___ \$96/month ___ \$120/month ___ \$160/month ___ \$240/month ___ Other Amount

Please print, sign and date your pledge form. Drop the completed form in the collection bag, take it into the Center's Office, or mail this form to the address listed above. Should you have questions or comments, please call us at 323-759-7567.

Name _____ Date _____

Address _____

City _____

Phone _____ / _____ / _____ New Address New Phone Number

Email Address _____ (Please print legibly)

Visa MasterCard Amex Discover Direct Pay Via PayPal

Card Number

Security Code _____ Expiration Date _____

Card Holder Signature _____

Monthly Auto-Pay Option

I authorize KRST UNITY to charge this account on the _____ of each month in the amount of _____

Please think carefully, and answer the following questions with your heart-mind.

1. Why do you want to be a member of KRST unity?

2. What do you expect for KRST Unity to provide for you?

3. How do you believe the KRST Unity Community will benefit you?

4. How do you believe you can benefit KRST Unity and its community?

5 Thus far in your spiritual journey, where on the path are you?

6. What or who do you think Neteru is? And how does he/she/it affect your life?

THE FUNDAMENTAL RIGHTS OF THE AFRICAN PEOPLE

The following is a representative number of human rights, also drawn from customary laws or tradition constitutions :

Every member of the community had -

- (1) The right to equal protection of the law .
- (2) The right to a home .
- (3) The right to land sufficient for earning livelihood for oneself and family .
- (4) The right to aid in times of trouble .
- (5) The right to petition for redress of grievances .
- (6) The right to criticize and condemn any acts by the authorities or proposed new laws . (Opposition groups, in some areas called "The Youngmen," were recognized by law .)
- (7) The right to reject the community's final decision on any matter and to withdraw from the community Unmolested-the right of rebellion and withdrawal .
- (8) The right to a fair trial . There must be no punishment greater than the offense, or fines beyond ability to pay. This latter is determined by income and status of the individual and his family .
- (9) The right to indemnity for injuries or loss caused by others .
- (10) The right to family or community care in cases of sickness or accidents .
- (11) The right to special aid from the Chief in circumstances beyond a family's ability .
- (12) The right to a general education covering morals and good manners, family rights and responsibilities, kinship groups and social organization, neighborhoods and boundaries, farming and marketing, rapid mental calculation, and family, clan, tribal and state histories .
- (13) The right to apprentice training for a useful vocation .
- (14) The right to an inheritance as defined by custom .
- (15) The right to develop one's ability and exercise any developed skills .
- (16) The right to protect one's family and kinsmen, even by violent means if such becomes necessary and can be justified .
- (17) The right to the protection of moral law in respect to wife and children -a right which not even the king can violate .
- (18) The right of a man, even a slave, to rise to occupy the highest positions in the state if he has the requisite ability and character .
- (19) The right to protection and treatment as a guest in enemy territory once one is within the gates of the enemy's village, town or city .
- (20) And the right to an equal share in all benefits from common community undertakings if one has contributed to the fullest extent of his ability, no matter who or how many were able to contribute more.

These constitutional principles and practices were held on to and carried by the migrating Blacks to every part of the African continent . This fact is one of the most remarkable parts of the black man's story most remarkable because even those societies that sank to barbarism held on to the fundamentals age after age as though they were clutching the last threads of life itself. Even in Egypt, where the Asian and European impact was greatest, African constitutionalism could not be completely blotted out .

QUESTIONS, COMMENTS, CLARIFICATIONS

1. Were all of the spiritual concepts discussed today clear and easily understood?

(If no, please explain)

2. Did you understand the mission and purpose of KRST Unity Center?

(If no, please explain)

3. Do you have any comments relevant to the information you were given in the first session?

(If no, please explain)

4. Do you have any questions relevant to the information you were given in the first session?

(If no, please explain)

MINISTRY OF PRAYER SERVICE: The ministry of prayer staff provides a continuous prayer vigil for our spiritual community. All ministries of prayer staff are available immediately after the Sunday services for affirmative prayer work. Private Sessions are available by appointment on an individual fee basis.*

DIAL A PRAYER: The Dial-A-Prayer service is available to you 24 hours; seven days a week and provides a new Inspirational message for you each day. We provide this service to assist you the Student, in developing greater Spiritual Awareness, Self-Esteem and Prosperous Consciousness as African People.*

BOOKSTORE: We offer a wide list of topics and authors that are featured in our bookstore.

