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The National Spiritualist-Summit

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JULY/AUGUST 2009



Spiritualism is the science, philosophy, and religion of continuous life

TNS
The National Spiritualist-Summit

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The National Spiritualist-Summit

JULY/AUGUST 2009 • Number 1003

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Your Attitude Toward Mediumship

7



Authenticity

10-11



God Bless America

36-38

features

4-5 **Spiritualism's Light**
Providing space for the gifts of Spirit.
Laura Lee Perkins, *TNS* Editor

7 **Your Attitude Toward Mediumship**
Serve as an instrument of Truth.
The Rev. Margaret King

8-9 **Spiritualism and Spirituality**
Exploring the differences and commonalities.
Kenneth W. James

10-11 **Authenticity**
What is real in this world?
Dr. Norma J. Turner

14-15 **The University of Life**
Is education important and necessary?
Linda Chiles

16-17 **The Roots of the Philosophy of Spiritualism**
Looking back through centuries of history.
Ernest L. Leard

18-19 **Pearls of Wisdom**
The spiritual gifts of Pearls of Wisdom.
Awilda G. Abaza

20 **Be an Instrument of Spirit**
The difference between mediation and prayer.
Peter Berg, NSAC Treasurer

29 **The Politics of Religion**
Conflicts are often challenges; what are your choices?
The Rev. Stephanie Frobese, NST

32/34 **I am Afraid of Dying**
Why should we not fear death?
The Revs. Tom and Lisa Butler

33-34 **Living in the Now vs. Living in Eternity**
Which will you choose?
Michael E. Tymn

36-38 **God Bless America**
Making connections between sanctuaries and the world.
Marilyn Kercher

38 **If Not With Love**
If not me – who?
The Rev. Carol A. Brown, NST

42-43 **From the New Age to the True Age**
The power of Spiritualism's Truth.
Alan Ross

46 **At-one-ment**
Tilling the soil of our minds.
The Rev. Kathleen Cribb

47 **117th Annual Convention Info**
Houston, Texas, October 4-9, 2009

snippets of wisdom/poetry

6 **Poems from The Rev. Melvena Hafner**

15 **How Spiritualism Helps**
Joan Rubschlager

35 **If God Were The Bountiful Ocean**
The Rev. Carol A. Brown, NST

39 **In The Light**
Sandra E. Peterson

departments

12-13 **READING MATTERS**
Three New Books for Summer Reading

13 **DEPT. of PHENOMENAL EVIDENCE**
The Revs. Lynn & Brian Kent

26 ***Spiritual Healing* Guide & Form**

30-31 **MEDIA WATCH**
The Revs. Tom & Lisa Butler

35 **EDUCATION SPEAKS**
Lana Farley – Wednesday Development Circle

39 **NOTES from the FIELD**
Goings-on in Connecticut and Maine.

40-41 **Daily Quotes to Bless Each Day**

44-45 **CALENDAR CORNER**

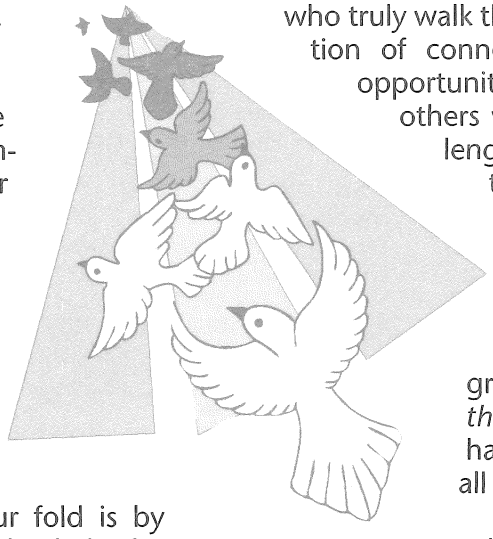
46 ***TNS-Summit* Subscription Form**

directory listings

21 Officers
22 Ministers
23-26 Churches
27 Lyceum Books & Information
28 Books

Spiritualism's Light

LAURA LEE PERKINS, EDITOR



This is a beautiful warm morning, and as I walked along the ocean's edge, I kept being nudged to write about the Light of Spiritualism. Those of us who have lived under the Sunflower's umbrella of Spiritualism for decades truly understand the comfort that Spiritualism brings. But how do we explain this to others who might be exploring to find their spiritual home – a place of comfort for their soul to grow and expand in an atmosphere that feels both safe and fascinating?

The primary way that we can be a magnet to bring others into our fold is by mentoring our Spiritualist Principles and Beliefs. If our religion truly works for us, then one of the beacons of light that we, as mentors, emit is the Light of Knowing. As Spiritualists, we *know* that the fear of death is removed. We have learned to move from our contemporary society's fear of dying into a place of comfort with the "other side" of life.

We all live from a basic foundation of fear or trust. We each are either trusting in our ability to take calculated risks and move forward in our lives, or we are fearful, leaving us locked down and frozen through the inability to embrace change. Spiritualism gives us the foundation to trust, because we have had demonstrated proof of the continuity of life. We know that we never really lose anyone to death; we might lose the daily connection with a transitioned loved one, but we know that they are simply just on the other side of the veil. Our mediums prove this repeatedly.

The responsibility of mediumship is huge in our religion because the gift of mediumship *is* the proof. The messages that come from mediums' voices are the demonstrable proof of continuity of life. As newer members accept messages over time, their trust deepens. Trusting in the process of this earthly life is very important if we are going to stay on the path of spiritual unfoldment.

Those who trust are able to be outstanding mentors; they exude that life is a gift filled with opportunities to share love and joy. These trusting folks 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 the path know and 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 hope that the tide will turn. Their optimism shines as they encourage others to try new ways of thinking about life, new behaviors, and new 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 their frustrations and setbacks in life. The clouds always 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 – and aren't those questions exactly what brings each one of us into a church environment? Yearning to find a spiritual practice that inspires trust through knowledge and human connection to the Divine is what brings most people in our doors.

Modern Spiritualism that serves today's congregations has evolved from our ancestors. But it won't be exactly the same, because the times are not the same. We must grow and adapt to meet the needs of the contemporary population; only by being flexible will we expand our numbers. Flexibility will need to be combined with the structure of our underlying Principles in order for us to flourish. The Rev. Drew Vogt from California recently wrote to me, "I am once again encouraged and pushed by Spirit for us, as an organization, to find ways to do the following: create healthy church cultures that allow for church growth, leadership opportunities, open communication, and checks and balances for issues that steer a church in a negative-growth trend. If we don't grow and expand, we stagnate and die."

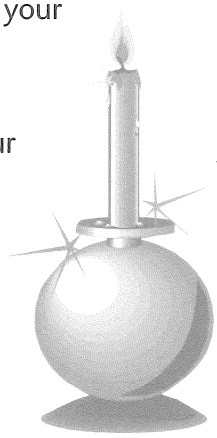
We want to appear strong and balanced; and if we are strong and balanced, we shall attract more new members. Strength in leadership comes from an internal core of operating from Spiritualism's Principles.

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If we walk our path, we shall grow. *Like attracts like.*

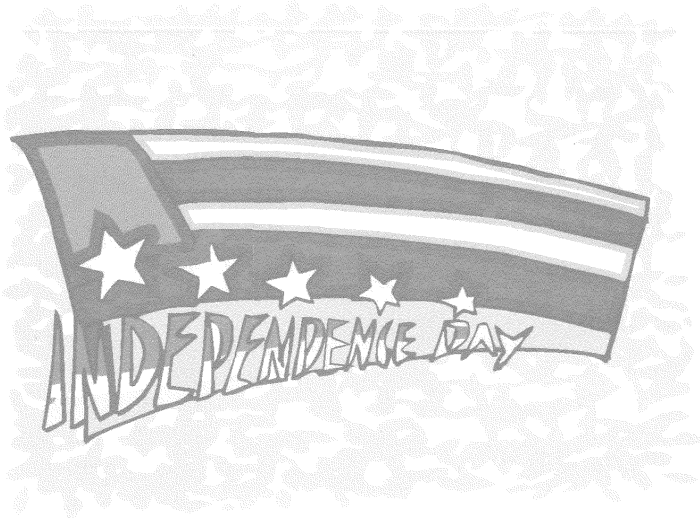
It is important that we use the foundation of Spiritualism wisely. It is vital that issues which impede the growth of our religion be dealt with respectfully, but immediately, within our churches. It is important that we operate from a position of virtue – high personal standards. We must inspire trust; we must guide people from fear into trust in order for them to feel a deep commitment to Spiritualism. Our services need to feel sacred, since they are based on connection to the Divine Intelligence. Our personal interactions must be respectful and honoring of each other and each church's mission.

- Does your church have a Mission Statement for how you will present your image within your community?
- Do you offer public speakers for civic meetings or events where you might serve as an outreach into your community?
- Are you joining with the "green planet" movement?
- Are there regular articles in your local papers and on your internet news sources?
- Are you willing to delegate responsibilities to others to help them feel more needed and to allow them to become stronger leaders?
- Do you have a monthly newsletter to keep your members informed, and are you updating your website frequently?
- Do you have special services for Morris Pratt student workers, perhaps once a month, while offering inspirational/educational topics and speakers the majority of the time?
- Are you providing what your spiritual community needs?
- Do you have a seamless way of dealing with difficult issues within your church?
- Do your members feel needed?
- Are you dealing with "mundane" issues at Board meetings, or are you planning for success?
- Do you have a concrete *plan* for success?
- Does your church encourage feedback, and are there opportunities to provide that feedback anonymously?
- Is your service "repetitive" or do you offer enough variety to keep it interesting?
- If your church has a community room, do you offer it out for rental for community events such as weddings or funeral luncheons?



If we want to be filled with gifts of the Spirit, then we must provide the space for the gifts to enter. This is true for each person and for each church and for NSAC. We are human, and our lives and our churches are filled with human concerns. But we must allow Trust to reign; optimism breeds success! People are clamoring for proof that life never ends, that life has meaning, and that Love is the answer. We have the proof that humanity needs, but it is up to each one of us and each one of our churches to deliver the Light of Spiritualism.

Laura Lee Perkins, Editor ♦



Poems from
The Rev. Melvena Hafner
TRANSITIONED 1983

THREE PRECIOUS GIFTS

(Published in TNS Aug. 1982)

Somewhere in Legend we are told,
An Angel came to the Gates of Gold;
Unlocking the gate with a golden key,
Dropped a Love beam, setting it free.

Mother Earth then caught the golden beam,
Planted in each soul a spark unseen;
As time went on it slowly grew,
Transforming the Earth to a world anew.

Love brought to man a new golden beam,
Hope was born in each soul unseen;
Love and Hope together hand in hand,
Spread ambition over sea and land.

Once more the Angel came, we are told,
Bringing a key to the Gates of Gold;
And unlocking, dropped another beam
Called Faith to each soul unseen.

Faith, to Love and Hope for each soul,
These three precious gifts to man unfold;
Now as time goes on its progressive way,
Man's soul develops toward the Perfect Day.

The beam of Love will now banish all hate,
With Faith and Hope give power to open the gate;
With these gifts, we can use them if we will,
Someday to find the Angel waiting still.

INFINITE INTELLIGENCE

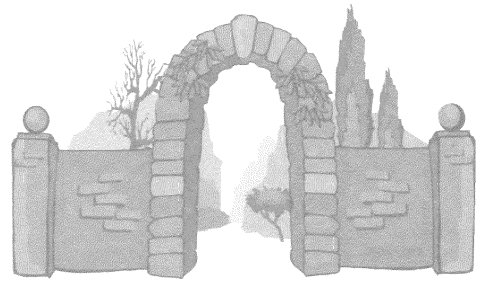
Within each, an electric spark
directs the healing of our heart,
Something we cannot describe,
Carried o'er the great divide.

Within each fleeting blade of Green,
Lies wondrous power, yet unseen,
It shines in every flower that grew,
glistening with the morning dew.

Each to each the message must pass,
From bee to flower, from flower to grass,
The blood of every living pine,
flows, in tune with the great design.

Brook meets river, river meets sea,
The power grows unchanged and free,
Stars along the milky way,
Know what power holds them sway.

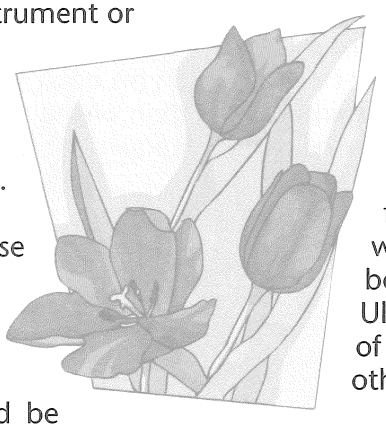
O' Great Creator, Thou Supreme,
Thy power is an unfaltering beam,
Thou are God, the Eternal Source,
The keystone in Eternity's course.



Your Attitude Toward Mediumship

THE REV. MARGARET KING, 1986 Transition

Since mediumship is very personal and individual, your attitude toward it governs, to a considerable extent, what kind of medium you will be and how you will appear to the public. It is not advisable to enter into public or private work with the attitude of possessing something that no one else has or of being wiser or different from other people. Each medium should consider oneself an instrument or channel by which the truth of eternal life may manifest, and should strive to be as clear a channel as possible. It should be remembered that all people have a psychic faculty to some degree. It is not a special gift for you alone.



Different types of persons will use mediumship in different ways. Not everyone wishes to work publicly. Some are better adapted to transmitting messages privately to those whom they know. Mediumship should be developed in the manner that is best for the individual.

No individual can dictate just what type of mediumship he or she will unfold. This is subject to natural law, not to the mere wishes of the aspiring medium. Each person should be content to develop in the way best suited to one's personality and make-up. Each individual must feel satisfied within himself to receive, develop and give out in the manner that feels right. One type of mediumship is not superior to another.

A medium should not seek to attract followers by means of showmanship or performances. Some people will always seek the spectacular, but the long range interest of Spiritualism lies in presenting our belief as a serious, practical, dignified, provable religion. In the end, each inquirer proves his own religion for himself. That is the true value and purpose of presenting it.

All in all, your attitude and real feeling toward mediumship will control and highlight your conception of it and its presentation. You, as an individual, are manifesting who you really are. The fundamental qualities within you, your whole approach, will determine what can be brought forth and how it is done. Ultimately, the question of the acceptance of what you have to offer is answered by others.

Mediumship, in a sense, is a sacred faculty, because it is related to the enduring, spiritual part of you. It should be treated as such at all times under all circumstances.

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The Rev. Margaret King was Pastor of the Church of Two Worlds in Washington, D.C. and later co-chaired with The Rev. Marilyn Awtry as Pastor of the Church of the Spirit in Washington, D.C. She was a prolific writer.

♦ ♦ ♦

We are surrounded by and immersed in a perfect Life:
a complete, normal, happy, same, harmonious, and peaceful existence.
But only as much of this Life as we embody will really become ours to use.

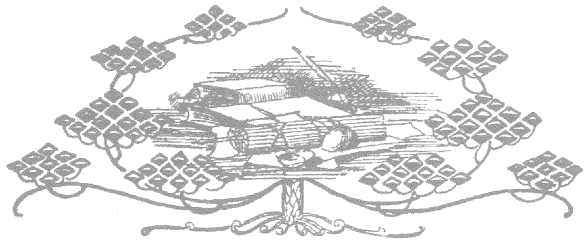
– Ernest Holmes

Spiritualism and Spirituality

KENNETH W. JAMES – The Church of The Spirit – Chicago, Illinois

Presented as a sermon June 22, 2008

I would strongly suspect that each of you has at one time experienced questioning from a friend or associate about just what Spiritualism is. I have had to explain how spirituality is not exactly the same as Spiritualism several times to different groups who are interested in just what we do here at The Church of The Spirit, and other Spiritualist churches around the country. I am always uncomfortable when I explain the "difference" between Spiritualism and spirituality, because for those of us who embrace the religion, science and philosophy of Spiritualism, these two things are not necessarily distinct.



Spirituality, as it is used today, refers to the recognition and cultivation of those aspects of human experience that are considered not strictly of the material realm—the realm of sensory phenomena that occur as transformations of matter in space/time. The growing interest in so-called New Age thought, the reconnection with various bodies of spiritual writings, including non-Western religious traditions, the more esoteric aspects of Western religious traditions, and the rise in interest in earth-based systems of religion all indicate that humanity in the twenty-first century, is hungry for something beyond the material reality that can be discerned by our sense organs. Some scholars use the term "mysticism" as a synonym for spirituality; mysticism has been defined as a direct experience of the Divine. Since the term "mysticism" usually connotes a one-god, monotheistic perspective, I will use the term spirituality instead of mysticism to refer to this connection with a "distinctly-other" dimension of experience that may or may not refer to a single divine presence.

The three dominant religious traditions of the West at this time, Judaism, Christianity and Islam, all have spiritual components to them. In Jewish circles, the spiritual quest is mapped by the texts and traditions of the Kabala. In Christianity, the writings of particular saints who are labeled "mystics" form the corpus of spirituality. In Islam, the Sufi tradition covers the dimension of the deeply spiritual. Clearly there is a problem with talking about spirituality within these great traditions. Each tradition, Judaism, Christianity and Islam, purport to express the complete revelation of God in God's relation to humanity; as such they are by definition spiritual expressions. However, in each tradition, the perhaps originally spiritual presentation of God became codified into practices and teachings (called in Christianity "ritual" and "dogma") that gradually separate from their spiritual roots. Ernest Scott in his book *People of the Secret* and Idries Shah in his book *The Sufis* both discuss this gradual separation of the spiritual from the literal expression of religious tradition. So, over time, some practitioners of these great religions sense this separation as a loss of connection with the spiritual, and move to recover that connection, through Kabala, Christian Mysticism, and Sufism.

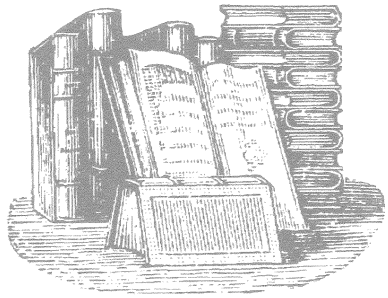
The pull toward spirituality seems to be like a soul-hunger felt by certain people at different times in their lives. Others may not ever be aware of this pull toward spirituality. Yet, wherever someone exhibits passion in regard to some earthly phenomenon, be it God, nature, Wall Street or the Cubs and the Sox, the seeds of spirituality may be found. No culture or society has ever been found that does not have an expression of the spiritual, although the specific content of that expression may seem anything but spiritual to others. So spirituality is the pull toward "something more", as a response to the emptiness expressed in Peggy Lee's haunting song, *Is That All There Is?*

Spirituality may be considered a necessary but not sufficient condition for embracing the science, philosophy and religion of Spiritualism. If the Fox sisters and their kin were strict materialists, with no spiritual core at all, I'm sure they would have found explanations for the raps they heard by studying the physics of aging walls and the effect of moisture on housing structures. But because their fundamental disposition included the possibility of the spiritual, they began to formulate what has come to be considered the beginnings of Modern American Spiritualism.

