TNS

The National Spiritualist Summit

JANUARY 2006

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



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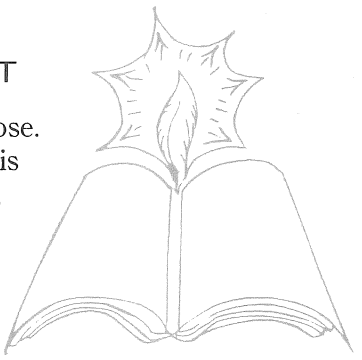
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LIGHT WORKERS

BY THE REV. SANDRA PFORTMILLER, NST



When I first began to explore the spiritual pathway, I remember many talking about the "Light Workers." Not wanting to be ignorant, I never really asked for a definition and decided that these people must be helpers of others that work with God's Love and Light. A while back, a publication that *TNS* exchanges newsletters with from India, *Tapas*, which means "to shine," had a section called "Light Work."

"Light Work is assisting all life on earth to ascend to the Higher Consciousness of the New Age by

- providing Higher knowledge and New Energies gathered in Meditations from the Higher planes,
- building up Energy fields,
- activation of the Chakras (Energy centers) lying dormant underground in some places for ages,
- building an awareness that the New Age begins with the individual's Transformation and
- teaching Meditation and helping 'positivising' of the Thoughts and Emotions that bring about the Transformation."

There are Light Networks spread all around the world with people working to visualize our physical plane covered by golden light, exchanging positive information with other groups, knowing that the work being done by all the groups is one, sending out loving energy to all humanity and all creation. What an energizing group of individuals from all walks of life, from all religions, from all countries, with the thought to lift the consciousness of humanity to a higher, more loving understanding.

It seems to be working! There are more and more people giving thought to their soul growth, seeking to create a foundation of love and awareness. There are world prayer or peace days, and Earth Day. The media has discovered that subjects that focus on God, life, death, angels, and phenomena are popular, so more and more spiritual topics are featured in magazines, in the newspaper, in books, in music, on television and in the movies. People are now openly discussing subjects that a few years ago would have been taboo. It's working!

Each of the Spiritualists I know pray for world harmony, planetary health, and for areas of the world that have had a natural disaster, such as tornados, floods, volcanos or an earthquake. Light workers know that all is of one Light, one Source, or one Energy—not separated. Understanding this helps because we know that a blessing for one is uplifting for all. Spiritual beings are compassionate in their thoughts and actions, accepting that God is in control of life, so they trust the process, trying not to judge. When we live in the moment, it is easier to spread light to the moment and what is happening, acknowledging that there is a Higher Reason or Purpose. When we try to project what is happening to the future, often the blessing of the moment is lost and the question of possibilities enters, sometimes along with fear.

Light workers know the Universal Law, especially the Law of Cause and Effect. In order to keep their thoughts uplifting and loving, they continuously consciously make an effort to watch their thinking and what they are releasing into the ethers. This isn't just because they know the energy of the emotion sent out will return to them, but also because they know that the energy they send out touches others, affecting them and the environment. This shows us that thoughts and emotions have a lot of power and because we are personally responsible we must try to make this a loving power.

Our intention and desire to draw in God energy opens us in greater measure to be able to receive this vibration. Whenever you take a deep breath, see a beam of golden light entering, that is filled with all the necessary energy to help you in whatever you need. This gift of life is available to everyone, but most are unaware of the effect of it, the blessing of it. Growth is a spiritual process that we can help along, or that life will guide us into our desired reality.

Many think of God as Light, Law and Love. Therefore, our Love connects us with the Divine, heals us and opens us to further spiritual development. As we strive to work with Light or positive energy, we are using the higher vibration in our lives. Each time we live Natural Law, we are practicing our spiritual principles and spreading to our environment as well as ourselves.

Spiritualists are definitely "Light Workers" and as we think more about what it means to fit in this category of spiritual helpers, we might decide to change the name to "Golden Workers" for the Golden Rule is much in evidence with those that help others, help the planet and are searching to grow more into loving existence. Many have said if you plan to devote time to just one of God's Laws, living in accord to the Golden rule encompasses the others.

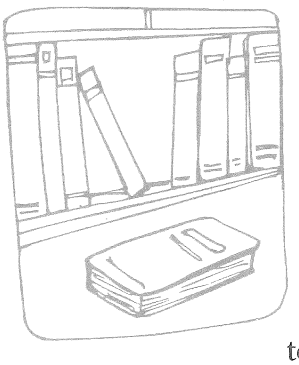
As our new year begins, let us intend it to be a beautiful and loving year. Each morning think of God's beauty on earth and be filled with love at the glories of the Creator. As you go about your day, look for beauty, and look for ways to be loving to others. The Law of Return will bring this energy back to you and the year will be Glorious. Happy New Year!

✦✦✦

THE PSYCHICS OF SPIRITUALISM

BY KENNETH W. JAMES, PH.D., Illinois

I recently read a book called *Physics of the Soul,* written by quantum physicist Amit Goswami. You may have seen him as one of the speakers in the recent film *What the Bleep do we Know?*. In his book, Goswami investigates the so-called *Tibetan Book of the Dead* from the perspective of quantum physics, and according to the author, proves that the ideas in the *Tibetan Book of the Dead* are scientifically true according to modern science.



As Spiritualists, it is important for us to be aware of books such as this, because if our religion is to thrive in the 21st century, we must integrate modern and post-modern viewpoints into our teachings. The president of the National Association of Spiritualist Churches has written concerning the growth of Spiritualism today, wondering how we can reach out to people who are searching for some understanding of human life and the spirit. If we remain a small, exclusive group of individuals who merely repeat the history of our "refounding" in the United States, dating from 1848 and the Fox sisters, we will lose our impact for the modern world. These origins of Modern American Spiritualism are important for us to remember, but they are perhaps not the most important first things to share with interested individuals who are exploring Spiritualism and considering it as their religion of choice.

Spiritualism takes seriously the world of spirit, the soul, and the interaction between nonvisible reality and our visible world based on matter and stuck in time. Although the primary role of spirit communication is to prove the continuity to life after the change called death, it seems that quantum physics is also offering proof of this reality. So as Spiritualists, we can perhaps ease up on the intensity with which we prove survival, and move into other realms of Spirit/Matter interaction, in ways that speak directly to the needs of this century.

People today want to know if there is a purpose at all to this puzzle called life. Why are we here? Is it just to get a whole bunch of stuff, which we then leave to our descendants when we leave this planet? Is it to save the world, to ease suffering wherever we find it, to share what we have been given so that others may benefit from our abundance? Is it to prove that we are right in our political leanings, our philosophical claims, or our religious creeds, thereby proving others wrong? Are we here to sustain our culture and pass it on to our kin, viewing it as superior to other cultures within which we live and move? Are we here to become homogenized with everyone everywhere, losing our individuality and our personal understanding of life so as not to offend anyone: is our ultimate goal to be so politically correct we become the living version of tapioca?

Spiritualism can address these issues in a simple and direct way: this thing that humanity has feared forever, this thing called "death," "Tod," "Thanatos," "morte," "la mort," and "muerte," this thing that seems to our earthly senses as the end, the ultimate horror and absurdity, this change is only that: a change. We do not cease, we do not dissolve, we do not disappear in any fundamental sense, but we change from being bound by the earthly plane and its rigid categories of space and time, and we move to the spirit plane, with its own rules and limitations, but also its freedoms and perspectives.

The goal of Life, then, from the perspective of Spiritualism, is not to stop. We do not stop, we do not end, and there is no "out" to which we go when we no longer need our bodies. We must live as though there is always a tomorrow, because there always is. What does this do to help us understand certain ways that we live?

Let's look at our desire for material things. Material things are useful tools, necessary for many of the tasks we have to accomplish while on the earth plane. This morning, I needed the material garments that I put on before coming to church: my shirt, my pants, my shoes, and so forth. These are material tools I need to have to move around among other people. I also needed the symbolic form of energy known as money, to buy these things, and to purchase the gas I needed to put in my car to get here, or to purchase my bus pass or pay my cab fare. I needed to eat breakfast so I would be coherent as I shared my ideas with you. But these material things are not valuable in themselves any more than a hammer or a drill are valuable in themselves. They are valuable as tools, tools that help us accomplish tasks that we are given to perform while on the earth plane.

What about saving the world? How grandiose does it seem to believe that any one of us, alone, can save the world—and who says it has to be saved? What must be maintained, not saved, is our

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THE PSYCHICS OF SPIRITUALISM

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understanding that we are everyone else; when someone else suffers, then I suffer because in a profound way, I am them. So saving the world begins with saving ourselves from our own worst enemies: greed, fear, rampant desire, anger and hatred, laziness. When we confront these enemies within ourselves, and work to overcome them, in a sense we are contributing to the saving of the world both while we are on the earth plane and when we pass into spirit. Do you notice that messages from our spirit companions are rarely if ever judgmental of our choices on the earth plane? That's because when we pass into spirit we don't become "holy," just "whole," and as whole beings we can see the errors that others make, and be reminded of the same or worse errors we made. This saves everyone, because it affirms that no one is ever really lost, and there is always the opportunity to change.

What about the superiority of our political, philosophical, religious or cultural beliefs? Spiritualism affirms that we are really all just trying to figure it all out while we can, and our politics, our philosophy, our religions and our cultures serve as frameworks for doing that figuring out. In themselves, they are neither right nor wrong, neither superior nor inferior: they simply are. It is we who must develop within those systems, not to support the systems, but to live life.