Greeting cards, tapes, magazines and other gift items are available, to enhance your experience of the Neteru (Divine forces of creation) here at the KRST UNITY CENTER of AFRAKAN SPIRITUAL SCIENCE. (Under Reconstruction)

APPLICATION OF MEMBERS: Any individual, at least 13 years of age, may become a member of KRST Unity Center of Afrakan Spiritual Science by public declaration and upon making application and submitting that application to the minister or any member of the Board of Directors. To complete the membership process all applicants must attend the New Member Orientation Meetings.

MEMBERSHIP DUTIES AND PRIVILEGES: Duties and privileges of Center Members shall include and not be limited to: (a). to uphold the teachings and practices of KRST Unity Center of Afrakan Spiritual Science. (b). to attend the spiritual and social functions of the Center. (c). Contribute to the financial support and stability of the Center community. (d). to attend the business meetings of the Center and to vote as an official member of this spiritual community. (E). to hold office and act on committees.

TERMINATION OF MEMBERSHIP: Membership in this Center shall be automatically terminated by death, resignation, withdrawal, or transfer of membership to another Center. A member can also be terminated by Council if they are found to be in continuous violation of the Center's Code of ethics.

VOTING POWER: At any annual meeting, each member of record shall be entitled to one vote. At any regular or special meeting of members, persons of record who shall have become members of the Center less than thirty days and has not completed New Member Orientation prior to the date of such meeting shall be entitled to attend and to participate in discussion, but shall not be entitled to cast a vote.

PROXIES PROHIBITED: Every member entitled to vote or execute consents must do so in person and not by agent. All proxy votes shall be considered void.

GENERAL Subject to the Articles of Incorporation, the financial business and affairs of the Center shall be the responsibility of the Board of Directors. The emphasis of Board of Directors activities shall be on insuring that the finances of the Center are in place to support the goals, objectives, strategies and policies of the Ministry. As the Spiritual Leader, the Senior Minister and Ministerial Staff shall be responsible for scheduling, conduct, and content of services, classes, and all other activities that further the purpose of this ministry. "To endeavor to conduct services of worship, classes of instruction, and adopt other means that in the judgment of the Ministers will further the principles of Afrakan Spiritual Science nationally and internationally. The Minister is further responsible for the complete functioning of this ministry. The Senior Minister is a Voting member of the Board of Directors on all matters except his/her own employment; and is a member of all committees.

MEMBERS wield the ultimate power of the ministry by their vote:

Elect the Board of Directors; Ratify By-laws; Vote on the sale or pledge of real property exceeding \$ 10,000.00; Vote to override any action of the Board of Directors; Vote for the removal of any Director from his/her office; Vote on any matter officially brought to the attention of the Membership. Offer suggestions to the Ministers or Board of Directors as may seem advisable for the good of this Ministry.

ALL MEETINGS ARE OPEN TO MEMBERS: Attendance at any meeting or part of any meeting is open to all members who have scheduled an agenda item with the Minister or any Board Member.

INSPECTION OF BYLAWS: This Center shall keep in its principal office for the transaction of business the original or a copy of the Bylaws, as amended or otherwise altered to date, certified by the Corporate Secretary, which shall be open to inspection by the members at normal business hours

KRST UNITY CENTER OF AFRAKAN SPIRITUAL SCIENCE

Reverend Dr. Richard "Merikara" Byrd, Senior Minister

7825 South Western Avenue

Los Angeles, California. 90047

Telephone: 323.759-7567

KRST UNITY BYLAWS

REFERENCE
AND
SOURCE
MATERIALS

Shabaka Text (except)
Ptah on the great throne
Ptah-Nunt the father who (made) Atum.
Ptah-Nunet, the mother who bore Atum.
Ptah-the-Great is heart and tongue of the Nine (Neteru).
Ptah who bore the Neteru.
Ptah who bore the Neteru
Ptah-Nefertem at the nose of Re every day.