For spirituality to become Spiritualism, there must be an appreciation of the particular combination of spirit and personality, as we understand it, in the

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human being. I am not just an accidentally conscious ,carbon-based life form (although I am that as well); I am also a being who unfolds in space and time with a particular identity who forms particular relationships with other beings, places and things on the earth plane. Spiritualism places a great value on those specific, particular aspects of the human being. Who I become in this life is intimately tied to the particularities of my experience, the specific people, places and things I encounter as I grow and develop, and the connections I establish while I am here on the earth plane. Spiritualism recognizes that these specifics of my identity cohere in a way that survives what is considered death. I may leave the earth plane, but the structure of my particular being remains intact after this change. Moreover, I retain the capacity to interact with beings on the earth plane in several ways: directly (although most human beings neither notice nor fully value the sense that the so-called dead are contacting them), through mediums, and through the actions of healers who channel the energy of Spirit.



The history of Spiritualism recognizes and chronicles the various ways to verify or demonstrate that the continuity of our personality persists after the change called death. While in the United States, we call communications from mediums "messages", in England and elsewhere these mediumistic messages are called "demonstrations", indicating that when we receive a message, the continuity of the human person after the change called death is being proven. That's one reason why some of the messages we hear given to others at our services or in a séance may not make much sense to anyone but the person receiving the message. The message communicates something more than the words may indicate; the message communicates that our loved one continues whole and intact even though not on the earth plane.

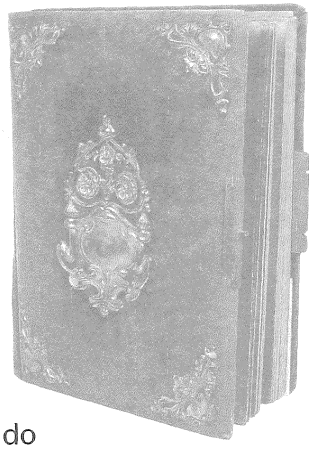
The specifics of Spiritualism expressed in our Principles show that Spiritualism participates in the Spiritual, but also forms a specific tradition that sets it apart from the general impulse toward Spirit that is inherent in human experience. For some of us, probably for everyone here today, events work together to go beyond simply acknowledging that there is a something more to our experience than is covered in materialist perspectives on life. For some of us, probably for everyone here today, there is an experience that can only be explained as the presence of a loved one who has gone through the change called death, but who has returned to communicate in some manner with us. Acknowledging that experience and exploring what it means is the fundamental attitude of Spiritualism. We explore, test, investigate, prove and express what we find to others. If they accept spirituality, they may come to embrace Spiritualism. Spiritualism brings new vitality to every form of spirituality. And I believe that Spiritualism can bring harmony among various religious traditions that, at present, battle with one another for the supremacy of Truth. As Madame Blavatsky, the founder of Theosophy, has stated, "There is no religion higher than Truth!" As Spiritualists, we affirm that this Truth is expressed in the maxim, "There is no death, and there are no dead". Our teachings, our services, our séances and our writings all develop this truth, enhancing Spiritualism and enriching spirituality. ♦

Everything in the universe is related; we are all connected; from stardust to human flesh, we vibrate with the same elements of the universe. The web of life is infused by spirit, and each one of us has the power to use that creative energy to manifest our potential.

– Rudolfo Anaya

Authenticity

DR. NORMA J. TURNER – Church of the Living Spirit – Glendale, Arizona



In 1600 Shakespeare said, "This above all—to thine own self be true." What was that all about? Authenticity—what is real in this world?

So much of what we see around us is false:

- Ever since the early 1970's, many have not trusted government. We do not trust our advertisers—after all, they are only trying to make some money. We do not trust the people who are trying to sell us anything: once they have our money, we'll never hear from them again.
- We often don't trust our doctors, but we'll listen to the pharmacist technician at Walgreens.
- We question our child's teachers, but listen with full intent to the neighbor's assessment of the school's problems.
- We wouldn't begin to trust the politicians who appear on our television or radio, but take as absolute truth those things said by the talk show host on a local radio show.

When did we begin to be so suspicious of the experts, the authorities, those who are trained and educated, and yet so ready to listen to the person who has no background or training when it comes to important issues like raising our children, deciding on our political candidates, or determining the best course of medical treatment for a condition or illness we may have?

There is a suspicion in our land of almost everyone who claims to have position. By position, I mean someone who—by virtue of work, skill, education, or insight—has achieved a particular role in the work-place, the family, or in society. People with position own that position because they have worked very hard to achieve it or have been gifted with it. Either way, that position is theirs—and the rest of us might be a bit jealous. Why are we jealous? Because we do not have that position, and we are unable to recognize our own position or are unwilling to accept it.

In order to understand our position in life, we need to be authentic. We all have a position. But we need to know who we are in order to know that position. We need to be authentic. Authenticity is a characteristic of someone who is real—real to him or herself.

All too often we grow and develop, trying to be the person someone else wants us to be. It doesn't matter who that other person is, because our sole purpose in life is to win approval from those around us. We forget the *Law of Love*. That law says that we are loved for who we are, as we are. We are not loved for being what others want us to be. As a result, some of us take a while before we learn to love ourselves as we are. Why does it take so long? Is it because we don't know who we are?

Authenticity means that I love and accept myself; I am comfortable with myself; I can be myself when I am talking with you. When you are talking with me, you feel you are with me, not with some fragmented person. You sense that wholesomeness, that level of comfort which says you can trust me because I am not hiding anything about myself. I am who I am. When you walk away from me, you feel as if you have truly talked with me. You may not know a great deal about me, but you feel as if you have connected with me. That is authenticity.

Some of you may recognize the "I-Thou" connection of Martin Buber, a Jewish philosopher who transitioned in 1965 at the age of 87. As an example, let's imagine two brothers. One is an attorney, quite successful, with an amiable personality and handsome features. Because of his natural charm, he is well-liked and has a flourishing practice. Peter went into law because he wanted to help people and believed that he had gifts that he could bring to the practice of law. People tend to see him as a person first and as an attorney second. They see his authentic self. When he talks to someone, he is present to that person, totally present.

His brother George is also an attorney. He went into law because he wanted to win praise from his parents like his brother Peter did. Law was fine; it paid well, but it was a great deal of work. George was just as handsome and bright as his brother, but his practice was not quite as successful. George met with

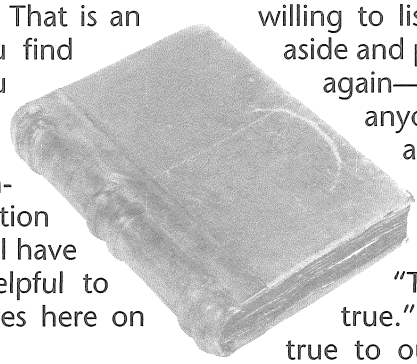
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people and worked their causes, but the people were only numbers on the docket. His clients were aware of this, and often did not trust that George was really understanding them and working for them.

We will respond to the authenticity of the individuals we meet; we tend to be suspect of those individuals who are not authentic.

When we interact with people, what do they see? The face we put on for their purpose or the face that is authentically our own?

One of the Spiritualist principles which guide us reads: *We affirm that the existence and personal identity of the individual continues after the change called death.* Do you know your identity? Are you your authentic self? Are you a person to whom others relate with ease? Do people find you easy to talk to?



Do you find you easy to talk to? That is an important question. You see, if you find you are not easy to talk to, then you will find it very difficult to meditate because you will be uncomfortable with yourself. Also, that personal identity which continues after the transition to the next phase of development will have to develop authenticity. So it is helpful to begin developing our authentic selves here on the earth plane. How do we do that?

Ask yourself, "Do I enjoy what I am doing so much that I look forward to every day?" If the answer is no, then you need to ask why not. How did you fall into a hole where you are not happy? Dr. Morris Massey, a futurist, produced a program titled "What you are is what you were when". He asked people to think of the time when they were 10 years old. What did you do when you were 10 years old that you enjoyed? What made you happy? Did you have a hobby? A pastime that you enjoyed? There is a clue to your true happiness. That is also a clue to who you really are.

Ask yourself, "Do I trust my feelings, or am I a head-oriented person?" You see, head-oriented people tend to try to think their way through situations. They analyze and attempt to strategize—but they do not trust their feelings to do the right thing. As a result, others sometimes have a difficult time trusting them because they feel they are simply part of an analytical brain scheme that either fits or doesn't fit their agenda. If I am too much in my head, I will not show the compassion that people need to see before they can trust me. Compassion needs to be present in order for people to feel they can connect with me.

Ask yourself, "Do I talk to Spirit, or do I let Spirit talk to me?" This is an important question because, as I have come to learn in this religious philosophy, Spirit is there to teach and guide us. To allow this to happen requires a bit of humility on our part; we must be willing to listen and learn. We must move our ego aside and place our trust in Spirit. There is that word again—Trust. We who have come to distrust anyone and everyone must learn to *trust* again. We need to be quiet and listen. It is in this quiet that our authentic self can find itself.

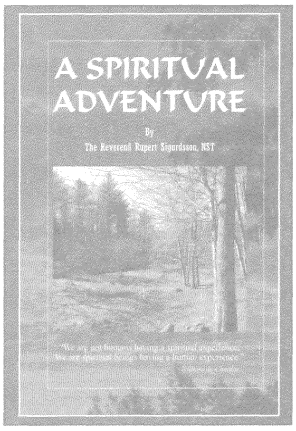
I began by quoting Shakespeare: "This above all—to thine own self be true." To sum up what I have shared—to be true to ourselves means to be authentic. To be authentic means: we know who we are, we understand our feelings, and we can feel compassion. Finally, we can listen to Spirit and understand what it means to trust. When we are able to listen and to trust, then that is reciprocated according to the *Natural Law of Reciprocity*. People will sense that authenticity in us. People will be able to connect with us and trust us. In that capacity, we can serve together and reach out to other people, as openly honest and authentic persons. ♦

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Looking for and enjoying beauty is another way to nourish our soul. The universe is in the habit of making beauty. These are flowers and songs, snowflakes and smiles, acts of great courage, laughter between friends, a job well done, the smell of fresh-baked bread. Beauty is everywhere, ready to nourish the soul. It must only be seen to begin helping us.

– Matthew Fox

Book Reviews



A Spiritual Adventure by The Rev. Rupert Sigurdsson, NST, is a true story about growing up in a Spiritualist family and being curious about many things that Rev. Sigurdsson, NST has experienced during his 90 years. Rev. Sigurdsson has contributed numerous articles on a wide variety of topics to both *The National Spiritualist* and *The Spotlight*. He answers questions, including:

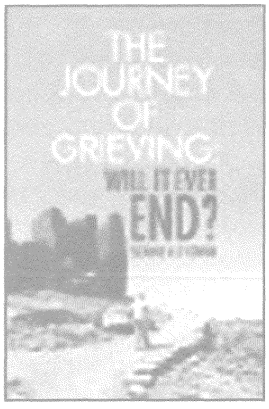
- Does life continue on the spirit side?
- Does spiritual healing work?
- Are mediums contacting the so called dead?
- How are we supposed to live on this earth?
- Does positive thinking help?
- Is there a spirit world?
- What can we learn about the spirit world?
- Do we reincarnate?

The book follows this stream of mental questions as Rev. Sigurdsson was growing up through the Great Depression and World War II, and marrying a natural medium, raising a family and earning a living.

The second part of the book is devoted to the trance mediumship of his wife Mary, who was widely known throughout the Spiritualist community.

A Spiritual Adventure can give you an outline of how to live this life successfully plus a glimpse of the spirit world to come, and what to expect there—depending on how you have lived this current life. It also is about the value of pets in our lives and how much they add to our well-being.

What are Rev. Sigurdsson's conclusions? He states in his book's description that you will have to read the book to find out. Available from NSAC bookstore soon and Amazon.com. ♦



The Journey of Grieving: Will It Ever End? by Suzanne M. O'Connor is a memorable odyssey. Here we find encouragement and validation which emerge from the depths of despair. This book guides one from the darkest place, where hopelessness often thrives, into the light of *knowing.* Spiritualists *know,* but even so, grief can have a very heavy hand on one's heart. Reading through this book, I kept coming back to the thought that this book is also a gem for those headed into terminal illness experiences with a loved one.

As a lifelong educator and professor, Suzanne O'Connor was raised in a Catholic environment and educated at Catholic institutions. Her openness to Spiritualism is refreshing, and she understands that grief is a journey from which one can emerge "enlightened". She begins with the anticipation of death, and moves us through treatment and end-of-life care processes. The author personalizes the journey of preparing to move on to the other side, and she offers very practical and easy to follow suggestions, step-by-step along the path of recovery. She addresses "am I normal?" along with suggestions for the gradual rebuilding process. Those left behind are forced to adapt to a new way of being in the world, forced to accept and move on as one cleans out the "stuff" and enters into the long haul of time, time, time. O'Connor even moves beyond the grief through new ways of dealing with holidays and anniversaries, living alone, cooking for one, thinking about re-partnering in the future; and through it all, giving yourself permission to be yourself rather than what you think other people expect you to be. Published by Xlibris in both hard and soft covers, this book will be beneficial to all, because we all lose people we love – that is part of life. But we, as Spiritualists, *know* that they live on in another realm. Order from Amazon.com. ♦

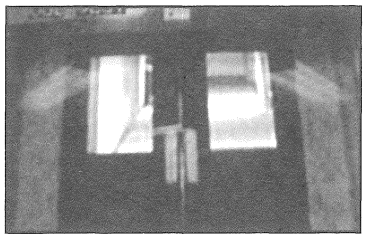
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The National Spiritualist Association Of Churches
Department of Phenomenal Evidence

July/August 2009 Department of Phenomenal Evidence Report

THE REVS. BRIAN AND LYNN KENT

Springfield, Massachusetts Nursing Home Has Ghosts!



This is an image taken from a video clip of a "ghost" captured at a former nursing home in Springfield, MA. The clip is short yet you can see an image moving across from right to left in the door windows. Margaret Harris of the First Spiritualist Church of Springfield, MA submitted this clip.

David Harris and others who were with him when this phenomenon occurred, witnessed the event, as you will hear on the video clip. Comments strongly suggested this is a real clip taken by accident, and not "ghost hunting". Those present were only "fooling around" and thought it was kind of scary. For those of you who would like to see the full clip go to www.nsacphenomena.net.

Unfortunately we do not have a lot of information, but, after some analysis, we felt it was noteworthy to put up on the DPE website. Remember to watch the window on the right of the film clip, you can actually see the white figure run from the right window to the left window in the video clip. The total tape runs about 10 seconds.

♦ ♦ ♦

Reading Matters *Continued...*



The Articulate Dead - They Brought the Spirit World Alive is authored by Michael E. Tymn, who is a regular writer for *The National Spiritualist-Summit.* As a freelance journalist for more than 50 years, Tymn is editor of *The Searchlight,* a quarterly magazine published by the Academy of Spirituality and Paranormal Studies. A resident of Kailua, Hawaii, Michael Tymn is widely published throughout the world. His research is thorough, his topics are fascinating and he has a clear and informative writing style that both educates and entertains.

In *The Articulate Dead,* the author examines some of the very best mediums of the late 19th and early 20th centuries, when dynamic and evidential forms of spirit communication were being studied by distinguished scientists and scholars. These experts validated spirit communication as genuine. However, at the same time, charlatans were publicly being exposed and the publicity presented confusing scenarios for the general public. Some genuine mediums felt called to more secrecy, while others abandoned their gift completely. In *The Articulate Dead,* (what a great title!), Michael E. Tymn examines this historic spiritual awakening and explores the scientific research that surrounded the movement. A number of very intriguing stories unfold, including spirits directing an archaeologist in the uncovering of the ruins of Glastonbury Abbey, spirits leading a researcher to crosses buried by American Indians, a deceased author who completed his unfinished writings through a medium after his own passing, a *Titanic* victim coming back to tell about his new environment on the other side, and an afterlife researcher continuing his work after his own death, to name just a few.

Spiritualists will be particularly interested in reading this newest work of Michael E. Tymn. The fascinating details and historical information provide a wonderful foundation for interesting reading. Your faith will be underpinned and reinforced by spending a few enjoyable hours with *The Articulate Dead,* published by Galde Press, available through the NSAC bookstore.

♦ ♦ ♦

The University of Life

LINDA CHILES – Church of the Living Spirit – Glendale, Arizona

Last month we had an informal "circle" when movie night had to be postponed, and I received a message saying that it would be good to provide a talk on education in church. I've been thinking about the subject of education off and on ever since. What exactly would be beneficial to talk about re-education?

A few questions arose that I'm hoping you'll find beneficial to think about.

- What is meant by "education"?
- What types of education are there?
- What is an "educated" person?
- Is education necessary and, if so, why?
- Is education important and, if so, why?

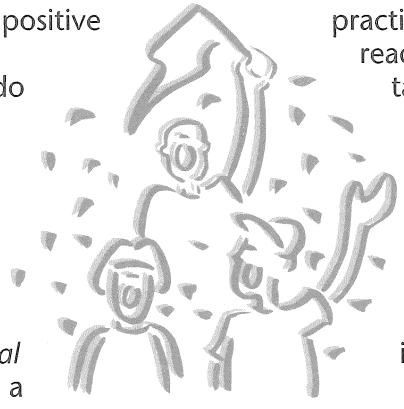
What is meant by "education"?

Let's take a look at the first question – what is meant by education? What is the first thing that comes to your mind when you hear the word education? Perhaps for many, it means attending school – public, private or home school. And that means there must be a curriculum of some sort. It means achieving a certain level of "book learning". And for the most part, people are in awe of those achieving the higher levels of education – commonly referred to as the post-graduate work.

But the education I would like to concentrate on here is our education from the University of Life. In the long or short span of our lives here on this plane, we pursue and receive education from all aspects surrounding us: from schooling – private, public, or home schooling, from the media – television, radio, newspapers, from our family and friends, and from society itself.