Let us be grateful that science is now coming to a point where life after the change called death can be proven. Let us not stand in a superior space, declaring, "Spiritualism knew that in 1848," or 1642, or in biblical times. Rather, let us be at the forefront of showing the world, now accepting the doctrines of science about life after death, how to use this knowledge to live better, fuller, richer lives while on the earth plane. Then we may be sure that we can help when we are in spirit.

✦✦✦

The Secret To Success...

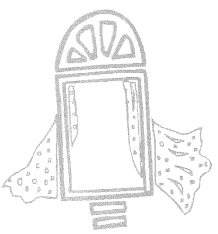
My "rich" uncle once told me, *"if you want to become successful, increase your failure rate."* Learning from your failures is often the ingredient that leads to future success. It's important to remember the gap between failure and success is often very small, and calling upon the lessons of the past is usually the difference. Even if you just increase your ratio of successes to failures slightly, you can massively change your life.

In order to experience true success you need to continue challenging yourself. If you avoid new things, you will never grow to new levels. Challenging yourself always opens the door for possible failure, but it also gives you an opportunity for breakthrough.

When you do experience a failure, don't take all of the responsibility upon your own shoulders. Look at the situation objectively and see how you can change to increase the likelihood of future success.

Learning from your failures is the only way of succeeding. So be adventurous. Try something new. And if you fail, look for the lesson. Then move on without looking back and tackle a new challenge with your new knowledge and positive attitude.

– Author Unknown

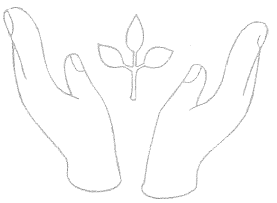


Life Is Forever

Life Is Forever!
Death Is A Dream!

If we did not go to sleep at night
We'd never awaken to see the light
And the joy of watching
A new day break
Or meeting the dawn
By some quiet lake
would never be ours unless we slept
While God and all His angels kept
A vigil through the "little death"
That's over with the morning's breath—
And death, too, is a time of sleeping,
For those who die
Are in God's keeping,
And there's a "sunrise" for each soul,
For LIFE not DEATH
Is God's promised goal—
So trust God's promise
And doubt Him never
For only through death
Can man LIVE FOREVER!

– Helen Steiner Rice



Coincidences are little taps on the shoulder from God.

– Yitta Halberstam

SPIRIT IN MY LIFE

Spirit In My Life *is a monthly column for each of us to share something that has affected our lives where our spirit friends are involved. We all have a story, let us hear yours.*

A Medium's Own Odyssey Of Discovery And Healing

BY BILL EHMER, Virginia

Today's the day. Sunday, April 17, 2005.

I didn't see it coming, although I knew something was up. His presence has been palpable for the past several days.

After service today, I came home and took a nap. When I woke up an hour later, the title was there, a message as clear as this day, the first sunny and warm one in quite awhile. His way of letting me know that now is the time to tell my story.



The majority of what follows was written in August 2004 at the request of Marilyn Kercher who was preparing a talk for the Sunday service a few weeks later. She had asked a few of us to relate our experiences with family members after their transitions.

I seized the opportunity to release seven months of grieving. What started out as a few succinct paragraphs grew into a lengthy manuscript. When I emailed it to her, I gave her permission to excerpt whatever portions were relevant to her talk and also told her I would like to have it published someday. Today is the day I am meant to share it.

Part 1

The odyssey began with my father's emergency admission to the hospital in October 2003. It progressed as a steady deterioration through January 21, 2004, when he was moved to a nursing home to receive palliative care under the supervision of the local hospice.

I had planned to drive the 56 miles with one of my brothers to visit him on Saturday, January 24. For reasons I can't remember now, we didn't go.

A heavy snowstorm was forecast to hit around 3 p.m. the next day. When I got up that Sunday morning, I had no intention of driving down to Fredericksburg because of the impending storm. Then I started getting a feeling that I should go see my father. The more I tried to ignore it, the more persistent it became. I went. My stepmother and two of my stepsisters were already at the hospital when I arrived shortly after noon. Dad was receiving morphine for pain control and responded minimally as he drifted in and out of consciousness.

Around 1 p.m., my stepmother, Joan, and two of my stepsisters were leaving the room where we had been standing at my father's bedside. Just as they were walking through the door, all of a sudden my father opened his eyes, looked me straight in the eye and held my gaze as he said, "I love you all. I am going to go to sleep tonight and then I'm going to die." He drifted off again as I went out of the room in shock to tell them what my father had just said. We were not prepared to have the carpet so abruptly pulled out from under us since we had been told he could live as long as a week or two. I found his nurse and asked if his condition had deteriorated that much. She avoided answering directly; instead she told us, "In my experience, when patients say that, it's a good idea not to ignore it...to take them seriously."

We all responded to what he had told me, expecting him to die that night. I reluctantly told my Dad goodbye and arrived home before the storm started.

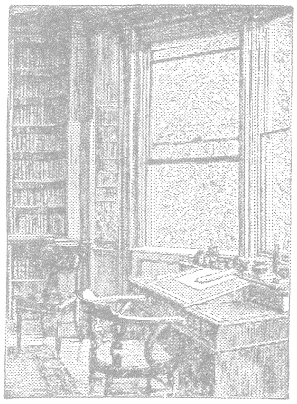
Since my unfoldment began on May 16, 1998, I have occasionally been linked in Spirit to help persons make their transitions and to guide them toward the light. But I was not prepared when my own father started linking with me at 12:22 a.m. that Monday morning as he began his transition. I was able to work with him for about an hour. Afterward I tried calling the nursing home. I kept getting a taped message that no one could answer the phones because of short staffing due to the snowstorm. Eventually I was able to get centered and go to sleep.

Around 9 a.m. that morning, I finally got through to the nursing supervisor. I was incredulous when I was told Dad had lived through the night. I felt disappointed that my father had not died...even more, embarrassed and afraid that my family might think I had "cried wolf." I certainly was not about to tell them about my linkage with Dad during the

(Continued on next page.)

night. I took no solace as I was told throughout the day that Dad was sleeping peacefully. I received the call at 9 p.m. that he had died. In the midst of my grief, it began to dawn on me that Dad had literally told me what was going to happen...he went to sleep Sunday night and slept until he died. He hadn't said he would die Sunday night...I had only interpreted it that way.

Imagine my subsequent surprise early in the evening the day after his transition when Dad started coming through to me. I had been under the impression that it was usually a minimum of several weeks in earth time before a spirit could adjust and even have the energy to communicate directly through the veil.



He was telling me there were "ribbons in a box," and that I should tell my stepmother he wanted them in his coffin. Shaken and uncertain because of my misunderstanding about the timing of his transition, I called Steve Vogel, also an accomplished medium, seeking some sort of validation. I told him what I had been receiving and asked if he got anything. He said he was receiving an image of a chest, wood, similar to cedar in color.

Despite the validation, I was still reluctant to call my stepmother. The more I told myself she would think I was crazy...that I shouldn't upset her because of all the things she was dealing with at that point...the more insistent my father became. Finally around 10 p.m. that evening, I knew he wasn't going to let up. So I called, hesitantly explaining I talked with dead people. Then I told her what Dad was telling me. She knew right away he was talking about his military ribbons & medals...although she didn't have any idea where they were. She hadn't unpacked most of the boxes from their move in mid-September, just weeks before his hospitalization. I was able to relay the directions as my father was giving them to me...which became increasingly evidential to her since I had never been in their new home. I tried to reassure her that Dad would understand if she didn't find them; the important thing was he was letting her know he was okay on the other side. My stepsister phoned the day before the funeral to tell me they had found the case in one of the boxes and would put the ribbon in the coffin. Toward the end of the funeral service, my stepmother turned and asked me if Dad wanted her to leave them in the coffin. He told me "no," so she removed them before the burial at Quantico National Cemetery.

My father continued communicating with me directly throughout the weekend. Before the Center's Sunday service, Marilyn Kercher approached me to express her condolences and told me my father had come through to her at the Wednesday evening development circle. She relayed to me the messages she had shared with the circle. They were evidential confirmation of some of the things he had been telling me. Pat Stranahan delivered more consoling information during the Message Service that morning.

By Sunday night I was feeling overwhelmed by all the communication and confirmations. I decided I needed a break, and, in effect, told my father, "SHUT UP!" What I actually told him out loud was: "Thank you for helping me with my grief. I'm going to be okay...so you don't have to hang around for me. For your own sake, I want you to move on in your progression into the light."

Since then I have felt his presence many times. Recently I was alone in my apartment, walking down the hall, when I heard my name called aloud...I was startled, then recognized his voice. That's all he said, and it was blessing enough.

Over the past seven years, I've grown accustomed to delivering the messages of Spirit to others. What has made this experience with my father all the more wonderful is receiving loving communication to me for myself...and then having it multiplied through the gifts of others.

Part 2

Before I emailed Marilyn Kercher that first part of the manuscript about my experiences with my father, I sent it for review and feedback to Deborah Harrigan, my closest friend, who supports me with her unconditional love and mentoring.

She responded: "When I read your words, I find myself thinking as you must have been. It sounds funny to say I am in your head, for that is not what I mean, for it is not reading someone's mind, it is with the experience of being present along side as the thoughts and events of your movement are taking place.

"There is nothing to change, add or delete, from me. It stands as is. There seems to be another aspect you are to add. I leave it to you."

I knew instantly that it was the mention of the intensity of my grief which I had intentionally omitted...the most intimate part of the odyssey.

I had thought for most of my life that I would meet my father's death with minimal emotion, even indifference. I had wondered whether I would cry when he died. The reality turned out to be very different from what I had expected, even hoped for.

