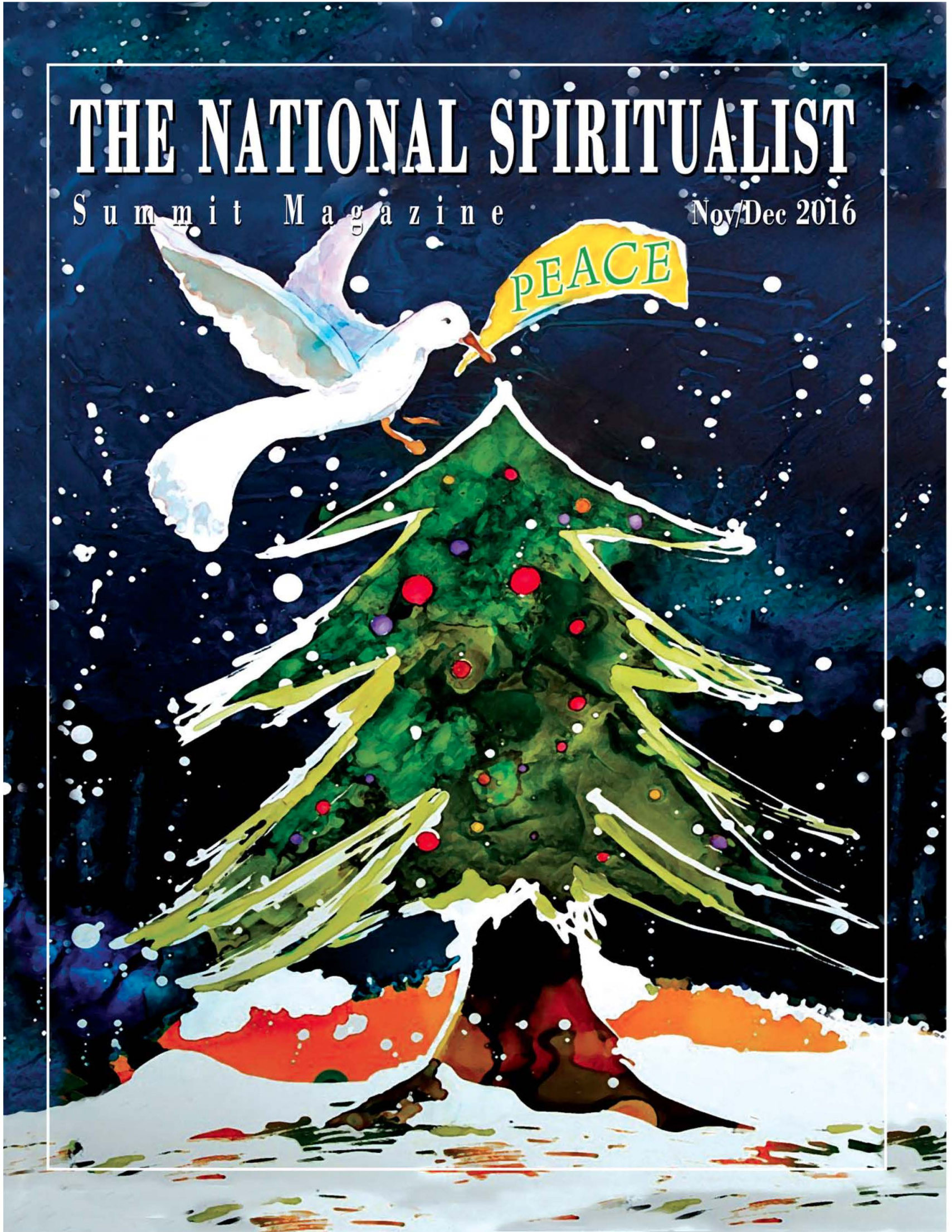


THE NATIONAL SPIRITUALIST

Summit Magazine

Nov/Dec 2016



TNS WRITERS

Georgia Woodward
Revs. Tom & Lisa Butler
Rev. James Erhart
Rev. Melvena Haffner
Laura Lee Perkins
Rev. Christine Krithades
Rev. Norma J. Turner
Rev. Chris Owen
Rev. Rosemary Calderalo
William Patridge
Rev. Jeannie Lerch
Rev. Bernard Baker
Gordon Ray
Rev. Havivah Richards
Marcia Ketelhut
Loll Washburn
Audrey Williams
Nancy Grady

TNS Proofreaders

Valerie Miller
Micheline Corbin
Layout & Graphics by A.Thomas

Send Inquiries/Comments to:
TNSsummit@earthlink.net

659 George Court
Mount Dora, Florida 32757
Ph: (407) 628-3215

Guidelines for Article Submissions

We offer many thanks to all who participate in the production of this magazine through their valuable written contributions! Articles and other materials submitted to the *TNS Summit Magazine* are subject to editing and may be used in *part* or *whole* by *The National Spiritualist Summit*. We are not responsible for any claim made by, for, or against contributors to *The National Spiritualist Summit*.

All submissions must be in alignment with Spiritualist Principles (the science, philosophy, and religion of Spiritualism).

Please include your contact information along with your submission via E-mail.

Electronic submissions are preferred.
Email to: TNSsummit@Earthlink.net

Anne E. Thomas
TNS Editor

The National Spiritualist Summit
exists to educate readers on the philosophies
and religion of Spiritualism, and to serve as
its official aid for expansion.

Bring *The National Spiritualist Summit* into Your Home 6 Times a Year for \$30!

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____ + _____

PHONE _____

E-MAIL _____

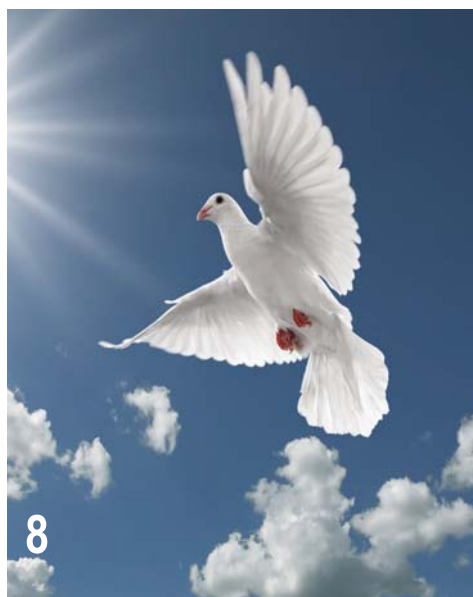
1 Year - \$30.00 Single Subscription

1 Year - Bundle of 5 - \$100.00

1 Year - Bundle of 10 - \$200.00

1 Year - Bundle of 15 - \$300.00

Mail your subscription order to: TNS Summit; 659 George Court, Mount Dora, Florida 32757
Subscription Expiration Date (EXP) is conveniently printed on your mailing envelope.



In This Issue:

04 Digitizing American Spiritualism

06 Spiritualism in Literature
William Patridge, CM

08 On the Wings of a Dove
He Sends His Love
Rev. Christine Krithades

09 The Spiritual Challenges of Parenting
Rev. Rosemary Calderalo, NST

10 Collaborating with Spirit
Georgia Woodward

11 Christmas Message
Rev. Melvena Haffner

12 Change & the Generational Shift
Rev. Dr. Norma J. Turner NST

14 Attracting New People
Laura Lee Perkins, CM

16 Houdini's Crusade against Spiritualism
Rev. Chris Owen, CM, CH

20 Welcome!
Rev. James Erhart, NST, CM, CH

22 Finding Willpower
Anne Thomas

24 Life as a Possibility
Gordon Ray

26-29 REINCARNATION Report '96
Rev. J. Lerch / Rev. B. Baker

35 Finding My Way to Spiritualism
Marcia Ketelhut

18-19 Media Watch
Revs. Tom & Lisa Butler NST

30 Books & Information

33 Form for Spiritual Healing

34-35 Directory of Ministers
Mediums & Healers

35 Lyceum
Rev. Havivah Richards

36-38 Directory of NSAC Churches

The National Spiritualist
Summit Magazine



Digitizing American Spiritualism

This article by Brandon Hodge and Paul Gaunt originally appeared in Volume 12, No. 3 May-June edition of *Psypioneer*.



Library in Lily Dale, New York, & a glimpse of its vast and valuable holdings.



The IAPSOP team takes a rare pause for a photograph while documenting the NSAC archives (left to right): Marc Demarest, founder, Brandon Hodge, Pat Deveney, and John Buescher.



IAPSOP founder Marc Demarest reassembles a fragile document for photographing, where it will afterward live on in the digital realm, available to all.

The literature of Spiritualism, especially its newspapers and journals, is vast and fascinating, but it is also relatively unknown, unavailable, and rapidly deteriorating. Between 1848 and the Second World War there were more than 1,300 journals worldwide devoted to Spiritualism, but many are now either critically endangered or have disappeared entirely. This is the primary material of the history and development of Spiritualism, and as a whole is badly in need of preservation. The major libraries in the world, faced with deteriorating physical copies of journals and books and oftentimes limited funding, are digitizing their collections through *archive.org*, *hathitrust.org*, *Google Books*, and others, but their collections include Spiritualist material only incidentally, and smaller, more specialized collections are often beneath their notice.

One of the world's finest collections of these journals is at the *National Spiritualist Association of Churches* (NSAC) library in Lily Dale, New York. This is not an accident. In the late 1890s, W. H. Bach, an early NSAC member, bemoaned in the pages of *The Banner of Light* the disappearance of the early Spiritualist journals, and energetically solicited copies of these journals and other early works for the organization's library. The effort was a success, and the NSAC library has copies of more than 70 early journals—often the only issues still in existence. Notable holdings of the NSAC library, in addition to the better-known national journals, include such unique rarities as runs of *The Ohio Spiritualist* (Cleveland, 1868-1869), *The Voice of Angels* (Boston, 1876-1883), *Lyceum Banner* (Liverpool, 1930), and *The Better Way* (Cincinnati, 1886-1893), the latter of which is itself a unique contribution to the research community. And among these periodicals are archived a host of smaller journals, early pamphlets, rare books, Spirit slates, rare broadsides, Spirit communication apparatus, photographs, and artifacts from the lives of famous Spiritualists.

In October, 2015, IAPSOP, the *International Association for the Preservation of Spiritualist and Occult Periodicals* (www.iapsop.com), entered into a collaboration with the NSAC to preserve and digitize the NSAC's deteriorating holdings. The partnership is a natural one: IAPSOP has long been devoted to digitizing the literature of the Spiritualist movement and to making these collections available to all, without charge, in a digitized, keyword-searchable, easy-to-use pdfs. The organization has already sought out and digitized a great number of otherwise inaccessible materials from the British Library, the New York Public Library, Harvard University, Princeton University, Northwestern University, and other large repositories, and has retrieved missing issues of rare journals from Spiritualist holdings, including the collections of the Golden Gate Spiritualist Church, with the help of Rev. Del Lauderback of San Francisco. At present, IAPSOP's website already hosts, free for digital download, over 500 journals and 6,000 books and pamphlets in many languages, amounting to over 22,000 individual documents and several million pages worth of historical data devoted principally to Spiritualism.

With their new partnership, IAPSOP and the NSAC will digitize and make available to NSAC members and to the general public, free of charge, the library's vast holdings and precious literature of Spiritualism that is rapidly deteriorating and badly in need of preservation, and hope the collaboration serves as an example of the sort of cooperation needed in order to preserve and promote our shared history. In many cases, the periodicals digitized were available nowhere else in the world, but selected holdings of the NSAC library at Lily Dale will now be available as a separate collection at nsac.iapsop.com, and the entire collection will be available on the NSAC's website and at the Lily Dale library. This will attract many visitors, including scholars and others curious about spiritualism to the NSAC website, and may stimulate a renewed interest in Spiritualism. Both the NSAC and IAPSOP hope that this collaboration will encourage NSAC members and its member churches to contribute copies of their own holdings to the enterprise, and for other organizations to see the value in this type of historic preservation

and contribute to it.

At present, IAPSOP attracts approximately 3,400 unique visitors per month and supports approximately 10,000 downloads per month. In addition, its pages are automatically mirrored to many libraries, helping to assure the preservation of these materials. IAPSOP is regularly cited in scholarly literature and in academic papers, and the interest in its work is worldwide. In August of 2015 alone the website attracted visitors from 83 countries.

Those principally involved in IAPSOP's digitization of the NSAC's holdings are: Marc Demarest, the author of *Chasing Down Emma* (<http://ehbritten.blogspot.com>), a blog devoted to Spiritualist and occult research; John Patrick Deveney, author of *Paschal Beverly Randolph: A Nineteenth Century Black American Spiritualist*, offering a lengthy study of Spiritualist camps (including Lily Dale itself), and creator of a descriptive database of more than 4,500 journals devoted to Spiritualism and related subjects; John Benedict Buescher, author, most lately, of *Empress of Swindle*; and Brandon Hodge, curator of <http://mysteriousplanchette.com> and Historian of the *Talking Board Historical Society* (www.tbhs.org), a group devoted to the physical apparatus of Spiritualism. Inquiries about the work of IAPSOP and information about donations can be addressed to: inquiries@iapsop.com.



NSAC librarian Marilyn Awtry displays a rare séance slate with original Spirit writing preserved. Such objects are documented for future inclusion in IAPSOP's ephemera page at ephemera.iapsop.com.



Spiritualism in Literature

Writer: William Patridge, CM
New Vision Spiritualist Center, FL

John Forster, who wrote the first biography of Charles Dickens, told of receiving a letter from Dickens which told a story of how Dickens often felt compelled by “some beneficent power” to write what was “given” to him. “When in the midsts of this trouble and pain, I sit down to my books, some beneficent power shows it all to me, and tempts me to be interested: and I don’t invent—really I do not. I SEE IT and write it down.” In modern day language, I would argue the case that Dickens was describing automatic writing.

The American publisher of Dickens’ works, James T. Field, was told by Dickens himself that while writing *The Old Curiosity Shop*, one of his central characters, “Little Nell,” was constantly at his elbow, no matter where he might happen to be, demanding his attention, as if she was really there in physical form, talking to him. Here I could argue a good case for Spirit communication. Perhaps Dickens was a medium and did not realize it. This could explain how his novels have stood the test of time. Anyone who reads Spirit-dictated literature understands the timeless quality of this level of work.

While he was writing *The Life and Adventures of Martin Cluzzlewit*, his sixth novel, again a character from the story, Mrs. Gamp, would talk to him in the “most inappropriate” places, even while he was attending church. He stated that she bothered him so much and he threatened to have nothing to do with her until she would calm down and come only when he called for her in his mind. Again, this is a great example of untrained mediumship without knowing how to establish boundaries.

In his novel *Nicholas Nickleby*, Smike asks Nicholas if he knew the boy who had died at the Academy.

I was not here, you know; but what of him?

I was with him at night: and when all was silent, he cried out no more for friends he wished to come and sit with him: but, began to see faces around his bed that came from home:

he said they smiled and talked to him; and he died at last, lifting his head to kiss them.

Here is an example of the deathbed experiences when your Spirit family comes to welcome you home at the transition.

Obviously, Dickens had more than a passing acquaintance with the Spirit World. Re-reading his works will bring more examples of Spiritualism to light than just Scrooge and his ghosts.

Sir Arthur Conan Doyle, while no stranger to any student of Spiritualism, wrote five novels with the central character being Professor George Challenger. Challenger was the model of the intrepid British world explorer who would solve mysteries and save the world by using his almost superhuman intelligence. Although this character is widely known for his appearance in *The Lost World*, Challenger appeared in the third novel of this series entitled *The Land of Mist* where the character, at first, denounces and then accepts, Spiritualism. This novel was written during his time of promoting Spiritualism, and coming to grips with the deaths in his family from war.

Written in the third person, this was a great departure from Doyle’s normal storytelling style, as it is not an adventure yarn. This piece is extremely polarizing; as it unabashedly promotes Spiritualism. Readers who lean towards spirituality enjoy it while others have a great disdain for it with the only reason being Spiritualism.

The novel begins with a description by Challenger of hearing “raps” by his deceased wife and a skeptic journalist’s visit to a Spiritualist church:

I don’t know why I tell you this; the talk seemed to lead up to it. It may be a warning to you. That night—the night after the cremation—I sat up in the hall... It may have been one in the morning—I remember the moon shining through the stained-glass window. I sat and I brooded. Then suddenly there came a noise.



Yes, sir?

It was low at first just a ticking. Then it grew louder and more distinct—it was a clear rat-tat-tat. Now comes the queer coincidence, the sort of thing out of which legends grow when credulous folk have the shaping of them. You must know that my wife had a peculiar way of knocking at a door. It was really a little tune which she played with her fingers, and we could each know when the other knocked.

Well, it seemed to me—of course my mind was strained and abnormal—that the taps shaped themselves into the well-known rhythm of her knock. I couldn't localize it. You can think how eagerly I tried. It was above me, somewhere on the woodwork. I lost sense of time. I daresay it was repeated a dozen times at least.

Victor Hugo, while in exile from fleeing Napoleon III, lived in the Guernsey islands off the coast of England for 15 years. During this time, he found inspiration and solace in Spiritualism, particularly in connecting with his beloved daughter Léopoldine, who had drowned at the age of 19 in the Seine not long after her wedding to Charles Vacquerie, who also perished while attempting to rescue her. Her death was an inexhaustible well of sorrow that Hugo tapped in numerous poems, including his famous *Demain, dès l'aube* in which he visits her grave.

Hugo and his son Charles Hugo, who served as a medium in their “talking table” sessions in Jersey from 1853 to 1855, wrote several works about his conversations with the Spirit World. Victor Hugo is credited with a piece entitled *What is Death*: “Death is a continuation. My glance penetrates as deep as possible into this darkness where I can see, from an extent that seems so fearful if it were not sublime, the onset of the immense dawn of Eternity.”

Hugo was nominally a Catholic, but left the Church possibly due to their incessant criticism of his philosophy and political leanings. *Les Misérables* was condemned in the Catholic press at least 750 times.

In 1854, his circle made contact with Martin Luther, the father of Protestantism. Hugo asked Luther why God does not better reveal himself, to which Luther replied: “Because doubt is the instrument which forges the human Spirit. If the day were to come when the human Spirit no longer doubted, the human soul would fly off and leave the plough behind, for it would have acquired wings. The Earth would lie fallow. Now, God is the sower and man the harvester. The celestial seed demands that the human ploughshare remain in the furrow of life.”

Still, Hugo continued to ask other Spirits the same question, finally deciding that he wasn't going to ask again. He wrote, “It's becoming obvious to me from what the table said this evening—and on several other occasions as well—that this world of the sublime, which has consented to communicate with our world of shadows, will not allow itself to be forced by us to reveal its secrets...The world of the sublime wants to remain sublime.”

Victor Hugo was also an artist who produced over 3500 drawings. Many of them were produced at table tipping occasions when he was seen drawing with his left hand (he was right-handed) and without looking at the paper

on which he drew. Again, we have another example of someone with untrained mediumistic abilities.