What kind of education do we receive? Is it from a positive source or a negative source? A very astute person once said to me, "We learn both from a negative example as well as from a positive example."

How best do you learn…how best do you receive your education from the University of Life? We do learn from both a negative and positive source. But how BEST do you learn? For me, it seems the lessons *best learned* have been from a positive reinforcement rather than a negative one. However, some of the *most powerful and influential* lessons I've learned have resulted from a negative source.



When I was a freshman in high school, I took World History. My teacher's name was Mr. Myrent. We used to call him Myrent the Tyrant. In those days I was extremely shy. I never raised my hand to answer a question even when I was sure of the answer.

One day at the beginning of the semester, Mr. Myrent asked me a question. I said I didn't know the answer. He asked someone else and a little later during the class he asked me another question. Again, I replied that I didn't know the answer. He asked if I had studied the night before and, being the honest person I was (and still am), I simply said, "No." He then responded, "How would you like a zero for the day?" I was mortified. From that day forward, for the rest of the semester, when my mother asked if I had any homework my answer was, "Yes, World History."

Up until that time, I had been the greatest procrastinator. I would always put off working on any project until the night before it was due. Thanks to Mr. Myrent, I stopped procrastinating. I began working on homework, a project, whatever…and doing a portion of it every day.

Is education necessary and if so, why?

Is education important and if so, why?

Yes, education is not only necessary, but it is very important in our lives. From the ability to earn a good living, to the ability to be the best person we can be…education is a "must".

Perhaps you want to specialize in one particular area. Attending classes in that field and successfully completing those classes is certainly a "must".

Perhaps you want to learn about Spiritualism in all its facets – its science, its philosophy, its religion. What better way to appreciate what the pioneers of Spiritualism endured in order for us to be able to study, practice, and discuss it openly…not only to read the myriad of books about it, but to take classes and discuss what you've read with others? Yes, to develop fully, we need to go within, but having that foundation of Spiritualist education gives us so much additional depth.

What is an "educated" person? Is it simply someone who has lots of degrees from various educational institutions? Surely that is one aspect of

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it. But another designation of an educated person, in my estimation, is every bit as important as the one who has a variety of degrees. I'd like to share something with you that my sister, Janet, wrote to my parents some 30-odd years ago. It's a thank-you letter from her to them.

Dear Mother and Dad,

Am too pooped tonight to do much else but put down a few thoughts to you. Nancy and I enjoyed the day together, but somehow those "play" days are more tiring than work days.

For many, many years of my life I always felt a little bad that I couldn't do anything very well; it seemed I was one of the "forgotten" people who had no talent for any speciality. I would never be the best, or even near best, at any sport or job or creative endeavor.

Saturday night wiped away 20-25 years of "minor" self-pity and brooding. I realized at the roller rink that, although it would be nice to devote one's life to being the "best" in one certain field, it is certainly more fun, as well as more advantageous, to be able to do a lot of things fairly well. There are loads of people who are great at something, even more who are mediocre, but the greatest numbers are those who can't or won't do or try anything. And they're the unlucky ones.



What I am trying to say, I guess, is thank you. Thank you for not only giving me all the opportunities to attempt what I would, but for understanding and still encouraging when it was certain that I could never be particularly good.

Today at 30+, I can swim and water-ski, roller skate and ice skate, ride a bike or a horse, throw a bowling ball or swat a tennis ball; I can cook a meal, knit a sweater, paper and paint a room – and life is a lot of fun because of all of this.

This is what I hope to give to my child, Andy – all the exposure and advantages that he wants and can handle. God help us if he has a special talent.

It's taken me 30 years to figure out what to do with someone who has none – I am sure I'd need that long to learn what to do with one who has a "gift"!

Will talk to you soon – take care of yourselves.

Much Love,
Janet

Have you ever thought of yourself in those terms? I know I have. We don't often look at ourselves with as gentle an eye as we look at others. We often criticize ourselves and judge ourselves much more harshly than we do others.

Hopefully, the majority of lessons we are learning from the University of Life are ones from a positive aspect rather than from a negative one. But don't discount or disregard those lessons arising from a negative force. They offer just as much benefit to us as the positive lessons. It just might take a different viewpoint in order to appreciate them.

♦ ♦ ♦

HOW SPIRITUALISM HELPS...

Joan Rubschlager, Illinois

Many aspects of Spiritualism daily offer help with life's situations. Probably the one principal which I find most helpful is "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."

When things aren't going exactly as I'd like or had planned, I TRY to remind myself to stop and say, "Okay, what law have I violated?" or "How can I view this differently?"

Spiritualism has taught me that if we can change our view of a situation, we can often see more possibilities for handling it. Bottom line, "...we make our own..." It's our responsibility to accept or to change the situation in order to change our unhappiness into happiness. We have the power to positively change our attitude if the situation is one which simply cannot be changed. The situation and its resolution are our own responsibility.

♦ ♦ ♦

The Roots of the Philosophy of Spiritualism

ERNEST L. LEARD – Memorial Spiritualist Church – Norfolk, Virginia

If you'll turn to the first page or two of our hymnals, you'll find a definition of Spiritualism: "...the Science, Philosophy, and Religion of continuous life". Spiritualism is a legally recognized religion, incorporated under the laws of the United States, unique and distinct from all other religions; it is not a sect or a cult.

Spiritualism is a science because it investigates, analyzes, and classifies facts and manifestations demonstrated from the spirit side of life. The text also says "Spiritualism is a Philosophy because it studies the Laws of Nature both on the seen and unseen sides of life..." and "...accepts statements of observed facts of past ages and conclusions drawn therefrom..." These same words can be found in the NSAC Spiritualist Manual.

It is this last part of the definition of Spiritualism that I initially found most difficult to understand. How is it a philosophy? I kept asking myself how that works. I felt as if it should be self-evident, and kept trying to "get my head around" the idea. Some time back, I picked up a book, *Philosophy for Beginners* by Richard Osborne (1992) and tucked it away on my bookshelf for later reading. A couple of weeks ago, I picked it up again. It is a very basic, easy-to-understand book, printed in a format similar to a comic book or graphic novel; which makes it easier to read. After I started it, I realized it is exactly what I needed to answer my questions about the philosophy of Spiritualism. I realized that the reason I couldn't understand how Spiritualism could be a philosophy, is because I didn't really comprehend what a philosophy is.



The Greeks defined philosophy as "the love of wisdom". Bertrand Russell said, "Philosophy is the no-man's land between science and theology, exposed to attack from both sides." Others have said, philosophy is "thinking about thinking".

Well, my new understanding is that philosophy is an organized, systematic approach to answering our most basic, fundamental questions: like "Why are we here?", "Is there a God?", "What is our relationship to God?", "How does one live a good life?", and so on.

To find the roots of what we today recognize as philosophy, we have to go back to the period between 800 and 200 B.C., a time when the Earth was peopled by Confucius, Lao-Tse, Buddha, Zarathustra, the Old Testament prophets, Homer, and the Greek philosophers. The soil that nurtured those roots, most people generally agree, is in Greece, where the development of city-states, democracy, extensive travel and commerce throughout the Mediterranean, geometry, and a common language led to a civilization and culture that fostered the initiation of philosophic thought.

The early philosophers, primarily Greek, were essentially looking for "the unity of all things". Many of these philosophers we would think of today as scientists, mathematicians, or historians. Even today, it is these people who are making some of the most significant contributions to philosophical thought.

Anaximander, who lived around 550 B.C., maintained that there is a single primal substance, which he thought might be water (Spiritualists would say that it is Infinite Intelligence), and that there is a Natural Law which exerts itself in the world, maintaining a balance between different elements.

Pythagoras, whom you may remember for his famous Pythagorean Theorem, studied the geometry of solid figures like cones, spheres, and pyramids. He and his followers wrote and talked about the "cosmical harmony" between all things. Pythagoras believed that "the soul is an immortal thing".

Heraclitus, who lived around 500 B.C., espoused "a cosmic justice that maintained equilibrium in the world", a possible reference to Natural Law or karma. He thought the primary element was fire, saying there is "a central fire that never dies", reminiscent of our belief about spirit.

One of the most famous Greek philosophers was Socrates. Most of what we know about him is based on what others have written. He thought that Knowledge was Virtue, that the Cause of Evil was Ignorance, and that we must continue to acquire a greater understanding of man's own nature (a better understanding of self).

Plato was a student of Socrates. Plato founded the Academy, the prototype of all universities. Plato wrote, "It is the philosopher who sees things in the sunlight, which represents the good." He was probably referring to the correctness of examining things "in the light of

Continued...

day" and reason, rather than being overshadowed by fear, myth, religion, or ignorance, but it is interesting to see this early linkage of light and good.

Plato's theory of education was that knowledge is remembering, that the soul or mind has passed through a previous series of embodied and disembodied states, and that the knowledge from these previous cycles only needs to be awakened – this is linked to the "Socratic method" of education, to ask the student questions, to lead them to think, and to remember. While some might say this sounds like reincarnation or past-life regression, it also brings to mind the God-spark that resides within each of us, and of our need to remember where we came from, and where we shall eventually return.

Plato believed that the soul has three parts: reason (which he related to the head), courage (related to the heart), and appetites (related to "the gut"). This may have been the forerunner of many "trinity" beliefs. Described by some as the "Father of Idealism", and the "Uncle of Religion", Plato believed that the world we see and sense is a mere reflection of the higher world ("As above, so below").



Aristotle was the last and most influential of the great Greek philosophers. A star pupil at Plato's Academy, he was a tutor to Alexander the Great, and went on to found his own school, the Lyceum, which went beyond the Academy in its effect on education and civilization. The influence of his thinking was so great and long-lasting that during medieval times he was virtually canonized as a pagan saint. Many of his ideas were incorporated into the Christian and Islamic faiths as dogma, and have gone unchallenged for almost 2,000 years.

Aristotle wrote a series of documents that expanded and went beyond the then-known principles of physics, calling it "metaphysics". He taught that "becoming" (growing and developing) is more important than "being" (how and where we are right now). He explored the concept of causality – what causes things, cause and effect – which led to his idea of the "Final Cause" – what we would call Infinite Intelligence or God.

Aristotle said that one human faculty (or ability) – active reason – was really separate from the body, and was immortal. This idea is consistent with our belief that the mind or consciousness lives on after physical death.

On the subject of virtue, Aristotle said that virtue involves choice (an echo of Principle Seven), and that the correct choice was the Mean. This line of thinking brings to mind the Magic Staff of Andrew Jackson Davis: "In all things, keep an even mind", and the admonition to always seek and find balance in our lives.

Aristotle was the culmination of the great Greek philosophical period. The Hellenic civilization began to fracture and fall, and the Roman Empire that supplanted it brought no major advances in philosophic thought, though it transmitted (some would say "transmuted") the older, and superior, Greek culture down through the ages.

As the Greeks declined, and the Roman Empire came and went, the city of Alexandria in Egypt was the last great light of antiquity. Many scientist/philosophers living there contributed to the maintenance of human knowledge and the continuing development of scientific and philosophic thought. It was here that we begin to see the infusion of Jewish and Muslim contributions to the body of human knowledge.

In the last 200 years, before the time of Christ, there were additional contributions to philosophic thought that have echoed down to modern times. The Greek Stoics believed that the highest good was a life of virtue and they saw the world as an organic whole in which the laws of Nature were determinant.

Epicurus, a Roman, was the founder of Epicureanism, a philosophy that attempted to achieve equilibrium and advocated the achievement of inner peace, in which banishing fear (particularly the fear of death) and religion were important.

Another Roman, Lucretius, made the first clear statement of the Natural Law of the Conservation of Matter: "Nothing can be created out of nothing".

The Roman philosopher, Seneca, who lived from 4 BC to 65 AD, during the time of Christ, said, "You should treat your inferiors in the way in which you would like to be treated by your own superiors." This sounds very similar to our own Sixth Principle.

Saint Paul is generally credited with "saving" Christianity from dying out or from settling down as another Jewish sect. He did it largely by combining Christianity with Greek philosophy.

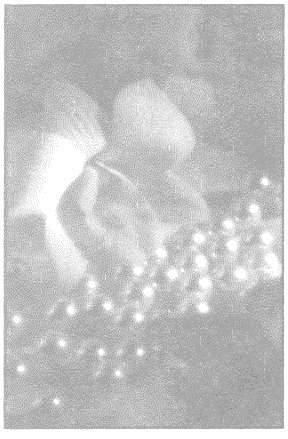
Many components of Greek philosophy were incorporated into Christian theology by St. Paul and other later writers. The roots of the philosophy of Spiritualism reach deep, pre-dating the emergence of Christianity. Though we celebrated the 161st anniversary of Modern American Spiritualism this past March 31st, we should keep in mind that the roots of our philosophy go back very much farther.

♦ ♦ ♦

There is but one ultimate Power. This Power is to each one what he is to it. – *Ernest Holmes*

Pearls of Wisdom

AWILDA G. ABAZA – Center for Spiritual Enlightenment – Falls Church, Virginia



While thinking of a topic for a lecture, I was reminded of the first spirit message that I received three years ago. The spirit that came through reminded me that tears were Pearls of Wisdom. I didn't quite understand it. What do tears have to do with wisdom? But I have since learned to appreciate the value of that beautiful message and of that loving spirit friend, and the healing that it has brought me.

I grew up in a religion where suffering was considered a path to Infinite Spirit. At the time, it was difficult for me to accept that God wanted us to suffer in order to grow spiritually. This concept just didn't make sense to me. Growing up I spent a lot of my time reading. I remember reading about the suffering of the people in Africa and other poor countries, and asking why? What have they done? How can this be healing for them? How can it be healing for anyone? I thought it was just a way to explain away the pain and suffering that was all around us. But, I have to say, it was also those readings that instilled empathy and compassion in me, and probably in a lot of other people, I'm sure. In fact, I grew up thinking I wanted to be a Maryknoll missionary – that's a missionary who works with the poorest of the poor.

It was seeing the pain of others and, of course, going through my own. That really helped to form the person that I am today – not perfect but evolving – at least I hope so.

Though I still don't believe that suffering itself is required in order to grow and progress spiritually, I can accept the fact that because it is so difficult, so overpowering, it can become a profound spiritual test; a test that can be used as a stepping stone to a higher understanding, not only of ourselves but of those around us and the situations confronting them.

We, as Spiritualists, believe that true healing is healing of the spirit; if we are healed of our physical ailments during the process, then it is an added bonus. But true healing is that which helps the soul to progress on its spiritual journey. It helps us to think about, and hopefully, understand why we are here, the true meaning of life.

To understand suffering, either our own, or our loved one's, which in a sense is our own, or the suffering that we see taking place all around us, is very difficult.

Grief and suffering are the most persistent of human experiences – no one is untouched by it. It is almost impossible to go through life without suffering a loss that brings grief. Most of us have experienced life changing grief or suffering, or known someone who has.

Perhaps it is because of the sorrow that we have experienced, and the tears that we have shed, that we are here today, at this point in our lives. We have survived our grief, our despair, and our sorrow and have become stronger and more compassionate because of it.

For many of us, these tears provide the moving experience of realizing that we are guided by a higher purpose than our own. Our suffering, whether physical, mental, or spiritual can sometimes have value, either for us or those around us, because it can serve as an important springboard to personal growth.

More often than not, this is difficult to accept because of the pain, fear and uncertainty that go along with it. But it is during these times of grief and suffering, when we seem to have lost all hope that we often find our true selves; we begin to understand where and how we need to grow.

The question then becomes, "What am I going to do now?" instead of, "Why is this happening to me?" If we believe that we are here to progress and grow, which, as Spiritualists, we do, then how does the situation help us in our growth and unfoldment?

Sometimes, it is the darkness that allows us to see the light – it reminds us of what is important, it wakes us up.

We all know that healing is an individual process and we each experience it in different ways.

The other day I was watching a news story about a young man in high school who was a 6' 4" healthy and popular star athlete. While on vacation in Hawaii, he had an accident while learning to surf. The accident paralyzed him from the waist down and put him in a wheel chair.

He was telling the interviewer that, before the accident, he only socialized with the athletes and the other popular young people. But since he's been in the wheel chair, he has become a different person – not just physically but inside. His values have

Continued...

changed. He now spends a lot of time with young people whom he never considered before, working to make their lives a little easier. In the process he learned great lessons in understanding and compassion from them. He now wants to be a doctor to help people with disabilities.

In another instance, a well known TV personality views her experience with breast cancer as a journey of growth. She says she doesn't know how many more minutes she would have wasted in her life if it hadn't been for the breast cancer – maybe a lot more. But instead, she feels like she's on a direct path; it's as if she is beginning to experience life for the first time. She's looking not just at life itself, but the minutes in her life.

Another woman had a massive heart attack. She told a friend that when it first happened, it was such a bleak experience that she went through the whole range of negative emotions – anger, depression, despair, fear. But, she said that heart attack was the best thing that ever happened to her. When it happened, she was constantly running and doing, but not really living – you know – busy, busy, busy – but not really experiencing her life or that of the people around her.

Her tragedy got her thinking about the real meaning of life. She says that her experience changed her and her family in such a positive way that she is actually grateful for her illness. Her inner growth has been remarkable and she is convinced that her experience was necessary to her growth process. Her attitude was instrumental in helping her deal with her suffering and actually turning it into a positive and uplifting experience for herself and those around her.

Just recently I was with a family who lost their loving 23 year old son suddenly in an automobile accident. The mother told me that, instead of going mad with grief, as she thought she would, she found a peace unknown to her until then, and the courage and strength to help her move forward and continue to care for the other members of her family. She also discovered the love and compassion of a family she was basically estranged from.

Out of such unbearable grief she found herself and her family – friends she never realized she had – and her strong spiritual faith. She told me, "In the midst of this unthinkable tragedy, I have felt the love and strength of God and the loving presence of my son, closer than ever, bringing me the kind of peace I could only imagine.



Knowing that my son continues to exist, though on a different level, allowed me to deal with my family's grief as well as my own in a loving, physical and spiritual way. I was able to provide comfort to those in my family who were most in need. The pain is unbearable, impossible to imagine; but I have been able to find peace and a renewed appreciation for life".

I was with her again over the holidays, and she told me that after her loss, she's become stronger mentally and spiritually, and is working to keep her immediate family together and help her husband who is still unable to accept the death of their son. We all grieve and heal differently.

Clearly, these people are working to transform their pain and suffering into a vehicle for personal growth. They were able to walk through the *Valley of the Shadow of Death*, but they did not remain there, which is important, because it is this journey through the dark Valley that helps us to grow, if you consider that not much growth takes place on mountain tops - most growth takes place in the valleys, doesn't it? It's the same with life.