My initial reaction to his transition had been relatively mild. My grief, in all its shattering intensity, hit me the night after his death, the night he first came through telling me to communicate to my stepmother what he wanted in his coffin. The night after that, he told me

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SPIRIT IN MY LIFE

(Continued from previous page.)

directly...and also Marilyn Kercher at the meditation circle that same evening...that he was surprised at the intensity of my grief. After my inconsolable crying at the funeral, even my sister and brothers commented how surprised they were.

Months later, when I knew I was meant to write about it, the reason for the depth of my grief dawned on me and started my catharsis. The trigger was the "merging" which was necessary for the first communication to even have happened. For the first time, without consciously comprehending it, I was experiencing the true spirit of the corporeal being who had brutally battered me physically as a child...and he was finally able to see who and what I am...and we both saw the part he played in helping me grow to become the person I am today.

As a result of that merging and communication, I was overwhelmed by sorrow for what I...for what we both...had missed in the blindness of this illusory earthly existence. Our mutual regret and forgiveness have enabled me to start healing some of the post-traumatic stress disorder that has been part of my life for more than 50 years. In the eternal now, we have seen each other as we truly are... from both sides of "the veil." ✦

MONTHLY

Humor to put you in Good Spirits . . .

Youth would be an ideal state if it came a little later in life.

– *Herbert Henry Asquith*

I don't feel old. I don't feel anything until noon. Then it's time for my nap.

– *Bob Hope*

We would certainly slow the aging process down if it had to work its way through Congress.

– *Will Rogers*

Don't worry about avoiding temptation. As you grow older, it will avoid you.

– *Winston Churchill*

Maybe it's true that life begins at fifty...But everything else starts to wear out, fall out, or spread out.

– *Phyllis Diller*

POETRY

An Old Age Lament

By Henry W. Korkalo

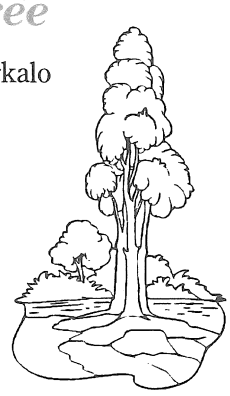


Winter snows are falling now
softly on my aged brow
through the eve, I hide the tears
of all those wasted years.

As I walk down the lonely path,
one hears a lone wolf cry
but no one heeds that mournful wail
they just pass on by...

Senile Tree

By Henry W. Korkalo



Senile tree –
Branches broken and battered
bark – wrinkled and shattered
stands gasping
against the cold green sea.

Senile tree –
smitten, stricken and slashed
stands naked, bleached and lashed,
waits
for the last leaf to be caught
by the frosty wintry breeze.

Poor Senile tree,
the winds of time
shall tear him down
never to get up
from this cold wintry ground.

It is possible to give without loving,
but it is impossible to
love without giving.

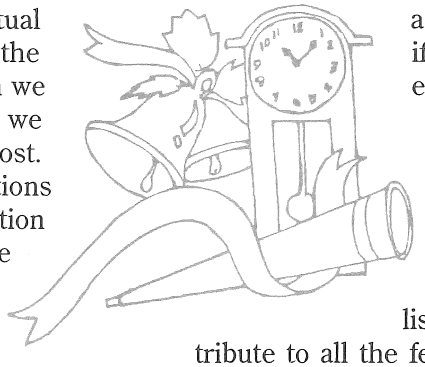
– Richard Braunstein

The Affirmative Life

BY THE REV. CHARLENE KLEINSCHMIDT, NST, New York

The first of the year has arrived with all its promise and none of its problems! We can be thrilled to see it or disappointed we didn't do any better meeting our goals this past year than the year before. We can choose to be delighted we have another opportunity to grow or berate ourselves for what we have failed to accomplish.

Frankly, I am thankful, for one of the first lyceum principles I memorized, "Every day is a new beginning." Best part, once you realize that you can begin again, you understand nothing is worth beating yourself for not achieving. Life here is an affirmation of the life to come. The more time we spend learning spiritual truths, the more prepared we will be when the time for transition arrives. This doesn't mean we don't try to accomplish our goals. It means we understand if we haven't done it yet, all is not lost.



I start every morning by writing affirmations and my intentions for the day. You may question why affirmations and intentions. The affirmations set my mind on what I believe and want in my life. The intentions are what I want to accomplish in a more global way that day. I say intentions because they are what I hope to achieve not necessarily a goal I need to reach. Some days when I can feel my impatience before I jump out of bed, it can be the simple reminder, "today I will be patient with myself and others," written both as an affirmation and listed on my intentions for the day. You would be surprised how seeing that little reminder later can affect my attitude.

We may be facing mounting problems and not be able to see where to turn next. Perhaps an illness has sapped you of your strength and you don't much care what you do. That's OK, if you recognize it may be a way of letting you know you need to stop for a bit and give your body a chance to catch up. As Spiritualists, I think we often forget we still have a physical body that needs care and attention. We may feel if we are behaving as we think a good Spiritualist should, then our body should behave itself and bend to our will. The trick is understanding there is so much spiritual healing can do for us, but, if we continue to abuse ourselves, then we pay the consequences. We need to understand our physical bodies may have limitations we need to work with, rather than constantly fight, in order to live the most fulfilling life we can. Blaming ourselves or others for a physical condition, being angry with spirit because of our circumstances or throwing our arms in the air and giving up, are not productive attitudes. If there is a challenge in our life, we need to find out all we can about it, how to handle it in the most advantageous manner and go from there.

For those with a healing challenge, it may mean using a device to get around. Be it a cane, a walker, crutches or wheelchair, if we realize that this will give us more energy, we should accept the help.

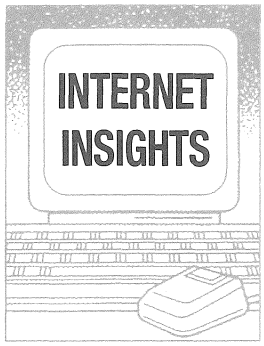
If it is a financial challenge, we need to recognize the abundance that is already in our lives. Go room to room. Instead of seeing furniture that needs replacing, think of all the times that old chair has been there to listen to you. The worn out rug is a tribute to all the feet that have come into your home to bring new ideas and laughter. It is also a symbol of the times in your life when hard news has brought many loving hands and caring hearts to comfort you. Don't be ashamed of your needs or afraid to tell others. We get so wrapped up in our own verdict of how someone else is judging us, we become willing to accept more negativity in our lives than to risk the chance of losing someone's approval. Isn't that foolish? If there is someone we know who has gone through the challenge before, we should be willing to ask for their help. We will find they don't think less of us, and are delighted for the opportunity to help.

There is so much good about a new year and the opening it gives us to become more positive, and to live our lives not as intentions, but as living affirmations of the truths, we have learned through our spiritual studies.

So, here we are again, the beginning of a new year. Let's not waste time in fruitless condemnation. Let us live with all our being, knowing that every challenge has within it the way for us to grow.

✦✦✦

God opens ways where to human senses there is no way.
Ask the help of your higher power. Keep your faith.
– *Catherine Ponder*



• Did God Create Evil?

– Author Unknown

This is great! Never saw it explained this way before...simple & clear! Did God create Evil? This will make you think for a while.

At a certain college, there was a professor with a reputation for being tough on Christians. At the first class, every semester, he asked if anyone was a Christian and proceeded to degrade them and to mock their statement of faith.

One semester, he asked the question and a young man raised his hand.

The professor asked, "Did God make everything young man?" He replied, "Yes sir He did!"

The professor responded, "IF God made everything, then he made evil." The student didn't have a response and the professor was happy to once again prove the Christian faith to be a myth.

Then another man raised his hand and asked, "May I ask you something, sir?"

"Yes, you may," responded the professor.

The young man stood up and said, "Sir, is there such a thing as cold?"

"Of course there is, what kind of a question is that? Haven't you ever been cold?"

The young man replied, "Actually, sir, cold doesn't exist. What we consider to be cold, is really an absence of heat. Absolute zero is when there is absolutely no heat, but cold does not really exist. We have only created that term to describe how we feel when heat is not there."

The young man continued, "Sir, is there such a thing as dark?"

Once again the professor responded, "Of course there is."

And once again, the student replied, "Actually, sir, darkness does not exist. Darkness is really only the absence of light. Darkness is only a term developed to describe what happens when there is no light present."

Finally, the young man asked, "Sir, is there such a thing as evil?"

The professor responded, "Of course, we have rapes, murders and violence everywhere in the world. Those things are evil."

The student replied, "Actually, sir, evil does not exist. Evil is simply the absence of God. Evil is a term developed to describe the absence of God. God did not create evil. It isn't like truth, or love which exist as virtues like heat or light. Evil is simply the state where God is not present, like cold without heat, or darkness without light."

The professor had nothing to say... ✦

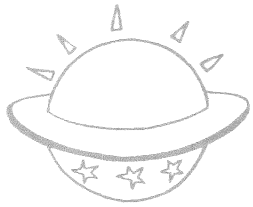
Things To Think About

BY MERRY BROWNE

"INTERACTION OF MINDS"

The research of England's Dr. Glennys Howarth and Australia's Dr. Allan Kellehear on shared Near Death Experiences, Near Death Visions, plus shared illness shines bright light on the Interconnectedness—Interaction of Minds. Those at the bedside of dying people often see the same supernatural people, feel the same sensations, encounter the same circumstances for the duration of the dying process.