In 2012, there was an exhibition at the Victor Hugo mansion in Paris of writings, drawings, paintings and sculpture all of which were influenced by Spirit and mediumship. Although much of the exhibition was from Hugo himself, there were a great many other writers and artists on exhibit also. In the future I will bring other works of this type to the attention of this readership.



Charles Dickens



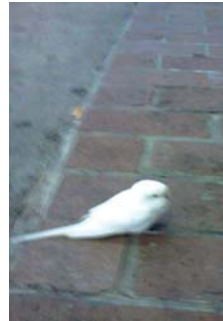
On the Wings of A Dove He Sends His Love

Rev. Christine Krithades, NST, CH
Memorial Spiritualist Church, VA

how she had “nagged” him to keep it pristine.

After months of conversations at the graveside, she asked him, “tell me if you can hear me?” My friend related some of the information I had shared with her about the unseen world. Daily, she would ask her husband, please send me a sign that you can hear me. Then one blustery winter day she told him that she was not going through another Boston winter. It was too hard being alone. She was heading to Florida for the winter. “I won’t be able to visit you every day for four months.” Suddenly there appeared a small white bird, who landed on the grave marker. The little bird chirped at her, and

began to fly around her as she left the cemetery. As she walked home, he was behind her or in front of her. Was this little bird the sign that her husband had heard her? She stopped and took a photo of the bird, and proceeded a few more blocks. He continued to fly around her. She went into a nearby liquor store and asked them for a box. The bird hopped into it, and she took him home. The next day she visited a local veterinarian who



identified the bird as an albino parakeet. No one in the neighborhood had posted any signs for a lost bird. About a week later, she and her white parakeet headed to Florida—two snowbirds.

In 1960 Ferlin Husky sang the following lyrics:

On the wings of a snow white dove, He sends His pure sweet love; A sign from above on the wings of a dove. When troubles surround us, when evils come, the body grows weak, the Spirit grows numb. When these things beset us, He doesn't forget us. He sends down His love on the wings of a dove.

This country song was written in 1958 by Bob Ferguson and alludes to a passage in the Bible about a dove being sent to Noah. A dove is also seen as a symbol of God in the Book of Matthew. Spiritualism is often referred to as a religion of conviction, not conversion.

When we talk about Spiritualism, we may never know what seed we plant. My friend called me and told me about this parakeet, and how her sister-in-law was lifted from her grief and depression by the little bird. Spiritualism does indeed bring comfort to the bereaved.

It was 1978 and two young couples met while moving into a brand new condominium. Jimmy Carter was President, and there were gas shortages. Our friendships deepened as we began car pooling to our jobs in Washington, D.C.. Over the years there were shared dinners, family changes, lengthy telephone calls, job changes, and relocations. Yet the close friendship continues to this day.

When I first discovered Spiritualism in the late 1980s, I was eager to share it with my dear friend, who looked askance at me. “Talking to dead people” simply wasn’t her cup of tea or glass of chardonnay!

A few years ago I was saddened to learn of the passing of her older brother. She began asking me questions about Spiritualism, and I was happy to explain our philosophy and principles to her. The communication with the unseen world was still a tough one for her to accept.

Meanwhile, her sister-in-law struggled daily to cope with the loss of her husband, who she had been with for over 60 years, beginning as high school sweethearts. She was devastated. They lived in Boston and every day she would visit his grave. My friend suggested she try talking to him to ease her pain, and she told her a little about Spiritualism that she had gleaned from our conversations. Beside his grave, she tried talking out loud to him. She would tell him of her day, her activities, her pain, and relate family events. This couple had no children, and she loved the color white. Their entire home was decorated in white, and she reminisced about





The Spiritual Challenges of Parenting: *Exercising the Muscles of Faith*

Writer: Rev. Rosemary Calderalo, Ph.D., NST
Pasadena, MD

When my May/June 2016 *TNS* arrived in the mail, I was having one of those days of wrestling more intensely than usual with doubt. My adult son was going through a particularly difficult time and I was engaging in one of those pointless conversations with myself about what I could say that would make him understand how to improve his situation and head in more productive directions. I wanted a sign about how to fix things.

And then I opened up the *TNS* and my eye fell on the first paragraph of *The Journey*, a short piece, author unknown, on page 21: “You can never really know the inner workings of someone else’s soul, or their journey, or their karma, or their deepest story. Maybe they’re learning precisely what they need to learn in this lifetime by going after what they’re going after.” The reminder. Yes, I got it. That’s right. Thank you Spirit—it’s not mine to fix. Our children come through us but they are not ours to keep. The reminder to remember what I’ve learned and know from Spiritualism rang true. I needed to exercise those muscles of my faith as they grappled with a harder burden—accepting that I can give support and advice, but I cannot control my children’s choices or the consequences of those choices. It was the sign I had asked for—a message that was hard to hear but exactly what I needed. Isn’t that often the way? What we need to hear and learn from the most is not what we would have necessarily consciously chosen.

As a Spiritualist, while I have come to truly embrace and accept what this quote so beautifully reminded me, I have found this a harder leap in regard to my children. I’m certain I am not alone in that struggle. Many parents I have spoken with find themselves wondering, “I’ve accepted and serve on a spiritual path, helping so many others. Why can’t I seem to help my own child?” We may intellectually know that this is an ego-based response, and understand that many people and countless actions influence our child’s life. We may know that their soul may need a particular experience beyond what we can understand, yet our hearts and our emotions still cry out, for we want to offer the solution that works.

As parents, we want our children to have an easier time finding happiness and fulfillment than we did. We work to create positive directions for them, and as they grow we

often find ourselves offering opinions that are not welcomed. We may long for the days when it was easy to kiss a scrape and make it better, or for when some gentle correction was quickly followed, and when the smiles came more easily. As the years pass, we experience the flowering of their personalities, sometimes with joy and sometimes with pain. We see that our children have their own paths, their own lives, and their own lessons at every age.

If we believe this about our own lives, we must then believe it of theirs. It follows that we must allow them the space to find their own way, even as we may disagree with their directions. That’s a hard one, isn’t it? We as parents have grown accustomed to being the rule makers or the ones with authority. We’ve learned from our own mistakes along the way and naturally want to save our children from the same bumps and bruises. As they ease into adulthood and we strive to give them the proverbial “roots and wings,” their lives may not take the shape we had hoped.

What does help? Can’t we do something? In these questions I am reminded of a powerful sentence I heard British medium Eileen Roberts say on a recording of one of her talks. She said simply, “Love is the spiritual breath of life.” Love helps. Love is the breath that takes us from one moment to the next. The breath of love carries the power of the universe within it. Love by its nature involves trust. We must trust that our children, regardless of their choices, will feel our love and the spiritual breath of life. Hopefully within their souls they know Spirit.

We raise our children in what is for many is the most deeply fulfilling and deeply challenging work of our lives; we do our best to smooth their way. We love them. And at a certain point, although we still try to offer a safety net where possible, emotionally and physically, we must let them figure out their own answers. With love and compassion we must trust in the larger plan. Often through this process, we do so with tears.

If I release my own judgment and expectations, and instead stand in compassion as one human being to another on this physical journey, my son will feel my love regardless of circumstances. It is this love that will eventually bring him safely home. If not to my home here in the physical world then to his true home in Spirit.

In all else, we might be able to move forward without such a sense of struggle. But with our precious children, it is hard for our minds here on Earth to fathom this type of acceptance and perhaps we may never succeed. While we may believe that parenting is in and of itself a leap of faith, parenting for a lifetime can be the highest test of our “spiritual muscles”—our ability to surrender in faith, to love unconditionally and without fear. It is in remembering to consciously breathe in the love that is offered and to breathe out the love we can give, that we will each eventually find our answers and our way forward.

Collaborating with Spirit

*We can't take any credit for our talents.
It's how we use them that counts.*

Madeleine L'Engle

Writer: Georgia Woodward
National Spiritualist Church of Norwich, CT

How do we find our inherent gifts and feel a sense of comfort with those qualities, or abilities? And furthermore how do we express them in our everyday lives in a meaningful way for the benefit of ourselves, and for others?

I believe that first we have to find those gifts and hone in on what it is we truly wish to be expressing in our life. I have found and read that surrendering what is *not working* is key to moving beyond feelings of despair, anxiety and frustration.

As we experience life's many changes we need to redefine ourselves, decide what we want to take with us on our journey, and at some point leave things behind that no longer serve our greater good. We can look around in the world at others who seem to have "made it," in some field and found a measure of success for themselves. But... how do WE define or find that feeling of being in "the flow," and knowing that we are following what God or the universe may have intended for us?

And lastly, what would it take to get out of your own way and let the universe deliver to you your heart's desires? Do you truly believe that you deserve an abundant life?

How do you really define success? Is it in financial terms, by the number of zeros in your bank account? Or is it by the square footage of your living space? Is it in material terms, or is it through a feeling of balance—a feeling of being enough and having enough in your life experience? Or could it be something more meaningful in addition to the above...an authentic richness of your life's experiences and way of being in this world? Could it be in the allowing of your true self to come out and be present, thereby displaying your God-given gifts and talents to the world?

Does it have anything to do with what the world thinks of you? Or is it so much greater, and more vast than that?

In an article in the *Huffington Post*, author Elizabeth Gilbert is quoted as saying: "managing what the world thinks of me is such an impossible task, it's hard enough to

manage what I think of me, so I will leave everyone else to manage their own thoughts about me." What if we all had that view of our world? Like an eagle high above perched in their nest, observing and soaring above all the nit-picky things of the world. Imagine feeling powerful in your ability to fly high above everything. Just because. Not ego. Not feeling more than anyone else, but something far greater than that—*knowing* you are good enough!

A worthy question to ask ourselves is how can we find our own voice? How do we measure up, and feel good enough? For example, perhaps you want to create time and space in your life for your own healing practice. The obstacles may be financing or your fear of being pulled away from your family. Perhaps you hope to learn additional skills that you have always envisioned for yourself, but something always gets in the way. You may want to expand your business practice but are fearful of taking it to the next level. Perhaps you are even *afraid* of success.

Are you intertwined in your children's lives, whether they be children or adults and have trouble saying "no"? Do you tend to always put their needs before your own? Have you become complacent about having any of your specific passionate pursuits realized because it's just easier to go along to get along? Do you think you are too young, too old, or without the resources to make it happen?

If none of these pertain to you, good for you. You may have already found that balance between what you have and what you want, and how to experience your creative passion and still live a heart-centered life.

For those of you who have told a limiting story to yourselves for years of: "I'll do that when... I have the money, time, the kids are grown and out of the house, or I've saved enough. What if you reframed the excuses which may be real and or justified with "I'll start today in some small way to focus on what I really want. I will listen to the clues from the universe."

Little things show up in our daily lives to remind us that we have a myriad of opportunities around us. Do you ever have something show up unexpectedly at just the right time, as in Divine timing when you were least expecting it, but it ends up being an answer to a prayer or question you have had for weeks?

God or Infinite Intelligence has a way of sending us calling cards if we but take notice. A difficult situation can end up being a much needed lesson in how to take better care of ourselves. Opportunities are disguised in new ways to do the things we have been trying to get done, such as a certification program, an art class, music lessons, or a way to progress with a new identity at this stage of your life.

Ask yourself what does the truest expression of who you are, and your life mean to you? What is stopping you from having what you want or doing what you have always thought was impossible? Focus on what you truly want and what you think is missing. Why? Because it could be that YOU are the only impediment to having your dreams come true.

The major components in my own experience for leading a more successful life have included stepping away from limiting beliefs, and having trust and faith that what I have to offer is authentic and true. And finally I began believing (on a good day) that I did in fact deserve it. How about you?



A Christmas Greeting!

Happy Holidays

Writer: Rev. Melvina Haffner, Church of Spiritual Life, NH (Published TNS 1979)

We speak to you, children of Earth, with joy of serving you at the Christmas Tide. Your Christmas Season is the time of year when so many people set aside their own selfish thoughts and desires for the happiness of others. It brings forth each year into your aura the bright, illuminated star of the East. The wise men of the ages again vibrate enlightenment and wisdom through the eternal truths. Your doorway to the spirit realms are never closed, that we may learn the many lessons of unselfishness, service and good will toward all men.

You are Earth's children, striving toward the unfoldment of soul progress. Therefore each individual soul searches for the guiding star, not only during the Christmas Tide, but each day through the year. No matter how dark, how long or how uncertain the pathway may be, all must find the star of spiritual attainment leading toward the height of perfection—your destiny and part in the wheel of evolution.

In the light and understanding of what man has called the "Philosophy of Spiritualism," this version of the Christmas story takes on a more realistic and scientific interpretation than that of the orthodox presentation. Spiritualists are people who investigate and analyze facts based upon that which are provable through the law of natural causes, governed by the fixed, immutable law of God. The Modern Spiritualist's Christmas Day has been practically converted into a more convincing scientific philosophy. We still behold its beautiful, spiritual symbol. We recognize the birth of a great soul, a soul destined forever to bring light into a darkened world; a soul who was illuminated and ushered in through the wondrous influence of the star of Bethlehem. A Master Teacher was born who would bring enlightenment and divine wisdom so that we might know and understand the deeper things of Spirit.

It was through Nature's Law of Love that Jesus was born. Our Spiritualist philosophy cannot accept the thought that a soul is born in sin, only in a scientific light relative to vibrations which govern during the period of pregnancy. These influences can mold, or create the spiritual value as well as the material characteristics within the soul to be born.

Children of Earth, are you aware your orthodox Christmas Story originated centuries before the actual birth of Jesus of Nazareth? In prehistoric days there can be traced other stories

paralleling that of the Christ Child and one believed to be the Son of God. Their lives were lived according to Biblical history, parallel with the life of Jesus, even to death upon the cross. These facts, however, can never rob Christmas of its rightful and beautiful symbol. There will still be wise men from the East, who will bring their gifts and their wisdom to all parts of the world, whereby mankind shall see the works of prophecy fulfilled. Christmas to some means only that gladness which is found in their own heart and soul. It should mean good will, generosity and spiritual understanding toward all men. Its symbol should be humility, faith and love; all the virtues that were born in the lowly stable, within the soul of the Christ Child.

Our philosophy teaches that once you become a living soul, you must journey forth through the sands of time, down in the valley of sorrow, despair and darkness, until you find yourself high on the mountain of experience, of great wisdom. In difficulty, you must search for the star of Bethlehem to light your way to heights in blazing glory. But man is so slow finding the way—so slow to realize the true purpose of life's eternal progression. He loses the way by becoming restless, selfish and dissatisfied. In his search for the golden calf, he has strayed far from the path of righteousness.

The Christmas season should awaken man to be more thoughtful and less selfish! It is the spirit of Christmas awakening within, new visions and hopes. Man should feel great satisfaction and love in serving. Even your own loved ones here in this higher sphere in the Spirit realms are happier and join in singing Christmas carols. To you, children of Earth, the symbol of the sweet Christmas Story brings gratitude that the human race has accomplished a few more steps toward unity.

There are many perplexing problems yet to settle while man learns what it really means to share with one another, to work in harmony, united in universal brotherhood. You must first know the kind of peace that passeth all understanding, the kind of love that abideth forever. Then, like the wise men being led by the star of the East, humanity shall be led and guided by the light of Spirit power. You shall feel and know that you have come a long way in finding spiritual progress, toward the continuation of the higher influences in the realm of the Spirit World.

Search, oh children of Earth, for the gifts of Spirit; for within them, you shall discover the fruits from all spiritual blessings and your reward on a higher expression of life shall be exceedingly great. Be filled with Christmas cheer for through the supreme sacrifice, the passing of many great souls, you shall see new signs in the Heavens that shall bring forth peace and good will toward all nations. May love and cheer abide in your heart and always.



Change & the Generational Shift

Writer: Rev. Dr. Norma J. Turner, NST
Spiritualist Living Center, AZ

How many of you are familiar with the Zac Brown Band, Pitbull, Pono for Pyros, Fifth Harmony? (2010)

How about Beyoncé, Justin Bieber, Eminem, Miley Cyrus, or Lady Gaga? (2000). Nirvana, Pearl Jam, Soundgarden, Red Hot Chili Peppers? (1990s). Bon Jovi, Guns N Roses, Metallica, AC/DC, Michael Jackson, Prince, Madonna, Bruce Springsteen? (1980s).

Let's try Led Zeppelin, Abba, Pink Floyd, The Rolling Stone, the Jackson 5? Elvis Presley, Billy Joel, Elton John? (1970s)

Our familiarity with the bands and pop artists would place you on a generational rack along with others in your general age range. Granted, the type of music you enjoy might have influenced your familiarity with some of these musicians, but you would have lived during a time when their names were commonly heard on the radio or television.

I am aware of the fact that I'm not familiar with many of these people winning awards today like the Oscars, Emmys, or Grammys. How do you keep up with these? I am

more familiar with those transitioning such as Robin Williams, Shirley Temple, Mickey Rooney, Joan Rivers, Lauren Bacall, Jan Hooks, Sid Cesar, and so many others. Here we are, all older and wiser—yet we are still turning the pages on new chapters in our lives. Life is truly a journey of constant change and revision.

They say that our bodies, through the process of cell renewal, become totally regenerated every 7 years. If that is true, then I am on my 9th body regeneration—yet I am the same person I have been since birth. So while I may have planned to write about change, I do believe I am writing about the three-part being that makes up our person: the body, the soul, and spirit.

We are individuals built to withstand constant change—that is our nature. And yet there are things about us that do not change. We are all familiar with the famous prayer by Reinhold Niebuhr: “God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.”

What a gift—to know how to cherish those things within us that bring us stability and strength while being willing to change those things that limit us or box us in—and we don't always know how to do that or want to do that. We tend to grow comfortable with our lives,

even when things are not going well. We find ourselves in an uncomfortable job, a failing marriage, a depressing lifestyle, or some other situation—and we continue to accept those conditions of life. As Arnold Bennett, a British novelist, said, “Change before you have to.” You see, we are not meant to be unhappy. We are here to live fulfilling lives, but the changes involved to achieve happiness may not always be easy.

In Spiritualism, we believe that Spirit lives in and through us to guide us to fulfillment. What is that fulfillment? According to Spiritualist philosophy, our duty in a mortal life consists in attaining knowledge and gradually developing the character and nature to harmonize with the fully unfolded spiritual state. This duty in life involves the all the aspects of our conduct: mental, moral, and spiritual. Now that sounds quite lofty, but what does it really mean?

The first thing it means is we cannot simply rest on our achievements and say, “I am who I am.



Live with it.” For the Spiritualist, that attitude is not acceptable. According to our seventh principle, we make our own happiness or unhappiness as we obey or disobey Nature’s physical or spiritual laws. And a fundamental natural law is the law of change. Jack Welch, CEO of General Electric, knew this when he said, “Change before you have to.” I’m willing to bet most of us know the difficulty of being pushed or dragged into a situation of change.