When we experience tragedy, more often than not, we find that when we reach the limits of our own endurance, when we come to that "wall", something happens. Though our prayers for "healing", as we see it, have not been answered, we find that our prayers for courage, for strength to endure our grief, for hope, for the grace to remember what we have left instead of what we have lost, are often answered. We find support coming from a source outside ourselves – and we know that we are not alone, that there is something greater than ourselves that is on our side, helping us to go on.

It is when we look back at where we've been during those times of pain and loss, and we realize how far we have come, and wonder how we ever made it through, that we fully appreciate the spiritual gift of those Pearls of Wisdom that we shed along the way.

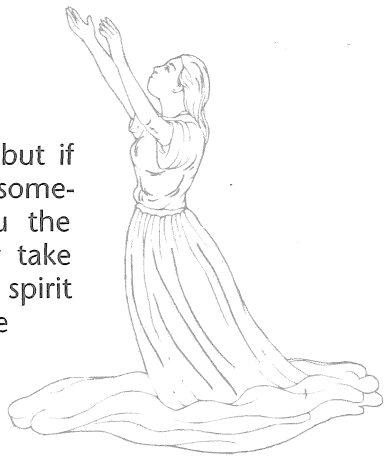
♦ ♦ ♦

We know what a person thinks not when he tells us what he thinks, but by his actions.

– Isaac Bashevis Singer

Be an Instrument of Spirit

PETER BERG, NSAC Treasurer



If you asked me what the word instrument meant, I would tell you that it is a tool that would produce music, such as a harp, violin, trumpet, drums, piano, etc. These all make a wonderful sound when played by themselves, but you know when you listen to an orchestra or band you get a more in-depth sound. If the selection is right for you, you get chills running up and down your spine.

Everything in this world is made up of vibration; the lesser the vibration the denser it is. The more vibration it has causes one to see more activity, like in boiling water. Water, when frozen, has less vibration than when it is at a boiling state; the vibration becomes so slow that it is solid—ice. Take a look at boiling water and you can see it dancing around. When it becomes hotter it turns into vapor, but it is still there at a higher vibration as steam.

As humans, when we are asleep, we are still vibrating, but at a lower rate than when we are awake. The more thrills we have in life the higher our vibration is. We become more alive, dancing, laughing and really enjoying life. Yes, there will be a time when our bodies will wear out, but our vibration level increases just like our spirit friends' vibrations increased. We don't see them because they are vibrating faster than we are.

Now I'm going to tell you to be still and very quiet, and you will be able to feel the vibration inside of you increase; this will take some practice. Once you recognize this vibration, it will be easier for you to get to that stage and have Spirit work through you. This is the phrase we hear so often, "Be still and know that I am God." Once we get to that stage, we want to "Let go and let God" and listen to the directions of what Spirit wants you to do. This is not easy, just like playing a musical instrument; you need a lot of practice. When you perfect it you will be a beautiful instrument for the God-Spirit to work through.

Yes, this is meditation. The difference between meditation and prayer is that when we pray we are talking to Spirit, but in meditation Spirit is talking to us. You may think that what Spirit is asking you to do may be too hard, but if Spirit asks you to do something it will give you the tools to do it. It may take time, but if you let spirit guide you, you will be able to accomplish the task that Spirit is asking you to do.

As I said before, an instrument is beautiful by itself; but when it is part of an orchestra or band, it can be further enhanced through harmony. This is why it is important to connect with circles where you are meditating together or in church services where you are worshipping together. When you are with a group, the vibration level increases immensely; and you will feel the thrills and joys of Spirit working through you. In a Spiritualist church, you have Spirit working through the Minister, Healers and Mediums.

At a church service, you will be able to take part in "Hands-on-Healing". This is where you sit in a healing chair and one of the trained healers allows Spirit to use them as an instrument, permitting the healing energy to come through them into you. They are acting like antennas so you can receive a stronger signal (vibration) into you.

At a church service you will have a speaker who will give a lesson for that day. If you look closely at whomever is speaking, you can see spirit working through them to administer some spiritual guidance that we can all use to further our spiritual development.

In a Spiritualist Church, we have spirit greetings that come to us from those who passed on. As I mentioned earlier, they are vibrating around us. They come into our service with a greeting and encouragement to prove to us that life continues—that there is no death. A trained medium allows spirit to work though their energy as instruments, as we all are.

Allow yourself to be an instrument for Spirit so that you can enjoy life here to the utmost and fulfill your calling. May the force be with you! ♦

The same stream of life that runs through my veins night and day,
runs through the world and dances in rhythmic measure.
– Rabindranath Tagore






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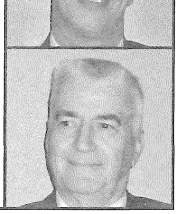
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GLENDALE - Church of the Living Spirit, NSAC • Church Location - 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Co-Pastor, Rev. Janet Tisdale, NST, (623) 972-3916; Sun. Serv. 10:30 a.m.; website: www.churchofthelivingspirit.org

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres., Janice Foote, mobile: (360) 261-0470; Secy., Carol Whyte; Mail to: 484 Lake Park Ave. #333, Oakland, 94610-2730, (510) 917-4801, Fax: (866) 615-6144, e-mail: cssasecretary@aol.com

AUBURN - The Spiritualist Chapel of the Pines • 457 Grass Valley Hwy. #7, 95603; Sun. Serv. 10:00 a.m.; All Message Serv. Fri. 7:00 p.m.; Pastor, Vickie Gay; Pres., Rick Seybold; Secy., Linda Avery (916) 663-3848; Tel. (530) 823-1816, Fax (916) 663-4691.

MONROVIA - The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Church Serv. 11:00 a.m.; Pastor Martin Pina; The President is Pastor Martin Pina; Secretary is the honorable Mr. Winston Lumley; Contact: SCRMonrovia@gmail.com / Phone (626) 256-3403, e-mail: greenry@earthlink.net; for class info Please call church phone.

SACRAMENTO - Central Spiritualist Church, NSAC • 2500 Marconi Ave., Suite 209, 95821-4855. Mailing Address: 4800 Auburn Folsom Rd., #63, Loomis, 95650-9328; Sun. Serv. 10:00 am.; Classes (see Pastor); Healing All Message Serv. 7:00 p.m., last Tues. of the month; Pres., Denise E. Bell; Pastor, Rev. Sandra G. Dawson, NST, (916) 652-4568; e-mail: rdawson@wizwire.com; Secy., Elisa Nicholas, P.O. Box 162303, Sacramento, 95816 – (916) 712-3512; e-mail: enicholas_1@hotmail.com

SAN BERNARDINO - Temple of Spiritual Truth, NSAC • Please call Pastor Rev. Sara (Sally) Estes, NST, (909) 886-9242 for time and location information.

SAN FRANCISCO - Celebrate Life Spiritualist Community – Joyous Spiritualism to a modern world • The Celebration service each Wed, weekly classes, Modesto, CA classes, weekend services - see website or call. Rev Drew Vogt, Pastor (415) 568-7571 - P.O. Box 640216, San Francisco, CA 94164. Email: revdrew77@ yahoo.com Website: ourcelebration.org

SAN FRANCISCO - The First Spiritual Temple, NSAC • "The Teaching Church." Pastor, Rev. Donald McFarland, NST; Pastor Emeritus, Rev. Alfred A. Conner, NST; Secy., Elsie Ann Soria, NST; Hillel House, 2nd & 4th Sundays of month, 33 Banbury Dr. (near SF State Univ.), 94132; Mail to: 1101 National Avenue, #1328, San Bruno, 94066, (650) 583-2739.

SAN FRANCISCO - Golden Gate Spiritualist Church • 1901 Franklin St. at Clay 94109; (415) 885-9976 / website: www.ggsc.org Sun Lyceum 9:30 a.m. Sep-May; Healing 10:30 a.m., Devotional Service 11:00 a.m.; Wed - Healing 7:30 P.M. Devotional Service 8:00 P.M. Classes Available - Contact the Church. Pastor, Rev. David Burr, NST; Pres. Sonny B. Gee / Sec. Engeltie Lauderback.

SAN JOSE - The Spiritual Science of Life Church, NSAC • "The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Serv. 6:30 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408) 615-0214; e-mail: PeruchLise@aol.com

SAN LEANDRO - Spiritualist Church of Two Worlds • 1550 San Leandro Blvd., (Deaf Comm. Center) 94577; Sun. Serv. Healing 10:30 a.m., Reg. Serv. 10:45 to 12:00; Co-Pastors, Rev.'s Betty and Don Nauratil, (925) 283-1449; Pres., Phyllis Macdonald, 1956 Kirby Way, San Jose, 95124; All mail to Secy., Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549-2925.

SANTA BARBARA - Summerland Spiritualist Church of The Comforter • 1028 Garden St., 93101; (805) 965-4474; Pastor, Rev. Sandra Cook, D.D., e-mail: revsandic@msn.com; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Unfoldment Class 7:00 p.m., Thurs. Message Serv. 6:30 p.m.

• COLORADO •

LITTLETON - Chapel of Spiritual Awareness • Pastor, Patricia J. Haskins-Schott, (303) 973-9993; **All mail** to: 6457 S. Xenon St., 80127; e-mail: chapelspiritawar@aol.com

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION • Pres., Rev. Lynn Gaffin, 70 Dell Ave., B5, New London, 06320, e-mail: Heart860@sbcglobal.net; Secy., Chris Bellamy, 66 Cedar Rd., Oakdale 06370, e-mail: jcb41756@hotmail.com

NEW LONDON - New London Spiritualist Church • 11 Freedom Way, Unit D6, Niantic, CT; (860) 701-1355; e-mail: nlspiritualist@sbcglobal.net; website: nlspiritualist.net; Mailing Address: 70 Dell Ave. #B5, New London, CT 06320; Pres., Lynn Gaffin, 70 Dell Ave. #B5, New London, CT 06320; Secy., Constance White, e-mail: ficaw@hotmail.com; Service Sunday 10:30 a.m., Medium's Days last Sat. of every month, 1:00 p.m.–4:00 p.m.

NEWINGTON - The Church of the Infinite Spirit • Masonic Temple, 80 Walsh Ave., 06111; Co-Pastors, Allen Noddin and Rev. Joyce C. Barlow, e-mail: Joyce-barlow@sbcglobal.net, tel. (860) 561-1489; website: www.newingtonspiritualistchurch.org; Church Secy., Peggi Camosci, e-mail: peggic@comcast.net, tel. (860) 635-6396. All Welcome.

NIANTIC - Ladies Aid Society Camp at Pine Grove • (The only NSAC Summer Spiritualist Camp in CT.) For program listing all summer activities contact: Pres. Rev. Lynn Gaffin, 70 Dell Ave. B5, New London 06360, e-mail: Heart860@sbcglobal.net; Rev. Kathleen Rottino, 109 Capitol Dr., Willimantic 06226, e-mail: k.rottino@snet.net

NORWICH - National Spiritualist Church of Norwich, Inc. • 29 Park St. (off Main St.), 06360, (860) 886-8522; Sunday Serv. 10:30 a.m.; Pres., Rev. Jacquelyn W. Randall, (860) 887-0068, e-mail: cincyada@yahoo.com; Pres., Susan K. Graf, (860) 564-5575, e-mail: president@nscnorwich.com; Secy., Tiffany-Michelle White; e-mail: NSCNORWICH@yahoo.com; website: www.NSCNORWICH.com

OLD GREENWICH - Albertson Memorial Church Of Spiritualism • 293 Sound Beach Ave., 06870; (203) 637-4615; Sun. Serv. 11:00 a.m., all welcome.

WILLIMANTIC - The First Spiritualist Church of Willimantic • 268 High St., 06226, (860) 423-5774; Sun. Serv. 10:30 a.m. Sept. thru May; service twice a month June thru August. For more information, please call the church; Pastor, Joyce Orcutt, 14 Harbourt Dr., Winchester, NH 03740, (860) 742-7846.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds, NSAC • 3038 Q St., NW, 20007-3080; Phone (202) 333-5114; Sun., Healing 2:00 p.m., Serv. 2:30 p.m.; Message & Meditation classes, call Sue Bracey (301) 920-1784; Pres., Michael Gallion, LM, (202) 237-7659; Sec/Treas James A. Longmore (301) 739-8227.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC • 3210 N. Chickasaw Trail (mail to P.O. Box 4010, Winter Park, FL 32792), (407) 678-3688; Sun. Serv. 10:30 a.m.; Wed. Serv. 7:30 p.m.; Healing, Sermon, Messages at all services; Sun. Children Lyceum; Pastor, Rev. Jean Kerr Lerch, NST, (407) 719-9790; Pres., Ron Lerch; Spiritualistchurchofawareness.org

• ILLINOIS •

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc. • 8002 Service Rd., 61016, (815) 332-5359; Camp Season: June 1 thru Sept. 30; Serv., 10:30 to 11:00 Healing Meditation, 11:00 to 12:30 Church Service, Pot Luck follows; Pres., Ken Boesen (815) 626-5716; Secy., Marian Boesen, NST; e-mail: cherryvalleysc@verizon.net

CHERRY VALLEY - Christabelle Spiritualist Church • 8002 Service Rd., 61016, (815) 332-5359; Healing Serv. 10:30 a.m., Worship Serv. 11:00 a.m. every Sunday, Oct. thru May at Cherry Valley Spiritualist Camp; Pastor, Rev. Marian Boesen, (815) 626-5716; Pres. Kenneth Boesen, (815) 626-5716; Secy., Martha Witt, 1204 Game Farm Rd., Yorkville, 60560, (630) 553-2517.

CHICAGO - The Church of The Spirit • 2651 N. Central Park Ave., 60647-1101, (773) 489-5422; Chicago's Oldest Spiritualist Church; Sunday Family Worship: Healing, 10:00 a.m., Worship Serv., 10:30 a.m.; All Message Serv., 1st Wed., 7:00 p.m.; Call for current Development and Educational class schedule.; Pastor, Rev. Marrice Coverson; Secy., Dr. Alan Tenczar.

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

CHICAGO - Tucker Smith Washington Spiritualist Temple • 6146 S. Ashland Ave., 60636, (312) 436-0366.

LE ROY - J. T. & E. J. Crumbaugh Spiritualist Church • 102 S. Pearl St., P.O. Box 174, 61752-0174); (309) 962-9076; Sundays-Adult Lyceum 11:00 a.m., Service 12:00 p.m.; Pastor, Rev. Bob Bianchi, NST; Pres., Charles Williams; Secy., Sharon Bianchi, (317) 945-8437. website: www.crumbaughchurch.org; e-mail: reverendbob@direct2spirit.com

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DIRECTORY OF CHURCHES *Continued...*

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE
Pres., Rev. John Kampf, 4322 N. 500 E., Rolling Prarie, IN 46371; (219) 778-8332; kampf4322@comcast.net. Secy., Joy Marsh, 7122 National Blvd., Michigan City, IN (219) 879-0292.

INDIANAPOLIS - The Spiritualist Church of Indianapolis • Sun. Serv. 6:30–8:00 p.m. Services are being held at: All My Relations, 1008 Main St., Speedway, Indiana 46224. Reading Day is First Saturday of the Month from 1–4:00. Call Pastor Bonnie J. Darby, phone 317-373-1746, for more information. Mail all correspondence to: P.O. Box 39419, 46236.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC • 3637 W. 10th St., 46222; Sun. Serv: Healing 11:00 a.m., Devotional and Message Serv. 11:30 a.m. Wed. - 6:00 p.m. Development Class. Every 5th Sunday, All Message Service, covered dish dinner, 1st Sat. each month Reading Day 12:00–4:00 p.m.; Pastorand Pres., Rev. Mildred Schlagel, (317) 291-0799; Secy./Treas., Marilyn Smith; Church (317) 937-6292; website: www.newdawnchurch.org

• IOWA •

DAVENPORT - Spiritualist Harmony Church • 1429 W. Seventh St., 52802-1212, (563) 324-9659; Sun. Healing Serv. 1:30 p.m.; Worship & Message Serv. 2:00 p.m.; Secy./Treas., Rev. William Buchholz, (563) 326-3201.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Pres., Graham Connolly, NST, 66 Martin Heights, Raymond, 04071, (207) 655-6673; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273; Treas., Janice Nelson, 46 Homestead Rd., Washington, 04574-3620, (207) 845-2885; e-mail: mssac@mainespiritualism.org. Please visit our website, http://www.mainespiritualism.org

AUGUSTA - Augusta Spiritualist Church • Corner of Perham & Court Sts.; P.O. Box 2492, 04338; (207) 622-8980; Sun. Serv. 10:30 a.m.; Thurs. Awareness Class 7:00 p.m.; Pres., Earl L. Wallace, 124 Spring St., Gardiner, 04345; (207) 582-2745; Co-Pastors, Rev. Earl L. Wallace and Rev. Kay Hawkins; Secy., Rev. Pat Wallace.

BANGOR - The Harrison D. Barrett Memorial Church • 514 Broadway, beside Coldwell Banker Realty, Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273, email: betty.simpson@maine.gov; Church services may be canceled due to inclement weather, also location may be changing; website: http://www.hdbspiritualistchurch.org will be updated in case of changes. Please call the secy. for more information, other contact number for the church is Kathy Goodness, VP, at 989-7266.

MADISON - Madison Spiritualist Camp • Located at historic Lakewood Theater Village just off Beach Rd. on Route 201, six miles north of Skowhegan. Camp season runs July & August; Camp (207) 474-0124. Off season contact Pres. Sue Jalbert, CH at (207) 655-6673 or Secy. Betty Simpson at (207) 848-2273; For program information and events, visit our website at www.madisoncamp.org or email us at madison@mainespiritualism.org

NORTHPORT - Temple Heights Spiritual Camp Assoc. • Shore Road with Penobscot Bay view. Pres. Ernie Van Den Bossche. Camp runs mid-May-Labor Day w/different medium each week offering private readings by appt. Church services Sun. @ 2:30 & Thur. @ 7:30 PM. Message Circles @ 7:30 PM Wed & Sat. Workshop Sat. morning, Seance Tues. @ 7:30 PM, Social Enlightenment Fri. @ 7:30 PM, "How Do Mediums Do That" class Sun. @ 12:30 PM. Lodging available. During Camp Season Ph: (207) 338-3029 / Off-season contact Sec. Tamara Jetton, 21 Old Windsor Rd., South China, ME 04358 or Email thsc@mainespiritualism.org Website: www.templeheightscamp.org

NORTHPORT - Temple Heights Spiritualist Church • Shore Road, Northport; Services 2:30 p.m. Sundays at Temple Heights Spiritual Camp from May to October and at Excelsior Lodge on the corner of Shore Rd. and Cove Rd. Northport, from Nov. 1 to April 30; Pres, Janice Nelson (207) 845-2885; Sec/Treas., Jean Bower, 159 Northport Ave., Belfast 04915-6003 - (207) 338-1355.