In the case of shared illness, many times from a distance even, one person suddenly becomes ill for no apparent reason only to learn later a close companion had the exact same condition at the exact same time. As in the case of distant healing, the same process is at work. Minds which are very attuned are much like identical twin minds which operate often as only one mind in two bodies, and what one is thinking, feeling, experiencing is "automatically" experienced by the other.



I can attest to this with this true example. When my son was sixteen and in high school on a given day, I was suddenly thrown hard against my kitchen sink. When he came home after school I asked him what happened to him around noon. His answer was: I was running down a flight of stairs, lost my balance and was thrown hard against the stair rail.

One can learn a lot about life by close observance of every day happenings. ✦

JONATHAN KOONS
"GREATEST MEDIUM ON EARTH"

BY RAYMOND BUCKLAND, Ohio

Jonathan Koons is best remembered as the inventor of the trumpet used in many Spiritualist séances. He was an early American medium who lived in Millfield Township, Athens County, Ohio. In 1852 he became interested in Spiritualism and was told by spirit that he was "the greatest medium on earth." Koons had eight children and was also told that each of them—even the seven-month old baby—had special psychic gifts.



Koons built a log cabin for the spirits. It was one large room, sixteen feet by twelve, and was equipped with every possible noise-making device. These were all used during the course of a sitting, which was frequently presided over by oldest son Nahum, aged eighteen. Nahum would sit at the "spirit table" with rows of benches in front of him for the sitters. When the lights were extinguished, there would be a cacophony of sound, with the banging of drums, shrieking of whistles, and even the firing of pistols. Materialized hands and faces were seen in the light of phosphorized paper. These hands carried objects around. Cone-shaped megaphone trumpets floated overhead, with the voices of the spirits coming from them. The voices would call-out the names of the sitters (even if they had tried to hide their identity) and give pertinent messages proving survival. Although seventy miles from the closest town, the Koons' spirit house was always full, with people coming from states all around Ohio.

It is said that as many as 165 spirits were usually in attendance. According to Nandor Fodor, these spirits claimed to belong "to a race of men known under the generic title Adam (red clay), antedating the theological Adam by thousands of years." Fodor says they were most ancient angels. One of them was named Oress and instructed the Circle. They signed themselves in any written communications (automatic writing) as "King No. 1," "King No. 2," "King No. 3," etc., and sometimes as "Servant of God" or King, seems to have spoken to, or through, a large number of different mediums at different times.

The messages of these spirits were collected by investigator Dr. J. Everett and published under the title *Communications From Angels.* He also published a chart of the spheres, drawn by Nahum Koons while in trance, and affidavits testifying to the phenomena. In 1852, Charles Partridge visited the spirit house and wrote a report for the *Spiritual Telegraph.* In it he said:

> *The spirit room holds from twenty to thirty people. After the Circle is formed and the lights extinguished, a tremendous blow is struck by the drumstick, when immediately the bass and tenor drums are beaten with preternatural power, like calling the roll on a muster field, making a thousand echoes. The rapid and tremendous blows on these drums are really frightful to many persons; it is continued for five minutes or more and when ended, 'King' usually takes up the trumpet, salutes us with 'Good evening, friends,' and asks what particular manifestations are desired. After the introductory piece on the instruments, the spirits sang to us. They first requested us to remain perfectly silent; then we heard human voices singing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until it appeared as if a full choir of voices were singing in our room most exquisitely. I think I never heard such perfect harmony. Spirit hands and arms were formed in our presence several times, and by aid of a solution of phosphorous, prepared at their request by Mr. Koons, they were seen as distinctly as in a light room.*

The tremendous din of the drums and other instruments could be heard a mile away from the spirit house. Perhaps not surprisingly, Koons' neighbors did not take well to this. The house was often attacked by unruly mobs; barns, outbuildings, and crops were set on fire, and the Koons children were frequently beaten. Eventually the family left the area and, for many years, wandered the country as Spiritualist missionaries.

Interestingly, the Koons family had a neighboring family named Tippie, who were very similar. They, too, had a spirit house which they constructed to the same pattern as that of the Koons family. The John Tippie family had ten children and every one of them was supposedly a medium. Manifestations took place in the Tippie house, which were almost identical to those in the Koons house. ✦

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THE NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES
DEPARTMENT OF PHENOMENAL EVIDENCE

January 2006 Department of Phenomenal Evidence Report

BY THE REVS. TOM AND LISA BUTLER, NST

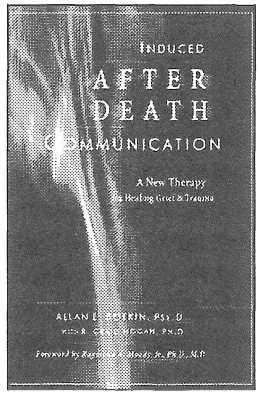
Thoughts for the New Year: Last year at the annual meeting of the American Psychiatric Association (APA) in New York City, the APA's, Osker Pfister Award Lecture was entitled, "Dialogue from the Rims of the Grand Canyon: On Bridging the Post-Freudian Chasm Between Religion and Psychiatry." Elizabeth S. Bowman, M.D., of Indiana University, spoke about how Freud's theories on religion created a Grand Canyon of eroded trust between psychiatry and religion.... "Freud depicted religion as inherently pathological and inconsistent with psychological maturity. Yet many of us in the field of emotional and psychological well-being have felt the opposite. We have been aided and guided in our work by spiritual concepts from both ancient and more recent traditions.

"Some of us, myself included, entered the field of medicine for religious or spiritual reasons. My Jewish background taught me, 'If a person saves one life, it is as if he has saved an entire world. And if a person destroys one life, it is as if he has destroyed the entire world.' (Mishnah, Sanhedrin) This sentiment, embodying all that really matters in the universe, continues to be my touchstone. With its simple eloquence, this lesson reminds us that every life is of infinite value and deserves to be nurtured. It advises us to respect the internal world of the self, as that is where much of real consequence in this world resides. It extols the virtue of self-love and love of others. It instructs us on how to find meaning and fulfillment in life: Save yourself and save others, love yourself and love others, grow yourself and help others to do the same.

"What ingredient is most crucial to our healing? Our belief in the power of the possible. We need to keep searching for those providers, partners, mentors and guides who nurture us. We must use what makes sense as long as it makes sense to us, continue to ask for help and never allow ourselves to give up. Where there's a will to transform a life, there's a way to do it. Nurturing spirit, in this sense, saves lives. By working together to build bridges between disciplines rather than canyons; we can better save the world, one life at a time."

From: *The International Journal of Healing and Caring* "Building Bridges, Saving Lives" by Eve A. Wood, MD www.ijhc.org

Induced After-Death Communication: Induced After-Death Communication (IADC) is a new therapy that has helped thousands of patients permanently assuage their grief by allowing them private communication with their departed loved ones. Dr. Allan Botkin, a clinical psychologist, created the therapy while counseling Vietnam vets in his work at a North Chicago VA hospital. *Induced After-Death Communication: A New Therapy for Healing Grief and Trauma* (Hampton Roads Publishing Company, ISBN 1571744231) presents the story of how Botkin initially made his discovery and includes eighty-four cases of patients who have experienced the therapy's profound healing effects. After more than two decades as a clinical psychologist specializing in the treatment of Post-Traumatic Stress Disorder, Botkin founded the Center for Grief and Traumatic Loss.



The typical IADC involves the patient reporting having seen a deceased person and that deceased person having told him or her that everything is okay and not to grieve. In a number of cases, the deceased person relates information previously unknown to the patient. Even atheists and skeptics who underwent the therapy experienced an after-death communication.

Spirituality in America: The cover of last summer's double issue of *Newsweek* showed a woman with arms raised over her head and a big headline that read, "Spirituality In America." A side box stated, "Our Faith Today, What We Believe, How We Pray, Where We Find God." The issue included over twenty pages focusing on the diversity of religions in America, along with lots of statistics from a *Newsweek*/Beliefnet Poll. To the question, "What is your current religion" 33% responded that they

(Continued on next page.)

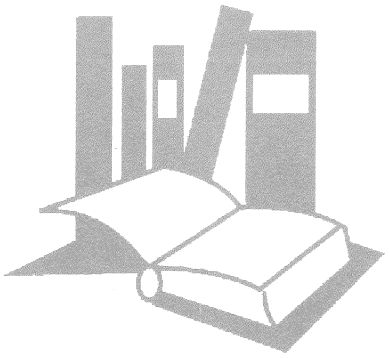
were Evangelical Protestant; 25% responding Non-evangelical Protestant; 22% Catholic; 5% other Christian; 1% Jewish; 1% Muslim: 3% other non-Christian; 6% Atheist/agnostic/no religion and 4% Religion undesignated. One in five taking the poll said that they had switched religions as an adult and eight in ten surveyed believe that more than one faith can be a path to salvation.
From: *Newsweek*, August29/September5, 2005, Volume CXLVI, No. 9/10

Athletes and Meditation: Last year, Ray Giacoletti found success and turned his Eastern Washington basketball team around by teaching his team to meditate. The team recovered from two late-season overtime losses and made it to the NCAA Tournament for the first time. Now Giacoletti uses meditation with the Utah Utes before the game, [and as of this writing,] they were on an eighteen game winning streak. "We all kind of had a little chuckle," Guard, Tim Drisdom, said. "I think we were all just kind of, 'Oh we're going to meditate now? Lights off?' But we're not going to stop doing it now."
From: "Meditation and visualization Get Utes' Heads into the Game," by Michael C. Lewis, *Salt Lake Tribune* March 2, 2005.