Too many of us have been faced with that unexpected notice that our job was terminated, or our spouse had chosen a new lifestyle, or we find we have to move suddenly to a new location. Who hasn’t had to deal with a son or daughter who has caused us to change our plans for a pleasant, dream-filled retirement? And you have heard stories of people who have had accidents or illnesses that resulted in a major change of life. Who would have thought? The point is, change is the name of the game—and we find our own happiness or unhappiness as we obey or disobey Nature’s physical or spiritual laws, which means, as we accept or fail to accept the changes that occur in our lives.

Arnold Bennett, an English writer and journalist, said, “Any change, even a change for the better, is always accompanied by drawbacks and discomforts.” As an example, much as we look forward to a vacation, there is the concern about a strange hotel room, finding our way around a new city, or being with people we don’t know. Would you believe some people do not travel for those reasons? Why do some people always eat at Village Inn or McDonald’s—because while they want something different, they go to a location where they know what to expect. Now, granted, there are some people who really like going out on the experimental limb, but the Olive Gardens of the world make their money on the rest of us who like the tried and true. Even when we are being adventurous, we like the comfortable feeling that comes with familiarity—even when we know it isn’t good for us—like a Big Mac and Fries!

Some of you remember the book written by Gail Sheehy in the 1970s called *Passages*. Hers was not the only book on the topic of change in people’s lives. Some ten years later, Daniel Levinson wrote a book called *Seasons of a Man’s Life*—yes, about stages in a man’s life. People used to believe that once a person achieved puberty, that was it—one was grown and developed. Well, we know that isn’t true. Gail Sheehy said, “If we don’t change, we don’t

grow. If we don’t grow, we aren’t really living.” We Spiritualists understand that Spirit is continually nudging us in our lives to grow and change and move forward to free ourselves from all those things that limit us.

Notice, the important thing here is that Spirit is doing the guiding. Some of us might take up the notion of “slash and burn,” trying to create change wherever we go and disrupting the lives of everyone we know. Do we assume we know more than Spirit and have the insight to know what others need to do in order to grow? Might that not be a bit presumptuous? Carl Jung, the psychologist, said, “If there is anything we wish to change, we should first examine it and see whether it is not something that could better be changed in ourselves.” There’s something to think about.

So where are we? Our soul grounds us in our beingness, in who we are. Our soul is the “me” in Norma as I have progressed through the 70s, 80s, 90s and on into this new century. Our bodies are in the midst of continual change in a world that, itself, is in constant change. Our soul came with us into this world, stays with us as we grow and develop, and will make the transition as we pass into the next phase of our existence. Our soul “grows even as the mighty oak grows and only by living in according with spiritual law can spiritual development be attained.” (NSAC Manual, 2004, p. 23).


Our attitude toward change will lead to our happiness or unhappiness in our daily lives.

1. Do we avoid change in any form, preferring to stay with what is known and comfortable, even though the situation is unhealthy, unfriendly, or even detrimental to our lives?
2. Do we expect everyone around us to change and adapt to us, thinking that the world around us will improve if we can motivate others to change?
3. Do we become constant change makers? Creating change wherever we go, not only for ourselves but for everyone around us? Regardless of the effect on others or the impact on ourselves?
4. Or, as Spiritualists, can we seek the middle ground through meditation, accepting change with the knowledge that, even though we find the change uncomfortable, it is important, while at the same time, remaining grounded in those things that are unchangeable?

God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference.

ATTRACTING *New People*

Writer: Laura Lee Perkins, CM
Searsport, ME



Those of us who have lived under the Sunflower's Umbrella of Spiritualism understand the comfort that our Spiritualist Principles offer. However, it is no secret that we need to attract new people. Our population is aging and we are not replacing our members at a rate that ensures a thriving, involved Spiritualist community. What can we do to help others find their spiritual home—a place of comfort for their souls to grow and expand within an atmosphere that feels both safe and fascinating?

The primary way we can be a magnet to others is by mentoring our Spiritualist Principles within our communities. If our religion is working for us, then we, as mentors, can emit this awareness both within and outside our church walls. If people are not coming to us, we must go to them.

For the past 30 years, I have made spiritual education the focus of my work, spreading our understanding of death and awareness of spiritual communication far beyond our church walls. Because our beliefs bring comfort and reduce fear, spiritual education is where we reach new people! Many Spiritualist churches have Sunday attendance

of 10 to 25 people, but spiritual classes are often attracting numbers that are much higher. In 2016 I taught 42 classes with 3,700 attending and time still remains. Topics attracting high numbers include: death, trust and fear, Native American spiritual beliefs and practices, healing our hurts, forgiveness, creating your own spiritual practice and hands-on classes such as designing a personal sacred space.

As we become more knowledgeable about steps that lead to success—education, intention and commitment—we understand that change is the integral component. We either trust our ability to take calculated risks and move forward, or we are fearful, leaving us locked down, frozen by inability to embrace change. Spiritualism gives us the foundation to trust. As I travel to teach throughout the United States, I have observed many people repeating the same classes, using speakers who struggle to get a point across, and repeating sparsely-attended events in spite of decreasing attendance. Churches that are open to trying new things will magnetically attract people who are curious.

What works for me is offering classes in public forums (community colleges, retirement enrichment centers, adult education programs and “other” churches) where I meet new people and share Spiritualist beliefs in an educational forum. Pushing a religious concept at another person never works. Presenting new ideas and concepts based on Spiritualist Principles in generic ways initially allows attendees to begin to ask questions, and then we can move into the more concrete, foundational information. Often people attend because a class was listed, as an example, in an adult education catalogue. They saw it and perhaps decided to try it out with a friend to see what they might learn. These are just the kind of people we are looking to attract. But first we have to find them.

As Spiritualists, we know the fear of death is removed for us. We have learned to shift from society's fear of dying into a place of comfort with the “other side” of life.

Those Spiritualist leaders who trust are usually outstanding mentors; they exude that life is a gift filled with opportunities to share love and joy. These trusting teachers demonstrate self-worth and gratitude, rather than being whiners and complainers. They also radiate a sense of happiness and well-being through the emanation of their rich spiritual joy. Spiritualists who truly walk our path live from a position of connectedness, and are able to see opportunity in difficulties. They can assist others who are struggling with life challenges by encouraging them to never lose hope. Their optimism shines as they teach by example, demonstrating new ways of thinking about life, behaviors and experiences. A true Spiritualist finds great

joy in sharing how one works through disappointments. We all have disappointments, and we can all learn from watching how others handle frustrations and setbacks in life. The clouds eventually clear; gloom and doom do not have to be our daily weather.

Becoming a Spiritualist is a mindful experience. It involves searching, preparation, intention, commitment and gratitude. For many, Spiritualism answers the mysterious questions about life and death. Aren't those questions exactly what brought each one of us into a church environment? Yearning to find a spiritual practice that inspires trust through knowledge and human connections to the Divine is what brings most people in our doors. People often sign up for a class because they yearn to learn.

Modern Spiritualism has evolved from our ancestors. It isn't exactly the same, because the times and the people are not the same. We must grow and adapt to meet the needs of the contemporary population. Only by being flexible, by embracing change, will we expand our numbers. If we are strong and balanced we shall attract more new members. Strength in leadership comes from a strong spiritual core. If we walk our path, we shall grow and attract others who also want to grow. Like attracts like.

Change involves remembering to always use the foundation of Spiritualism wisely. It is vital that issues interfering with the growth of our religion be dealt with respectfully, but immediately, from a position of high standards. We must inspire trust; guiding people from fear into trust helps them feel a deeper commitment to Spiritualism. Our services always need to feel sacred because they are based on connecting to Infinite Intelligence, and our personal interactions must be respectful and honoring each other and our mission.

If we want to be filled with gifts of the Spirit, then we must provide space for the gifts to enter. The process involves change. This is true for each person, each church and NSAC. We are human, and our lives and our churches are filled with human concerns. But we must allow trust to reign supreme because optimism breeds success! People are clamoring to believe life never ends, that communication is possible and to trust that love is the answer. We have the proof humanity needs, but we must expand our delivery territory for the light of Spiritualism. Let's be courageous and reach out into our communities with more learning opportunities to spread our mission outside of our church walls.

There are cycles of success when you thrive, and cycles when you experience failure. When your efforts wither or disintegrate, you must let them go in order to make room for new things to arise, or for transformation to happen. Dissolution is needed for new growth to happen.

Spiritualist's Poetry

Spirit's Love

Marcia Ketelhut

Spiritualist Church of Peace & Light, Ct

As the day winds down and the sun gets close to the horizon,
The breeze becomes cool and the sky becomes clear,
There's a feeling of calm in the quiet gentle evening.

I need not worry or fear,

My work this day is done.

The strength that carried me through,
now dims with the setting sun.

I breathe and let the gentle breeze surround me.

The smell of the salty sea air,
brings a feeling of comfort and peace.

This is where I need to be,
where my heart calls to me,
and where I find serenity.

The waves are a constant, they never cease,
just as Spirit's love is for all eternity.

Me & My Shadow

Loll Washburn, CM

Spiritualist Chapel of the Pines, CA

Me and My Shadow are the best of friends
Wherever we are it always blends

What a pleasure to be aware of self
No argument transpires but adds to health

When walking among the world everyday
So much is given freely our way

Being alive and wanting to learn
It never stops and we do not adjourn

So Me and My Shadow are always together
We are in onement reaching for higher and better

This is myself that I've written about
All may join when taking this route.



Houdini's Crusade against Spiritualism

Writer: Rev. Chris Owen, CM, CH
Spiritualist Church of Eternal Life, ME

The job of the historian is to search for causes as to why things happen the way they did. Then they argue about it with other historians and occasionally come up with a consensus view that is generally accepted by all as to why something happened. So I'm going to put on my historian's hat right now and ask the question: Whatever happened to Spiritualism? When I look at the Spiritualist camps, Like Camp Etna, I see that a mere hundred years ago these camps were packed with thousands of people. Camp Etna had over 300 cottages and a capacity of over 10,000 people in attendance for a summer day event. Today these camps are little more than recovering ghost towns in comparison—making a slow and gradual comeback. One might ask themselves what happened and why? Why the great collapse? Was it people losing faith in religion overnight or was it the result of planned assault from outside forces? I would like to explore this question for today.

The high water mark of Modern Spiritualism in this country was just after the Civil War. This was a time when more than 10 million people or roughly 26% of the population professed to be Spiritualists. That's so very hard to believe now. The Judeo-Christian establishment at the time was enormously threatened by the potential loss of their hegemony over the population by what they perceived to be an upstart home grown cult. That they had tried everything to squash the threat is well documented. But people weren't listening to all their wooing and hell fire from the pulpit. It wasn't until the 1920's that they finally found a champion they could rally around. He was a Hungarian Jew born in Budapest, a Rabbis son by the name of Erik Weise, who had immigrated to the US in 1878. After reading the

autobiography in 1890 of the French magician Jean Eugene Robert-Houdin, Erik Weise changed his name to Harry Houdini. In 1908 he wrote a book of his own on Robert Houdin in which he denounced his mentor as a liar and a fraud. But to briefly summarize the career of Houdini, he became famous as a handcuff magician and a stunt man. He was also a stunt aviator and appeared in silent movies. He did whatever it took to promote himself. He became highly connected in the United States government and in governments overseas. A book was written on him a few years ago that exposed his ties to the US Secret Service, a precursor to the modern day Central Intelligence Agency. Houdini was in fact an international spy who reported back intelligence from his world travels. But this wasn't his crowning achievement.

Houdini's crowning achievement in his career was to take down the religion of Spiritualism, which he did almost single-handedly. His crusade to debunk Spiritualism was also his greatest contribution to establishment religion. His spy work required him to befriend the famous people in foreign governments in order to extract information. Likewise, he set out to befriend famous Spiritualists like Arthur Conan Doyle. Conan Doyle had abandoned his detective story writing which had made him world famous in order to pursue his research into Spiritualism in which he became a devout follower. Houdini used his friendship with Conan Doyle for publicity and to get connected with all the elite Spiritualists. Then all of a sudden one day as Houdini had done before having turned on his idol, Robert Houdin, denouncing him as a liar and a fraud, so he did the same to his friend Conan Doyle and his wife—thus, commenced

Houdini's final quest for superstardom.

Houdini went on a grand tour with a team of hired investigators and agents to track down and humiliate Spiritualist mediums all across the country. Some mediums he caught in the act of producing fake materializations using magician's tricks. But contrary to popular belief he did not prove all to be fake. His efforts to debunk Margery Crandon were inconclusive even though reported otherwise in the press. Houdini was able to rationalize everything in his own mind as to what he saw. But as all good mediums know, Spirit cannot be commanded by the skeptics. This is what skeptics choose to never understand. Houdini could not command Spirit to perform miracles any more than King Herod could command Jesus to turn water into wine. Houdini used all of his talent and showmanship to try and drive the stake through the heart of Spiritualism. Established religion was the beneficiary and could finally give a sigh of relief over the negative advertising exploits of Houdini against the religion of Spiritualism. And these exploits were on a scale that would make Madison Avenue advertisers proud.

The skepticism of Houdini knew no bounds. He was a skeptic's skeptic. Ultimately he concluded that there was no connection between the living and the dead. There was none possible. Furthermore, there was no evidence that the Spirit World even existed unless he could see it on his terms—presented to him on demand. Houdini went to his grave saying that if it could be possible, then only he, the Great Houdini, could make it possible. He gave his wife Bess certain codes and formulas to be used for communication after his death. A few brave mediums came forward to try and crack those codes but none were successful.

To begin to unwind all the damage that Houdini did not only to Spiritualism but to religion in general, you have to go back to establishment religion. This is because if mediumship were impossible in its various forms then the miracles of Jesus would have been impossible also. Mohammed's night journey from Jerusalem to the seventh Heaven would also have been impossible. Erik Weises' own tradition of Judaism would have not been possible because Moses could not have parted the Red Sea, nor produced manna from Heaven. So in other words, using Houdini's infallible skepticism, establishment religion would be debunked and would have been impossible.

Houdini never had anything to say about established

religion and their claims of materializations and never attacked any other religion besides Spiritualism. And established religion was overjoyed that they had in Harry Houdini a stalwart champion because they knew that the public would never make that leap between Houdini's skepticism and the supposed miracles that were the basis of their traditions. Margery Crandon once said that the Vatican had enlisted the help of Houdini in the anti-Spiritualist Crusade.

So, what is Houdini's legacy? What does he represent? Houdini's doctrine of absolute skepticism did not serve to uplift humanity but rather attempted to condemn it to the shadows of ignorance forever. By denying the power of Spirit in everyday life, he dampened hope of anything beyond a purely material existence. In such a world, only the religions ensconced in centuries of hegemony over their subject populations, mosques and churches which demand blind faith and obedience to their dogmas and decrees have a right to exist. Individuals taking responsibility for their own spirituality via communication with the Spirit World are a threat to the existing order. This is the legacy of the Great Houdini.

The reason for the initial exuberance for Modern Spiritualism was because it was a new paradigm that resonated with all independent thinkers and people who listen to the voices deep within themselves. Modern Spiritualism resonated because it was based not on man's law but Natural Law. It was based not on blind obedience to an anthropomorphic Godhead but to Spirit itself. Just the words "Infinite Intelligence" turn the concept of the anthropomorphic godhead around. God is not a judge that condemns people for the mistakes and misdeeds of their life to forever hellfire. This is the creation of the established religions.

Today a second wave of interest in Spiritualism is making a comeback from the wave of skepticism following Houdini's assault. The comeback has been inspired by those who have grown increasingly dissatisfied with mainstream religion. People today are spiritually unsatisfied and reaching out for something new—something that empowers them and not a distant hierarchy of spiritual elites. They want a concept of God that they feel safe in believing in. Those religions which are based on the whims and fantasies of the spiritual elites are built upon a foundation of sand, while those based on Natural Law are built on a foundation of stone.



by The Revs. Tom & Lisa Butler, NST

Mindfulness in the Workplace

Paul Singerman stated that “Google does it. Procter & Gamble practices it too. Even insurance company Aetna rolled out what’s now a very impressive mindfulness program that’s reduced employee turnover, slashed sick days and improved overall business performance.



“But the study and practice of mindfulness is not limited to larger corporations. Smaller businesses and their employees can reap the benefits as well. At Berger Singerman, a business law firm with approximately

85 attorneys and a total of 165 employees, we have implemented an ongoing mindfulness program in the workplace since 2013. Our team members who have participated in the program report significant improvements in their professional performance, increased focus on the task at hand and markedly better listening skills. From a firm perspective, our team members’ study and practice of mindfulness has resulted in increased professionalism, collaboration and business performance. All of the skills that have resulted in enhanced performance at work have enriched and improved our team members’ personal and family lives as well.”

From: “Mindfulness in the Workplace: Enhanced Performance and Happier Employees for Small Businesses,” by Paul Singerman, Huffington Post, 2016, huffingtonpost.com/paul-singerman/

Berlin Study on Life after Death

A total of 944 volunteers were given a mixture of epinephrine and dimethyltryptamine. This causes the body to survive clinical death, and then nearly 20 minutes later be brought back to life after being administered other mixtures of drugs. Mr. Berthold Ackermann, one of the lead German scientists, monitored the operations. Testimonials from those who encountered near-death experiences shared slight variations but many had similar experience. Most felt as though they were detached from their bodies. Some felt security, levitation, serenity, and weightless. From Ackermann, “I know our results could disturb the beliefs of

many people, but in a way, we have just answered one of the greatest questions in the history of mankind. So I hope these people will be able to forgive us. Yes, there is life after death and it looks like this applies to everyone.” Volunteers from the Berlin experiment came from all different religious backgrounds, including atheists, Christians, Jews, Muslims, and Hindus.

From: “A groundbreaking scientific study reveals there is life after death: consciousness continues after death,” by Erin Fitzgerald, Inquisitr, 2016, inquisitr.com/3098022/

Atheists Number Grows But So Does Belief in the Afterlife

Researchers found that the number of atheists in the US is at a record high, almost doubling between 1984 and 2014 to 22 percent. But in a similar period, between 1972 and 2014 belief in the afterlife rose from 73 to 80 percent. The study, conducted by San Diego State University, questioned almost 59,000 people and found that women were more likely to believe in Heaven than men and those with a higher level of education were less likely to be religious. A separate study at Case Western Reserve University, Ohio, found that atheists had more analytical intelligence than religious people but had less emotional intelligence and empathy.



From: “We believe in an afterlife . . . but not in God,” by Kaya Burgess, The Times, 2016, thetimes.co.uk/tto/faith/article4720015.ece

Science Links Anxiety to Interesting Abilities

When it comes to the wide range of diagnoses in the mental health spectrum, anxiety is the most common, affecting 40 million adults in the United States age 18 and older (18% of U.S. population). And although anxiety can manifest in extreme and sometimes crippling degrees of intensity, Western doctors are warming up to the understanding that a little bit of anxiety could be incredibly beneficial in the most unexpected ways.