PORTLAND AREA - Portland Spiritualist Church • meets at 719 Main St., Westbrook at the Unitarian Universalist Church; Mailing address: P.O. Box 6551 PTS, 04102; Sun. Serv. 6:30 p.m.; Fri. Class 7:30 p.m.; Pres., Rev. Graham Connolly, (207) 655-6673; e-mail: pschurch@maine.rr.com; website: www.portlandspiritualistchurch.org

• MASSACHUSETTS •

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC • Services held at 10:00 a.m. every Sunday at the Anawan Grange Bldg., junction Rts. 44 & 118; Mailing address: P.O. Box 145, 02769, e-mail: firstspiritualistchurch.com. For more information contact Secretary, Sally Kubitschek, (508) 226-6580; e-mail: sallyrosekub@hotmail.com

SALEM - First Spiritualist Church of Salem • 34 Warren St., 01970; Sun. Early Serv. 5:30-6:00 p.m.; Lunch break 6:00-6:30 p.m., Healing & Evening Serv. 6:30-8:00 p.m.; Telephone for weather cancellations, (978) 745-2098; Church season is Sun. after Labor Day - June; Pres., Bradley Gosselin, 147 Sylvan St., Danvers, 01923 - (978) 774-1571, e-mail: BGoss92409@aol.com; Secy., Nancy L. Karolides, 144 Boston St., Middleton, 01949, (978) 774-4048.

SPRINGFIELD - The First Spiritualist Church of Springfield, Inc. • 33-37 Bliss St., 01105, (413) 732-1234; Worship Serv., Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes upon sign-up; Info on website: www.springfield.spiritualistchurch.com; Pastor, Rev. John Sullivan, Box 392, Worthington, 01098 - (413) 238-5344, e-mail: sully1942@hughes.net; Sec. Denise St Pierre, e-mail: denise1957@hughes.net

• MICHIGAN •

FERNDALE - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Sat. Serv. 7:00 p.m.; Secy., Dianne Smith.

LESLIE - Flower Memorial Spiritualist Church • 430 Bellevue St., 49251; Serv. 10:45 a.m. Sundays; Contact Jackie North, e-mail J91943@ALLDIAL.NET or (517) 796-2858.

ROYAL OAK - First Spiritual Temple • 3224 Greenfield Rd. (1 1/2 blocks So. of 13 Mile), 48073-6534; Sun. Serv. 10:00 a.m. & 7:00 p.m.; Pastor, Rev. Marguerite Gutt, NST, (248) 548-2240.

• MINNESOTA •

ROCHESTER - Third Spirit of Life Spiritualist Church • Meeting place: 1500 First Ave. NE, Ste. 112; Services Mon. 7:00 p.m.; Pastors, Rev. Joyce E. Young, NST, and Rev. John E. Young, NST; Secy., (507) 775-6358; Mailing address, P.O. Box 7312, 55903.

ST. PAUL - Spiritual Science Spiritualist Church • Conference Rm. - 411 Main St., Labor Union Hall; Sun. Morning Serv. only, 10:00 a.m.; Pres./Speaker, Joan LeDuc, 2169 Scheffer Ave., 55116-1255, (651) 699-4858; Secy., Gerald Kemling; Church phone (651) 225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis • 6026 S. Kingshighway Blvd., 63109-3558; Sun. Serv. 10:30 a.m.; Healing, Meditation & Message, 1st Wed. of the month at 7:00 p.m.; Assoc. Pastor, Marilyn Kalna, cell: (314) 707-3934; Pres., Carl Davis, 4451 Catherine Place, 63115 - (314) 383-5954; website: www.5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church, NSAC • 321 Hascall St., 68108-2121; Sun. Serv. 11:00 a.m.; Sunday Philosophy Class Noon when scheduled; Pastor & Secy., Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402) 345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church • 3355 W. Spring Mountain Rd., #19, 89102, (702) 876-8783, website: http://renospiritualistchurch.com; Service times: Sun. 11:00 a.m., Sunday evening 6:30 p.m., Thurs. 6:30 p.m., Healing Meditation, with a Spiritualist development class following the service, every one welcome. Vicky Homann, Pastor, e-mail: spiritualistdesertchurch@yahoo.com

RENO/Sparks - Spiritualist High Desert Church • Meeting place: Larry D. Johnson Community Center, 1200 12th St., Sparks, 89431, (775) 323-1114. Healing, Meditation and Message Service: Sunday 11:00 a.m. Pres., Mary Beth LoVecchio, website: _http://renospiritualistchurch.org; Mailing address: Secy. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512, e-mail: tomalisa2@aol.com

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive & Folsom Sts., 08093; Sun Healing, Worship & Message Service 11:00 a.m. Call (856) 456-2196 for cancellations. Pres Rev Dr John Bassett Jr., PhD, 320 Savannah Rd, Essex, MD 21221 (410) 391-3656. Sec Kathleen M. Pollack 430 S. Broadway, Gloucester, MD 08030 (856) 456-3401. Website: NJCOEL.org

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 Continued from page 18

WENONAH - Stow Memorial Foundation • Muriel De Young, 305 Carnegie Ave., Wenonah.

• NEW YORK •

EAST AURORA - First Spiritualist Temple • 29 Temple Pl., P.O. Box 465, 14052, (716) 652-5018, www.eastauroraspiritualism.com; Sun. Healing Service 10:30 a.m.; Lecture and Message Service 11:00 a.m.; Social Hour 12:15 p.m.; Dinner Day 3rd Sun. of month; Secy., Jeanne Phoenix Laurel, (716) 286-8628 or (716) 876-4805.

LILY DALE - Lily Dale Assembly • 5 Melrose Park, 14752, (716) 595-8721, Fax (716) 595-2442; Office Hours, Sept.-June, M-F, 10 a.m.-2 p.m; June-Aug, M-F, 9 a.m.-4p.m., Sat. 9 a.m.-12 Noon, closed Sunday; Camp Season: Last Friday in June to day before Labor Day; contact James Barnum, Secretary; website: www.lilydaleassembly.com; e-mail: lilydaleassembly@netsync.net

LILY DALE - Lily Dale Spiritualist Church • East St. Healing Temple, P.O. Box 1128, 14752-1128, (716) 595-3971; Sun. Serv. 10:30 a.m.; Healing 11:00 a.m. Worship Healing & Message Serv. each Wed. 7:30 p.m. Sept. – June; website: www.lilydalespiritualistchurch.com

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Lodge, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Patricia Anne Duffield, NST, (631) 588-5869; Mailing address: 10 Ackerly Lane, Lake Ronkonkoma, 11779; Church phone: (631) 648-0403; e-mail: kenpatduff@hotmail.com; website: www.asanctuaryofinfinitespirit-NSAC.com

LONG ISLAND - Summerland Church of Light, NSAC • Healing and Worship Service: Sunday 10:00 a.m. Service held at 120 Plant Ave., Hauppauge; Mailing Address: P.O. Box 5209, Hauppauge, 11788-5209, (631) 467-2076; Pastor, Rev. Richard P. Schoeller, NST, (631) 470-0221; website: www.SummerlandChurchofLight.com

LONG ISLAND - Temple of Metaphysical Science, NSAC • So. Ocean Ave. & Baker St., Patchogue, 11772; Sun. Serv.: Healing and Worship 11:00 a.m.; Pastor, Rev. Hugo Ruiz, NST; Mailing address: P.O. Box 3400, Patchogue, 11772, 800-316-1231; website: http://www.TMS-Li.org

ROCHESTER - Plymouth Spiritualist Church • 29 Vick Park A, 14607; (585) 271-1470; Voicemail (585) 234-2362; Sunday Devotional Services: 10:30 a.m. - 12 noon; Third Wednesdays All Message Service with Spiritual Healing 7-9 p.m.; e-mail & website: Plymouthspiritualistchurch.org (check our website for up-to-date circle and development class information; Pastor, Robin Higgins; President, Joanne Antinore; Secretary, Valerie Grosche, Valerie.Grosche@xerox.com

• OHIO •

ASHLEY - Ashley Spiritualist Camp Association • 6 Wooley Park Drive, 43003; Mail to: Selina Duffey, Secy., P.O. Box 277, 43003-0277; For additional information contact: Steven Duffey, (740) 747-2212.

ASHLEY - First Spiritualist Church of Linden • 6 Wooley Park Drive, 43003; Mail to: Chrys Rice, Secy., P.O. Box 648, 43003-0648; Sun. Serv. 7:00 p.m.; For additional information, please contact: Treas., Steven Duffey, (740) 747-2212.

DAYTON - Spiritual Life Center, NSAC • 609 Watervliet Ave., 45420-2544, (937) 878-1165; Pastor, Rev. Raymond Moschke, e-mail: RMoschke@aol.com.

• OKLAHOMA •

OKLAHOMA CITY - Central Spiritualist Church • 2348 N.W. 36th St., Sun. Serv. 2:30 p.m.; Lyceum Sun. 1:00 p.m.; Pastor, Juanita Oyer; Pres., Charlotte Griffin, 1331 Lafayette; Secy., Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

• PENNSYLVANIA •

McKEESPORT - First Spiritualist Church • 809 Locust St., 15132, (412) 672-1272; Sun. Serv. 10:30 a.m. Healing/Meditation, 11:00 a.m. Lecture and Messages; Tues. Mediumship Dev. Class; Minister, Carol O. Perella, L.M., (412) 398-7303; website www.firstspiritualist.org

PHILADELPHIA - The Celestial Spiritualists Church • Sun. Healing, Worship and Message Service 12:00 noon. Call for service dates and location; (610) 583-3268; e-mail: celestial.07@mail.com; Rev. Betty J. Hutt.

PHILADELPHIA - Second Spiritualist Association • 421 N. Preston St; Secy., Gladys Faison, 2118 N. Natrona, 19104.

• TEXAS •

AUSTIN - First Spiritualist Church of Austin • 4200 Ave "D" - Austin, TX 78751-3719, (512) 458-3987; Devotional, healing & message service every Sunday at 10:00 a.m.; Pres., Anne Berlin; Corr. Secy., Eana LaFont.

HOUSTON - First Church Of Divine Science, NSAC • 2115 Turner Dr., 77093; Rev. Jovita Jessup; Rev. Marie W. Smith; Pres., Liana V. Liles; Secy., Norma M. Freshour; Sun. Serv. 10:30 a.m.; Wed. Serv. 7:30 p.m.; Fri. Spiritual Development 8:00 p.m.; Sat. Spiritual Unfoldment Class 10:00 a.m.; Private Spiritualist readings by appt., (713) 695-2550; e-mail: jovitavjessup@sbcglobal.net; lileshouston@aol.com; normajean33@netzero.net; website: www.houstonspiritualists.org

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC • 222 N. Washington Street; Mailing Address: CSE (NSAC), P.O. Box 6535, 22040-6535; (703) 645-8060; website: www.TheCSE.org; e-mail: thecse@TheCSE.org; Year-round Serv.; Healing Serv. each Sun. 10:00 a.m., followed by Devotional Serv. at 10:30 a.m.; Children's Lyceum 10:00 a.m., Sept. through June; Shelly Wooldridge, Lyceum Director; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Rita O'Connor; Secy., Awilda Abaza, 2301 N. Street NW #606, Washington, DC 20037 / (202) 775-1907, e-mail: agabaza@earthlink.net; Exec. Coordinator, Sherry Truhlar, 1670 Fitzgerald Lane, Alexandria, 22302, (703) 577-7807.

NORFOLK - Memorial Spiritualist Church, NSAC • 307 W. 37th St., 23508-3207, (757) 622-5070; website http://www.memorialspiritualistchurch.com; Services held on Sunday at 11:00 a.m. and 7:30 p.m.; Wed. at 7:30 p.m.; Healing available at 10:30 a.m. Sun. and 7:00 p.m. Wed.; Ministers: Rev. Lelia E. Cutler, NST, (757) 480-3799; Rev. Kathleen Cribb, (757) 471-4014; Rev. Carol A. Brown, NST, (757) 826-9652; Pres., Jim Watson; Secy., Ann Marie Croteau; Lyceum Director, Rev. Kathleen Cribb.

• WASHINGTON •

MILTON - Edgewood - Church of Divine Grace, NSAC • Services held Sun. @ 2:30 P.M., Unity Church of Christianity, 2908 Meridian E. #101, Edgewood, WA 98371. Student Minister Atira Hatton, Pres. Bernie Allers (253) 833-4250, Sec. Robin Maylor (253) 565-4190. Email DivinegraceNSAC@comcast.com to Sherry Valentine.

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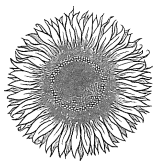
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serving as a Beacon of Light to bring illumination to those in need.

REV. KATHLEEN L. ROTTINO, NST

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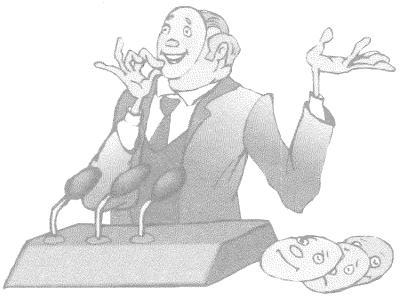
The Politics of Religion

THE REV. STEPHANIE FROBESE, NST – Augusta Spiritualist Church – Augusta, Maine

There is an old saying, "Power corrupts, and absolute power corrupts absolutely". We certainly are living in a time when power and corruption are running rampant, decimating our economic system and causing great pain and hardship for many, many people who are just trying to have a good life. We would like to think this kind of thing doesn't happen in our churches, but it does. Unfortunately, Spiritualist churches are much more susceptible to this problem. Orthodox religions have a very defined and structured "chain of command", no questions asked, no challenges made. As a democratic society, we Spiritualists are much more vulnerable to the influence of ego among our congregations and leaders desiring control, superiority or just believing they are better in some way than someone else.

The results of these tendencies can be harmful to our religion when this struggle for control takes over. People come to a Spiritualist church for the first time and feel that they have truly found a group of people they can relate to, a philosophy they can believe in, a practical religion. I have seen the results of the power struggles among individuals take these new-comers by surprise so many times in the 30+ years I've been in Spiritualism. It makes me want to cry—not the political posturing, but folks walking away in disgust and disappointment. Disgust at how some people talk the talk but don't walk the walk, and disappointment at being let down by what they thought was a truly spiritual home they have found.

In any hierarchical society, there is posturing to be "top dog". It's a natural law! If you observe nature you see it in every species on the planet. You see it in families, in the work place, in government, and, unfortunately, in our churches. Each individual has their own style of posturing, from attacking to coercing. Sometimes they will switch, if they are attacking and see it is not working, they will switch to coercing. We do have the distinct advantage (or perhaps, disadvantage) of being a democratic society, and you (and you alone) can choose to have a voice or to be silent when you see this dynamic in action.



Politics is frequently a dirty business and arouses the competitive spirit that is so valued in our society. How a campaign is run depends on the morals and ethics of the players. We would hope that in our churches it would be clean, but sometimes the drive to "win" brings out the worst in people; and they resort to campaigning within the congregation, using falsehoods and innuendoes about their opponent—the infamous "blame game". Again, you can choose to accept or reject what is perhaps rumor, or you could go to the source or the object of such rumors and try to find out the truth. In these situations you need to use your gut in determining the truth of the matter. If your gut is upset, that is a negative signal from the still small voice within to take caution. We are fortunate to have this internal barometer that distinguishes truth from falsehood.

In these hierarchical "dog fights" you can get pretty bruised up - physically, emotionally, mentally and spiritually; especially if you are on what is "perceived" to be the losing end. I say "perceived" because the conflicts we are faced with can be obstacles or challenges to our personal values and spiritual growth. Edgar Cayce used to say we should recognize the difficulties in our lives as stepping stones, not stumbling blocks. Following your spiritual path does not guarantee that life will be a bed of roses - without the thorns. You sometimes have to confront what you believe to be incorrect, immoral or unethical, and that takes fortitude and courage. If you aren't up to confrontation, you can always walk away. There is no right or wrong path to turn on. Again, let your gut be your guide. Try to strive toward your highest ideals; and try, as gracefully as you can, to move from one stepping stone to the next. ♦

We live in a world in which we need to share responsibility. It's easy to say, "It's not my child, not my community, not my world, not my problem. Then there are those who see the need and respond. I consider those people my heroes."

– Fred "Mister" Rogers

MEDIA WATCH

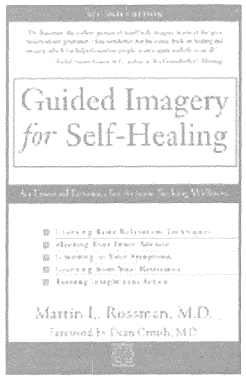
BY THE REVS. TOM AND LISA BUTLER, NST

Intention and Water Crystal Formation • Masaru Emoto is a Japanese researcher who was featured in the 2004 movie *What the Bleep* and is best known for his claim that, if human speech or thoughts are directed at water droplets before they are frozen, images of the resulting water crystals will be beautiful or ugly, depending upon whether the words or thoughts were positive or negative. Emoto says that this can be achieved through prayer, music or by attaching written words to a container of water. Since 1999 Emoto has published several volumes of a work titled *Messages from Water,* which contain photographs of water crystals next to essays and "words of intent." To see pictures of some of his crystals go to www.hado.net/watercrystals/index.php

Emoto's work has been very controversial but he has now published a paper, "Effects of distant intention on water crystal formation: A triple-blind replication," with Dean Radin and others in the peer-reviewed *Explore: The Journal of Science and Healing.* The hypothesis that water "treated" with intention can affect ice crystals formed from water was pilot tested under double-blind conditions. A group of approximately 2,000 people in Tokyo focused positive intentions towards water samples located inside an electromagnetically shielded room in California. The group was unaware of similar water samples set aside in a different location as controls. Ice crystals formed from both sets of water samples were blindly identified and photographed by an analyst, and the resulting images were blindly assessed for aesthetic appeal by 100 independent judges. Results indicated that crystals from the treated water were given higher scores for aesthetic appeal than those from the control water ($p = 0.001$, one-tailed), lending support to the hypothesis.