Spiritual Meditation: We all know that meditation can reduce heart rate, lower blood pressure and improve mental health but a surprising new study shows that spiritual meditation is better. Participants in the study by Amy Wachholtz and Kenneth Pargament at Bowling Green State University, were trained in either spiritual mediation or secular mediation. The training was identical except that the spiritual group was instructed to concentrate on a phrase such as, "God is joy" or "God is love," whereas the secular group was instructed to concentrate on a phrase such as, "I am joyful" or "I am content." These groups were compared to a control group that was taught to relax and avoid stressful thoughts. All practiced their technique for twenty minutes a day for two weeks.

The spiritual meditation group reported lower anxiety, more positive mood and greater spirituality than the secular meditation and control groups. Also, the spiritual meditation group was able to withstand holding their hand in icy water (a measure of pain tolerance) for twice as long as the other participants.
From: *BPS Research Digest* Issue 51, www.researchdigest.org.uk, Wachholtz, A.B. & Pargament, K.I., "Is spirituality a critical ingredient of meditation? Comparing the effects of spiritual meditation, secular meditation, and relaxation on spiritual, psychological, cardiac, and pain outcomes." *Journal of Behavioural Medicine.*

Social Parapsychology: Parapsychology has typically focused on individual psychic experiences. Investigating collective psychic experiences, known as social parapsychology, is an interesting idea, but up to now, it has been difficult to do. With the advent of the Internet, research in this area is now taking place. Online psi tests have collected immense amounts of data. As of the first quarter of 2005 the psi games at www.gotpsi.org, hosted by the Boundary Institute, and those at www.psiarcade.com, hosted by the Institute of Noetic Sciences (IONS), had generated over seventy million individual trials from nearly 300,000 people worldwide.



Institute of Noetic Sciences, Senior Scientist, Dean Radin, looked at all online precognition trials from September 2000 through June 2003 and developed an automated concept-matching technique to form an average score indicating how closely the words used on a daily basis contained terrorism related concepts. Radin writes, "At first glance, these scores appeared to fluctuate randomly ... On close inspection I found something rather unusual. Rather than *increase* in value, as might be predicted if lots of people were suddenly having premonitions of disaster, a few days before 9/11 the scores *dropped* to their lowest point in the three years of data examined." Radin found that the odds of this happening were 3,300 to 1, which meant that people were significantly avoiding concepts associated with terrorism just prior to the catastrophe. "Many people unconsciously began to sense trouble brewing, but there was no context for those feelings so they were actively repressed."

Our Pets Survive: We all know that our pets do survive just as we do but it is always nice to hear about the proof. Patti Newell wrote to us saying, "Two years ago at Lily Dale, one of the mediums was trying to give me a greeting from a departed loved one but she was struggling with it. She kept saying that the energy was very enthusiastic but there was something odd about it that she didn't understand and finally she said that she got the name "Sandy" from my father's side of the family. I laughed out loud and explained that I could understand why the energy felt odd, as Sandy was my father's favorite dog. She laughed and said that would explain why she wanted to wriggle her backside every time she said "enthusiastic"! ✦

Please send information about phenomena in your church, life or community to the DPE, Tom and Lisa Butler, PO Box 13111, Reno, Nevada 89507, or via email to phenomena@nsac.org. Your donations to the DPE, same address, are tax exempt and will help fund our work in the department.

Positive Statements To Help Create a Positive Day.

Affirmations . . . JANUARY 2006

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Create an awareness of spiritual moments each day.	**2** Be open to this year's possibilities and adventures.	**3** "Every life is a poem, as is every death." – *Daie-Soko*	**4** When you unfold, be filled with a deepened sense of awe.	**5** "Various excuses are always less convincing than one." – *A. Huxley*	**6** Energy abounds with the doing, builds with the enjoyment of doing.	**7** "Loving is the strongest bewitchment for being loved." – *B. Gracian*
8 To have a peaceful soul is to be healthy and happy.	**9** "In uplifting, get underneath." – *George Ade*	**10** Our soul doesn't live in our body as in a home, rather like a tent, temporarily.	**11** The blessings of Infinite Intelligence are all wondrous.	**12** "Life is ours to spend, not to store." – *D. H. Lawrence*	**13** "As you make your bed, so you must lie in it." – *Anonymous*	**14** A **friend** may tell you something you don't want to hear.
15 "Excessive riches interfere with the movements of our soul." – *Demosthenes*	**16** When good things come to an end, expect greater things to appear.	**17** "To find out what is coming your way, ask those who are going back." – *Chinese*	**18** Turn to God when your foundations are shaking, for God is doing the shaking.	**19** Spirit, grant me the wisdom and compassion to love everyone.	**20** There are no coincidences, no accidents, for all is of God.	**21** Life is a miracle that flows with the Laws of God.
22 "We carry within us the wonders we seek without us." – *Thomas Browne*	**23** "A tree is known by its fruit." – *Anonymous*	**24** "Only the dreamer shall understand realities." – *Margaret Fuller*	**25** "Every day carries some sorrow." – *Seneca*	**26** Every day send some love.	**27** Be true to yourself, for no one else can be.	**28** "There is much more learning than knowing in the world." – *Thomas Fuller*
29 There is no meaning to life if we do not use our powers and unfold spiritually.	**30** "A wise man will make more opportunities than he finds." – *Sir Francis Bacon*	**31** "Toot your own horn, lest the same be never tooted." – *Anonymous*				



New Year's Blessings To All!








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PERUCH, Rev. Louise, NST, Comm. Healer, Certified Medium. Private consultation. By appt. only, 5409 N. Staple Way, 95236 - (209) 887-2043; e-mail; peruchlise@aol.com.

LOOMIS

DAWSON, Rev. Sandra, NST, Certified Medium, classes, consultations by appt., 4800 Auburn Folsom Rd., #63, 95650-9328 - (916) 652-4568; e-mail: rdawson@wizwire.com.

SANTA BARBARA

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SAN FRANCISCO

DECKINGER, Rev. Sandi, Certified Medium, 649 - 16th Ave., 94118 - (415) 751-1384; e-mail: sjaudust@earthlink.net.

VOGT, Rev. Drew, Certified Medium, CSSA Missionary, 4407 18th St., 94114 - (415) 568-7571, e-mail: drewvogt@yahoo.com.

• CONNECTICUT •

HAMPTON

ROBINSON, Rev. Linda M., NST, 3 Redman Ct., 23669 - (757) 851-4735.

LEBANON

ROTTINO, Rev. Kathleen L., NST, Certified Medium, Comm. Healer, private consultation by appt. only, classes, lectures, seminars, wedding ceremonies, 74 Scenic Dr., 06249 - (860) 642-7976, e-mail: k.rottino@snet.net.

MANCHESTER

DUBORD, Rev. Robin Thomas, NST, Certified Medium, Comm. Healer, Classes, Seminars, Lectures, Weddings and Funerals. P.O. Box 2048, 06045 - (860) 645-1196, e-mail: RobinThomasDubord@cox.net.

WEST HARTFORD

BARLOW, Rev. Joyce C., Assistant Pastor of First Spiritualist Church of Springfield, MA, National Spiritualist Teacher, Certified Medium, lectures, classes, weddings. Residence: Westford Condominiums, 183 Loomis Dr., Unit 101, 06107 - (860) 561-1489, e-mail: jcbarlow1104@sbcglobal.net.

• FLORIDA •

-CASSELBERRY

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DAYTONA BEACH

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OCALA

HAGER, Rev. Elaine S., NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: revelaine@cfl.rr.com.

WATSON, Rev. Sharon, NST, Certified Medium, Comm. Healer, classes, seminars, private consultations, 9 Wood Ridge Dr., 34482-6683 - (352) 873-1951, e-mail: sawatson@cfl.rr.com.

ORLANDO

OTZELBERGER, Rev. E. Ann, NST, Certified Medium, Comm. Healer, seminars, private consultations, 4332 Woodlynne Lane, 32812 - (407) 826-0807, Fax (407) 826-0469, e-mail: revann@bellsouth.net.

SANFORD

AWTRY-SMITH, Rev. Marilyn, NST, Certified Medium, avail.for Semniars/Classes, Speaking Engagements, Public Demonstrations and Private Consultations, 118 Wax Myrtle Dr., 32773 - (407) 322-7585, e-mail: medium1plus1@aol.com.

• ILLINOIS •

CHICAGO

BOESEN, Rev. Marian, NST, Certified Medium; Consultations by appt.; P.O. Box 826, Rock Falls, 61071, (815) 626-5788.

COVERSON, Rev. Marrice, NST, Certified Medium; Private consultations by appt. only, seminars, 5341 S. Cornell, 60615 - (773) 493-1967; e-mail: spiritspks@aol.com.

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

WILLIAMS, Rev. Arsenia J. Williams, NST, Certified Medium; Classes, seminars, workshops, private consultations, 10913 S. Parnell Ave., 60628 - (773) 995-1911, Fax (773) 995-9325; e-mail: hut6146@yahoo.com.

• INDIANA •

GARY

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CARMEL

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• IOWA •

CLINTON

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DAVENPORT

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• MAINE •

AUGUSTA

WALLACE, Rev. Earl L, Certified Medium, Comm. Healer, 124 Spring St., Gardiner, 04345 - (207) 582-6745; e-mail: godfreed@aol.com.

HARTFORD

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SIGURDSSON, Rev. Rupert, NST, Comm. Healer, 25 Camp Rd., 04220-5207 - (207) 597-2600; e-mail: rupert@megalink.net.