A study conducted by the *Interdisciplinary Center Herzliya in Israel* found that people with anxiety were superior to other participants at maintaining laser-focus while overcoming a primary threat as they were being bombarded by numerous other smaller threats, thereby significantly increasing their chances of survival. The same research team also discovered that people with anxiety showed signs of “sentinel intelligence,” meaning they were able to detect real threats that were invisible to others (i.e.,

test participants with anxiety were able to detect the smell of smoke long before others in the group).

But perhaps most fascinating of all is a research study published by the *National Institutes of Health* and the *National Center for Biotechnology Information* involving participants with social anxiety disorder (i.e., social phobia). Remarkably, the scientists found that a large portion of people with this disorder are gifted empaths, and that their right-brain operates significantly above normal levels, enabling them to perceive the physical sensitivities, spiritual urges, motivations, and intentions of other people around them. Empaths who have fully embraced their abilities are able to function on a purely intuition-based level.

From: "Science Links Anxiety To High IQ's & Sentinel Intelligence, Social Anxiety To Very Rare Psychic Gift," by Brent Lambert, Feel Guide, 2015, feelguide.com/2015/04/22/

Dying Matters

The "Dying Matters" website has been created primarily for people approaching the end of their life. It contains information about what to expect during end of life care and the things you may want to think about, including where you would like to be cared for. There is guidance and advice around letting your family know what you want at the end of life, including information about your rights and choices when it comes to the treatment you do or don't want. It will also be of interest to anyone thinking about what they want for their own end of life.

The content has been funded by Macmillan Cancer Support as part of their support of *Find Me Help*, a comprehensive and sophisticated new search tool helping people approaching the end of life to find services local to them. Find information about the organization at www.dyingmatters.org/overview/need-support.

The Death Show

The *Outer Limits of Inner Truth* radio show has aired a ten-hour, five part program about death. "The Death Show" features thirty-one interviews with some of the world's leading psychologists, doctors, spiritual teachers, atheists and people who've had a near death experience. Ryan McCormick, the executive producer, says that the number one reason why the show was created was the hope that it would offer people experiencing bereavement some measure of peace. You can link to the program at www.outerlimitsradio.com/death.

Cheating Death

The flock of new apps trying to cheat death is growing,

as startups sign on to develop new ways to extend life through tech. Humai is the most ambitious of the new apps. It's a startup company geared for "life extension technology." That means the company could someday put your brain into an "elegantly designed bionic body" for you. Or, if you'd rather just keep things virtual, there's Eterni.me, which is basically an interactive photo album for your loved ones. Out now in a private beta launch, it's a more interactive way to grieve than looking at old home movies. With Eterni.me, a dead person's avatar can actually talk back—almost like engaging in a conversation with the beyond. It's not free, and can be paid for either as a monthly subscription while you're still alive, or as a cool upfront payment of thousands of dollars.



From "How to Live Long and Prosper, Silicon Valley Style," by Hilary Brueck, Fortune, 2016, fortune.com/2016/01/20/apps-cheat-death/

Characteristics of a Creative Person

Here is an overview of what science says about creative people, as provided in the *Discover Magazine* series on "Everything Worth Knowing About ... Creativity" (paraphrasing the article): 1. Low latent inhibition levels: Creative people usually aren't so great at ignoring things that are irrelevant to the task at hand ... so there's more information available to help make unusual connections. 2. An inner drive to create: Being passionate about something, and having a willingness to do the work to make it happen, often leads to related creative ideas. 3. An "open" personality: perhaps even more important than IQ, people who score high in openness to experience are more likely to try new things and to be curious, perceptive, imaginative, intellectual and, naturally, more creative. 4. Have hope the creative outcome will be positive. Allow personal space to think, but then bring new ideas to a group for development. Meditation first allows recognition of wandering thoughts then the return of focus to the present. Make a habit of thinking about things in a different way and finally, make an effort to make it happen.



From: "Everything Worth Knowing About ... Creativity," by Lacy Schley, Discover Magazine, July/August 2016, discovermagazine.com/creativity

Tom and Lisa Butler are interested in your personal experiences with after-death communication. Please send your experiences to: Tom-Lisa@atransc.org.



WELCOME!

Writer: Rev. James Ehrhart, NST, CM, CH
Golden Gate Spiritualist Church, CA

There is a saying: “Happiness blossoms where seeds of kindness have been planted.” We bring happiness to our guests—whether to our own home or to our spiritual home at our Spiritualist Church when we greet them with a sincere, heartfelt *welcome*. Well, come on in! Our ushers or greeters and others near the door, welcome everyone to a Spiritualist church, stranger or familiar. What do we convey in the word “welcome?” What is implied?

The word “welcome” means to “greet hospitably and with courtesy or cordiality.” The adjective further defines the word welcome as: “received gladly into one’s presence or companionship.” The word companionship, means literally, “someone we break bread with,” or invite for a meal.

All in all, “welcome” embraces the Golden Rule, our sixth NSAC Spiritualist Principle: “Do unto others

as you would have them do unto you.” Every one of us wants to feel welcomed, want to be loved, and confident that we are wanted.

Spiritualist poet, Ella Wheeler Wilcox wrote: *There is an unseen cord which binds The whole wide world together; Through every human life it winds, This strange, mysterious tether.*

Let us remember that nothing in the universe is detached from all else. We are all connected—every expression of life, physical and spiritual, regardless of its minuteness or its magnitude, is a part of the infinite whole. Every time we welcome a person at our door, we are more or less saying: “Come on in and join our party! You are one of us, you are part of us!”

Ideally, a Spiritualist church is the one place where the great leveler reigns. Everyone is equal.

Victoria Barnes was the long-time NSAC Department Head of Education in the mid-20th century. She wrote extensively about Natural Law, which underpins and forms the foundation of the Philosophy of Spiritualism. She wrote that everyone should become well acquainted with the Natural Laws, and some of its synonyms: Universal Law, universal consciousness, cosmic law, cosmic consciousness, universal mind, Infinite Intelligence, Divine Law, God’s Law, etc.

When we welcome someone, it is natural to do so, conscious that both the greeter and the guest are part of God, part of the greater whole.

Wouldn’t it be a spiritual epidemic if every time we expressed a welcome to someone, all of the various Natural Laws implicated in that greeting were in place? These would include the Natural Laws of:



desire, love, attraction, vibration, passivity and activity, cooperation, harmony, cause and effect, and hundreds of others. Of course, then we would be perfect! We would be the embodiment of love. We would have no need for healers and mediums—for everyone would know that they have the ability to bring about healing, and could easily communicate with family, friends, and others in the Spirit World.

When someone expresses thanks to us, our natural response—though nowadays it seems like an embarrassment, often more than not elicits: “no problem,” or “you’re welcome.” To me, “welcome” always denotes that the person being welcomed is a guest. I remember being taught in grammar school that we should always welcome guests as if the guest was someone like Jesus himself.

This brings me to a few words about welcoming guests that I’ve learned from Andrew Jackson Davis. In the 19th century he gave trance lectures which were recorded and eventually published in many books. One of my favorite books by Davis is *Arabula*, or *The Divine Guest*. Included in the latter part of this book are gospels (good news) he received from Spirit. One of them is the Gospel According to St. James—having nothing to do with the biblical follower of Jesus of Nazareth. I settled on this one because my first name is James. Davis writes that James is the given name of one of the pilgrim teachers of the living gospel (good news) of Spiritualism. The writing is primarily about life and death and positive and negative forces... leading to verse 8, which reads: “Some philosophers teach not only that kind words can never die but that every musical sound is immortal—both like a traveling, wandering minstrel, cheering and charming some one forever. Everyone’s works follow; they also precede him or her to the Spirit land. Eternity can only measure the effects of one kind deed.”

So let “welcome” be on our lips when we greet a new

face, or a long, lost face that appears at our church door; or at the door of our home. We would be poor Spiritualists if we did not always express a love-filled welcome to our Spirit teachers, Guides, family, and friends, both into our home and our church. Let’s remind ourselves that they are just as anxious to hear from us.

Henry Wadsworth Longfellow expressed our welcome to Spirit in these words:



*Welcome angels, pure and
bright,
Children of the living light,
Welcome to our home on earth,
Children of the glorious birth.
Glad we are to feel you near,
Spirits of the loved and dear;
Bonds of love around us twine
Gems of beauty all divine.
Joyously we greet you here,
Children of the brighter sphere;
Guide us on to realms of love,
To the courts of joy above.
Welcome is the kind word that
can never die.*

As we readily express our welcome here, we may be at the head of the class when we are welcomed into the Spirit World. A welcome to a world we become more familiar with as time passes—our new home where we know we will be welcomed by family, friends, and others, as we enter that world of Spirit.

Summerland, Summerland, someday I’ll cross your border. Flesh subdued, strength renewed, through your beauties I’ll wander. Friendly faces and eager arms greet me with affection. Love remains, love sustains, leads me to perfection. —C. Lowson

We always have access to this world, especially when we gather with a welcoming heart for Spirit greetings during our religious services. Welcome! The kindest word everyone wants to hear is *welcome*. Happiness blossoms where seeds of kindness have been planted.

Finding

Writer: Anne Thomas
Spiritualist Church of Awareness, FL



Willpower

The bedrock for success in all areas of life is willpower. So, when was the last time you monitored yours? Is yours wavering, waning, or growing? Do you ever find you lack willpower just when you need it most? If so, why does that happen and how can we restore our willpower?

Firstly, willpower refers to our ability to focus on and carry out the steps necessary to reach a goal. We could describe it as the ability to resolutely go on despite inner resistance and outer obstacles. It is our wisdom to understand that some things are too important to us to ignore just because we don't feel like doing them. And it is the power to do what is best for us even when we don't feel like doing it.

Our failure to reach our potential is not due to a lack of willpower as much as it is to its incorrect use. That is, we all have willpower, but the way we use it determines how successful we will be.

Whether I choose to work hard or goof off, it still requires willpower. In the case of working hard, I have to overcome internal resistance because our natural inclination is to seek pleasure. And in the case of neglecting my responsibilities, I have to overcome guilt and the fear of reprisals. So, if I have to use willpower in either case, why not choose the situation that will add to my success and not impede it?

Self-discipline is what gives us the strength to delay immediate gratification for a greater future gain, even if effort and time is necessary. In other words, we choose less pleasure today for more of something we very much want in our lives tomorrow.

Spiritualism has taught us other words for self-discipline, such as self-empowerment or self-leadership which both imply freedom of choice. And that's precisely what self-empowerment is. It is the freedom to choose to achieve whatever we desire.

Willpower can be written as one word (willpower) or two words (will power). Will is merely a compass pointing to where we would like to go and power is what gets us there. That power, by the way, is nothing other than self-discipline. So, willpower, then, means the ability to choose our dreams and goals (will) and the self-discipline (power) to get there. Let's now move on to some of the causes and

cures for lack of willpower and self-discipline.

If what you are trying to do requires willpower, it simply means you are fighting with your subconscious. As Spiritualists we know that once our goals are aligned with our subconscious beliefs, we will no longer experience resistance. But if you feel blocked, what should you do? You can take one of the following two approaches.

Feel the resistance and move forward in spite of it. Rather than that, recognize that if you reprogram your subconscious, you can end the struggle and reach your goal effortlessly. As with any new skill, it will take time to learn and practice. On the other hand, if you're willing to grit your teeth, roll up your sleeves, and dive in, there's absolutely no reason why you can't start on that project today. Yes, it may feel like an uphill battle, but as extra compensation, you'll be rewarded with a sense of accomplishment and pride in yourself.

Fear of failure, discomfort, rejection, and being wrong often holds us back. Both the fear of failure and discomfort can easily be dealt with by reframing—that is, by changing our perspective and looking at it in a new light.

Let's start with the fear of failure. This fear is irrational because there is no such thing as failure. We know as Spiritualists that there are only lessons to learn, each of which will bring us closer to our goal. Failure is impossible unless we choose to quit.

The fear of discomfort is deeply ingrained because we are programmed to seek pleasure and avoid pain. Unfortunately, as adults we



often misinterpret exertion and sacrifice as pain, when they are often our keys to success. We experience the fear of discomfort by an unwillingness to leave our comfort zone, which prevents our progress. It is the enemy of growth, expansion, and personal development.

The next time you are tempted to step out of your comfort zone and become fearful, just remember that fear is not a warning of impending pain, but a signal of an opportunity to grow. Accept the challenge. Muster up the courage. Take a chance, and dive into a new, stronger you.

Both the fears of rejection and being wrong are paradoxes. You see, if you refuse to do something you would like to do because you are afraid of being rejected, you will end up rejecting yourself. Never allow someone's opinion to prevent you from being the person you want to be. How will their opinion of you grow, if all you do is cave in to their ideas?

The fear of being wrong is equally paradoxical because merely having that fear makes you wrong. How can it be right not to do what you wish to do because you are afraid you may be proven wrong? It is always right to risk being wrong because that simply means you are willing to learn.

Whenever we have to tackle a challenging task or project, we are likely to encounter a great deal of internal resistance, which can immobilize us and curtail our progress. Our subconscious acts like a rebellious child that doesn't want to be told what to do.

You see, every time we have thoughts preceded by "I should, I have to, I've got to, I must, or I ought to," our subconscious interprets these as orders. No one likes to be told what to do, including our subconscious. So, when it receives what it interprets as an order, it digs in its heels; refuses to budge, and shouts, "No!" It creates resistance, blocking our efforts. To overcome this, we have to be more tactful with ourselves. Simply replace the "I should" pattern with "I want to." For example, instead of thinking, "I should work late every night this week." Rephrase your thought to, "I want to work late every night this week because my company needs me."

The combination of willpower, self-discipline, and motivation creates an unstoppable force. But on the other hand, willpower and self-discipline may not be enough if there is insufficient motivation. What is motivation? It is simply the

desire to act. And where does that desire come from? Well, we do everything for a reason. And if the reason is good enough, we will want to do it. A lack of motivation means we don't have a strong enough reason to act.

To keep the fire of motivation and enthusiasm burning remain focused on the rewards you will receive, not on the work you have yet to do. Be sure to consider ALL the benefits of your desired actions to make them easy choices. Also, keep your eyes on the big picture. Are you hammering a nail or building a house? Are you partying with friends, or sabotaging your future success? Action is the coal that feeds the fire. For each action you take that brings you closer to your goal will lead to positive outcomes and fan the flames of motivation.

Willpower and self-discipline require energy and can be depleted much the same way that physical energy is. Because we do not have an unlimited supply of energy, it is necessary to prioritize and always direct our willpower and self-discipline to the most important matters first. Our energy resource can be replenished by sleep, positive experiences, meditation, and mantras such as, "I can do it!"

According to the American philosopher and psychologist William James, the cause of all failure is self-doubt. Nothing is IMPOSSIBLE when we remember "I'M POSSIBLE." If you're overwhelmed by the size of a task, break it down into small manageable tasks.

Plan your projects, tasks, and baby-steps. Organize and prioritize your to-do list. Set and schedule your short and long term goals, for doing so reduces stress, adds clarity, and prepares the way for the exercise of willpower and self-discipline.

Do something useful that you don't feel like doing, such as spending 20 minutes to answer email or reduce office clutter. This afternoon, immediately do whatever needs to be done to avoid procrastination. Practice perseverance; don't give up until your project has been accomplished.

Research has shown that developing willpower and self-discipline in one area of life spills over to all areas of life. So, to maximize your benefits, consciously practice self-discipline throughout the day. Doing so will enable you to do what needs to be done despite any fear, discomfort, negative programming, resistance, or low motivation. Take the risk. Discover who you are. Change. Grow. Learn. And embrace the adventure of life!



Life as a Possibility

Guest Writer: Gordon Ray, AU

Famous English philosopher and avowed atheist Bertrand Russell was at a dinner when his lady companion said to him, “Bertie, suppose you were dead and could ask God any question. What would you ask?” Russell replied, “I would say “God, why did you make it so hard to believe?” We know of course that God made it neither hard or easy to believe—He just made it possible. What we must do is be aware of that possibility, seize it, make it our own, and experience it and live that possibility every day.

There is much in life to derail us if we allow it to do so. In the Western nations, which are fortunate as compared with many others, we enjoy a relatively safe existence, sufficient food, books, music and art. From the moment we are born we become aware of the material world, for it surrounds and engulfs us. We could easily go through life just accepting this world as all there is, just as the teachings of science demonstrated to us in school. Science has delivered spectacular advances for us. Coupled with engineering it has dominated the Western world and gone beyond its field of expertise which is to explore the parameters of our physical world. In declaring that a material existence is all there is and that nothing exists beyond it is just a presumption. Another word for this is materialism.

To science nothing exists beyond materialism. This is of course an unsubstantiated assertion. So are religious beliefs. Religious beliefs are based upon unproven ideas, yet for centuries people have held to a belief that we are not accidental. Through the many religious beliefs systems that are practiced, it is held that we are on a journey with a purpose. This is to make us aware that we are not just material beings but spiritual beings. Of course this world is a seductive one and it is easy to believe in its siren song. But why should our awakening be easy? For the majority of religions, it is the nature of faith that it cannot be proven, otherwise it would not be faith.

Over the years, faith for many has been eroded and replaced by science. Nevertheless it has led to the eclipse of spirituality. What religion offered is church attendance and rote prayers which has left many people’s souls untouched. In his book “Man and His Symbols,” Carl Jung said “we have stripped all things of their mystery and luminosity, nothing is sacred anymore”—so we live in an era of desacralisation.

We are constantly surrounded with signs of transcendence. John Hick says “we encounter signals of transcendence when we turn our attention to our Earth and it’s beauty”—both the beauty of the natural world and the humanly created beauty in things such music, painting, dance, architecture and so on.

William Wordsworth captures this beautifully.

*And I have felt
A presence that disturbs with the joy
Of elevated thoughts; A sense sublime
Of something more inter fused
Whose dwell in is the light of setting Suns
And the round oceans and the living air,
and the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thoughts
And rolls through all things.*

To my knowledge the only religion in the West to attempt to address this issue is Spiritualism. It has faced years of ridicule and abuse, yet has steadfastly held to its belief that we do not die, and at the end of our physical lives we go to a spiritual plane of existence. When I say “we go,” I mean that our immortal souls continue on in the world of Spirit.

DO YOU KNOW?

Spiritualism is the knowledge of everything that pertains to the spiritual nature of humanity. It is a science, a philosophy, and a religion that presents a just view of duty, destiny, and immortality. ¹⁶⁰⁹

Spiritualism is based upon well-proven, universal facts, which can be, and have been, scientifically classified. It promotes the search for truth in every area of being, and is therefore the science of life.

KNOW!

*Spiritualism gives to the world **knowledge**. . . And in two words solves the difficult problems of all mankind, saying, "I **know**."* —Harrison D. Barrett, Spiritualist, 1863–1911

The world needs the teachings of Spiritualism. . . . Spiritualism is a system of thought and knowledge. . . . The basic facts are the continuity of personality, and the power of communication after death. —Arthur Conan Doyle, *The History of Spiritualism*

***Spiritualism** is something more than a phenomena—it is educational and reformative. The truest and best reformation is that which is laid in the hearts and minds of the person. . . . It is the duty and responsibility of each Spiritualist organization to provide for the religious instruction of its congregation.*

—Alfred Kitson (1855-1934), Spiritualist,
Father of British Lyceum Movement

You have the tools with which to build a life more abundant—the power of mental energy—the truth is in your hands to do with as you will. Truth comes to us as fast as we are ready to receive it; or in other words, we perceive truth as fast as we grow to it. Let us begin that growth today—Now!