From: Radin, D. I., Hayssen, G., Emoto, M., & Kizu, T. (2006). *Explore,* September/October 2006, Vol. 2, No. 5.

Energy Healing • is being given more and more credit. It appeared in a list of alternative treatments shown to reduce pain in a health report in the January/February 2009 issue of the AARP magazine. Acupuncture, Acupressure, Chi Gong and Reiki were the four therapies listed. Mind-Body Medicine was also listed as an effective treatment to help pain. It was described as "Using the powers of the mind to produce changes in the body." The magazine listed meditation and guided imagery as examples of this.



Guided Imagery and Chronic Pain • Martin Rossman M.D. and author of *Guided Imagery for Self-Healing* writes that advances in neuroscience have shown that acute pain appears in areas of the brain that are connected to tissue damage but that chronic pain lives in the prefrontal cortex and limbic system, which the brain uses for memories, especially emotional ones. Repeated thoughts and emotions create nerve pathways in the brain and chronic pain impulses travel along these well-worn pathways. Techniques such as guided imagery build new nerve pathways and help pain pathways become less active.

From: *AARP,* January-February 2009, "Drug-Free Remedies for Chronic Pain, by Loolwa Khazzoom

Does Group Therapy Extend the Lives of Cancer Patients? • The idea that therapy can extend survival for cancer patients has been controversial. In a new study reported by Ohio State University's Barbara Andersen in the journal *Cancer,* 227 women with breast cancer were studied. Half of the group took part in a year of therapy in groups of eight to twelve patients. After eleven years, the women who participated in the group therapy were fifty-six percent less likely to die of breast cancer and forty-five percent less likely to have their cancer return than the group who did not have the therapy sessions. Among the fifty-four women who died during the study period, those who took part in group therapy lived longer than the others. And among the women whose cancer came back, the recurrence happened later in those who had done the therapy sessions. Lois Friedman at University Hospitals said too few cancer patients take part in therapy.

Continued...

From: Reuters *Group therapy may extend lives of cancer patients,* by Will Dunham
http://in.reuters.com/article/healthNewsMolt/idINTRE4AG0SU20081117

Risk Factor - Lack of Joy • A Japanese study has shown that people who don't think life is worth living are more likely to die within the next few years. Dr Toshimase Sone and colleagues at Tohoku University Graduate School of Medicine looked at forty-three thousand men and women between the ages of forty and seventy-nine. The people all lived in the same region and all were followed for seven years. Each one was asked "Do you have ikigai (joy) in your life?" The researchers found that people with no sense of "joy" were fifty percent more likely to die from all causes over the follow-up period compared to people who said they did have "joy" in their life.

From: Reuters, *Lack of joy in life ups early death risk:* study
www.reuters.com/article/healthNews/idUSHAR16275820080901

Psychic's Helping Law Enforcement • In May, national news picked up a local story from the Bexar Country Sheriff's Office in which two detectives admitted that they have used a psychic to uncover information about their investigations for over two years. The detectives were quoted as saying "Too many things have transpired on too many of the cases ...she led us in the right direction." The psychic, Linda, does not receive any kind of money for her assistance and says that she feels compelled to help those in need and that her ability is a gift from a higher power. We are sure that there are hundreds of stories like this but they just don't make the national news that often!

Tinker Bell the Flying Chihuahua • Dorothy and Lavern Utley, of Rochester, had set up an outdoor display at a flea market about twenty-five miles northwest of Detroit on a Saturday. Their Chihuahua, Tinker Bell, was standing on their platform trailer when a seventy mile an hour gust of wind picked her up and swept her away. The Utley's searched for Tinker Bell for the next couple of days but did not find her. Then on Monday, a pet psychic told them to look across the highway up on the hill. Dorothy Utley followed the advice and the Chihuahua came running out of the woods hungry but unharmed! The Utley's, as well as the pet psychic were featured on the Oprah Winfrey show.



Picture credits AP Photo/*The Detroit News*, Mark Hicks: Dorothy, left, and Lavern Utley of Rochester Hills, Mich. hold their dog, Tinker Bell Monday, April 27, 2009

Belief in Hell • The Pew survey, significant for the breadth and depth made possible by its unusually large 35,000-person sample, found that seventy-four percent of Americans say they think there is a heaven, "where people who have led good lives are eternally rewarded," while just fifty-nine percent think there is a hell, "where people who have led bad lives, and die without being sorry, are eternally punished." Only among evangelical Protestants and Muslims does belief in hell run close to belief in heaven.

"Once upon a time, belief in heaven and hell were very closely related—they were in many people's views two sides of the same coin—that does not seem to be the case any more," said John C. Green, a professor of political science at the University of Akron and also a senior fellow with the Pew Forum. "Many more people believe in heaven than believe in hell. It does seem to be associated with a decline in viewing God as a judge, and as someone who punishes people, but a continuing emphasis on a view of God as someone who is merciful and generous and forgiving."

Hell is most unbelievable to Jehovah's Witnesses. Just nine percent say they believe in hell, reflecting that faith's teaching that the wicked are simply annihilated upon death.

Alan F. Segal, a professor of religion at Barnard College and the author of *Life After Death: A History of the Afterlife in Western Religion,* says that "The decline of hell may be related to a certain American Pollyannaism." Segal notes that American visions of heaven increasingly resemble America, without the problems; "it's sort of like a retirement home in the sky, or maybe an assisted living community without the physical deficiencies."

From: *What lies beneath,* by Michael Paulson
www.boston.com/bostonglobe/ideas/articles/2008/06/29/what_lies_beneath/

♦ ♦ ♦

Without freedom of thought, there can be no such thing as wisdom. – *Benjamin Franklin*

I am Afraid of Dying

THE REVS. TOM AND LISA BUTLER – Spiritualist High Desert Church – Reno, Nevada

(Based on a Frequently Asked Question at www.aaevp.com)



QUESTION: Can you help me understand why I should not be afraid of dying?

ANSWER: You said that you fear death. I can say that we all fear death, but that the fear is mostly the fear our body feels and the fear we have of leaving. You can deal with the fear of leaving by making sure you keep your affairs in order, and trust that your loved ones will be okay without you. Important projects you have underway may need to be left unfinished, but think of them as your legacy. Leave good documentation so that the next generation can have something to do. **Your first task then, is to make sure your affairs are in order.**

Your body has a sense of awareness separate from your feelings. While you will experience a sort of transition from this "atmosphere and awareness," as the Spiritualists like to say, your body does experience a sort of death, knows this and is afraid. If you do not learn to distinguish between your feelings and the instincts of your body, you will feel its fear as if it is your own. **Your second task then, is to learn to distinguish between your body's natural responses and the feelings of your true Self.**

Based on the reports we have received from loved ones on the other side, what you expect to experience has an influence on what you actually experience when you make your transition. For example, if you strongly believe in a heaven as described by a particular religion, then you may actually find yourself in one. It is often said, and rightfully so, that we create our own reality. Thoughts more easily become things beyond the veil. Here, we live in a world of more concrete things, while they live in a more conceptual one. We never hear "I want revenge," or "They killed me" in the messages. "I love you" and concerns about a loved one's well being dominate the messages of Electronic Voice Phenomena (EVP).

We think many of our ideas about the other side are really local taboos developed to manage our societies. For instance, we see that suicide is a wasted opportunity to experience and learn, but there is no apparent foundation for the idea of a sin. If any, the only real sin might be imposing your will on others.

We experience a judgment during our transition from this awareness to the next; however, it is we who judge ourselves. The catch is that we apparently judge ourselves from the perspective of how we influenced others. It is apparent that we exist in this lifetime to have experiences and gain understanding through those experiences about how Natural Law operates in this venue. After a period of adjustment and introspection, we find ourselves in a new venue for learning which may not be this one. It appears that our ultimate objective is to gain substantial understanding of our part of reality and to return this to "greater" aspect of ourselves. In this way, we believe the collective of Self comes to understand what it has created.

I understand what I am saying here is not very specific or supported by evidence. We have some, but it gets very abstract and complicated. The bottom line is that you have a unique point of view or personality but you are part of a greater consciousness, and you will find in time that who you are on the other side depends on how clearly you see yourself. **So, your third task is to be aware of what is in your world view—what you believe and why.**

We have a lot of evidence that you will continue to be aware of yourself as a personality when your physical body can no longer support you. For instance, Vicki Talbott's son, Braden, has been very helpful in the 4Cell EVP Demonstrations (four people working together to gather information using EVP). He once said, ***"We are cell mates, Mom!"*** He likes working with her and has given us many important glimpses of his life on the other side. Martha Copeland's daughter, Cathy, has also given us hints. Martha takes care of Cathy's dog and one day she left the dog alone in the house while she went shopping. The dog destroyed a plant. As is her habit, Martha had left her recorder on and in the sound activated recording mode. In the subsequent recording, you can hear the dog tearing up the plant and the voice of Cathy saying, ***"Doja, No!"*** (Doja is the name of her dog.) So, we know she saw the dog, cared about what it was doing and tried to help. (We almost always recognize her voice.)

It is difficult to talk about death, survival and things beyond the physical without evoking thoughts of religion and faith, so let us be clear that this answer is

Continued on page 34...

Living in the Now vs. Living in Eternity

MICHAEL E. TYMN – Hawaii

The key to a good death, the speaker on the subject of "compassion in dying", told the audience is "making the most of each day". The audience, which included many hospice workers, nodded its approval, as if the speaker had provided new wisdom.

My reaction at the end of the presentation was one of bewilderment because the speaker never once touched upon the spiritual aspects of dying. She never even alluded to the possibility that consciousness survives physical death. It may be she did not feel comfortable introducing spiritual matters to a secular audience. It could be that she had no strong spiritual belief. Whatever her reason, I found nothing particularly new or enlightening in what she had to say.

Much the same message was conveyed in the recent national bestseller, *The Last Lecture*, by Randy Pausch, a university professor who was diagnosed with terminal cancer. While Pausch apparently faced his pending death with stoic resignation, the supposed wisdom that seems to have awed Oprah and millions of others totally escaped me. It was all about making the most of what time one has left while ignoring anything that comes after.

No doubt there are some people who would react to a terminal prognosis by moping and groping, but I suspect most don't have to be told to "make the most of each day," or to "live in the present," or to "live in the now," however we choose to phrase it. Professor Pausch spent more time with his wife and children, attempting to build memories for them by taking them to such places as Disney World.

But what if the children are all grown and living miles away? What if the person does not have enough physical strength to leave his or her house? What if the finances or infirmities prevent travel to fun or exotic places?

I pondered on what I would do if told I had only a few months to live. Would I surround myself with family and friends, one of the suggestions of the speaker? That would be difficult and very selfish of me. They have their own lives, their jobs, their agendas. I would not want to impose on them even if they happened to live near me.



Would I, assuming I had the strength and finances, do much more traveling? Would I really enjoy the trip if I did not believe there is something beyond the final breath? I can't imagine that I would enjoy it if I saw myself marching into an abyss of nothingness. I know some humanists who claim they can accept what they see as extinction, but I suspect that their supposed "courage" in the face of death is nothing more than ego-driven bravado.

To the young person, "living in the now" might mean pursuing a hedonistic lifestyle – eat, drink, and be merry. But such an attitude can be assumed only by the person who sees death as total extinction. It is certainly not the recommended lifestyle for those who see death as a transition to a larger life.

I've read about some people in their senior years, as I am, taking up skydiving or bungee jumping, but such activities simply hold no appeal for me. I've pretty much "been there" and "done that". I can't think of any activity that I haven't done that I'd like to do. I can't think of any place I haven't been that I'd like to go.

It seems to me that attempts to find more excitement in one's life before exiting it are nothing more than an effort to repress the idea of extinction, to bury it in the subconscious, even if just temporarily. Most of the things we consider exciting, whether movies, drugs, or theme parks, are escapes from an otherwise mundane world.

Here, I think, is where the speaker on "compassion in dying" and Professor Pausch failed. Rather than embracing what is left of life, one should be embracing death. Rather than "living in the now," the person should be "living in eternity". There is something of a paradox here, as once a person learns to "live in eternity", he or she can better "live in the now". In fact, when you live in eternity, the past, present, and future all come together as one. "Living in eternity" is a timeless experience and greatly mitigates the anxiety connected with physical death.

While the Spiritualist might grasp the concept, the average person cannot easily comprehend what it means to "live in eternity". He or she is apt to think of it as "living in the future," and react with a comment such as "one life at a time for me".

It is not easy to explain how to "live in eternity", but the best analogy I can come up with is retirement from the work force. Most people, even those who find some joy and fulfillment in their jobs, look forward to retirement. They envision more freedom and opportunity to pursue things that

Continued...

Living In The Now... *Continued...*

really interest them and which involve less stress and conflict than their occupations. They anticipate more time for leisure activities, travel, maybe even an around-the-world cruise. Retirement is not something they constantly dwell on, but it is a motivator that more or less straddles the dividing line between the conscious and the subconscious. That's what "living in eternity" is like – having that long range goal in the back of the mind while still focusing on the present. It's like a baseball player taking each game as it comes, but still envisioning some day being in the Hall of Fame. It's something of a dream that continually inspires him to face up to the challenges.

What if retirement meant no income of any kind – no savings, no social security, no pensions? There would be nothing to look forward to except poverty, squalor and despair. Unfortunately, that is how most people look at death and the afterlife. Orthodox religion has not been able to paint a picture that offers anything more than a humdrum heaven or horrific hell. Assuming that a person feels qualified for the humdrum heaven, how can he or she get excited about floating around on clouds all day while strumming a harp, or in what seems like an endless Sunday church service singing hymns and praising God? How appealing is that?

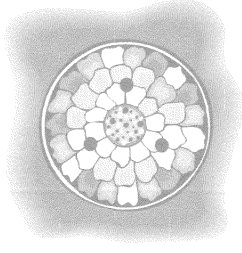
In effect, there are three approaches to viewing death: 1) a march into an abyss of nothingness; 2) seeing the humdrum heaven and horrific hell of orthodoxy; 3) viewing it like beginning retirement with an around-the-world cruise. Those who embrace death usually settle on number three.

"The idea of death, the fear of it, haunts the human animal like nothing else," cultural anthropologist Ernest Becker wrote in his 1974 Pulitzer prize-winning book, *The Denial of Death*. "It is a mainspring of human activity – activity designed largely to avoid the fatality of death, to overcome it by denying it in some way that it is the final destiny of man."

To free oneself of death anxiety, Becker explained, nearly everyone chooses the path of repression. We bury the anxiety deep in the subconscious and go about our everyday activities mostly oblivious to the fact that, in the great scheme of things, those activities are exceedingly short-term, and, for the most part meaningless.

"The enemy of mankind is basic repression," said Becker. The theme of his book is that the unrepressed life can bring into birth a new man. In another book along the same line, *The Broken Connection*, Robert Jay Lifton, a distinguished professor of psychiatry and psychology, says much the same thing as Becker. "In real psychological ways, one must know death in order to live with free imagination," is the way Lifton puts it.

Lifton tells us that we have to be able to imagine it, to visualize it before we can accept the survival of consciousness. Therein is the failure of orthodox religion; there is nothing to visualize beyond harps and clouds. When we embrace death, as many Spiritualists do, we can begin to visualize something, even though it may never be completely in focus. In so visualizing, we begin to comprehend the divine plan. We are able to understand that there is no sudden enlightenment on the Other Side. There is no heaven-hell dichotomy. There are planes or dimensions to which our undying minds or souls gravitate, based on the spiritual development achieved on earth. We are able to formulate a paradigm that involves a Creative Force, whatever shape He, She, or It takes, and are able to see how the divine plan plays itself out in cosmic evolution. We see how we are really souls occupying bodies rather than bodies housing souls and how our souls are progressing in finding their way back to Oneness with the Creator through the challenges, the adversities, the trials and tribulations offered us in a particular lifetime. We understand how a life without adversity offers little opportunity for growth. We come to appreciate the words of Mozart that "death, as we consider it closely, is the true goal of our existence".



The "key to a good death" is understanding what it means to "live in eternity" and then doing it. ♦

I Am Afraid of Dying *Continued from page 32...*

based on objective evidence and not faith. This is not about religion and we do not ask you to accept what we say as a matter of faith. Nor are we attempting to profit from you. We have recently changed the focus of the American Association of Electronic Voice Phenomena (AA-EVP) to emphasize standardized research. This will grow as people begin to see the value of funding further research.

Perhaps the fact that we are able to study survival in objective terms is the best reason for you to accept that you will experience a transition to a new venue for learning, rather than ceasing to exist. Once you understand that your family will be fine without you, that it is your body making you afraid and that many of your beliefs about the other side that are not supported by evidence, then the objective evidence you find from EVP becomes the most reasonable to consider.

We hope this gives you at least a small measure of confidence that "The only thing you have to fear is fear itself." ♦

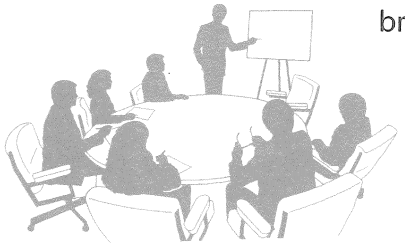
Morris Pratt Institute
featuring a report from an MPI student.

Welcome to our Wednesday Night Development Circle!

Submitted by MPI Student Lana Farley of Dayton, Ohio

We have been meeting in a closed circle for three and a half years. On Wednesday, March 11, 2009, our Licentiate Minister, Frances Montgomery, was receiving a single word from spirit. She asked if any one could take the word "logan". I replied affirmatively, knowing my brother was in the hospital at that time in Logan, West Virginia.

Spirit must have known of my concern because he was there for kidney failure and congestive heart failure. Speaking through Frances, spirit told me I would hear from Logan tonight. I really got scared, but I didn't say anything. Then spirit told me not to worry, that not all news was bad news.



Often spirit warns us of things that are coming up so that we can prepare for, or even change things, by taking precautions. They also can give us good news when we are concerned about a loved one, and the message can bring great relief. I wasn't sure which it would be that particular night.