There took shape in the heart, there took shape on the tongue the form of Atum. For the very great one is Ptah, who gave (life) to all the Neteru and their kas through this heart and through this tongue, in which Horus had taken shape as Ptah, in which Djehewty had taken shape as Ptah.

Thus heart and tongue rule over all the limbs in accordance with the teaching that Ptah is in every body and Ptah is in every mouth of all Neteru, all men, all cattle, all creeping things, whatever lives, thinking whatever he wishes and commanding whatever he wishes.

His (Ptah's) Ennead is before him as teeth and lips. They are the semen and the hands of Atum. For the Ennead of Atum came into being through his semen and his fingers. But the Ennead is the teeth and lips in this mouth which pronounced the name of every thing, from which Shu and Tefnut came forth, and which gave birth to the Ennead.

Sight, hearing, breathing-they report to the heart, and it makes every understanding come forth. As to the tongue, it repeats what the heart has devised. Thus all the Neteru were born and his Ennead was completed. For every word of the Neteru came about through what the heart devised and the tongue commanded

Thus all the faculties were made and all the qualities determined, they that make all foods and all provisions, through this word. (Thus justice is done) to him who does what is loved (and punishment) to him who does what is hated. Thus life is given to the peaceful, death is given to the criminal. Thus all labor, all crafts are made, the action of the hands, the motion of the legs, the movements of all the limbs, according to this command which is devised by the heart and comes forth on the tongue and creates the performance of every thing.

Thus it is said of Ptah: He who made all and created the Neteru. And he is Ta-tenen, who gave birth to the Neteru, and from whom every thing came forth, foods, provisions, divine offerings, all good things. Thus it is recognized and understood that he is the mightiest of the Neteru. Thus Ptah was satisfied after he had made all things and all divine words.

He gave birth to the Neteru, He made the towns, He established the names, He placed the Neteru in their shrines, He settled their offerings, He established their shrines, He made their bodies according to their wishes. Thus the Neteru entered into their bodies of every wood, every stone, every clay, every thing that grows upon him, In which they came to be. Thus were gathered to him all the Neteru and their kas, Content. united with the Lord of the Two Lands.

Rev. Richard Meri Ka Ra Byrd
KRST Unity Center Of AfRaKan Spiritual Science 7825 So. Western Ave. LA 90047 323 759'1567

The Law Of Mind Action

The power of the mind and tongue are in the limbs. The seeing of the eyes, the hearing of the ears, the sniffing of the nose, are elevated to the mind which causes all perceptions to come forth. The tongue repeats the thoughts of the mind; so all of the creative forces are born, ATUM and his primeval powers. All Divine Speech happened in the thoughts of the mind and the commands of the tongue... so all works and arts were made, the makings of the two hands, the walking of the two feet, the movements of all limbs; in accordance with his command. The speech of the thinking mind comes forth from the tongue and makes the specialization of everything. So Ptah was satisfied after making all things, that is all divine speech" All speech is divine. Honorable ancestor Baba Dr, Jacob Caruthers Transliteration.

It is Ptah, a form of Ra (Ra the sun, the highest form of Neteru in manifestation) the most great, who has given existence to all the divine powers and to their essences through His heart, mind and tongue. Thus it came to pass that the heart, mind and tongue ruled all the other members through teaching that Ptah is within every body, as heart and mind, and within every mouth as tongue. Of all the divine powers, of all humankind, of cattle, of all creeping things, and of all living things. And he thinks as heart and mind and commands as tongue whatever he wishes.

Ptah's company of divine powers are before him as teeth and lips and are the teeth and lips which establishes the names of all things and from which came forth Shu, the powers of light and air and Tefnut, the power of moisture, and brought into being the company of the divine powers themselves. The seeing of the eyes, the hearing of the ears and the breathing of the nose are communicated to the heart and mind, and the heart and mind cause all perceptions to come forth. And what the heart and mind think and wish is declared by the tongue so were all divine powers completed.