—Joseph Banks, through the mediumship of Peggy Barnes

Education is the training of the mind to clearly receive and perfectly express ideas.... Inspiration, or the sensitive state—mediumship—may be made most helpful in education.

—*Mediumship and Its Laws, Its Conditions and Cultivation*, Hudson Tuttle, Spiritualist, 1835-1910

CORRESPONDENCE AND CLASSROOM COURSES

Educational Course on Modern Spiritualism

Pastoral Skills Course

Continuing Education Courses

Spiritualist Medium • Commissioned Spiritualist Healer
Licentiate Minister • Ordained Minister • National Spiritualist Teacher

Visit our website *Books* page for a great selection of Spiritualist books



Morris Pratt Institute

11811 Watertown Plank Road | Milwaukee, Wisconsin 53226
www.morrispratt.org | 414-774-2994 | info@morrispratt.org

THE EDUCATIONAL FOUNDATION UPON WHICH SPIRITUALISM IS BUILT

Reincarnation

1996 NSAC Convention Report

by Rev. Jean Kerr Lerch, NST
& Rev. Bernard F. Baker, NST

Our President called the NSAC Board to a Winter board meeting in 1995, and the goals of that meeting were to identify ways to help the NSAC move forward. The assignment was given to me and the Rev. Jean Kerr Lerch, to investigate the theory of reincarnation.

The reason we were chosen was because neither Mrs. Lerch or myself accepted the theory of reincarnation. In fact, we had clearly expressed our disagreement with it. In addition to this, I am the Curator of the *Bureau of Phenomenal Evidence* and Mrs. Lerch serves as the secretary.

As you well know, it is not always easy to put aside opinions that you have had for many years and approach something in an impartial manner, but we did just that.

We recognized that the main focus of Spiritualism has always been the proof of continuous life and that this will continue to be so. And we also recognized that the theory of reincarnation did not oppose that focus in the slightest, in fact, it supports continuous life! The only difference being that life continues in the Spirit realm instead of returning to the Earth realm. We realized that we had an interesting situation to begin with.

We began our research independently, without having immediate communication about, or even consultation on, our individual efforts for about three months. We then began our joint efforts, which consisted of sharing the information we had gathered, comparing opinions, numerous discussions, and identifying other things that we felt might have some influence on the research. This subject has so many aspects, that it was extremely difficult to decide where to end even one section of this report.

Ian Stevenson is a professor of psychiatry and the director of the Division of Personality Studies at the University of Virginia and is greatly respected in his field. Dr. Harold Lief in the *Journal of Nervous and Mental Diseases* stated, "His (Stevenson's) studies are scrupulously objective and methodologically impeccable," and the late Herbert S. Ripley, former chairman of the psychiatry department at the University of Washington in Seattle noted, "We are lucky to have someone of his ability and high integrity investigating this controversial area."

Stevenson saw the short-comings of most evidence (of reincarnation) from adult cases and focused on the memories of very young children. He concluded that adults might distinguish between "imaged" and "behavioral" memories and that their interests, aptitudes and phobias might have been formed by forgotten or sub-conscious experiences. He stated that reincarnation could explain features of the human personality that other theories had failed to elucidate. He felt that if one accepts the possibility of reincarnation, one can entertain the idea that these children are demonstrating strong likes, dislikes, skills, and even genius that are logical results of previous experiences, and that he had found children with skills that seem to be carried over from a previous life.

We found documentation that identified such things as the fact that Southern European Christians believed in reincarnation until the Council

of Nice banned such beliefs in 553 AD; Plato described souls about to be reborn as choosing their future lives; Schopenhauer took it seriously and Voltaire's observation that it is no more surprising to be born twice than once is very well known. It was also most interesting that we could find very little literature that opposed the theory of reincarnation or offered sound and logical arguments against it.

Let us now discuss some of the sources we used and the reasons for our decisions, before I make any recommendation. Edgar Cayce Readings: Mr. Cayce was a strong proponent of reincarnation, and the readings were quite impressive. One of our sources for information was the book titled, *Edgar Cayce's Wisdom for the New Age*. Cayce Reading no. 1297-1 states, "Truth is growth. For what is truth today may be tomorrow only partially so, to a developing soul."

The basic story of reincarnation is relatively simple, and the underlying concept of rebirth with its guiding law of cause and effect is so logical that it is easily understood, even when it is not believed. The theory of reincarnation superbly addresses some of the most difficult questions concerning the meaning of life, but it also leaves much unanswered, or at least left to the realms of educated guessing. Let's take a look at some of those questions.

How many incarnations does each soul have? Cayce made no specific statements concerning this, but he did make it clear that those lives mentioned in any past life reading are merely a selection from a larger pool of past experiences. It becomes clear that these lives are mentioned because they relate directly to current-life patterns. Cayce believed that from this we can be fairly sure of one thing: the soul is given the opportunity for as many incarnations as it takes to accomplish its development.

How often does the soul come back to Earth? Just as there is no standard number of lives for everyone, there is no set interval between lives. A soul may come back within weeks of its last death, or it may stay out of the Earth plane for thousands of years. We are safe to conclude though, that most of us return with far greater frequency. The timing of any particular soul's reentry into a fleshy existence depends primarily on when conditions here on Earth are such that the necessary lessons can be learned. So that also explains the presence of certain other souls with whom an experience began in a past life.

When does the soul enter the body? Here too there seems to be quite a bit of variation. Cayce felt that in most cases the soul's entry seems to occur sometime near the time of birth, with the drawing of the first breath, or just before or after that event. We should note though that others feel the soul's entry is immediately at conception, since that is when actual life begins in the embryo.

Do we only come back as humans? The Cayce readings indicate that our experience in incarnation is limited to human form. The broader

This 1996 Report on Reincarnation is a historical part of our current NSAC Bylaws. (See Article XVI, Section 11.)

theory of transmigration, which includes the possibilities of incarnations in other life forms alternately with human experiences, did not seem to be embraced in the life readings of Cayce.

Do Heaven, Hell, Purgatory fit into the philosophy of reincarnation? This answer seems to fit in very well with our Spiritualist teachings. Heaven is described in the Cayce readings as being in the presence of God: Hell is separation from God. We may experience Heaven in moments of spiritual ecstasy, and we may experience Hell in times of anguish. And both of these states may be experienced while we are still in the physical body, or they may be a state of consciousness that we experience in the between-life state.

The separation and torment we can experience between lives as a result of our own negative thought creations is analogous to purgatory. So you can see how our prayers can help those who might be caught in self-created darkness wake up and move on to their next state of development. In ultimate terms, Heaven is the state we will be in when we have reached our full maturity as companions and co-creators with God. Hell, in the final sense of absolute and permanent separation from God, is a state that God will never inflict on any soul.

What about soul mates? Soul mates are those souls with whom we have forged close bonds through a series of harmonious life experiences together. Thus it is entirely possible and even probably that any given person has more than one soul mate. Neither participant has to always be incarnate at the same time. Even when they are, it may or may not be best for their development to be together in any given life.

What about parallel lives? The Cayce readings do not mention parallel lives (the concept that one soul may incarnate in two or more human bodies simultaneously). This may be because this situation does not occur, or it may be because it would not have been a meaningful concept at the time or to the people whom Edgar Cayce was addressing. The system developed in the Cayce readings suggest a somewhat linear experience within the earth plane: one soul moving through one body at a time in synchronization with the natural cycles of birth and death.

When do we know that we are finished with our development and do not have to come back? Some people were told in the Cayce readings that if they continued living their lives as they had been conducting them up to that point, they would have the option of not reincarnating. Specifically, eighteen out of the approximately 1,500 individuals who had life readings were told this. These people had not reached perfection, but they had apparently completed the lessons that the earth plane has to offer. We can infer that there were other lessons in other planes of consciousness still left for them to learn, but it was made quite clear that the option to return to Earth if they choose to, would be open to them.

Mr. Cayce stated that, "When we accept the law of cause and effect, we bring a sense of predictability and control into our lives." He goes on to state that the law of karma tells us that life is NOT a series of random events. We are not victims when things go wrong, and we are not lucky when they go right. We are free choosing agents, souls living within an orderly system that promises us a predictable link between the choices we make and the experiences that ensue. This conviction that we are in control challenges us to create positive conditions in our lives whenever possible.

"Not to decide is to decide," as the saying goes. The law of karma promises us that we always have the option of choosing in ways that

according to the law—must bring the very best into our lives. Consider our Seventh Principle that states, "We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey nature's physical and spiritual laws." Acceptance of the law of karma also works wonders in giving us the gumption and endurance it sometimes takes to get through life's difficult times. Because endurance tends to run in direct proportion to our sense of control over the circumstances being endured.

One more statement worth mentioning by Edgar Cayce, from the book titled, "Edgar Cayce Modern Prophet" reads, "Reincarnation then, is not a theory; it is a practical code of ethics directly affecting human morality. It was an essential part of the early Gospels, and its removal by two macabre pagans has never been satisfactorily accounted for. Scattered references to it still exist in the Bible, but the encyclopedias have been steadily diminishing their emphasis since as far back as 1911 – the last edition of the Encyclopedia Britannica to deal frankly with it under the heading of Metempsychosis."

Spiritists: We have had extensive contact and communication with the Spiritists in Brazil. In fact, the president of the Brazilian Spiritist organization is also a professor of medicine at the university in Rio de Janeiro. A personal friend in their organization, is a lady who has a doctorate in physics and is a physicist for the Brazilian and American governments, and has just returned to Brazil from London, where she had further advanced training in her field. My reason for mentioning these people and their backgrounds, is to impress on you the high quality and intellect of their membership, which is seven million strong. These are intelligent, very well educated people. Central to their beliefs is reincarnation. Of course we know that even intelligent people can be misled at times, but the possibility does diminish as the intellect, education and experience increases.

Let's look further into their position on reincarnation. To begin with, we should understand that Spiritists believe that the soul is an incarnate Spirit. In other words, souls and Spirits are the same thing. The difference is that as Spirits they were one of the intelligent beings who peopled the invisible world, but have temporarily assumed a fleshy body in order to effect their purification and enlightenment. They believe that the aim of incarnation is a necessity imposed by God as the means of attaining perfection. It is the experience acquired that constitutes its usefulness, and by means of which we are able to accomplish the special work, in connection with the world in which we are in, which has been appointed to us by Divine ordering. So then, we are able to contribute our quota to the general good, while achieving our advancement.

Just as Edgar Cayce did, Spiritists believe that the Spirit is indivisible and cannot incarnate itself in two different bodies at the same time. Spiritists believe that the soul again becomes a Spirit after death. It also preserves its individuality after physical death and takes only the remembrances of the past life, and the desire to go to a better world. They believe that a Spirit cannot descend to a lower level of its progress, nor can that Spirit animate the body of a scoundrel. However, the soul can progress if it has made the proper effort, and the new incarnation is the reward of those efforts. This does seem to correspond to Spiritualism's teaching of eternal progression for all.

The Spirit of a child who died in infancy may be more advanced than that of an adult. For this person may have lived longer and acquired more experience, especially if it is a Spirit who has made considerable progress.



In the case of a child who died in infancy, without any wrongdoing, the same child has also done nothing good; and God does not exonerate that child from the trials which they have to undergo. The duration of a life of a child may be for the Spirit thus incarnated, the complement of an existence interrupted before its appointed term.

The Kabbalah: The Research Centre of Kabbalah Press (Jerusalem-New York) provides a book titled "Wheels of a Soul" written by Rabbi Philip S. Berg. Rabbi Berg points out that when he tried to amass data on reincarnation through discussion with other Jewish scholars, he encountered bitter antagonism. Their feelings were that since the authorized guardians of the Kabbalah have never written on reincarnation in any great detail, the whole subject is better left alone.

A point has to be made here in that Kabbalah, which is as far removed from religion as are chemistry or physics, has always drawn hostile fire from both religionists and scientists. Rabbi Berg felt that any writings on reincarnation must first pose and answer three questions: 1. What is reincarnation? 2. Where can the case for reincarnation be found in the Bible? 3. How can one recognize one's own reincarnation?

Ecclesiastes 1:4 states, "One generation passes away and another generation comes but the Earth abides forever." He states that this really means that the generation that has passed away is the same generation that comes to replace it. An identical key may be found in the Ten Commandments (Exodus 20:5) which says, "The sins of the fathers are remembered even unto the third and fourth generation." This does not imply a vengeful and vicious God that would inflict punishment on the sinner's innocent offspring. His contention is that the third and fourth generations are in fact, the first! One soul returning in the form of its own descendants so that it may correct the sins cited as "sins of the fathers."

The concept of reincarnation is by no means exclusive to Judaism. The idea was and is prevalent among American Indians, and in the Orient the teaching of reincarnation is widespread and influential. It is the basis of most of the philosophical systems of India, where hundreds of millions accept the truth of reincarnation the same way we accept the truth of gravity—as a great natural and inevitable law that only a fool would question.

Rabbi Berg states that today it is reasonable to say that millions of people in the Western world look upon reincarnation as the logical explanation of so many social, religious, humanistic and environmental problems, and this acceptance has spread far beyond the limits of the original Kabbalah. Because the concept of reincarnation is a rational tool for dealing with the most baffling problems both in the Jewish and in the non-Jewish community, it is unequalled in its power to convince, illuminate and inspire.

Rabbi Berg's intention was not to prove that reincarnation is a fact of nature, although he felt that a preponderance of evidence supported such a proposition. Anyone who feels the need for strict scientific validation should realize that as we probe deeper into the subatomic world of our existence, we find that strict scientific validation of anything becomes virtually impossible. Quantum mechanics and the now scientifically respectable "uncertainty principle" have taken care of that. He feels that essentially, verification lies not in accumulation of more stringent proofs of reincarnation, but rather in the persuasion of skeptics to accept that which has already been made known. Rabbi Berg goes on to say that, "reincarnation is not a question of faith or doctrine, but of logic and reason."

Mediumship: Mediumship is considered by us as Spiritualists as part of our religion and is proven through the communication we receive. But consider that many mediums state that they accept reincarnation because of communication they have received. But, by the same token, many other mediums state that they do not accept the theory for the same reason.

With this consideration it seems safe to state that reincarnation is proven or disproved as much as mediumship is! And, can we honestly say something is not so because we cannot prove it to be so, and then acknowledge that we cannot prove it to NOT be so? Historically, this has always been a controversial and contradictory issue, because of the conflicting messages received through so many recognized and fine mediums. Confusing? Yes it is, and just who and what should you believe?

Other Considerations: Basically, the adherents of reincarnation believe that all humans possess an eternal, non-physical element or energy which will not die when the physical body does but will leave the body and enter another sometime later, and do so again and again. Those same adherents feel that this is fairly consistent with scientific thought, because it is stated as a law of physics that energy cannot be either created or destroyed, but can only be changed. Reincarnation would therefore allow this energy to be preserved.

From the *Book of Séance* by Tom Cowen, the author discusses a second possibility about what happens after death.

A second possibility for life after death is reincarnation, often after a period of waiting or preparation for the next physical life. Some of the ancient Greeks espoused a reincarnational view, as do the great Hindu teachings. In some traditions a person's next life is a reward or punishment for previous lives. This karmic explanation says that what happens to us after death is a result of our actions in this life. Several scholars have argued that the Catholic religion's purgatory and limbo are in fact metaphors for reincarnation.

Some religions are very specific about the number of lives each person must live, such as seven or nine, before he or she is finally ready to exit the cycle of rebirths once and for all and return to the Creator. In this sense reincarnation is similar to the journey; a series of lives gradually prepares us for Nirvana, or the final release from the Earthly realm. The Spirits themselves refer frequently to reincarnation.

There are numerous arguments both for and against reincarnation. And it is interesting that you could literally take either position, for or against, and use many of the same arguments. For instance, the most common examples are young children who have knowledge about entire families in another area, or even in another country. The supporters argue that this is absolute proof, while the opponents quickly point to Spirit influence as the explanation. Past life regression and speaking in different languages have similar arguments and counter-arguments.

Another question frequently asked is, "Why does communication cease, or never even begin with some of our loved ones in the Spirit World?" Consider that if the loved one is no longer in the Spirit World, but somewhere else, then reincarnation could provide one possible answer to this mystery. Of course there is also the possibility that a Spirit may have gone on to a higher plane and chooses to no longer contact the

Earth plane. The official position of the NSAC is that we do NOT teach reincarnation because it does not serve to prove the continuity of life.

One suggestion is that this position is more of a “comfort factor” problem, meaning that it is nice to believe that we will “live happily ever after” with our loved ones, family and friends. But if we accept the theory of reincarnation, then that “comfort zone” wouldn’t be there for us.

We begin to have a very real problem with the stated NSAC position that reincarnation did not prove the continuity of life, because that is exactly what reincarnation professes and stresses—continuous life!

Spiritualism prides itself on being open to all truths, even if we don’t like what the truth is. So can we honestly reject reincarnation and still accept other things?

We study and teach Comparative Religion in all of our classes and churches. We do this so that our membership can develop an understanding of these different beliefs. But the fact that we do teach and discuss these religions, certainly does not suggest or even imply that we have accepted the teachings or beliefs of Catholicism, Protestantism, Judaism, or any of the other religions.

Let me again reiterate that Mrs. Lerch and I did not accept the theory of reincarnation in any way when we began this research. But we have now agreed on what we consider to be a realistic and honest approach to the matter, and one that should be acceptable to most of our members. Let me also restate that the main focus of Spiritualism is the proof of continuous life. And the theory of reincarnation does not in any way contradict or oppose this. In fact, it does seem to strongly support continuous life.

We realize that this is a VERY emotional issue and that people have

extremely strong feelings about it, both ways. Recommendations:

1. That the NSAC official position be that the theory of reincarnation has not yet been satisfactorily proven, nor has it been satisfactorily disproved.
2. That chartered auxiliaries be allowed to openly discuss and teach about the theory of reincarnation, with the clear understanding of #1 being included in all such discussions and teachings.
3. That each member of the NSAC be allowed to form their own opinion regarding this and not be forced to accept or reject the theory.
4. That proof of the continuity of life as well as personal responsibility must continue to be the foundation of the religion of Spiritualism; therefore Spirit messages shall not contain references to past lives or experiences.
5. That the following new section be added to the NSAC By-laws, Omnibus, in the appropriate section: “That chartered auxiliaries be allowed to openly discuss and teach the theory of reincarnation, with the clear understanding that the NSAC official position is that the theory of reincarnation has not been satisfactorily proven, nor has it been satisfactorily disproved. Each member of the NSAC will be permitted to form their own opinion regarding reincarnation, and will not be required to accept or reject the theory, and no punitive action will be taken for the above mentioned reincarnation activities. Proof of the continuity of life as well as personal responsibility must continue to be the foundation of the religion of Spiritualism; therefore spirit messages shall not contain references to past lives or experiences.” Therefore, the committee moves that these recommendations be adopted by the convention body. (1995)

See Article XVI, Section 11, in our current NSAC Bylaws.