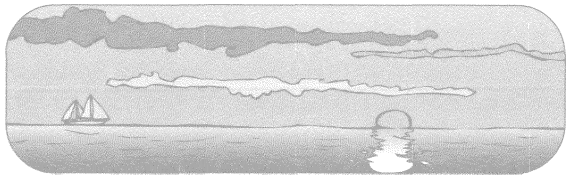
Our group meets from 7 to 9 PM and living close, by 9:15 I was at home. At 10:06 PM, which was only about 51 minutes after I had arrived home, my phone rang. It was my nephew phoning to tell me he had just returned from visiting with his Dad over at Logan Memorial Hospital and that he was doing better. As a matter of fact, my brother had called his son to sneak in food which was not on his diet, but which he really wanted very much. At least he was eating!

I have had many messages from spirit through the years but never have I had anything work out so quickly after having received it! I knew Frances would be thrilled to have validation so quickly, so I phoned her right away. It was such a spiritual high for me that it was difficult to get to sleep that night! I can't thank Frances and her spirit guide enough for the information that gave me so much peace and such quick results. ♦

If God Were The Bountiful Ocean

– The Rev. Carol A. Brown, NST

If God were the bountiful ocean
What would each one of us be?
We'd each be a drop of water
In that infinite wonderful sea



And within each drop of that ocean
Is contained all the aspects of God
Waiting to be placed into motion
By us – if we give it a nod

For we have been made in God's image
Each one of us truly divine
We have but to stop and to listen
To that still, small voice, sublime

For if we not only listen
But more importantly, hear
Our eyes will begin to glisten
From the vibration of love, so near

For God is all that ever was
Or ever more shall be
And we are the drops of water
In that infinite wonderful sea

God Bless America

MARILYN KERCHER – Falls Church, Virginia
Church of Joyous Living – Charles Town, West Virginia

God Bless America, Land that I love. Stand beside her, and guide her Through the night with a light from above.[1]

"You came into life," said the medium, choosing her words carefully, "with an overabundance of self-reliance." "No kidding, Sherlock," I thought. And my stripped down, difficult childhood reinforced this tendency and set me up, as childhoods always do, for a life-long project in one important area of improvement. I would spend much of my life learning how to experience deeply that we are interdependent and, even more important, that we are not separate from God. We aren't really alone.

It is universal for all human beings to have interludes in which they feel isolated from each other and from their Divine source. Some will conclude firmly that they have only themselves to rely upon. The universe may seem to be a vast, cold, impersonal place, full of mechanisms that numb us. Such a conclusion can be expressed in sociopathic behavior at its worst, or, more commonly, in a lonely blindness to the possibilities of a richer life all around. Much of our common misery derives from our incorrect beliefs that we are separate and profoundly alone. I had something to learn about interdependence and to unlearn about independence, and Spirit provided me with a huge opportunity.

I had started a new job downtown in a large city. My commute ended in an underground parking garage mostly staffed by Ethiopian immigrants. Shortly after I began the job, I found my mobility being increasingly compromised. The long walk up the garage ramp, after I had parked my car several levels down, was getting difficult. I would put on a stoical expression, as best I could, so that I didn't attract attention, hobble with my cane a few yards, stop to gather my strength and hobble some more. The Ethiopian men noticed.

One of them surreptitiously started unlocking an unmarked door that gave me access to an elevator that eliminated the walk "uphill", but emptied me inconveniently on the opposite side of the building from where I had to go. Again, the men noticed.

One day, I started to drive down the ramp into the bowels of the garage, but one of the men had been waiting to spot me and excitedly gestured to stay at the top of the ramp. He ran up the ramp, helped me out of my car, and drove the car down to park it for me. My walk up the ramp was eliminated, and I was on the right side of the building to walk to my office. So each morning he would try to spot me. When he missed me, and I had to drive down the ramp, he was very disappointed. My obvious pain and difficulty in walking up the ramp bothered him, and I felt embarrassed by his distress. This was a busy garage that didn't really offer valet parking. I tried to even out the imposition by tipping him well; but you can't really buy kindness, you can only recognize it. He wasn't doing it for the money.

Then he was gone, presumably to a different job. I felt sad that I hadn't even learned his name. One of the other men took up caring for me. He offered a different solution. He had me drive down the ramp to the first parking level, where all the men waited to guide the traffic, and gestured for me to turn around, drive back up the ramp, and wait for him. He ran up the ramp, helped me out of the car, took the car, and drove it back down the ramp.

The garage manager, a gruff man responsible for making sure his team got all the work done, regarded me with a cynical eye, probably worried about the precedent being set. One day he came up to me and said, gesturing to my helper, "He has soft heart. I don't have soft heart." I said, "Yes you do, but you have a team to manage. I am grateful for the help when it is possible, and I know it isn't always." He regarded me sternly and said nothing else. But the next day it was he who helped me park my car.

It was not easy for me to accept this help. I wasn't proudly self-reliant; I was blindly self-reliant. I had always been a physical person, with a responsive and strong body. I now found myself in a very different, nearly helpless condition. Ah, but what better way to get my attention and emphasize an opportunity to explore my own "overabundance of self-reliance"?

Another of the Ethiopian men decided to try to protect me from the perils of icy sidewalks during the winter. Sometimes he would insist on driving me to my office, even though that certainly was not part of the service offered in this garage. When it rained or it was icy, he would also watch for me coming out of my building at the end of the day. He would get my car, back it out onto the one-way street, watch for traffic and cops, and drive it backwards a half a block to meet me before I had to walk very far! It wasn't

Continued...

legal, but he was careful about lights and traffic patterns, so it wasn't dangerous either. I always had an involuntary outburst of laughter at his audacity, and that delighted him also.

This arrangement with the Ethiopian men went on for 3 years, but the time came when they knew before I did that it had to end. It didn't seem to be about the time I took from their regular duties, but about concern for my increasing disability. They said to me that I shouldn't be walking so far, that I shouldn't be walking over the uneven pavement, that I shouldn't be walking in bad weather. "Why do you not park inside the building?" they asked. "Because," I said, "those parking spots in my building are only for the upper management." They looked at me, amazed at such a system. "Why do you not ask them for a parking spot?" they insisted. "We feel so sorry for you. We cry for you, especially [the manager]."

And so I started the process that led three months later, after a bit of bureaucratic wrangling with and help from "The Powers That Be", to being assigned a handicapped parking spot inside my building. My time with the Ethiopian men came to an end. And much of my compulsive self-reliance was transmuted, by their kindness, into an ability to accept their help. It was an extraordinary, life-changing, daily interaction with a group of immigrant men who chose, at some inner spiritual level, to help me with a physical problem and a spiritual task. It was a lesson in connection and movement away from a fundamental, wrong belief in separation. It was soul growth.

This was also a dynamic expression of the Golden Rule.

The Golden Rule, our Sixth Spiritualist Principle, is more than a lofty, ethical statement. It is a call to open our hearts to mutuality. It is a statement of intention to connect with each other: I know how I want to be treated, and I recognize our common humanity, and I treat you the same. Kindness and justice can be transformational and all great religions know this.

A colleague at work told me the story of her former supervisor who was simply awful to work for. She berated and criticized her direct reports, and was public and cruel about it. She got breast cancer and was gone from work for a year for her treatment. The day she came back, people dreaded her return. She called the staff together. She apologized to each person and to the group for her past bad behavior. She broke down and cried with remorse as she offered these apologies. When she was going through her cancer treatment, she explained, she was admitted to a cancer care facility that was staffed with very loving people. She was treated with such compassion, with such love, with such care that she was transformed from heartless to heart-full. She had been raised with cruelty and that was all she had known. She simply had not learned some of the basics of knowing and relating to other people.

It is not that she got cancer as a punishment for her previous bad behavior. While there can be consequences for entering into certain energies and intentions, what often happens in life is that the soul longs for growth, longs to reconnect to the Divine, and is offered an opportunity to learn what needs to be learned. God is Love and Love begets Love.

While the two experiences related above involved rather long timelines, there are brief intercessions that can be enormously effective. The secular world is very much on our minds right now. Our people and our country are going through some bewildering times. It is not easy to experience oneself or to watch someone else lose a job, lose a home, be unable to pay for heat or medicine or food. Such widespread trouble challenges us to think about how we can reach out into our communities "through the night with a Light from above".[1]

I saw a piece on one of the TV news magazines which talked about the Great Depression of the 1930s, in which the movies became the "campfires" that people gathered around when they wanted to come together in a space away from the hardships outside the theater. In these movies, there was a lot of pulling together. There were too many people out of work, too many people who were suffering, and in the movies they looked out for each other. Movie audiences gravitated to the hope and goodness expressed.[2]

Where are the "campfires" of today? We may gather in our churches on Sundays, but how do we make the connection between our sanctuaries and the world outside our church communities? How do we take our Spiritualist principles out into the marketplace, the wider world of workaday living?

"The road to the sacred leads through the secular," said Abraham Joshua Heschel.[3] Here is one simple attempt to express compassion and find the sacred in the secular. This next story is about a community that formed spontaneously and then validated an act of compassion and brotherhood. Each person involved decided what was their right and true contribution.

"In the grocery store line, an envelope was passed from person to person. When it came to me, I saw the message on it: 'There is $50 in this envelope for your groceries, take it if you need it, or pass it on.' I passed it on, and I watched it go through the line, but what struck me most was not that people passed it on, but some actually added money to it."[4]

Finally, Rabbi Harold Kushner in his book *Living a*

Continued...

If Not With Love

THE REV. CAROL A. BROWN, NST

If not me – who? We should not expect others to do all the work while we sit back and wait to enjoy the fruits of their labor. As Spiritualists we believe in personal responsibility and that we must all do our part.

If not constructive – what? Let us not plant negative seeds of jealousy, greed, hatred or anger, but let us sow seeds of love, tolerance, kindness and compassion. For we know the seeds we plant today determine the harvest we will reap tomorrow.

If not now – when? Why put off until tomorrow what needs to be done today? Every day is an opportunity for us to express the very best of our God-given talents and abilities. Every day is an opportunity for us to express the very best of our God-given talents and abilities. Every day is an opportunity for us to work together for the greater good of all and to express God's love to one another. What better time than now to live our beliefs?

If not here – where? We do not need to travel to a far-away land to obtain spiritual knowledge or move to another city or state to begin working towards our goals. We are where we should be at this particular time in our lives. The time is now – the place is here. Let us do what we need to do right where we are.

If not with love – why? Anything we do must be done with love. If done from a sense-of-duty, or begrudgingly, or because we expect to receive some kind of reward, it will surely fail. No matter what we do, it must be done with love.



If not by faith – how? The challenges or responsibilities of our lives can sometimes cause us to feel overwhelmed or powerless – not able to take that first step toward dealing with what needs to be done. It is during those time when we literally say "I can't deal with this alone" that we are reminded we are not alone. For with God all things are possible.

1 Corinthians 13:1-8a and 13: *If I speak in the tongues of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but have not love, I am nothing. If I give all I possess to the poor and surrender my body to the flames, but have not love, I gain nothing.* ♦

God Bless America... *Continued...*

Life that Matters sums up the work we have to do to foster brotherhood, compassion, and community in hard times.

Like many people, I live in two worlds. Much of the time, I live in the world of work and commerce—eating, working, and paying my bills. It is a world that honors people for being attractive and productive. It reveres winners and scorns losers...But, fortunately, there is another world where, even before I entered it professionally, I have spent some of my time. As a religiously committed person, I live in the world of faith, the world of the spirit. Its heroes are models of compassion rather than competition. In that world, you win through sacrifice and self-restraint. You win by helping your neighbor and sharing with him, rather than by finding his weakness and defeating him. And in the world of the spirit, there are many more winners than losers.[5]

America! America! God shed his grace on thee.
And crown thy good with brotherhood,
From sea to shining sea![6]

♦ ♦ ♦

1. God Bless America. Words and music by Irving Berlin. Copyright Renewed 1965, 1966 by Irving Berlin
2. What Movies Mean to Us in Hard Times. CBS Sunday Morning News, Feb. 22, 2009. http://www.cbsnews.com/stories/2009/02/22/sunday/main4818460.shtml
3. Rabbi Abraham Joshua Heschel (1907-1972). Read more about Rabbi Heschel at http://en.wikipedia.org/wiki/Abraham_Joshua_Heschel
4. NBC Nightly News broadcast, March 12, 2009.
5. Harold S. Kushner. Living a Life That Matters: resolving the conflict between conscience and success. Knopf, 2001.
6. America the Beautiful. Words by Katharine Lee Bates, melody by Samuel Ward, combined and published first ca. 1910.

New Pastor in Connecticut

At the Albertson Memorial Spiritualist Church in Old Greenwich, CT. members gathered for a special service where The Rev. Kathleen Rottino, NST installed their new pastor, The Rev. Simeon Stefanidakis. The church was full of well-wishers and there were dozens of letters sent by those who could not attend. Congratulations to Rev. Simeon Stefanidakis and to all the members of the Albertson Church on such a special occasion.



Graduation Class in Maine

The Graduating Development class of 2008-2009 from the Augusta Spiritualist Church, NSAC - Augusta, Maine. (L to R) Melanie Ames, Sharon Phelan, Donna Waterman, The Rev. Patricia Wallace, Theresa Clifford, Dan DeForge, Linda DeForge, The Rev. Earl Wallace. The class was taught by Rev. Patricia Wallace and Rev. Earl Wallace.



Too often we travel on cruise control, and the events of our lives flick by like white lines on the freeway, their lessons lost on us.
– *Gregg Levoy*

In the Light

– Sandra E. Peterson, Maine

Once upon my lifetime
I saw this lovely spirit,
It passed by me so gracefully
I saw, but did not hear it.

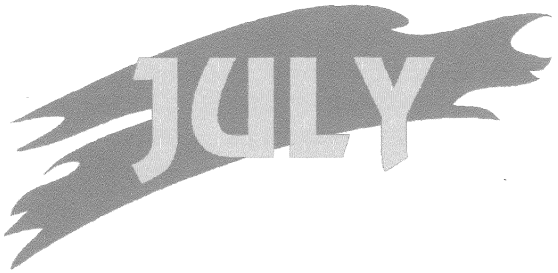
Do you belive in spirit?
I wasn't really sure,
'Till this lovely spirit showed itself
So white, so real, so pure.

And with the spirit came a knowing
As clear as clear can be,
"I will gladly guide you
If you'll give your heart to me."

And then the peace washed over me –
And the knowing was so strong
That if I lived in the embrace of love
My path would not go wrong.

Yes, I saw the spirit –
And now I know pure love
And the peace that bathes me everyday
Is a blessing from above.

2009 Quotes to Bless Each Day JULY 2009

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			**1** Life is short, but there is always time for courtesy. – *Ralph Waldo* Emerson	**2** Compose your life with glorious music. – *Nancy Ashworth*	**3** Man's main task in life is to give birth to himself. – *Erich Fromm*	**4** Those who exchange essential liberty for temporary security shall have neither liberty nor security. – *Benjamin Franklin*
5 Celebrate the freedom of choice. – *Nancy Ashworth*	**6** Laughter is the sun that drives the winter from the human face. – *Victor Hugo*	**7** Act as if what you do makes a difference. It does. – *William James*	**8** Our lives begin to end the day we become silent about things that matter. – *Martin Luther King Jr.*	**9** There is only one corner of the universe you can be certain of improving, and that's your own self. – *Aldous Huxley*	**10** Sickness of the heart and soul is the worst kind of illness. – *Nancy Ashworth*	**11** Tears cleanse the heart and melt the misery of the soul. – *Nancy Ashworth*
12 A man is what he thinks about all day long. – *Ralph Waldo Emerson*	**13** The world will be saved by individuals of integrity freely joining together. – *Buckminster Fuller*	**14** The art of being wise is to know what to overlook. – *William James*	**15** The *inner* workings of your soul show up in your *outside* physical world. – *John Holland*	**16** Friends as flowers bring beauty and heavenly fragrances into our lives. – *Nancy Ashworth*	**17** Dream of your brother's kindnesses instead of dwelling…on his mistakes. – *A Course in Miracles*	**18** Don't let anything stop you. There will be times when you'll be disappointed, but you can't stop. – *Sadie T. M. Alexander*
19 I am a living soul clothed in a material body. – *The Rev. Melvena Hafner*	**20** Most things which are urgent are not important; most things which are important are not urgent. – *D.D. Eisenhower*	**21** There is only one corner of the universe you can be certain of improving, and that's your own self. – *Aldous Huxley*	**22** Personal problems are never solved by dwelling on them, but by forgetting them in serving a larger interest. – *Sahajananda*	**23** To come to be, you must have a vision of Being, a Dream, a Purpose, and Principle. You will become your vision. – *P. N. Zarlenga*	**24** Anger will never disappear so long as thoughts of resentment are cherished in the mind. – *Buddha*	**25** When we are spiritually fit and balanced we are a powerfully exquisite blend of human fallibility and divine perfection. – *Caroline Reynolds*
26 If your life includes things you profess to hate, yet you continue to do them anyway, that indicates self-betrayal. – *Dr. Phil McGraw*	**27** The shape of the experiences of your life is determined by the choices you make. – *Gary Zukav*	**28** Suffering follows an evil thought as the wheels of a cart follow the oxen that draw it. – *The Dhammapada*	**29** Joy follows a pure thought like a shadow that never leaves. – *The Dhammapada*	**30** There has to be an expectancy of approaching good for a mind to be healthy. – *R. C. Barker*	**31** When apparent adversity comes, be not cast down by it, but make the best of it, and always look forward for better things. – *R. W. Trine*	