Indeed every word of Neteru came into being through that which the heart and mind thought and the tongue commanded. Thus by means of The Word, all faculties and qualities were fashioned and created which furnish all food and yield all nourishment. And thus, justice is given to one who does what is loved and punishment is given to one who does what is hated. Thus also, is life given to the peaceful and death given to one who violates the Law. Thus were made every work and all crafts, the actions of the arms and hands, the motion of the legs, the movement of every member of the body, according to the command which is conceived by the heart and mind and brought forth by the tongue, and which creates the usefulness and action of everything. It is said of Ptah then, He is he who made all and created the divine powers. He is Ta-tenen (the risen land) from whom everything came forth --- food and provisions, divine offerings and every good thing. Thus it was recognized and understood that He is the mightiest of all divine powers. And after he had created all things and divine utterances, Ptah was pleased and rested.

Rev. Richard Meri Ka Ra Byrd

KRST Unity Center Of AfRaKan Spiritual Science. 7825 So. Western Ave. Los Angeles, CA 90047 323 759 7567

Kwanzaa: Roots and Branches

The Continental African Roots

Kwanzaa is an African American and Pan-African holiday which celebrates family, community and culture. Celebrated from 26 December thru 1 January, its origins are in the first harvest celebrations of Africa from which it takes its name. The name Kwanzaa is derived from the phrase "matunda ya kwanza" which means "first fruits" in Swahili, a Pan-African language which is the most widely spoken African language.

The first-fruits celebrations are recorded in African history as far back as ancient Egypt and Nubia and appear in ancient and modern times in other classical African civilizations such as Ashantiland and Yorubaland. These celebrations are also found in ancient and modern times among societies as large as empires (the Zulu or kingdoms (Swaziland) or smaller societies and groups like the Matabele, Thonga and Lovedu, all of southeastern Africa. Kwanzaa builds on the five fundamental activities of Continental African "first fruit" celebrations: ingathering; reverence; commemoration; recommitment; and celebration. Kwanzaa, then, is:

- a time of ingathering of the people to reaffirm the bonds between them;
- a time of special reverence for the creator and creation in thanks and respect for the blessings, bountifulness and beauty of creation;
- a time for commemoration of the past in pursuit of its lessons and in honor of its models of human excellence, our ancestors;
- a time of recommitment to our highest cultural ideals in our ongoing effort to always bring forth the best of African cultural thought and practice; and
- a time for celebration of the Good, the good of life and of existence itself, the good of family, community and culture, the good of the awesome and the ordinary, in a word the good of the divine, natural and social.

The African American Branch

Rooted in this ancient history and culture, Kwanzaa develops as a flourishing branch of the African American life and struggle as a recreated and expanded ancient tradition. Thus, it bears special characteristics only an African American holiday but also a Pan-African one, For it draws from the cultures of various African peoples, and is celebrated by millions of Africans throughout the world African community. Moreover, these various African peoples celebrate Kwanzaa because it speaks not only to African Americans in a special way, but also to Africans as a whole, in its stress on history, values, family, community and culture.

Kwanzaa was established in 1966 in the midst of the Black Freedom Movement and thus reflects its concern for cultural groundedness in thought and practice, and the unity and self-determination associated with this. It was conceived and established to serve several functions.