B O O K S

- Spiritual and Related Subjects -
A Wonderful Way To Grow...

- LITERATURE & SUPPLIES FOR MODERN SPIRITUALISTS -

A Complete Book List is available FREE from NSAC.

NSAC SUPPLIES

Andrew Jackson Davis Post Cards	15
Centennial Book - 100 Years - Thurman	1.00
NSAC Bylaws, 8 1/2 x 11	10.00
Index of Names and Calendar Dates Associated with Spiritualism	10.00
Ministers Service Book	4.50
Spirit Healing (booklet)	1.00
Spiritualist Manual (black)	25.00
Lyceum Manual	15.00
Spiritualist Hymnal (hardcover)	17.00
(HC Spiral Bound/Musicians copy)	15.00
(Large Print 3-ring binder)	15.00
Year Book - Church listings	
Ministers, Healers, Mediums, etc.	10.00
Public Relations Handbook	10.00

NSAC - Church Membership Classes -	
By Rev. S. L. Snowman	10.00
Healing Prayer Cards (25)	2.00
Declaration of Principles For Hymnals (Stickers)	N/C
NSAC Book List	N/C
Slates - (2 slates, chalk, rubber bands, cotton bag)	20.00
Trumpets - Student 30"	25.00
Professional 42"	30.00
Illuminated Bands	4.95

Available to NSAC Churches

Application for Charter	no charge
Application for Membership	no charge
Certificate of Marriage (each)	3.00
Certificate of Consecration (each)	3.00
Certificate of Church Membership (each)	3.00
Membership Cards (25)	3.00

- Literature & Supplies -

A complete book list is available free from

National Spiritualist Association of Churches

P.O. Box 217 • 13 Cottage Row • Lily Dale, New York 14752

Phone: (716)595-2000 Fax: (716)595-2020 E-Mail: nsacbookstore@nsac.org

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE _____

• BOOK TITLE • • PRICE •

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Thank you for your order!

BOOK ORDER INFORMATION: Small orders will be sent by regular mail. Larger orders generally go U.P.S.

When ordering, include a street address for delivery. You will be billed for the cost of the books plus the postage.

- The Lyceum Spotlight - Calling Kids of All Ages

Subscribe to *The Spotlight Magazine* for fun, growth, Spiritualism and sharing. Published 10 times annually.

Subscription cost - \$10.00

Multiples of 5 copies per issue for the price of \$40.00 per bundle.

Foreign - add \$10.00

SUBSCRIPTION ORDER FORM
 (PLEASE PRINT)

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Mail to:

THE LYCEUM SPOTLIGHT

Rev. Cosie Allen, NST, Editor

P.O. Box 93252, Las Vegas, NV 89193

(616) 292-6559

The NSAC Bookstore has many titles available that were specifically written or published for Lyceum use.

Visit the Bookstore pages at nsac.org.

Titles can be ordered by mail, or by contacting the NSAC Bookstore at the email address listed above.



The Time is Growing Near

The Spirit World is a world in waiting.
Unseen, unheard, denied by most.
A mysterious world, striving for connection
Often considered merely a ghost.

So the veil is thin at Dawn and Dusk.
This information is helpful to know.
Turn off the TV, Computer and phone
..... Our vibration is no longer low.

The word "Spirit" derives from "Spiritus."
And the word is Latin for "Breath."
Somehow we need to breathe deeply
Touching Peace so close to Death.

Conscious breathing, Pranayam
Often helps to shift our gears.
Set our intentions, unveil our hearts.
We're connected with open ears.

Writer: Nancy Grady
First Spiritual Temple of Royal Oak, MI

Law of Choice

Put on patience
Ride with wisdom
Talk with spirit
Listen to creativity
Explore greatness—and see the Divine in everything.

Essence

I sensed your essence
flow through me
and my spirit rose.
I knew it was you who
opened visions of truth.
I felt blessed to share
a part of your greatness.

Writer: Audrey Williams

The NSAC Post



The International Spiritualist Federation held its 34th World Congress and annual education conference July 31st–August 6th in Zenderen, Holland. Americans attending included Jim List and NSAC members Rev. Richard Schoeller, NST, Steve Vogel, Rev. Nancy Ryall and Gary Ryall, and Rev. Rosemary Calderalo, NST with Steve and Rosemary acting as proxies for NSAC. We were all given heartwarming welcomes and encouragement to involve others from our country. Recognition was given to NSAC for being the largest organizational member of the ISF and for its ongoing support. During the business proceedings, Richard Schoeller was elected to a four-year term as Vice President, Steve Vogel accepted re-appointment as Minutes Secretary, and Rosemary Calderalo accepted an appointment as assistant to the General Secretary. With representatives from 15 countries ranging from Australia to Iceland to the United States, the event provided a powerful example of how a focus on Spirit brings harmony to life regardless of diverse points of views, experiences and cultural differences. Weeklong classes included sessions on different levels of trance, healing, mediumship, Spirit art, Shamanic journeying, and trance to physical mediumship in addition to special workshops and demonstrations. Next year's conference will be held August 13th–19th in St. Andrews, Scotland. Go to www.theisf.com to find out more about the conference as details become available, and how to become a member of ISF.

National Spiritualist Association of Churches

Headquarters: 13 Cottage Row, P.O. Box 217, Lily Dale, NY 14752

www.nsac.org nsacinfo@nsac.org 716-595-2000

BOARD OF TRUSTEES



Rev. Christine Krithades, *President*
P.O. Box 7071
Alexandria, VA 22307
ckckck@verizon.net 703-317-1707



Rev. Cosie Allen, *Vice President*
P.O. Box 93252
Las Vegas, NV 89193
cosieallen@yahoo.com 616-292-6559



Micheline Corbin, *Secretary*
14 Marion Street, Box 1162
Lily Dale, NY 14752
nsacsecretary@nsac.org 716-597-5706



Janet Watson, *Treasurer*
14306 Edinburgh Moor Drive
Wimauma, FL 33598
jan.nsac@outlook.com

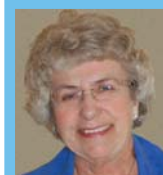
Rev. James Ehrhart
60 Corwin Street
San Francisco, CA 94114
ehrhart.nsac@earthlink.net 415-957-1200

Rev. June Killmer
1635 Old Hart Ranch Road
Roseville, CA 95661
junekillmer@surewest.net 916-783-3546

Rev. Jacquelyn Randall
60 Ward Street
Norwich, CT 06360
cincyada@aol.com 860-887-0068

Rev. Havivah Richards
6220 West Ocotillo Road, #101A
Glendale, AZ 85301
Havi1@hotmail.com 480-297-6502

Rev. Bunny (Barbara) Starr
36 CR 456
Jonesboro, AR 72404
bunnystarr37@gmail.com 304-258-4861



DEPARTMENT DIRECTORS

Department of Education - Rev. June Killmer
1635 Old Hart Ranch Road, Roseville, CA 95661

Department of Endowments - Rev. Rosemary Calderalo
833 Riverside Drive, Pasadena, MD 21122

Department of Lyceums - Rev. Havivah Richards
6220 West Ocotillo Road, #101A, Glendale, AZ 85301

Department of Missionaries - Jennifer Neumann
77 Kirby Avenue, Lackawanna, NY 14218

Department of Outreach - Rev. Kimberly Orlowski
P.O. Box 22, Wausaukee, WI 54177

Department of Phenomenal Evidence - Frank Kotowski, Jr.
1034 Fire Island Avenue, Bay Shore, NY 11706

Department of Public Relations - Susan Hazard
121 West Pueblo Street, #3, Santa Barbara, CA 93105

Department of Publications - Joe Owen
66 Corwin Street, San Francisco, CA 94114

SERVICE CLUBS

Ministerial Association

Rev. Mary Beth LoVecchio, *President*
17825 North 7th Street, #44, Phoenix, AZ 85022
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474

National Spiritualist Teachers Club

Rev. Sharon Watson, *President*
522 SW 79th Terrace, Ocala, FL 34474
Rev. Marguerite Gutt, *Secretary-Treasurer*
813 East Evelyn Avenue, Hazel Park, MI 48030

Spiritualist Healers League

Rev. Havivah Richards, *President*
6220 West Ocotillo Road, #101A, Glendale, AZ 85301
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474

Licentiate Ministers & Certified Mediums Society

Rev. Janet Tisdale, *President*
3736 West Wahalla Lane., Glendale, AZ 85308
Rev. Sharon Watson, *Secretary-Treasurer*
522 SW 79th Terrace, Ocala, FL 34474



NSAC Spiritual Healing

The NSAC Healing Center

Serving as a Beacon of Light to bring illumination to those in need.

Spiritual Healing, recognized in many ancient religions, has always been a part of Spiritualism. Today, evidence is growing in the medical community about the importance of spiritual healing. It is now accepted that the whole person needs treatment, not just the illness.

It is easy to send a request for healing prayers for yourself or another. You can send your request through the NSAC website at www.nsac.org by clicking on Healing and fill out a form, or you may email Vickyvjean@yahoo.com.

The NSAC Healing Center has a brochure that includes the *Power of Prayer*, *How Spiritual Healing Works*, *How to Get Started* and the NSAC Healing Prayer. If you are interested in forming a Healing Prayer Group, please contact the Healing Center and information will be forwarded to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set printing expenses and postage fees.

You may make a donation to the Healing Center in memory of someone and a letter can be sent to their family, acknowledging your donation.

We all know the power of prayer. each day, when saying your prayers, please include the names on the NSAC healing list.

*Thank you & Healing Blessings,
Rev. Vicky Homann, NST*

Prayer for Spiritual Healing

I ask the great Unseen Healing Force to remove all obstructions from my mind and body and to restore me to perfect health. I ask this in all sincerity and honesty, and I will do my part.

I ask this great Unseen Healing Force to help both present and absent ones who are in need of help, and to restore them to perfect health. I put my trust in the love and power of God.

Spiritual Healing Request

Please select from the following options, and provide the appropriate contact information as requested.

To request a copy of the **Healing Brochure** to be mailed to someone in need, please provide their Name, and full address along with your written request to the Healing Center Director at the address listed below.

To request information on “**How to form a Spiritual Healing Prayer Group**,” please provide your Name, and full address along with your written request to the Healing Center Director at the address listed below.

Donations: Please make your donation to the NSAC Healing Center, and mail to the address below. We thank you.

NSAC Healing Center, Director: Rev. Vicky Homann, NST
Email: Vickyvjean@yahoo.com / 2856 La Casita Ave., Las Vegas, NV 89120

DIRECTORY OF NSAC MINISTERS MEDIUMS & HEALERS

Qualifications Certified by NSAC . Advance appointments recommended. (See NSAC current Year Book for complete listing.)

• ARIZONA •

GLENDALE

TISDALE, Rev. Janet, NST, Medium, Comm. Healer, private consultation by appointment only; Church addr.: 3736 W. Wahalla Ln., 85308 - (480)510-2581; jitzzy@aol.com

PHOENIX

COOK, Rev. Dr. Sandra, NST, Certified Medium, Comm. Healer, Classes on line, or by appointment, Readings by appt. at (623)277-8408; Readings online at revsandic@msn.com; Phone (623)277-8408; 4337 N. 53rd Lane #254, 85031

RICHARDS, Rev. Hawivah, NST, Certified Medium, 4337 N. 53rd Lane, Apt 254; 85031 - revhaviness@gmail.com Cell (623)302-1196.

TURNER, Rev. Dr. Norma J, NST, 3019 W. Morrow Dr. 85027; Spiritualist Living Ctr, (623)869-0587; Cell: (623)980-6262; njturner@earthlink.net; web: spiritualistlivingcenter.com.

• CALIFORNIA •

AUBURN

KILLMER, Rev. June E., NST, 1635 Old Hart Ranch Rd., Roseville; 95661 - (916)783-3546; junekillmer@sureswest.net

LOOMIS

DAWSON, Rev. Sandra G. NST Certified medium; consultation by appointment. sgdawson91@gmail.com

SAN FRANCISCO

SORIA, Rev. Elsie Ann, NST; Healing, teaching, Spiritual direction. 370 F St. #309, Colma, CA 94014. email: 4kateri@gmail.com; (650)922-4389.

SAN FRANCISCO

ERHART, Rev. James Stewart, NST, Certified Medium, Comm. Healer, classes/workshops, private consultations, lectures, 66 Corwin St., 94114 - (415)621-2223; jimhart@earthlink.net

SANTA BARBARA

BOLLINGER, Pamela, Licentiate Minister, Certified Medium, Comm Healer; piobollinger@gmail.com; (805)965-4474.

LAUDERBACK, Del, Ordained Minister, Comm. Healer, Golden Gate Spiritualist Church, San Francisco, Home address: 126 Camelia Dr., Daly City, 94015; (650)757-6653; dlaudback7@aol.com; Healing & Ministerial svcs.

SAN JOSE

PERUCH, Rev. Louise, NST, Comm. Healer, Certified Medium, Classes, consultation by appt.; 1327 W. Hedding St., San Jose, 95126 (408)615-0214; peruchlise@aol.com

WINNETKA

ESLUICK, Rev. Maureen E., CM; Classes, spiritual counseling, revmaureeneslick@yahoo.com; 818-219-4509.

• CONNECTICUT •

NORWICH

RANDALL, Rev. Jacquelyn, NST, Pastor of National Spiritualist Church of Norwich; Lectures, classes, ministerial services, and private consultations; (860)887-0068; cincyada@aol.com

• DISTRICT OF COLUMBIA •

WASHINGTON, D.C.

ABAZA, Rev. Avilda Gonzalez, NST, Certified Medium, Comm. Healer; Phone consultations, Spiritual guidance; (202)309-3960; spiritisageawida@gmail.com; Web: spiritisage.com; Hablo Espanol.

• FLORIDA •

CASSELBERRY

LERCH, Rev. Jeannie Kerr, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 335 Piney Ridge Rd. 32707 (407)834-5378 cell:(407)719-9790, spiritknowledge@aol.com

OCALA

HAGER, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr. 34482 (352)873-1951; reveleine@cfl.rr.com

WATSON, Rev. Sharon A., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 522 SW 79th Terr. Ocala, 34474; (352)286-6687, sawatson@cfl.rr.com

ORLANDO

OTZELBERGER, Rev. E. Ann, New Vision Spiritualist Ctr; (407)826-0807, reveao@yahoo.com

SANFORD

AVTRY, Rev. Marilyn J., NST, Medium, Missionary Ministerial Svcs: Grief Counseling, Wedding, Memorials, NST: Seminars, Classes, Oratory, Private Consultations. mjavtry333@gmail.com; 407-687-6207. mariynjavtry.com

SARASOTA

VOGI, Rev. Drew L., NSAC Certified Medium, Workshops, Classes, Lectures, Readings, Counseling, 425 S. Euclid Ave. 34237. 941-724-5556. Drewvogt.org. Email: DrewVogtDiscovers@gmail.com

WEEKI WACHEE

ROTTINO, Rev. Kathleen L., NST, Certified Medium, Comm. Healer, Consultations, Classes, Lectures, Seminars, Weddings, Funerals, Memorials, etc; 7288 Blackbird Ave. 34613 (860)642-7976; k.rottino@lampabay.rr.com

• ILLINOIS •

CHICAGO

COVERSON, Rev. Mairice, NST, Certified Medium; Private consultations by appt. only, seminars, 5341 S. Cornell, 60615 - (773)493-1967; spiritispks@aol.com

HEYWARD, Rev. Florence, Comm. Healer, Certified Medium; Pastor, Spiritualist Church of Truth, 6343 W. Cuyler, (708)452-8754

• INDIANA •

INDIANAPOLIS

DARBY, Rev. Bonnie, NST, Certified Medium; The Spiritualist Church of Indianapolis; 317-850-3142; Spiritualism.MyWay.of.Life@gmail.com.

BIANCHI Rev's Robert & Sharon, Certified Mediums & National Spiritualist Teachers, 3109 Riverside Place, IN 46208; Robert: 317-428-8740, Sharon: 317-945-8437, reverendbob@direct2spirit.com; sharonbianchi2002@yahoo.com

DAVENPORT

BUCHHOLZ, Rev. William E., Certified Medium, 806 E. 13th St., 52803-4240 - (563)326-3201; wbuchholz@q.com

• MAINE •

HARTFORD

FROBESSE, Rev. Stephanie, NST, 546 Town Farm Rd., 04220-5115 (207)388-3436

LEWISTON

SABINE, Rev. Catherine, MED, NST, Commission Healer, 28 Champlaine Ave. Lewiston, ME 04240. ctsabine@gmail.com. 207-376-5318.

PORTLAND

CARTIER, Rev. Elizabeth, Certified Medium, Comm. Healer, 15 Regan Lane, 04103-2047, (207)797-2039; 2007spiritualist@peoplepc.com

RAYMOND

CONNOLLY, Rev. Graham LS, Certified Medium, Comm. Healer, NST, 66 Martin Heights, 04071 (207)655-6673; gconnol1@maine.rr.com

SEARSPORT

PERKINS, Laura Lee, CM; PO Box 37, 04974; (207)567-3183; spiritualquest@fairpoint.net

• MARYLAND •

SILVER SPRING

MORNING STAR, Rev. Konstanza, NST, Certified Medium, readings, telephone & Skype readings, séances, workshops, teleclasses & development circles. Tel: (240)543-9414; Website: silverspringoflight.com

PASADENA

CALDERALO, Rev. Rosemary, NST, Certified Medium, Comm. Healer, Rosemarycalderalo@gmail.com; (203) 536-6620; 833 Riverside Dr. MD 21122.

• MASSACHUSETTS •

REHOBOTH

CRAIG, Rev. Patricia A.; Certified Healer & Medium. Email: evroty@aol.com.

• MINNESOTA •

ROCHESTER

YOUNG, Rev. Joyce E., NST, Cert. Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 (507)775-6358; jeyoung2@frontier.com

YOUNG, Rev. John E., NST, Cert. Medium, Comm. Healer, 4814 115 Ave. NW, Byron, 55920 (507)775-6358; jeyoung2@frontier.com

ST PAUL

LEDUC, Joan, LM; Spiritual Science Church of St. Paul; (651)699-4858; Church: (651)225-4609

• MISSOURI •

ST. LOUIS

FOLSOM, Rev. Kevin, Fifth Spiritualist Church; Email: FolsomKevin@yahoo.com; phone 636-377-2109.

BOUCH, Rev. Rosemary; Fifth Spiritualist Church; phone: 314-353-4779.

• MONTANNA •

KALISPELL

KLEINSCHMIDT, Rev. Charlene, NST, Certified Medium; Albert, certified Medium, Comm. Healer; 172 Wilson Heights Rd. 59901; charlenekleinschmidt1@gmail.com; 406-257-4668.