LEWISTON

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LITCHFIELD

PARRY, Rev. Nancy Marshall, NST, Certified Medium, P.O. Box 146, 04350, (207) 582-3123; e-mail: nancyparry@hotmail.com.

RAYMOND

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

• MARYLAND •

CHEVY CHASE

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GLEN BURNIE / BALTIMORE

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• MASSACHUSETTS •

LOWELL

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WORTHINGTON

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• MINNESOTA •

ROCHESTER

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• NEVADA •

CARSON CITY

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PANACA

SAVAGE, Virginia, Licentiate Minister, Certified Medium, phone readings available, (775) 728-4776.

RENO

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• NEW HAMPSHIRE •

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WINDHAM

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• NEW YORK •

BELLMORE

RIVERA, Rev. Milagros G., Medium and Spiritual Counselor, Healer; Readings and Classes, 1830 #21 Bellmore Ave., 11710-5567 - (516) 781-9773.

CLIFTON PARK

KRAMER, Rev. Hillary, NST, Certified Medium, 15 Huntwood Dr., 12065 - (518) 371-8975.

EAST AURORA

KLEINSCHMIDT, Rev. Charlene, NST, Certified Medium; Albert C., Certified Medium, Comm. Healer, 1071 Wish Circle, 14052-9656 - (716) 652-4972.

FOREST HILLS

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HOLBROOK

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LAKE RONKONKOMA

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WEST BABYLON

LLOYD, Rev. Nancy A., NST, Certified Medium and Counselor (call or write for appointment); Mail: 10 Muncy Ave., Apt. 301, 11704 - (631) 669-3226; e-mail: nlloyd@suffolk.lib.ny.us.

• NORTH CAROLINA •

HENDERSONVILLE

GRIFFITH, Rev. Gail, NST, 175 Crestview Dr., 28791 - (828) 891-1312; e-mail: gailgriffith@juno.com.

• RHODE ISLAND •

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KENT, Revs. Lynn and Brian, Certified Medium and Commissioned Healer; Private consultations by appt., classes, home gatherings. Specializing in Physical Phenomena, Table Tipping, EVP, Transformation Workshops, public readings for Charity and proving the continuity of life. (401) 864-8307; lynn@lynnkent.com or www.lynnkent.com.

• OHIO •

BLOOMINGDALE

ANDERSON, Fred, Comm. Healer, 2624 Twp. Rd. 199, P.O. Box 79, 43910 - (740) 944-1557; e-mail: falconrising@mailaka.net.

FAIRBORN

MOSCHKE, Rev. Raymond J., Comm. Healer, 1468 Ironwood Dr., 45324 - (937) 878-1165.

• PENNSYLVANIA •

McKEESPORT

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O'HARE, Carol, Licentiate Minister, P.O. Box 1981, 15230-1981 - (412) 461-7002.

PORT VUE

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• TEXAS •

AUSTIN

BROWN, Mrs. Frances Cervin, Licentiate Minister and Certified Medium, 2721 S. Congress, Apt. 2111, 78704 - (512) 447-2188.

HOUSTON

JESSUP, Rev. Jovita V., NST, Comm. Healer, Certified Medium, 5655 Meadow Creek Ln., 77017 - (713) 947-6586; e-mail: JessupJovita@aol.com.

LOCKHART

HAMNER, Rev. Dr. Jean I., NST, Pastor, Angels of Light; Lectures, workshops, circles, private readings; Mail c/o Angels of Light, 2714 FM 713, 78644-4163 - (512) 376-5310; e-mail: Angelsoflighttx@aol.com. Please put "TNS" in subject line.

KILLEEN

CROES, Rev. Lois, 2707 Polk St., Killeen, TX 76543 - (254) 699-1543; Medium, Healer, Reiki Master.

• VIRGINIA •

ALEXANDRIA

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HAMPTON

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NORFOLK

CUTLER, Rev. Lelia E., NST, 7310 Midfield St., 23505-4126 - (757) 480-3799.

SPRINGFIELD

GEHMAN, Rev. B. Anne, NST, Certified Medium, Comm. Healer, 5409 Backlick Woods Court, 22151 - (703) 354-5767.

VIENNA

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

VIRGINIA BEACH

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• WASHINGTON •

SEATTLE

PEMBERTON, Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 3827 S. Mead, 98118 - (206) 722-2348.

• WEST VIRGINIA •

GREAT CACAPON

STARR, Rev. Barbara, NST, Comm. Healer, 4245 Woodmont Rd., 25422 - (304) 258-4861.

• CANADA •

MONTREAL, QUEBEC

ROSSNER, Rev. Dr. Marilyn, Ph.D., Pres./Pastor, Spiritual Science Fellowship, 1974 de Maisonneuve W., H3H 1K5 - (514) 937-8359.

DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

PHOENIX - Church of the Living Spirit, NSAC
Meeting place: LaQuinta Inn, 2510 W. Greenway Rd., 85023; Mailing address: 3521 W. Topeka, Glendale, 85308-2325; Pastor, Rev. Sandra Pfortmiller, NST, (623) 581-5544; Sun. Serv. 10:30 a.m.; Healing and All Message Service. Tues. Classes 7:00 p.m., call about location; website: www.churchofthelivingspirit.org.

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALISTS' ASSOCIATION
Pres., Janice Foote, (408) 744-0457; Secy., June Johnson, 41 Dearborn St., San Francisco 94110-1123, (415) 552-4022, Fax (267) 295-1152; e-mail: cssasecretary@msn.com.

AUBURN - Spiritualist Chapel of the Pines
457 Grass Valley Hwy. #7, 95603; Sun. Serv. 10:00 a.m.; All Message Serv. 7:00 p.m. the first and third Fri; Pastor, Rev. George Brenner; Pres., Edward Killmer; Secy., Evie Sordelet (916) 481-8729; Tel. (530) 823-1816, Fax (916) 663-4691.

MONROVIA - The Spiritualist Church of Revelation
200 W. Colorado Blvd., 91016; Sun. Services 10:30 a.m.; Pastor, Martin Pina; Pres., Martin Pina; Secy., Randee Merrick Edwards; Church phone (626) 256-3403; e-mail: Greenry@earthlink.net.

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 and Secy., Rev. Sandra G. Dawson, NST., (916) 652-4568; e-mail: rdawson@wizwire.com.

SAN BERNARDINO - Temple of Spiritual Truth, NSAC
732 N. Sierra Way (between Waterman Ave. and Arrowhead Ave.), 92402. Sun. Healing and Devotional Services 11:00 a.m.; Pastor, Rev. Sara Estes (Sally) NST, (909) 886-9242; e-mail: revsal60@aol.com; Secy., Richard Patteson, P.O. Box 7006, Riverside, 92513. Church meets at the American Legion Hall.

SAN FRANCISCO - The First Spiritual Temple, NSAC
No weekday evening classes at this time; all correspondence and inquiries to Ms. Elsie Ann Soria, Secy., 460 Dellbrook Ave., So. San Francisco, 94080, (650) 583-2739..

SAN FRANCISCO - Golden Gate Spiritualist Church
1901 Franklin St. (Corner of Clay) 94109; Sunday, Lyceum 9:30 a.m., Sept. thru May; Healing 10:30 a.m., Devotional Serv. 11:00 a.m.; Wed. Healing 7:30 p.m., Serv. 8:00 p.m., (415) 885-9976; Pastor, Rev. David Burr, NST; Pres., Sonny B. Gee; Secy., Engeltie Lauderback; website: www.GGSC.org.

SAN JOSE - The Spiritual Science of Life Church, NSAC
"The Friendly Church," 729 Morse Street, (Corner of Morse St. & Naglee), 95126; email: tssolc@hotmail.com; Sun. Serv. 6:30 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 5409 N. Staple Way, 95236, (209) 887-2043; 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., Pat King, 1163 58th Ave., Oakland, 94621; 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. Sandi Cook, NST, e-mail: churchofthecomforter@msn.com; Sun. Healing Serv. 10:30 a.m., Devotional Serv. 11:00 a.m., Wed. Message Serv. 6:30 p.m., Unfoldment Classes Sunday, Monday 1:30 p.m., Thursday 7:15 p.m.; Call for information on the Rev. Foard Memorial Library.

• 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, 06320-3346; Rev. Lynn Gaffin; e-mail: slynn@aol.com.

NEW LONDON - New London Spiritualist Church
2 Moore Court, 06320; (860) 440-3150; Sun. Serv. 10:30 a.m., Medium's Days last Sat. of month, 1-4 p.m.; Pres., Rev. Lynn Gaffin, 70 Dell Ave., #B5, 06320; e-mail: slynnh@aol.com; Secy., Suzanne Foulkes, 14 Birch St., Waterford, 06385; e-mail: srfoulkes@softhome.net; website: www.nlspiritualist.com.

NEWINGTON - The Church of The Infinite Spirit
Masonic Temple, 80 Walsh Ave., 06111; Sun. Serv. 10:30 – 12:00 the second and fourth Sundays during Sept., Oct., Nov., Jan., Feb., March and June. Open the first and third Sundays in Dec., and the second, third and fourth Sundays in April, and the second and fourth Sundays in May. Closed July & Aug.; Pastor, Allen Noddin, 174 Daley St., Forestville, 06010; Pres., Michael David Taylor, 42 Randal Ave., West Hatford, 06110, (860) 561-1236; e-mail: SHAKTIFKEX@aol.com; Secy., Joan Wooster, 55 Deerwood Lane, Unit #11, Waterbury, 06704, (203) 574-2017. Contact Michael David Taylor at (860) 561-1236 for further information.