Reaffirming and Restoring Culture

First, Kwanzaa was created to reaffirm and restore our rootedness in African culture. It is, therefore, an expression of recovery and reconstruction of African culture which was being conducted in the general context of the Black Liberation Movement of the '60's and in the specific context of The Organization Us, the founding organization of Kwanzaa and the authoritative keeper of its tradition. Secondly, Kwanzaa was created to serve as a regular communal celebration to reaffirm and reinforce the bonds between us as a people. It was designed to be an ingathering to strengthen community and reaffirm common identity, purpose and direction as a people and a world community. Thirdly, Kwanzaa was created to introduce and reinforce the Nguzo Saba (the Seven Principles.) These seven communitarian African values are: Umoja (Unity), Kujichagulia (Self-Determination), Ujima (Collective Work and Responsibility), Ujamaa (Cooperative Economics), Nia (Purpose), Kuumba (Creativity), and Imani (Faith). This stress on the Nguzo Saba was at the same time an emphasis on the importance of African communitarian values in general, which stress family, community and culture and speak to the best of what it means to be African and human in the fullest sense. And Kwanzaa was conceived as a fundamental and important way to introduce and reinforce these values and cultivate appreciation for them.

Kwanzaa was created in 1966 by Dr. Maulana Karenga, professor of Africana Studies at California State University, Long Beach, author and scholar-activist who stresses the indispensable need to preserve, continually revitalize and promote African American culture.

Finally, it is important to note Kwanzaa is a cultural holiday, not a religious one, thus available to and practiced by Africans of all religious faiths who come together based on the rich, ancient and varied common ground of their Africanness.

*Summarized from -- Maulana Karenga, *Kwanzaa: A Celebration of Family, Community and Culture*, 2008, Los Angeles: University of Sankore Press (www.sankorepress.com).

**KRST UNITY CENTER OF AFRAKAN SPIRITUAL SCIENCE
MEMBER GRIEVANCE FORM**

This form is to be used by regular, Board-approved members, who have completed the orientation period, to initiate the formal grievance process. A grievance is an allegation by an eligible member of a misapplication, misinterpretation, or violation of a specific provision of the Code of Ethics an applicable member policy or Governing Board policy or administrative regulation, which has an adverse effect on the member. Any allegations of illegal discrimination, including allegations of sexual harassment or gender violations, should be brought to the attention of the Board of Directors; such allegations are not covered by this procedure. A member may be represented at any grievance level by a fellow member of their Peer Council . Meetings held under this procedure shall be conducted at a time and place that affords a reasonable opportunity for the member(s), the member's representative, and any necessary witnesses to attend. To submit a formal written grievance, this grievance form must be utilized. **If the grievance moves from one level to the next, the Member may not add new considerations to the grievance.**

Member Name(s): _____ **Location:** _____
Today's Date: _____ **Date of Event:** _____
Address: _____ **Telephone:** _____
Peer Representative: _____

Please concisely state the circumstances/concerns you have that led to your grievance. Please specify any Code of Ethics, Governing Board policies and/or administrative regulations you believe have been violated, and the violation of which had an adverse effect on you. All pertinent information, such as names, dates, events and witnesses should be included. Attach any supporting documents or additional pages if necessary:

Remedy Sought by Member - Please state what action you believe could be taken to resolve your concern(s)- Use additional pages if needed.

Member Signature(s)

Pre-Grievance Oral Discussion with Immediate Peer Council (Ka Men/Ka Women):

A member will meet with and/or discuss the issue with their Peer Council within 20 days of the date the member knew or should have known of the event leading to the issue. If a meeting is to be held, it should be within 10 days of the member's request. Within 10 days of the discussion/meeting, the Council will orally inform the member of their decision. If the member is not satisfied with the Council's decision, they may submit a formal written grievance using this form.

Date of oral discussion: _____
Date of meeting (if applicable): _____
Council Member to whom submitted: _____
Date received Council's response: _____

Please summarize oral response received, if applicable:

Level I – Written Grievance to Minister

The deadline to submit a formal written grievance to the Ministry is within 10 days of the receipt of the Council's decision, or within 15 days following the verbal discussion/meeting. If no decision was received from the Council, within 10 days of receipt of the formal written grievance, Ministers Council shall hold a meeting to discuss the grievance. The Ministers shall reply in writing to the member within 5 days after the meeting.