• NEW YORK •

FOREST HILLS

RUJZ, Rev. Hugo, Pastor, TMS, NST, Certified Medium; 9506 72nd Ave. 11375; (718)793-8434; ruiz@nyc.rr.com

JAMESTOWN

RILEY, Rev. Kathleen S., NST, PO Box 101, Lily Dale, NY 14752-0101; 202-321-1063; revriley@outlook.com; Keep calm & Spirit on!

LILY DALE

BARLOW, Rev. Joyce C., NST, Certified Medium; 5 Cleveland Ave. Box 142, 14752; (716)595-2755; joyce-barlow@sbgoblog.net

CLARK, Gretchen, Certified Medium; email: info@gretchenclark.com; PO Box 120, 14752; (716)595-3380

FORGET, Rev. T. Lynn; 20 Second St., 14752; (716)595-2194; lynnforget@yahoo.com

PIROG

Cyndi,, Certified Medium, email: cpirog59@gmail.com, web: CyndiPirog.com; PO Box 113, 14752; (716)361-6959.

• OHIO •

DAYTON

MONTGOMERY, Rev. Frances D., 742 Watervliet Ave., 45420; (937)252-3299; fdm742@sbgoblog.net

MUNHALL

O'HARE, Rev. Carol, NST, 3703 Wayne Rd., 15120-3068 - (412)398-7303; carolthenst@verizon.net

• PENNSYLVANIA •

• VIRGINIA •

ALEXANDRIA

KRITHADES, Rev. Christine, J.D., NST, P.O. Box 7071, 22307 - (703)317-1707; ckckck@verizon.net

FALLS CHURCH

O'HARA, Rev. Deirdre; 3101 Worthington Cir. 22044; 703-241-2529; DOA501@cox.net

PORTSMOUTH

CUTLER, Rev. Lelia E., NST, 109 Tyler Crescent E., 23707; (757)397-2868

VIENNA

STRANAHAN, Rev. Patricia A., NST, Certified Medium, 1717 Besley Rd., 22182 - (703)938-2512

VIENNA

O'CONNOR Rev. Rita; 8334 Idylwood Rd., 22182. (703)204-2821. Finder912@earthlink.net

VIRGINIA BEACH

LEARD, Rev. Ernest; 313 Hospital Dr., 23452; 757-340-1231

• WASHINGTON •

TACOMA

KIEFFER, Rev. Delilah A, 8201 Sixth Ave. Narrows Glen, Tacoma, WA 98406; (253)209-5224.

• WISCONSIN •

BROOKLYN

HAAK, Rev. Annette L., NST, Pastor of Summerland's Lakeview Spiritualist Church. Certified Medium, Comm Healer; Classes, private consultations. 317 N. Rutland Ave. 53521 - (608)354-2694; Revannettehaak@siscmadison.org; Web: SLSmadison.org.

• CANADA •

MONTREAL, QUEBEC

ROSSNER, Rev. Dr. Marilyn, Ph.D., Pres./Pastor, Spiritual Science Fellowship, 1974 de Maisonneuve W., H3H 1K5 - (514)937-8359; www.iiihs.org; mrossner@111hs.org

LYCEUM

HAPPINESS

What makes you happy in life? In today's world there are many things that can make an individual unhappy, miserable, or depressed. So what makes people happy? For some it is having an animal around to keep them company on lonely days. Others it is watching children getting excited about a brand new day ahead of them.

Spreading smiles to everyone around is a good way to cheer someone up, even if you do not know that person. Open the door for a person who is leaving or entering a building and possibly bring a smile to their face. Hold someone's hand and listening to them talk about their problems, just to be a sounding board. Giving a person on the street a bottle of water or something to eat can make your day and the other person's day that much brighter.

Volunteering to help animals, children, adults, seniors or people in the hospital can also brighten your day or someone else's day. Say hello to individuals as they enter the church so that they know they are acknowledged for coming in for a Sunday Service. Whatever you do that makes you happy, remember that you can touch someone else and make them happy as well, even if it is one person at a time.

The NSAC Department of Lyceums

Written by: **Rev. Havivah Richards, NST**

Church of the Living Spirit, AZ

Finding My Way to Spiritualism

Writer: Marcia Ketelhut
Spiritualist Church of Peace & Light, CT

In the year 2008 my life took an unexpected turn and I found myself in a very emotionally shattered and broken place. My world turned upside down and I was lost, confused and frightened. No matter what, my life would never be the same. As much as I didn't want to accept that, I knew it was true. At the same time I was going through this, something else started to happen to me. In all the emotional heartbreak I was experiencing, a connection to the other side opened up.

I started having dreams that were guiding me and helping me. They were giving me helpful information that turned out to be true. I started meditating during the day to help calm me and in my meditations I would hear a voice talking to me. Sometimes the voice sounded different but always with love and guidance. I also began having visions and other experiences. One world was closing to me but another was opening up. I was frightened by it yet amazed at the same time.

I had no one to talk to about what I was experiencing and I needed help with all that was happening in my life. I didn't know who to turn to so I prayed. I prayed and asked God for help. I have

come to believe in the power of prayer. God or Infinite Intelligence, is always there for us and wants to help us. I knew nothing about Spiritualism but Spirit began to light the way for me. I surrendered and started to follow the path. Spirit guided me to people who helped me to understand about the dreams, voices, visions and other experiences I was having and I began to be less afraid. Spirit placed wonderful teachers and helpers in my life to help me to grow stronger physically, emotionally and spiritually, and I eventually began to help others.

In the year 2011, I met a man who took me to a Spiritualist church service. He told me I would love it and he was right. When I attended my first service at the Spiritualist Church of Peace and Light I never stopped going. I knew it was where I was meant to be. The church has not only been a place of peace, healing, spiritual growth and greater awareness, but it is a place where I can feel comfortable being who I am, being with likeminded people. We help and support each other and we all know we are guided by Infinite Intelligence. Infinite Intelligence is working in our church and in our lives and we can feel it as the church grows.

Several years ago I heard a message from Spirit during one of my meditations that said, "The Light surpasses all understanding". There will come a time when we transition and we will understand. For now, the journey continues for us all. Keep your heart and mind open and allow the Light to fill and surround you with love and peace and share it with the world!

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE • Church of the Living Spirit • 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Pastor Rev. Janet Tisdale, NST, (480)510-2581; Sun. Svc 10:30am.; www.churchofthelivingspirit.com

PHOENIX • Spiritualist Living Center • Two locations for services: Saturdays 10am at 14465 RH Johnson Blvd, Palo Verde Rm. Sun City West. Assistant Pastor: Maggie Simpson. And, Sundays 10am at 148 N. Center in Mesa. (Back entrance of SW Herb Shop & Gathering Place. Assistant Pastor: John Cain. Phone: 602-510-2326. Mail: 16845 no. 29th Ave. #525, Phoenix, 85053. Pres: Ann Yedger; Qantas523@aol.com. Church email: info@spiritualistlivingcenter.com. Web: spiritualistlivingcenter.com

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres. Rev. Maureen Eslick, (818) 219-4509 Sec: Susan Hazard; (805)618-0354; cssasecretary@yahoo.com. Mail to: 121 West Pueblo, #3. Santa Barbara, CA 93105.

AUBURN • Circle of Love Spiritualist Community • Canyon View Community Ctr; 471 Maidu Dr. 95603; Sun. Svc 10am; All Message Svc Thurs 7pm; For class schedule contact Pastor, Rev. June E. Killmer, NST; JuneKillmer@surewest.net; (916)783-3546 Pres. Katrina Thompson; Secy: Marti Carr. Visit: circleoflovespiritualistcommunity.org.

AUBURN • The Spiritualist Chapel of the Pines • 457 Grass Valley Hwy #7, 95603; Sun. Svcs 10am; Rev. George Brenner, Pastor Emeritus; All Message Svc Fri. 7pm; Pres. Al Freitag, afreitag@pacbell.net; Int. Sec. Terri Freitag; spiritualistchapelofthepines.com; (530)823-1816

SAN FRANCISCO • First Spiritual Temple • Svc: 2nd & 4th Sundays, 10am at 33 Banbury St., 94132. Classes. Healing at svc & privately a major part of our ministry. Rev. Elsie Ann Soria, NST, Pastor. Pres: Ben Santiago. (650)731-4490. Email: 4kateri@gmail.com; 370 F Street, #309, Colma, 94014.

SAN JOSE • The Spiritual Science of Life Church • "The Friendly Church" 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Service 6:00 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408)615-0214; PeruchLise@aol.com; Sec. Colleen Page, P.O. Box 1863, San Mateo, 94401; (650)245-9919; splendaura@gmail.com

SAN Leandro • Spiritual Church of Two Worlds • 1550 San Leandro Blvd. 94577; Svcs: Sun. Healing at !):30; Devotional 10:45 am to noon. Pastor Betty Nauratil, NST. (925)930-6663; Pres: Sandra Deckinger, NST. sandi_dckngr@yahoo.com; (415)350-5522. Classes Available.

MONROVIA • The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Service 11:00 a.m.; Pastor/Pres. Martin Pina, church phone (626)256-3403 secretaryscor@yahoo.com; call for class info.

SACRAMENTO • Central Spiritualist Church • 2500 Marconi Avenue Suite 209 95821; Sun. Service 10am: Classes (see website) Healing all Message Svc, last Sunday of the month at 10am. Pres. Paul Cook, paulecook@gmail.com; Rev. Sandra Dawson, NST (916)652-4568 / sgdawson91@gmail.com; Sec: Pat Carey.

SAN FRANCISCO • Golden Gate Spiritualist Church • 1901 Franklin St. (corner of Clay) 94109-3414; (650)757-6653; ggspiritualistchurch.org; Services: Sun. 9:30 Lyceum (classes) 9:30am thru mid-May; Healing 10:30; Devotional Svc 11am; Wed. Healing 7pm, Devotional Svc 7:30; Classes available. Rev. Del Lauderback, Pastor; Rev. James Ehrhart, Assoc. Pastor.

SANTA BARBARA • Summerland Spiritualist Church of The Comforter • 1028 Garden St. 93101; (805)965-4474; Pamela Bollinger, Pastor; LM, CM, CH.; Sun. Healing svc. 10:30am., Sun Svc 11am; Unfoldment Class 1:15-3:15pm. spiritualistchurch.newsletter@gmail.com

• CONNECTICUT •

Connecticut State Spiritualist Association • Pres. William Keith; Sec. Rev. Jackie Randall, 60 Ward St., Norwich, 06360 / cincyada@aol.com; Mailing address: 29 Park St., Norwich 06360.

GROTON • The Spiritualist Church of Peace & Light • 15 Thames St. (Bailey Agencies bldg) Sun Svc 10:30am; Mailing address: 70 Dell Ave. #B5, New London, CT 06320. www.scpceacelight.net. Email: scpeacelight@yahoo.com; Rev. Lynn Gaffin, heart_860@yahoo.com; Rev. Rich Terpe, richterpe@att.net. (860)442-1709.

NEWINGTON • The Church of the Infinite Spirit • Pastor Allen Noddin, 80 Walsh Ave., 06111; 2nd & 4th Sun. each month; Adult Lyceum 9:15am-10:15am, Svcs 10:30am-12pm; 860-646-5976; visit: newingtonspiritualistchurch.org;

NIAN TIC • Ladies Aid Society, Inc., Pine Grove Spiritualist Camp • 34 South Pine St. Niantic, CT; 860-739-2157. Open June thru Aug. Pres: Maureen Caswell; Sec: Karen Ellis. visit: pinegrovespiritualistcamp.net. PO Box 405.

NIAN TIC • New London Spiritualist Church • Sleep Inn, 5 King Arthur Dr. Niantic; June-Sept: Pine Grove Spiritualist Camp, 34 S. Pine St Niantic. Svcs 10:30am; Mail to: PO Box 15, Niantic CT 06357; Pres: Natalie Villar (860)368-1972; www.nlspiritualist.com

NORWICH • National Spiritualist Church of Norwich, Inc. • 29 Park St. (off Main St.), 06360, (860)886-8522; Sun. Service 10:30am - noon, coffee & fellowship; Pres. Mark Gagne; Sec. Verline Eldridge. FMI call church Pastor, Rev. Jacquelyn Randall (860)887-0068 / www.nscnorwich.net

OLD GREENWICH • Albertson Memorial Church Of Spiritualism • 293 Sound Beach Ave., 06870; (203)637-4615; Pres. Alison Van Dyk; Sec. Leslie Schor; Sun. Service 11am., visit: www.albertsonchurch.org.

WILLIMANTIC • The First Spiritualist Church of Willimantic • 268 High St., 06226, (860)423-5774; Services 10:30am Sundays; Visit: www.firstspiritualistchurch.org.

• FLORIDA •

ORLANDO • New Vision Spiritualist Center, Inc. • spiritualistchurchorlando.com, meets at 1700 Edgewater Dr.; Sun. 1:30; Healing, Sermon, Messages at all services; Children Lyceum Dir. Fionnula Davis-Patton; Classes by Pastor Rev. E. Ann Otzelberger, NST, 4332 Woodlynne Ln, Orlando FL 32812; (407)826-0807 reveao@yahoo.com; Pres. William Patridge; Rev. Ann Otzelberger, 4332 Woodlynne Ln., Orlando 32812.

ORLANDO • Spiritualist Church of Awareness • 3210 N. Chickasaw Trail; Mail: P.O. Box 4010, Winter Park, FL 32792, (407)678- 3688; [spiritualistchurchofawareness.org / news@mysco.org](http://spiritualistchurchofawareness.org/news@mysco.org); Sun. healing 10:30 a.m., service/messages 11:00 a.m.; Wed. healing 7:30 p.m. service/messages 8:00 p.m.; Rev. Jeannie Kerr Lerch; Pres. Annette Brown, (407)690-1743; Sec Chris Jackson: 407-399-3450.

• ILLINOIS •

CHERRY VALLEY • Cherry Valley Spiritualist Camp, Inc. 8002 Service Rd; 61016; (815)332-5359. Visit us at CVSC.me, or on Facebook. Email: cherryvalleysc@frontier.com. 9:30am Lyceum; 10:30am Healing Meditation; 11am Worship Svc., Messages & Pot Luck every Sunday after svc.

CHICAGO • The Church of The Spirit • 2651 N. Central Park Ave., 60647-1101, (773)489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship: Healing, 10:00 a.m., Worship Svc, 10:30am.; All Message Service, 1st Wed., 7pm.; Call for current Development & Educational class schedule; Pastor Rev. Marence Coverson; Sec. Nyarai Paweni

CHICAGO • Spiritualist Church of Truth • 6343 West Cuyler (1/2 block north of Irving Pk.) 60634; Service 2:45pm., Healing, Lecture, Messages every Sun.; Pastor & Pres. Rev. Florence Heyward; Sec. Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708)452-8754.

LEREOY • J. T. & E. J. Crumbaugh Spiritualist Church • 102 S. Pearl St., PO box 174, IL, 61752; 309-962-9076 Lyceum 11am; Church svc: 12pm; Fellowship after svc. Pastor Rev. Robert Bianchi, NST, Sec: Theresa Ciardini. visit crumbaughchurch.com; email: reverend-bob@direct2spirit.com or crumbaughchurch@live.com. Facebook: JT & EJ Crumbaugh Memorial Spiritualist Church, NSAC.

• INDIANA •

INDIANAPOLIS • The Spiritualist Church of Indianapolis All Ages Welcome Sun. Healing, Devotional Services & Messages 6:30-8PM: 3020 S. Meridian St., Ste E&F, 46217-3221. Adult Mediumship Unfoldment & Lyceum Classes every Tues, 6:30-8pm. FMI call Pastor Bonnie Darby (317) 850-3142 or visit <http://www.tscoi.org> / <https://facebook.com/http://tscoi.tumblr.com/>

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Pres. Rev. Graham Connolly, 66 Martin Heights, Raymond ME. 04071. 207-655-6673; Sec. Rev. Betty Simpson, 715 Newburgh Rd. Hermon, ME 04401. 207-848-2273; Treas. Janice Nelson-Kroesser, 46 Homestead Rd. Washington, ME 04574-3620. 207-845-2885. www.mainespiritualism.com

AUGUSTA • Augusta Spiritualist Church • 113 Townsend Rd, Augusta, 04330; Pastor Rev. Nancy Parry, (207)458-6141; Pres. Rev. Pat Pallace, (207)582-6745.

BANGOR • The Harrison D. Barrett Spiritualist Church • 15 State St., Sun. Serv. 10:30 am; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, ME. 04401, (207) 848-2273, <http://www.hdbspiritualistchurch.org>. Gallery Readings second Friday every month at 7pm. Co-pastors: Rev. Patty Palmer, NST & Rev. Betty Simpson, NST.

HARTFORD • Pinpoint of Light Spiritualist Camp – Season is from June - October, Mail: 546 Town Farm Rd., 04220. Email: pinpointoflight@live.com; Web: pinpointoflight.org; (207)515-1016; Pres: Robert Foster. Sec: Rev. Stephanie Froese.

MADISON • Madison Spiritualist Camp • Located at historic Lakewood Theater Village off Beach Rd., Rt. 201, 6 miles N. of Skowhegan. Season: July & Aug; Camp ph:(207)474-0124; For program information & events, visit madisoncamp.org; find us on facebook, or email: info@madisoncamp.org.

NORTHPORT • Temple Heights Spiritual Camp • 4 Park ST., 04849; June 25–Sept 10, 2016; Private Readings 9-4pm daily; Healing 9-4pm S&S, Workshops, Circles, message & table tipping W/F/Sat. at 7pm.; Church svc: Sun at 10:30am & Ths 7pm.; Camp: (207)338-3029; www.templeheightscamp.org; Pres. Jean Bower (207) 338-1355. Sec: Mandy Everett (207)462-0268.

NORTHPORT - Temple Heights Spiritualist Church • Sun Svc 10:30am, May 1-Oct 31 Meets at THSC, 4 Park St. (TH); Nov 1 to April 30, we meet at Excelsior Lodge, 57 Cove Rd., Northport; Pres. Jean Bower (207)338-1355, Sec. Diana Kimball (207)338-6275.

PORTLAND - Portland Spiritualist Church • Mailing addr: PO Box 6551, Portland ME 04102; Sun. Svc 6:30pm.; Fri. Class 7:30pm; Meetings at 17 Dunn St, Westbrook; (207)797-2039; info@portlandspiritualistchurch.org; Pastor Rev. Beth Carter, 2007spiritualist@peoplepc.com; Pres: Mike Carter: retrac55@peoplepc.com. portlandspiritualistchurch.org

SABATTUS - Spiritualist Church of Eternal Life • 352 Crowley Rd Sabattus, Maine; Pres. Rev. Catherine Sabine (207)376-5318. crsabine@gmail.com

• MASSACHUSETTS •

BURLINGTON - The Church of Spiritual Growth • Services held at 16 Lexington St. Please check website for details: www.churchofspiritualgrowth.nsc-churches.org, or call Pastor Lorraine Radice at (781)270-0383.