NIANTIC - Ladies Aid Society Camp at Pine Grove
June 16 - Sept. 11. Services, Sundays at 2:30, Tue., Thur., Sat. 7:30. For a program listing all Summer activities write to: Acting Secy., Susan Ferency, 12 Butlertown Rd., Waterford, 06385.

NORWICH - National Spiritualist Church of Norwich, Inc.
29 Park St. (off Main St.), 06360, (860) 886-8522; Secy., Verline Eldridge.

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, 133 Wales Rd., Andover, 06232, (860) 742-7846; Licentiate Minister, Clinton Cady, P.O. Box 67, 06226; President, Bruce Crowell, 71 Hickory Dr., Hebren, 06248; Secy., Aristia Partiss, 161 Bear Swamp Rd., E. Hampton, 06424; Treas., Elizabeth Quick, 197 Ohio Ave., W. Springfield, MA 01089.

• DISTRICT OF COLUMBIA •

WASHINGTON - The Church of Two Worlds, NSAC
Phone (202) 333-5114; Sun., Healing 2:00 p.m., Serv. 2:30 p.m.; Unfoldment & Abundance Class Wed. 7:30 p.m.; Pres., Michael Gallion, LM; Secy., Rev. John Meerschaert, (240) 305-7233.

• FLORIDA •

ORLANDO - Spiritualist Church of Awareness, NSAC
3210 N. Chickasaw Trail (P.O. Box 571043, 32857-1043), (407) 678-3688 Please leave message; Sun. Serv. 10:30; Wed. Serv. 7:30 p.m.; Healing, Lecture, Messages at all services; Sun. Children Lyceum; Pastors, Rev. Jean Kerr Lerch, NST, (407) 834-5378, and Rev. E. Ann Otzelberger, NST, (407) 826-0807; Pres., Rev. Jean Kerr Lerch; Secy., Stacy K. Davis, (407) 658-7624; Spiritualistchurchofawareness.org.

• ILLINOIS •

ILLINOIS STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Secy., Stanley L. Pierce, 6458 So. Maryland, Chicago, 60637, (773) 324-1065.

BURNHAM - Puritan Spiritualist Church, NSAC
13906 Greenbay Ave., 60633, (708) 868-6080; Sun. Serv. 2:30 p.m.; Pastor, Anna Gross, 10930 Ave. "M", Chicago, 60617-6929; Asst. Pastor, Ruby Brya; e-mail: rbrya@sbcglobal.net; Secy., Sandy Kilemek, 531 Pottawatomie Trail, Porter, IN 46304.

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.

CHERRY VALLEY - Christabelle Spiritualist Church
8002 Service Rd., 61016, (815) 332-5359; Healing Serv. 10:30 a.m., Worship Service 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 - First Spiritualist Church of Harmony, Unity & Truth
Located in Tucker Smith Washington Spiritualist Temple, 6146 S. Ashland Ave., 60636; Worship Services 3:30 p.m. until 5:30 p.m. every Sunday. Secy., Antoinette Preston; Pastor, Rev. Arsenia Williams, 10913 S. Parnell Ave., 60628.

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., Development Class, Wed 7:00 p.m.; 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 Sunday, Lyceum Class every other Sunday at 2:00; Pastor & Pres., Rev. Florence Heyward; Secy., 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., Joseph Meyer; Secy., Sharon Bianchi, (317) 570-0094. website: www.crumbaughchurch.org; e-mail: reverendbob@direct2spirit.com.

• INDIANA •

INDIANA STATE ASSOCIATION OF SPIRITUAL SCIENCE, NSAC
Secy., Bonnie J. Darby, 7274 Lakeside Woods Dr., Indianapolis, 46278, (317) 329-1217, Fax (317) 329-1218, e-mail: bdarby02@sbcglobal.net; Pres., Rev. Mildred Schlagel, (317) 291-0799.

GARY - First Spiritualist Church, Inc., NSAC
2430 W. 11th Ave.; Serv. Sun. 3:00 p.m.; Pastor & Pres., Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407; Secy., Angeletta Banks; Unfoldment Classes 1st & 2nd Sat. of each month, 1:00 to 4:00 p.m., Lyceum Sun. 3:00 p.m.

INDIANAPOLIS - New Dawn Spirit of Light Church, Inc., NSAC
3637 W. 10th St., 46222-3376; Sun. Serv: 11 a.m. Healing - 11:30 a.m. Devotional and Message Serv.; Wed. 7:00 p.m. Development Class and Meditation; Every 5th Sunday All Message Service, covered dish dinner; Circle Friday's every 2 weeks, 7:30 p.m.; Pres., Rev. Mildred Schlagel, (317) 291-0799; Secy., Geri Boyd, (317) 831-8585; P.O. Box 24138, 46224-0138; Church phone (317) 917-0427; website: www.newdawnch.org.

MICHIGAN CITY - Spiritual Science Church, NSAC, Inc.
314 W. Coolspring Ave., 46360; Sun. Serv. 10:30 a.m.; Pastor, John Kampf, (574) 298-5080; Secy., Karen Ketchum, (219) 362-1878; Treas., Regina Schultz, (219) 229-0544; All corresp., Spiritual Science Church, 1506 Farrand, LaPorte, 46350.

• IOWA •

CLINTON - First Spiritualist Church of Clinton, Iowa
(Basement of Universal Universalists on 30th & 3rd St.); Pastor, Rev. Georgia M. Reed, (563) 243-9738.

CLINTON - Mississippi Valley Spiritualist Assoc. Camp
P.O. Box 2019, Michigan City, IN 46360-2019; 2005 Camp Season, 7-9-05 thru 8-19; Stella LaTour, Secy., (219) 871-0686.

CLINTON - Sunflower Spiritualist Church
10 Mt. Pleasant Park; Mail to: P.O. Box 6, 52733-0006; Sun. Serv. at 10:00 a.m.

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., Joy Strasser, (563) 445-1144.

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES
Pres., Graham Connolly, 66 Martin Heights, Raymond, 04071, (207) 655-6673; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273; Treas., Jeanne Bower, 159 Northport Ave., Belfast, 04915, (207) 338-1355. 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.; Pastor, Rev. Vaikko P. Allen, Sr., NST, (207) 622-2799, e-mail: vallen@adelphia.net; Secy., Rev. Pat Wallace, e-mail: secretaryASC@aol.com, (207) 582-6745; Pres., Rev. Earl L. Wallace, e-mail: Godfreed@aol.com.

BANGOR - The Harrison D. Barrett Memorial Church, NSAC
114-118 Harlow St., (under Tesoro Restaurant); Sun. Serv. 10:00 a.m.; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, 04401, (207) 848-2273, e-mail: simpsonb@hermon.net. Church services may be canceled due to inclement weather or for the summer, also location may be changing; website, http://www.hdbspiritualistchurch.org will be updated in case of changes. Gallery Readings are held the second Friday of every month at 7:00 p.m. Please call the secy. for more information; other contact number for the church is Sandy Scott, Pres. (207) 942-4098.

HARTFORD - Pinpoint of Light Spiritualist Camp
Mail address: 25 Camp Rd., 04220-5207; Open July and August - Service, Seminars and Classes; Co-Pastor & Secy., Virginia Norris, LM, CH; Pastor, Rev. Rupert Sigurdsson, NST. For information, Phone (207) 597-2600; e-mail: rupert@megalink.net.

HARTFORD - Pinpoint of Light Spiritualist Center
Mail address: 25 Camp Rd., 04220-5207; Sun. Serv. 11:00 a.m.-12:30 p.m., followed by a potluck lunch; Classes Wed. 7:00-9:00 p.m.; Co-Pastor & Secy., Virginia Norris, LM, CH; Pastor, Rev. Rupert Sigurdsson, NST; For information, phone (207) 597-2600, e-mail: rupert@megalink.net.

MADISON - Madison Spiritualist Camp
Located at Historic Lakewood Village, Rt. 201, six miles north of Skowhegan. Schedule to be announced. For information, please contact President Rev. Pat Wallace, NST, 124 Spring St., Gardiner, 04345, phone (207) 848-2273; website: www.madisoncamp.org. No accommodations for mediums, etc., at this time.

NORTHPORT - Temple Heights Spiritual Camp Assoc.
Shore Road, Northport on Penobscot Bay; Camp session is from mid-June through Labor Day. A different featured medium each week. Church services Sun. at 2:30 p.m.; Tues. & Thurs. at 7:30 p.m.; Message Circles Wed. & Sat. at 7:30 p.m.; Workshops/seminars on Sat.; Accommodations available; June-Sept. call (207) 338-3029; Off season contact Pres., Earl Wallace at (207) 582-6745 or 124 Spring St., Gardiner, 04345; e-mail; godfreed@aol.com or Secy., Sue Jalbert, 66 Martin Heights, Raymond, 04071; e-mail: cats2@maine.rr.com; 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 Shore Road, Saturday Cove, Northport from Nov. to April; (207) 338-3029; Pres, Jean E. Bower, 159 Northport Ave., Belfast, 04915-6003, (207) 338-1355; Secy., Aloha Foley, Belfast, 04915-6003.

PORTLAND AREA - Portland Spiritualist Church
719 Main St., (Unitarian Universalist Church), Westbrook; 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.

PORTLAND - Inner Light Spiritualist Church
32 Thomas St. (Williston-West Church), 04102; Mailing Address: P.O. Box 2484, So. Portland, 04116; Sun. Serv. 6:00 p.m.; Gallery Readings - 3rd Friday; Rev. Gloria J. Nye, NST, (207) 786-4401; e-mail: spiritspeaks2u@adelphia.net; Pres., Mary Bruce, (207) 289-0498.