Date written grievance was submitted to Ministry: _____
Minister to whom written grievance was submitted: _____
Date of meeting to discuss the grievance: _____
Date received Ministers response, if applicable: _____

Level II – Written Grievance to Elders Council:

If the member is not satisfied with the Ministers written response, the grievance may be submitted for Level II consideration. The deadline to submit a formal written grievance to the Elders Council is within 10 days of the Level I reply, or within 20 days following the submission to Level I if no reply was received from the Ministers. Within 10 days of receipt of the formal written grievance, the Elders shall hold a meeting to discuss the grievance. The Elders shall reply in writing to the member

within 10 days after the meeting.

Date written grievance was submitted to Elders Council: _____

Elder to whom written grievance was submitted: _____

Date of meeting to discuss the grievance: _____

Date received Elder’s Council response, if applicable: _____

Note: If you received a written response from the Elder’s Council, it must be attached to this form.

Level III – Board of Directors:

If the member is not satisfied with the Ministers written response, the grievance may be submitted for Level III consideration. The deadline to submit a formal written grievance to the Board of Directors is within 10 days of the Level II reply, or within 20 days following the submission to Level II if no reply was received from the Elders Council. Within 15 days of receipt of the formal written grievance, Board of Directors to discuss the grievance. The Board of Directors shall reply in writing to the member within 15 days after the meeting.

Date written grievance was submitted to Board of Directors: _____

Date of meeting to discuss the grievance: _____

Date received Board of Directors response, if applicable: _____

Note: If you received a written response from the Board of Directors, it must be attached to this form.

Level IV – Governing Board:

If the member is not satisfied with the Chancellor’s written response, the grievance may be submitted for Level IV consideration. The deadline to submit a formal written grievance to the Governing Board is within 10 days of the Level III reply, or within 20 days following the submission to Level III if no reply was received from the Chancellor. Within 30 days after receipt of the written grievance, the Governing Board can choose to review the evidence and issue a final written decision which will be forwarded to the member. The Governing Board’s decision is final and binding. If the Governing Board elects not to consider the grievance, the Level III Chancellor’s decision will be final and binding.

Date written grievance was submitted to Governing Board:

Date received Governing Board’s response (if applicable):

Grievance Summary:

The grievance was concluded after (check applicable):

Level I Response ____

Level II Response ____

Level III Response ____

Grievance Withdrawn by Member _____

Date grievance was concluded:

Member’s Signature

Ongoing Transformational Classes at KRST Unity

SUNDAY

The First Woman's Church In the City of Angels 8:30 am

African-Consciousness Book Study 9:00 am

Spiritual Empowerment & Praise 10:35 am

Gnostics Studies (As Scheduled) 3:00 pm

Black Matrix Theater & Lectures (As Scheduled) 3:00 pm

MONDAY

The Expansion Zone w/ Sonia Barrett KPFK Radio 90.7FM 1:00 pm

TUESDAY

Community Think Tank 6:30 pm

WEDNESDAY

Empowerment Book & Video Study 7:00 pm (on hiatus)

KMT-ology 101 MDW NTR 7:30 pm Online & every other Sunday 2:00 pm. Send a text message to Sabeset7@aol.com to register.

THURSDAY

KRST Unity Drum Circle 6:00 pm

FRIDAY

KMT-ology 101 Book Study 7:00 pm

Deep study into the Nile Valley Civilization by Anthony Browder.

SATUARDAY

KMT-ology 101 Cosomolgy 9:00 am

Open to anyone looking for a deeper understanding of Kemetic Spiritual Thought as a foundation for their studies in Afrakan Spiritual Thought.

ON-GOING

Spiritual Counseling by Ministerial Staff

By Appointment

Love Offering Suggested

KHEPER LIFE ENRICHMENT INSTITUTE

Division of Say Yes! To Life, A Licensed Counseling, Mental Health,
Out-Patient Rehabilitative & Educational Facility, Court Mandated Services Provider

Erica Byrd, Executive Director

7819 South Western Avenue, Los Angeles, Ca 90047

Office: (323) 750-7550

Spiritual Empowerment & Praise - Sunday 10:30 a.m.

KRST Unity Fellowship and Community Gathering immediately follows the Empowerment Service. This is a time for people to gather, talk, discuss, share, and love and enjoy a great and affordable lunch.