CHICOPEE - Healing Hands of Light Spiritualist Church • 465 Granby Rd. MA 01013; Worship Svs 10:30am. Sundays after Labor Day thru June; Ph(413)592-0300; Rev. John F. Sullivan, Sec: Denise St Pierre, PO Box 392, Worthington, MA 01098; or dstpierre7@verizon.net. Visit: healinghandsoflightspch.com

ONSET - On-I-Set Wigwam Spiritualist Camp • P.O. Box 1556, 02558; Summer schedule www.onsetwigwam.com / info@onsetwigwam.com

REHOBOTH - First Spiritualist Church of Brockton, Inc. • Services 10:00 a.m. Sun. at Anawan Grange Bldg., junction Rts. 44 & 118; Mail: P.O. Box 145, 02769, firstspiritualistchurch.com

• MICHIGAN •

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open July 1st thru Aug 31st; Sunday svcs 10:30am. Wed Svcs at 7:30pm followed by bonfire fellowship time.

CHARLEVOIX - Golden Rule Spiritualist Church • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open in Spring. (dates vary according to weather) Closed for Winter. Sun. services 10:30am with fellowship immediately following svc.

FERNDALE - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Mailing Address: 321 Spencer, 48220-3544; Sat. Service/Lyceum 6:30 p.m.; Sec. Dianne L. Smith, (248)545-5680.

JACKSON - Michigan State Spiritualist Association of Churches • 2540 Norwood Rd, 49203; Sec. Rebecca Strauss; rstrauss52@yahoo.com

ROYAL OAK - First Spiritualist Temple • 3224 Greenfield Rd. (1 1/2 blocks S. of 13 Mile), 48073-6534; Sun. Service 10am; Pastor Rev. Marguerite Gutt, NST, (248)548-2240; firstspiritualtempleofroyaloak.com.

• MINNESOTA •

BYRON - Third Spirit of Life Spiritualist Church • 4814 115 Ave. NW, Byron, MN, 55920. Svcs 3rd Mon. of month, 7pm; Pastors Rev. Joyce E Young, NST and Rev. John E Young, NST. Sec (507)775-6358.

ST. PAUL - Spiritual Science Church of St. Paul • Pres./Speaker/Pastor: Joan LeDuc; 2169 Scheffer Ave., St. Paul, MN 55116-1255; Church ph: (651)225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis • 6026 S. Kingshighway Blvd., 63109-3558; Sun. Service 10:30 a.m.; Healing, Meditation & Message, 1st Wed. of month 7pm.;

Pastor Marilyn Kalna, (314)707-3934; Pres. Kevin Folsom, 636-377-2109; 5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church • 321 Hascall St., 68108-2121; Sun. Service 11:00 a.m. and Philosophy Class – Noon when scheduled; Pastor/Sec. Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402)345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church • 3305 Spring Mountain Rd., Suite 51, 89102, (702)876-8783 (message line only), spiritualistdesertchurchlv.com; spiritualistdesertchurch@yahoo.com; Service Sun. 11am. & 6:30pm., Thu. 6:30pm. Healing/Meditation Svc, Development Circle follows. Rev. Vicky Homann (702)234-1147.

RENO/Sparks - Spiritualist Society of Reno • Meeting place: Masonic Lodge, 2425 Pyramid Way, Sparks NV, 89431. Sunday meetings include a talk, guided meditation, spirit healing and spirit greetings: Meets 11am to 12:15pm; President, Jannet Caywood; SpiritualistSocietyofReno.org; FaceBook.com/SpiritualistSocietyofReno. Address: Sec. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512, tomalisa2@aol.com. (775)329-5980.

• NEW HAMPSHIRE •

DERRY - The Church of Spiritual Life. • 58 East Broadway (Masonic Temple) NH 03038; Sun. Service 10:30 a.m.; All mail to: PO Box 593, Derry, NH 03038; Visit: churchspirituallifenh.org

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive St., 08093; Sun. Healing, Worship & Msg Svc 11am; (856)456-2196. thechurchofeternallife.org.

• NEW YORK •

EAST AURORA - First Spiritualist Temple • 29 Temple Pl., P.O. Box 465, 14052, (716)652-5018, www.firstspiritualisttemple.com; Email: FSTofEastAurora@gmail.com. Sun. Healing Svc 10:30am.; Lecture & Msg Svc 11am.; Social Hour 12:15pm.; Dinner Day 3rd Sun. of month;

LILY DALE - Lily Dale Assembly • 5 Melrose Park, 14752, (716)595-8721, Fax (716)595-2442; Ofc Hrs, Sept -June: M-F 10am-2pm; June-Aug: M-F 9am-4pm, Sat. 9am-noon, closed Sun; Camp Season: Last Friday in June - Labor Day; Pres: Lynne Forget; Sec: Roberta (Bobbie) Casswell; lilydaleassembly.com / lilydaleassembly@netsync.net

LILY DALE - Lily Dale Spiritualist Church • East St. Healing Temple, P.O. Box 1128, 14752-1128, (716)595-3971; Sun. Worship svc 10:30am.; Healing during svc. Worship, Healing & Message Svc each Wed. 7:30pm. Sept-June; www.lilydalespiritualistchurch.org; Pres: Carol Gasber.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Mon. Services: Healing 7:00-7:15 p.m.; Service, 7:15-8:00 p.m.; 5000 Expressway Drive South, Holbrook, NY; Wed. Class: Ways of Mastery/Healing and Mediumship Dev. 6:30-8:30 p.m.; Pastor Rev. Patricia Anne Duffield, NST, (631)588-5869; Mail: 10 Ackerly Lane, Lake Ronkonkoma, 11779; kenpatduff@hotmail.com / www.asanctuaryofinfinitespirit_NSAC.com

LONG ISLAND - New Horizon Spiritualist Church • Sun. Healing & Worship Service 10:00 a.m.; 1580 Round Swamp Rd., Plain view, (Homewood Suites Hotel); Contact: Mary Ann Clancy, (516)792-5919.

LONG ISLAND - Summerland Church of Light • Sunday Silent Meditation 10 a.m.; Healing/Worship Service 10:15 a.m. at 120 Plant Ave., Hauppauge; Mail: P.O. Box 5209, Hauppauge, NY 11788-5209; Sec. Valerie Miller, Summerlandchurchofflight.org

LONG ISLAND - Temple of Metaphysical Science • Sun. Service Healing and Worship 11:00 a.m.; Pastor Rev. Hugo Ruiz, NST; Terry Diffiore-Wachtel, Sect; 12 Baker St. Mailing address: P.O. Box 453, Patchogue, 11772, (800)316-1231; TMS-Li.org

ROCHESTER - Plymouth Spiritualist Church • 29 Vick Park A, 14607; Voicemail (585)234-2362; Sun. Svcs 10:30am; Plymouthspiritualistchurch.org.

• OHIO •

DAYTON - Spiritual Life Center, NSAC • 609 Watervliet Ave., 45420-2544, Rev. Frances D. Montgomery, (937)252-3299; fdm742@sbcglobal.net; visit: sunflowerchapel.org

• PENNSYLVANIA •

PITTSBURGH - First Spiritualist Church • (Formerly of McKeesport) Svcs at Mallenwood Manor, 1318 Singer Place, Wilkensburg, PA; Sundays 11am-1pm; Healing, Lesson, Messages. Tues: Home Circles; Thurs: Mediumship class 7-9pm; Pastors: Rev. Michele Saling, OM, MA JD & Rev. Carol O'Hare, NST. (412)672-1272, fax(412)291-2777; web: 1stspiritualistchurch.org. Facebook.com/PittsburghSpiritualistChurch.

PHILADELPHIA - Celestial Spiritualist Church • 421 N. Preson St. (215)519-0861; Sun. Svc 2pm; Healing, Lecture, Messages; Wed Eve all-message svc 7:30pm; Pastor Rev. Betty J. Hutt.

• TEXAS •

AUSTIN - First Spiritualist Church of Austin • 4200 Ave "D" - Austin, TX 78751-3719, (512)458-3987; Devotional, Healing & Message service Sunday 10:00 a.m.; Pres. Wanda Garcia; Sec. Sonia Dela Torre.

HOUSTON - First Spiritualist Church of Houston • 2115 Turner Dr., 77093; Sun. Service 10:30am.; Unfoldment classes Wed. 7:30pm & Fri. 8pm; Pres. Liana V. Liles; lianailles@gmail.com; Priv. readings by appt., firstspiritualistchurchofhouston.org; (713)695-2550.

SAN ANTONIO - Circle of Angels Spiritualist Church • 3740 Colony Dr. Ste LL100; Sunday Service 6:30pm; P.O. PH: (210)521-2473

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment • 222 N. Washington Street; Mailing address: CSE (NSAC), P.O. Box 6630, 22040-6630; (703) 645-8060; web: TheCSE.org; Email: thecse@thecse.org; www.facebook.com/thecse.org Year-round Sunday Services: Healing Svc 10am / Devotional & Msg Service 10:30am.; Pastors: The Rev's. Konstanza Morning Star, Leonard Justinian, Awilda Abaza, John Otey, Deirdre O'Hara, and Rita O'Connor; Sec. Rita O'Connor; Pres. Steve Vogel.

NORFOLK - Memorial Spiritualist Church • 307 W. 37th St., 23508-3207, (757)622-5070; www.memorialspiritualistchurch.org; Sunday Service 11am.; Wed. 7:30pm.; Healing available at 10:30am. Sun. and 7pm. Wed.; Adult Lyceum Sun. 9:30am.; Children's Sun. Lyceum 11am.; Ministers: Rev. Lelia E. Cutler, NST, (757)480-3799; Rev. Ernest Leard, (757)390-1231; Pres. Margie Briggs (757)421-9631; Sec. Lynn Streeper; Lyceum Dir. Rev. Ernest Leard.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling - Way Memorial Temple • 27 Maryland Street; 26003; (304)233-5065/ www.waymemorial.org.

• WASHINGTON •

MILTON - Church of Divine Grace • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun. 2pm; Sept-May; (Mail c/o Sherry Valentine, 11113 SE 323rd St. Auburn, 98092); Pres. Bernie Allers (253-833-4850) Sec. Karen Wennerlind; Email: churchofdivinegrace@gmail.com

MILTON - Church of Spiritual Unity • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun @ 2pm; Sept-May; Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct. 98354, (253)927-2365. Sec. Jill Mohler, 1015 Emerald St., 98334; (213)568-0333; j.m.mohler@hotmail.com

MILTON - Church of Spiritual Truth • Sunday Svcs 11am; Located on historic Lake Surprise. 1228 26th Ave Ct. Milton, WA 98354. Pastor Denice (Dee) L. Chapman; Pres. David R. Chapman Sr.; Sec. Denice L. Chapman; Church offers devotional svcs, healing, greetings from Spirit, & educational speakers. Social hour following church, all are welcome to enjoy good food & fellowship.

MILTON - Camp Edgewood, NSAC • 1228 26th Ave. Ct, Milton WA 98354; (253)927-2050/ fax: (253)927-7531. Pres. David Chapman Sr.; Sec. Denice Chapman; email campedgewood@yahoo.com. Located on beautiful Lake Surprise. Historic camp offers healing, meditation, Spirit greetings & a variety of classes. For info contact Denice Chapman Tues.-Sat. 11-4pm.

TACOMA - Church of Eternal Light • Svcs 5:30pm Wednesdays at Crescent Moon Gifts. 2502 6th Ave. 98406. Community projects following svcs. Rev. Deliah Kieffer; visit spiritualistanswers.com.

• WISCONSIN •

MORRIS PRATT INSTITUTE ASSOCIATION • 11811 Watertown Plank Road, Milwaukee, WI 53226; (414) 774-2994; www.morrispratt.org; NSAC Educational Auxiliary.

BROOKLYN - Summerland's Lakeview Spiritualist Church • 317 N. Rutland Ave., 53521; Rev. Annette L. Haak, (608)354-2694; Twice a month services on Thu., 7pm.; SLSCMADISON.ORG

WEST ALLIS - First Spiritualist Church of West Allis • 6228 W. Washington Street, 53214, Pastor Rev. Annette Haak; weekly svcs, various events; see our meetup group at: <http://www.meetup.com/First-Spiritualist-Church-of-West-Allis-FSCWA/> for details. (414) 778-0088; Church email: firstspiritualistchurchwa@gmail.com;

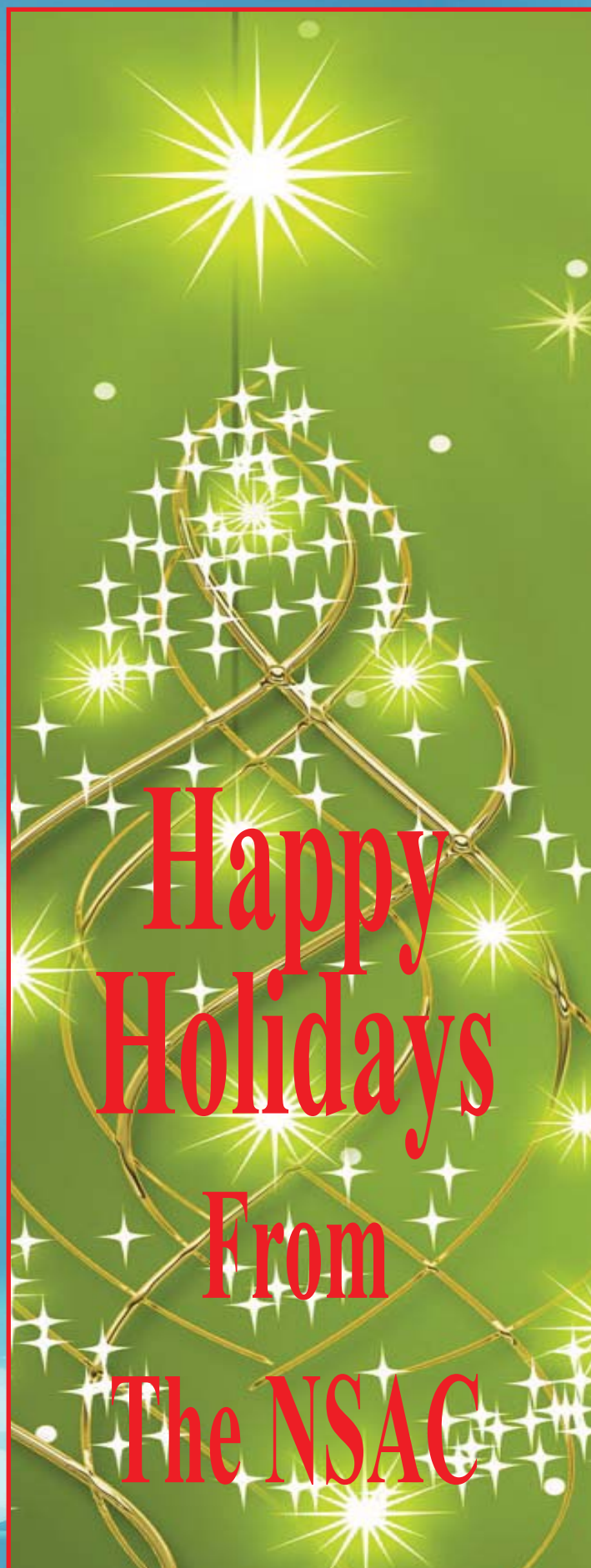
• CANADA •

MONTREAL, QUEBEC - The First Spiritualist Church of Montreal • 2186 Saint Catherine St. West, Montreal, Quebec, H3H 1M7; (514)365-0661.

ONTARIO - First Spiritualist Church of Galt • 72 Grand Ave., Cambridge, Ontario N1S 2K9; www.firstspiritualistchurchofgalt.ca

ONTARIO - Spiritualist Church of Canada • 3027 New Street, Burlington, Ontario L7R 1K3; Pres. Rev. James Kinnear; www.spiritualistchurchofcanada.com

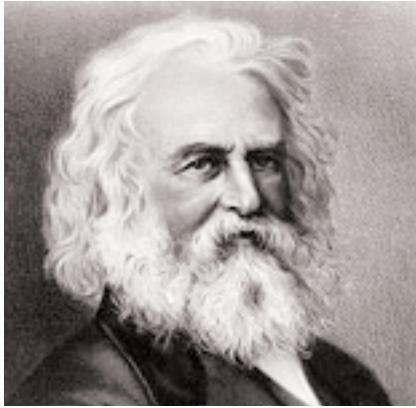
REMINDER: All Annual Listing Renewal Fees are due Now.
Listing Renewal Fees: \$25
Payable to TNS Summit
659 George Ct. MT. Dora FL 32757



A Gift of Peace & Hope

*The story behind the carol,
“I Heard The Bells on Christmas Day”*

Writer: Unknown



Tragedy struck the home of one of America’s most popular poets. On July 9, 1861, Henry Wadsworth Longfellow’s wife, Fanny, was near an open window sealing locks of her daughter’s hair in a packet, using hot sealing wax. It was never known whether a spark from a match or the sealing wax was the cause, but suddenly her dress caught fire and engulfed her with flames. Her husband, sleeping in the next room, was awakened by her screams. He desperately tried to put out the fire and save his wife. He was severely burned on his face and hands.

She, tragically burned, slipped into a coma the next day and died. His grievous burns kept him from attending her funeral. He seemed to lock the anguish within his soul. Because he continued to work at his craft, only his family knew of his personal suffering. They could see it in his eyes and observe his long periods of silence. His white beard, so identified with him, was one of the results of the tragedy—the burn scars on his face made shaving almost impossible.

Although a legend in his own time, he still needed the peace that God gives us. On Christmas Day, three years following the accident—at age 57—he sat down to try to capture, if possible, the joys of the season. He began:

*I heard the bells on Christmas day.
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on Earth, good will to men.*

He came to the third stanza he was stopped by the thought of the condition of his beloved country. The Civil War was in full swing. The Battle of Gettysburg was not long past. Days looked dark, and he probably asked himself the question, “How can I write about ‘peace on Earth, good will to men’ in this war-torn country, where brother fights against brother and father against son?” But he kept writing. And what did he write?

*And in despair I bowed my head:
There is no peace on earth, I said,
For hate is strong, and mocks the song
Of peace on Earth, good will to men!*

Then as all of us should do, he turned his thoughts to true and perfect peace, and continued writing:

*Then pealed the bells more loud and deep:
God is not dead, nor doth He sleep;
The wrong shall fail, the right prevail,
With peace on earth, good will to men.*

This is how we came to have the marvelous Christmas carol “I Heard the Bells on Christmas Day.” A musician named John Baptiste Calkin wrote the musical setting that has helped make the carol a favorite.

Just as that Christmas in 1864 was made better for Longfellow, may we experience a Christmas that will be the greatest ever. May we actually find the peace that Longfellow wrote about in the carol—true peace with God, for this is one of His greatest gifts to us.



PEACE

Declaration of Principles

NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you."
7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.