2009 Quotes to Bless Each Day AUGUST 2009

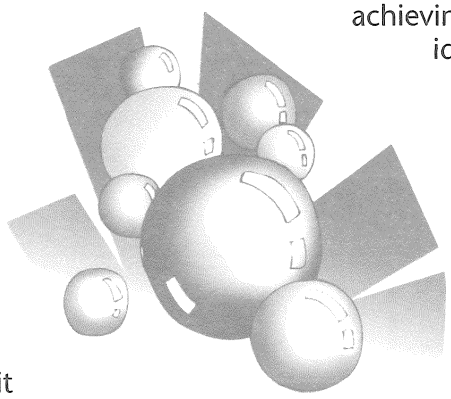
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
						**1** All hard decisions start with taking a chance. – *Nancy Ashworth*
2 He who knows others is wise. He who knows himself is enlightened. – *Lao-tzu*	**3** A helping hand receives a warm reception. – *Nancy Ashworth*	**4** Our life is shaped by our mind; we become what we think. – *The Dhammapada*	**5** I don't believe there are accidents in this intelligent universe. – *John Holland*	**6** You can't fly if you don't try. – *Nancy Ashworth*	**7** Within the cosmic wheel of life, there is a place for you. – *The Rev. Melvena Hafner*	**8** Sew the seams that bind your life with joy and integrity. – *Nancy Ashworth*
9 The Infinite has left us free to experience whatsoever we desire to create through our minds. – *R. C. Barker*	**10** There is nothing noble about being superior to some other man. – *Hindu Proverb*	**11** Whatever you can do or dream you can, begin it. Boldness has genius, power, and magic in it. Begin it now. – *Goethe*	**12** Calmness of mind does not mean you should stop your activity. Real calmness should be activity itself. – *Ram Dass*	**13** Possession of material riches, without inner peace, is like dying of thirst while bathing in a lake. – *Rabindranath Tagore*	**14** Nowhere can you retire with more quietness or more freedom than within your own spirit. – *Marcus Aurelius*	**15** We will always change ourselves for the better by practicing reverence and respect. – *Parker J. Palmer*
16 The only faith that wears well and holds its color in all weather is that which is woven of faith and conviction. – *J. R. Lowell*	**17** A wise man laughs and smiles through his eyes. No energy leaks if you smile through the eyes. – *Swami Sivananda*	**18** Do not follow where the path may lead. Go, instead, where there is no path and leave a trail. – *R. W. Emerson*	**19** Simplicity of life is the true secret of happiness. Unhampered experience of joy which lies within comes out of simplicity. Your life should never be complicated with too many things. – *Chidananda*	**20** Spirituality is not about being perfect but about aspiring to a life of heart-filled integrity. – *Caroline Reynolds*	**21** Tomorrow has to be interesting in order to live creatively. The depressed person does not know this. – *R. C. Barker*	**22** If you assume that there is an instinct for freedom, there is a chance you may contribute to making a better world. – *N. Chomsky*
23 The time is not far away when our spiritual understanding of creation will be better understood. – *The Rev. Melvena Hafner*	**24** True intelligence operates silently. Stillness is where creativity and solutions to problems are found. – *Eckhart Tolle*	**25** Those of true faith believe that immortality is the natural birthright of every human soul. – *The Rev. Melvena Hafner*	**26** All you see in your world is the outcome of your idea about it. – *Neale Donald Walsch*	**27** The most beautiful thing we can experience is the mysterious. – *Albert Einstein*	**28** Keep me away from the wisdom which does not cry, the philosophy which does not laugh and the greatness which does not bow before children. – *Kahlil Gibran*	**29** You move totally away from reality when you believe that there is a legitimate reason to suffer. – *Byron Katie*
30 The more we give love, the greater our capacity to do so. – *David R. Hawkins*	**31** The essence of any religion: why do I exist, and what is my relationship to the infinite universe that surrounds me? – *Leo Tolstoy*					

From the New Age to the True Age

ALAN ROSS – Florida

My introduction to the New Age Movement came in the latter part of 1970, the year that I arrived in California. I had been somewhat interested in alternative things growing up in Chicago, but since I now lived in a place of higher consciousness and natural splendor, I was attracted to spirituality and became a serious seeker.

I immersed myself in the New Age Movement beginning with yoga and meditation. I studied eastern philosophy intently to find the key to peace of mind and the way to enlightenment. Strangely though, the more I learned, the more confused I became. I just couldn't get a good handle on much of the New Age thought. Even so, I felt that most everything else that it offered had value, and overall the New Age Movement was a positive force in the world. I personally had benefited from its healing techniques and personal growth practices. I learned about holistic health, organic gardening, energy conservation and being conscious of all life, while gaining insight of self.



It was when I attended major New Age events and heard its important leaders say, "I am God", that I would cringe. Though at the time I knew little or nothing about God, something inside told me that what they were saying just could not be right. I examined the basis for their rationale and found out that it stemmed from the belief that everything is God. God is all there is. God is the rocks and trees. God is you and me. This taken, of course, from the Hindus. But, regardless how ancient this belief may be, it did not impress me as being genuine and there was one thing I was certain of, and that is, I was not God, at least not God the Almighty, or even some lesser kind of god.

Since my introduction to Spiritualism I found out why I felt this way. I learned that God is Infinite Intelligence, the architect of the world. The world and everything of it are made from the material that exists and has always existed as the matter of the spiritual universe. Granted, this matter has been changed in form and composition to become the denser gross material that comprises the earth, and is what men use to fashion things for their benefit. But these things are not God. God is no more a part of worldly creations than men are a part of their own creations. No, God is a spirit, the Great Spirit, a soul, if you will, not the soul that is the created human, but the soul that is Deity.

Another New Age concept that I can't quite get around is the one that everything is perfect just the way it is and as it unfolds. The leaders of this movement claim not to have a doctrine of salvation. They say there is no need because sin and evil do not exist. I say, how can this be possible when they have karma, the record of these very things? And, isn't reincarnation the penalty for the accumulation of karma? Therefore, I contend that the New Age does have a system of punishment and of salvation, while at the same time denying that there is anything that one can do that is wrong.

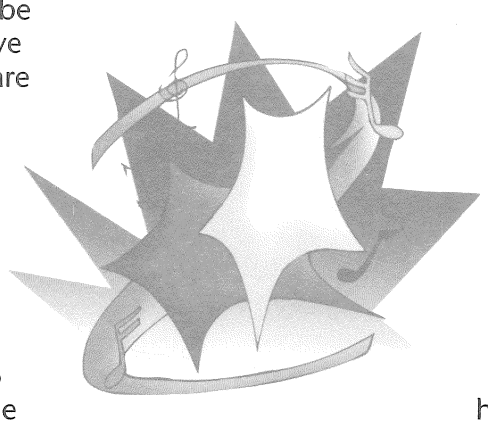
I was never convinced of the New Age belief that when a person reaches enlightenment, as reward for achieving perfection, that person loses his or her identity and merges with the Deity to become part of the all-and-all. This was also borrowed and is pure speculation on the part of the ancient writers of this doctrine. I believe differently, because once a soul has been incarnated and becomes individualized, it manifests a spirit body (the active energy of the soul). This body is the envelope and protector of the soul, and is what gives the soul its human appearance and will remain with the soul for as long as it exists. Thus, a person never loses his or her personal identity to become someone or something else. When Jesus said, "I and the Father are one", he did not mean that he and God were the same person. Instead, he meant that through prayer his soul had been changed from being human to being divine and that he was now one with God, not in identity, but in divinity.

This brings me to the question: is man divine? It is true that man is the highest of God's creations, but that in itself does not make him divine. It is also true that he is the most intelligent life on the planet and has dominion, and because of this, he may appear to

Continued...

be god-like in comparison to the other creatures. However, when one examines his long history of violence, war, and aggression, it is clear to see that this is not divine, enlightened or even decent behavior. This clearly shows me that although man is a marvelous creation,God's greatest, he is not divine, but rather wondrously human. Since man is lord and master of the planet, it is easy to see how the eastern philosophers had concluded that they must be a part of God and, therefore, must have a fragment or spark of God within their being. I wonder how this is possible, because at the same time they claim, "God is everything, all that there is." Where, then, does this piece of God come from?

I find that these theories to be contradictory and believe they have grown out of human pride and are nothing more than vain arrogant thinking on their part and not fact. However, what I believe is fact. There once lived a man who was genuinely divine, and exemplified his divinity in word and deed by never speaking or acting against any living creature. I do not mean to say that he was God, but instead he had acquired God's divine qualities within his own being. His divinity was so apparent to those who saw and heard him, that this is the reason he has been remembered, revered and glorified above all others.



No, divinity is not something that man is endowed with only to be forgotten or misplaced. Divinity cannot be hidden or locked away in order to be found buried deep within oneself. Man is not born divine. Although divinity can be his, but it must be earned through the exercise of will and the opening of the soul. When Jesus said, "The works that I do shall you do also; and greater works than these shall he do." What he meant was that, since his coming, divinity was open to every human soul, just as it had been to him at birth.

As a follower of the New Age for a solid decade, it became apparent that I was no longer making spiritual progress. This was when I was in the most need, and believe I was guided to find Spiritualism. Its discovery offered me the logical spirituality that I longed for and had hoped existed. I learned that there is a great unseen world that contains the spirit of every human soul who has ever lived on the earth and died on it. These spirits are fully conscious and have the ability to communicate with one another and with certain sensitive individuals of the mortal world.

I also learned that the spirit world is a place where every spirit is responsible for its own happiness or unhappiness; and it is where perfect justice is meted out through the law of compensation, although the door to reformation is never closed against any human soul.

I believe that these and the other truths of Spiritualism have the power to set men free from archaic beliefs that have bound them hand and foot, as it were. Spiritualism contains the highest truth of any religion, and it is just a matter of time before the afterlife is conclusively proven. Then science and religion will have to accept that human consciousness does not end with physical death. All of the civilized world will learn this great, though simple, truth; that we, as Spiritualists, already *know*. An awakening will come, a spiritual renaissance, then Spiritualism will take its rightful place amongst the religions of the world. The fear, ignorance and superstition that has plagued man for so long will be lifted away by the power of Spiritualism's truth as it ushers in the long-awaited "True Age".

♦ ♦ ♦

I don't need to completely understand the big picture to know that my role is important. I don't have to know the destination to know I'm headed in the right direction. Though I may not know where I am going, I'm not lost; I am exploring.

– Jana Stanfield

What happened in JULY *throughout the years?*

JULY 4

United States Independence Day as described in 1777: Yesterday the 4th of July, being the Anniversary of the Independence of the United States of America, was celebrated in this city with demonstration of joy and festivity. About noon all the armed ships and gallies in the river were drawn up before the city, dressed in the gayest manner, with the colors of the United States and streamers displayed. At one o'clock, the yards being properly manned, they began the celebration of the day by a discharge of 13 cannons from each of the ships, and one from each of the thirteen gallies, in honor of the Thirteen United States. In the afternoon an elegant dinner was prepared for Congress, to which were invited the President and Supreme Executive Council...The Hessian band of music taken in Trenton the 26th of December last, attended and heightened the festivity with some fine performances suited to the joyous occasion, while a corps of British deserters, taken into the service of the continent by the State of Georgia, being drawn up before the door, filled up the intervals with feux de joie. After dinner there were a number of toasts, all breaking independence, and a generous love of liberty, and commemorating the memories of those brave and worthy patriots who gallantly exposed their lives, and fell gloriously in defense of freedom and the righteous cause of their country. Each toast was followed by a discharge of artillery and small arms, and a suitable piece of music by the Hessian band. The glorious fourth of July was reiterated three times, accompanied with triple discharges of cannon and small arms, and loud huzzas that resounded from street to street through the city. Towards evening several troops of horses, a corps of artillery, and a brigade of North Carolina forces, which was in town on its way to join the grand army, were drawn up in Second street and reviewed by Congress and the General Officers. The evening was closed with the ringing of bells, and at night there was a grand exhibition of fireworks, which began and concluded with thirteen rockets on the commons, and the city was beautifully illuminated. Every thing was conducted with the greatest order and decorum, and the face of joy and gladness was universal. **Thus may the 4th of July, that glorious and ever memorable day, be celebrated through America, by the sons of freedom, from age to age til time shall be no more.** Amen, and amen (*Virginia Gazette*, 18 July 1777).



JULY 6

National Federation of Spiritualists was formed in Manchester, England in 1890. The SNU currently represents nearly 400 Spiritualist Churches and Societies, and many thousands of individual Spiritualists. It is one of the oldest and is the largest Spiritualist organization in the world today.

JULY 18

George B. Cutter, identified as a future medium at age 13 while attending a sèance, was born in 1873 in Boston, Massachusetts. Four years later he began delivering messages while in trance. He became an NSA Missionary-at-Large, and served as pastor in Pennsylvania, West Virginia and Ohio.

JULY 20

Elizabeth H. Goetz was born in Cunningham, Massachusetts. Known affectionately as the *One Man Pilgrim Band,* she devoted more than 50 years to the Cause of Spiritualism. She became a NSA Trustee in 1907, and served Spiritualism until her transition in 1950. ♦

Just as your car runs more smoothly and requires less energy to go faster and farther when the wheels are in perfect alignment, you perform better when your thoughts, feelings, emotions, goals, and values are in balance.

– Brian Tracy

What happened in AUGUST *throughout the years?*

AUGUST 3

First Native American Indian Pow-Wow was held at **Harmony Grove, California** in 1928.

AUGUST 8

In 1897 the Central New York Spiritualist Association bought 10 acres of land near the Eastern edge of the Village of Freeville, New York. On August 8, 1900 the **Freeville Spiritualist Camp** was founded. As early as 1907, families came by train or horse and buggy to spend weekends here. They rented tents or stayed at local hotels and residences. By 1911, a hotel had been built on the grounds; summer cottages, a dining hall, auditorium, chapel, healing temple, and a small motel were added later. Through the years many world famous healers, reverends, and mediums have spent time at this camp.

AUGUST 15

The **original Cottage in Hydesville, New York** was built in 1815. John Drummond at that time lived at 110 Blackmar Street in Newark and owned several buildings in town. The house first built in 1815 at 1510 Hydesville Road by Mr. William H. Hyde was meaningful to John. While small in stature, John could lift stones weighing hundreds of pounds and mix the mortar to hold them together. He also was an experienced carpenter. John also served as a newspaper correspondent, postal clerk, and operated a tobacco store in Toronto, Canada. In April 1916, many years after the Hydesville rappings, John stood sadly by, watching the cottage being lifted and transported to Lily Dale, New York, by the financial support of Benjamin F. Bartlett of Pennsylvania. John felt that a replica of the cottage must be constructed to provide for the history of the advent of Modern Spiritualism and memory of the Fox Family. So, upon the original foundation, making some structural changes for support, he provided the manpower, supplies and the sweat of his own brow.The replica of the original cottage attracted large numbers who came to see the Birthplace of modern Spiritualism, look at the resting place where the peddler's skeleton was found, browse through the piles of literature John had collected over the years and often shared a picnic lunch and photo taking opportunities with him. Proudly bearing the title of Caretaker of the Cottage, he provided that service with no remuneration from any Spiritualist organization up to the time fire destroyed the cottage. A modest man, Drummond refused to take credit for his efforts. He said, "Nobody cares about an old spook like me. I am not important at all; it is what I am doing that is important."



AUGUST 23

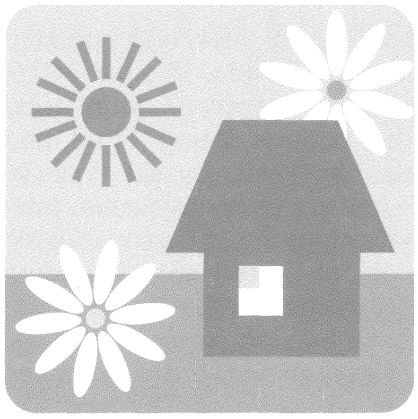
The **Spiritualist Church of the Comforter** was established in Santa Barbara, California in 1910, although Spiritualists have been active in the area since 1891 with an historic Summerland Camp.

AUGUST 27

The **first BBC program on Spiritualism** was given by Ernest Oaten in 1934 and Spiritualism continued to grow. ♦

KNOW that Divine Intention is our call in these times and keep check on your intention (to show love, peace and balance) when you interact with others; you are the model of the lessons you have learned about Love and Spiritual Peace for others to see and experience through your ability to focus on Love and Compassion and the positive thoughts that feed your higher nature.

– Mika Sutton



At-one-ment

THE REV. KATHLEEN CRIBB, NST – Memorial Spiritualist Church – Norfolk, Virginia

It was a *beautiful* morning! The sun was shining, it was 78 degrees and it was Saturday, too! While I was working in my garden this spring, I felt very much in tune with Mother Nature. Digging up weeds and replacing them with impatiens and gardenias gave me a feeling of accomplishment and at-one-ment. The bees were buzzing around the flowering holly bushes and a mother robin was sitting firmly on her nest, tucked securely into one of the branches. I deliberately left a couple worms on top of the soil so she would not have to travel very far to find her lunch.

The job of weeding my flower bed was not a difficult chore for two reasons. First, I had been loosening that soil every year since we moved into our house. Secondly, I knew beyond a shadow of a doubt the flowers were going to look beautiful throughout the growing season.

I have spent many years tilling the soil of my fertile mind. Sometimes I reach a particularly difficult issue of forgiveness that is as tough to uproot as a dandelion. The tap root seems to go all the way to the center of the earth. If I choose to leave that victim weed in my mind, it will suck energy from my soul and block creative thoughts from blooming. It is in the best interests of my Spiritual growth for me to attack these negative thoughts. I identify them in meditation and dreams, and consciously pluck them out of my heart and mind with a thought. Then, by replacing them with positive thoughts of love and forgiveness, I will open subconscious doors that lead to at-one-ment with Infinite Intelligence.

♦ ♦ ♦

Through giving generously, you are entitled to expect that Life will fill your desires. You alone can create that expectancy by your willingness to release the good you hold, in order to receive a greater good. Once you establish the security of giving, you will never hesitate to give to a worthy cause. The beggar who seeks a handout from you will represent his own consciousness of poverty and lack; but for you he affords the opportunity to emphasize your faith in abundance. So you give to him from your sense of security in life.

– Dr. Arthur G. Thomas

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www.houstonspiritualistsconvention2009.com

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Fax: (281) 445-9826

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$20.00 (10 minute drive)

Houston Hobby Airport (HOU)
Taxi (one way – 17 mi. to Hotel):
$50.00 (40 minute drive)

Calendar of Events

Sunday, October 4
To be held at the Crowne Plaza Hotel
Morning Service: 11:00am
Come join us at 2:00pm as Peter & Virginia Berg renew their Wedding Vows in honor of their 50th Anniversary.
Delegate Reception: 2:30pm–5:00pm
Healing: 7:00pm
Evening Service: 7:30pm

Monday, October 5
1:00 pm to 4:00 pm
Keynote Speaker – **Dr. Raymond Moody**
Author of many books about his investigation of Near Death experiences.
Workshop will be about his work with the
PSYCHOMANTEUM
Cost: All Day – $30.00 for delegates
Banquet: 6:00pm

Tuesday, October 6 thru Friday, October 9
9am to 5pm – Convention Business
7pm – Healing; 7:30pm – Evening Services
Service Club Meetings to follow
(Details to come)
Delegate Convention Registration is $20.00

Banquet – *Dinner*

Dancing & Entertainment
$40.00 per person

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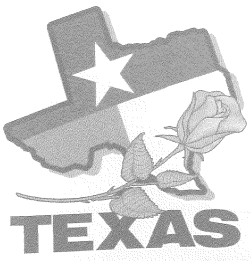
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Declaration of Principles

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.



JULY/AUGUST 2009

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