KA Children's Sunday School Session

Every Sunday 11:30 a.m.

Expansion Zone with Sonia Barrett on KPFK 90.7 FM

Mondays from 1:00 pm

The Expansion Zone explores the human experience from vast perspectives.

KRST Unity Board of Directors Meets

First Thursday of each month at 7:00 pm

KRST Unity Members in Good Standing are welcome to attend

Please contact the Board President if you would like to address the Board.

KA Men

Meet the first Sunday of each month Immediately after service.

KA Elder's

Meet the 2nd Sunday of each month Immediately after service.

KA Women

Meet the 3rd Saturday of each month at 11:00 a.m.
at the Center unless otherwise noted.

Birthday Celebration

The last Sunday of each month for all birthdays celebrants in that month.

KRST Unity has many scheduled activities and events throughout the year.

Check the KRST Unity website regularly for updates.

WWW.KRSTUNITYCENTER.ORG

KRST Unity Center of Afrakan Spiritual Science & The KA Community depend entirely upon SPIRIT working through YOU for our financial support. **Giving and receiving are one.**

Offering Blessing

Divine Love Through Me Blesses and Multiplies All That I Am. All That I Have. All That I Give. All That I Receive. I Give Freely And I Receive Abundantly.

Enclosed is my contribution to KRST Unity Center of Afrakan Spiritual Science in support and advancement of its community efforts and mission.

You can also donate via our website: www.krstunitycenter.org
Click the "Donate Now" Button

Tithes / Offerings	\$	_____
Special Projects	\$	_____
Pastor	\$	_____
Building / Beautification Fund	\$	_____
Other _____	\$	_____
Total	\$	_____

We sincerely appreciate your financial support. All offerings are tax deductible according to IRS regulations. The Board of Director's reserves the right to direct funds to the area most needed.

Name: _____

Address: _____

Telephone: _____ Cell: _____

Email: _____

Please print legibly

Credit Card Number

Expiration Date: / The security code - 3 digit code on the back of your credit card, or 4-digit code on the front of your Amex card.

Signature: _____ Date: / /

Card Security Number:

Monthly Auto-Pay Option

I authorize KRST Unity to charge this account on the _____ of the month in the amount of _____

First Time Visitor - Date of Visit: _____ **Joining KRST Unity Center:**
Date _____

Full Name _____

Preferred Name _____

Address _____

City: _____ **State:** _____ **Zip:** _____

Home Telephone _____ **Mobile** _____

E-mail Address _____

What is best method to contact you? _____ Home _____ Mobile _____ Email _____

Gender: Male / Female **Marital Status:** Single / Married / Divorced / Widow/

Date of Birth _____
 Month Date Year

Please Share your Anniversary Date: _____
 Month Date Year

Spouses Name _____ **Is your spouse joining too?** Y / N

Are you or were you in the Military? Y / N

Are you a business owner? Y / N

Name of Business _____ **Type of Business** _____

Address _____

Phone Number _____ **Web Site Address** _____

Product or service provided _____

Occupation _____

Employer _____

Children Living At Home
Name _____ **Age** _____

Birthday _____
 Month Date Year

Name _____ **Age** _____

Birthday _____
 Month Date Year

Name _____ **Age** _____

Birthday _____
 Month Date Year

Ministry Interests
Please indicate your interest in the ministry areas

_____ Elders Society (57+) Are you an ordained minister Y / N _____

_____ Greeter _____ Usher _____ Choir/Singing _____ Musician _____
Instrument(s) Played

_____ Sunday school teacher _____ Adult Groups _____ Youth Group _____ Outreach _____ Marketing/

_____ Woman's Group _____ Man's Group _____ Bookstore _____ Hospitality _____ Fundraising

Other areas you may desire to serve:

-Other information you want to share about yourself (hobbies, interests, etc.)

What creative, practical, or professional

For Membership Committee Only

Date received into membership _____/_____/_____ Date formerly received orientation _____/_____/_____

Month	Date	Month	Date	Year
		Year		

Assigned to Jegna Y / N Name _____