• MARYLAND •

GLEN BURNIE/BALTIMORE - The Light Center Spiritualist Church
HELD AT: 13 1st Avenue SW, Glen Burnie, 21061. OFFICE: 7851 Foxfarm Lane, Glen Burnie, 21061-6324; (410) 590-9167, Fax (443) 628-2428, Info@LightCenter.org, www.LightCenter.org. SERVICES: Sunday Devotional Serv. - 11:00 a.m.; 5th Fri. – Healing/Message Serv. – 7:30 p.m. CLASSES: 1st Friday: Meditation – 7:30 p.m.; 2nd/3rd/4th Friday: Devotional/Unfoldment – 7:30 p.m. EVENTS: Workshops, Guest Speakers/Mediums, Picnics, Field Trips, Seances, Circles, Dinners, Community Awareness/Aid Programs, Gallery Readings.

• MASSACHUSETTS •

ONSET - On-I-Set Wigwam Co-Workers Spiritualist Camp
Season opens June 9th till Labor Day weekend; Camp phone (860) 439-1395; Sun. Serv. 2:30 p.m.; Wed. Open Class 6 p.m. & Service 7:30 p.m.; Mediums Day's - Message Circles - Workshops/Seminars scheduled; Prior to season call or write for a full program: P.O. Box 1556, 02558.

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.

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., 2nd Sun. after Labor Day until last Sun. in June at 10:30 a.m.; Development classes with sign-up; Pastor, Rev. John F. Sullivan, P.O. Box 392, Worthington, 01098 - (413) 238-5344, e-mail: jsulli1942@aol.com; Pres., Tom Ruelke, 86 Orchard Hill Rd., Littleton, NH 03561, e-mail: bigrock@verizon.net; Secy., Denise St. Pierre, e-mail: Denise1957@aol.com.

• MICHIGAN •

MICHIGAN STATE SPIRITUALIST ASSOC. OF CHURCHES
Pres., Marcia Hyatt, 4161 Buckingham, Detroit, 48224-3538; Secy., Rev. Marguerite I. Gutt, NST, 813 E. Evelyn, Hazel Park, 48030-3106, (248) 548-2240.

CHARLEVOIX - The Golden Rule Spiritualist Church
07444 Old US 31 North, 49720-9422, (231) 347-3899; Sun. Serv. 10:30 a.m., except during July and August because our "camp" operates in the same location. (During cold weather months it is advisable to call our Secretary just in case. We held services for the winter of 2001/2002, but weather is beyond our control.) Located halfway between Petroskey and Charlevoix. Turn on Murray Road and immediately turn right on Old 31 N - go 8 tenths of a mile on the left; Pastor, Rev. Cosie Allen, NST and Certified Medium; website: www.churchseek.net/church/goldenrule; Contact Person: Jinki Boyer-Goodwin, Secy., 9546 Ingleside Rd., Levering, 49755, home phone 231-537-2938.

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp
Please see Golden Rule Spiritualist Church listing for contact information, driving directions, or website www.nlmsc.org: Open July and August for Sunday services at 10:30 a.m. and Wednesday services at 7:30 p.m.; Potluck follows Sunday service and bonfire with snacks follows Wednesday service; Classes, circles and readings/private consultations available. Pastor, Rev. Cosie Allen, NST and Certified Medium.

FERNDALE - First Spiritualist Temple of Detroit
2724 Goodrich, 48220; Sun. Serv. 8:00 a.m.; Secy., Diane Smith.

LESLIE - Flower Memorial Spiritualist Church
Jackie North, e-mail: J91943@AOL.com, (517) 589-9259.

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.

SOUTH BRANCH - Chain Lake Spiritualist Camp Association
8000 W. Chain Lake Rd., 48761-0089; Sun. Serv. 11:00 a.m., June 1, 2005 through Sept. 1, 2005; Annual Retreat July 10-15, 2005; Lyceum Dir., Dawn Hyatt; Pres., Wendall Weichner, 8004 W. Chain Lake Rd., 48761-9663.

• MINNESOTA •

MINNEAPOLIS - Spirit of Life Spiritualist Church
Services at Lake Harriet Comm. Church at 4401 Upton Ave. S., 55410.

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 & All Message Service, 1st Wed. of the month at 7:00 p.m.; Pastor, Toye E. Stinson, 214 Nadine, Cahokia, IL 63114; Pres., Mike Homan, 3297 Hawthorne, Alton, IL 62002, (618) 463-0357.

• 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://communitylink.reviewjournal.com/lvrj/sdclv; Service times: Sun. 11:00 a.m., Tues. 6:30 p.m., Thurs. 6:30 p.m., Healing Meditation, with a Spiritualist development class following the service, every welcome. Vicky Homann, Pres., (702) 369-9449, e-mail: VickyVJean@aol.com.

• NEW HAMPSHIRE •

SALEM - The Church of Spiritual Life, Inc.
Masonic Hall on Main St., Rte. 97; Mailing address: P.O. Box 144, 03079; Sunday Service 10:30 a.m.; Wed. classes 7:15 p.m.; Call Pastor, Rev. Kenneth Wingood, (978) 454-4163; website: http:www.nhspiritualist.com.

• NEW JERSEY •

WESTVILLE - Church of Eternal Life
243 W. Olive & Folsom Sts., 08093; Sun. Healing, Worship & Message Serv. 11:00 a.m., (856) 456-2196 for cancellations; Pastor, Lillian Joyce, 300 McCourt Ave., Berlin, (856) 767-1651, e-mail: spiritone@snip.net; Pres., Russell E. Joyce, 300 McCourt Ave., Berlin, (856) 767-1651; Secy., Kathleen M. Pollack, 4305 Broadway, Gloucester City, 08030, (856) 456-3401; website: http://users.snip.net/~spiritone.

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.fst-east-aurora.org; 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., Rae Cogar-Shelton, (716) 648-3881.

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 Mary Ockuly, Secretary.

LILY DALE - Lily Dale Spiritualist Church
East St., P.O. Box 1128, 14752-1128; Sun. Serv. 10:30 a.m.; Healing & Message Serv. each Wed. 7:30 p.m.; Pres., Ronald Robertson, (716) 664-9236; Secy., Sueanna Vollmar.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC
Healing & Worship Service, Sun. 11:00 a.m. at the Smithtown Masonic Temple, 34 River Rd. (Nisequogue River Rd.), Smithtown; Pastor, Rev. Virginia Berg; Asst. Minister, Rev. Patricia Anne Duffield, NST, (631) 588-3150; Mailing address: 1280 Claas Ave., Holbrook, 11741-3902; e-mail: asisli@optonline.net; website: www.asois.org.

LONG ISLAND - New Horizons Spiritualist Church
Meeting: at 10:00 a.m., 280 Rt. 109, Farmingdale; Classes available; Mail to: Frances Werbeck, Secy., 43 Grand St., Lynbrook, 11563, (516) 593-7213; Pastor, Rev. N. A. Lloyd, NST, 10 Muncy Ave., Apt. 301, W. Babylon, 11704, (631) 669-3226, e-mail: nlloyd@suffolk.lib.ny.us.

LONG ISLAND - Summerland Church of Light, NSAC
Healing and Worship Service: Sunday 10:00 a.m. service held at 225 Wireless Blvd., Hauppauge; Church Mailing Address: P.O. Box 5209, Hauppauge, 11788-5209, (631) 732-0421; Pastor, Rev. Richard Schoeller, NST, (631) 470-0221.

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; e-mail: Plymouthspiritualistchurch.org; Sun. Devotional Serv. 10:30 a.m., 1st Sundays 1:00 p.m. Medium Sunday, 3rd Sunday 10:30 a.m. Children's Lyceum, 2nd & 4th Sundays 1:00 p.m. Spiritual Discussion Group, Tuesdays 7-9:30 p.m. Meditation & Mediumship Class, 1st Wednesdays 7-8:30 p.m. Guided Meditation & Spiritual Healing Serv., 2nd & 4th Wednesdays 7-8:00 p.m. Devotional Serv., 3rd Wednesdays 7-9:00 p.m. All Message Serv.; Pastor, Robin Higgins; Pres., Joanne Antinore.

• OHIO •

ASHLEY - Ashley Spiritualist Camp Association
Wooley Park Drive, P.O. Box 277, 43003; Secy., Nikki DeWitt, (740) 747-3825.

ASHTABULA - First Spiritualist Church
4230 Main Ave.; Sun. Serv., 2:00 p.m., Healing & Clairvoyance; **TELEPHONE FOR WEATHER CANCELLATIONS.** Pres., Dorothy A. Benes, 8513 Creek Rd., Williamsfield, 44093; Phone: (440) 293-7056; For information contact: Charles J. Benes, 8513 Creek Rd., Williamsfield, 44093; Phone: (440) 293-7056. **LET PHONE RING.** Services are held starting with the 2nd Sun. in Sept. and continue through the last Sun. in May. Church is not in session during June, July, and Aug.

COLUMBUS - First Spiritualist Church of Linden
1751 Aberdeen Ave., 43211, (614) 263-1631; Pastor, Natalie Smith Blakeslee.

COLUMBUS - Spiritualist Church of Spirit Revelation
1081 E. Weber Rd., 43211.

DAYTON - Spiritual Life Center, NSAC
611 Watervliet Ave., 45420, (937) 878-1165.

• 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, 1306 S.W. 38; Secy., Juanita R. Oyer, 6216 S.E. 10th St., 73110, (405) 732-7975.

DIRECTORY OF CHURCHES, *(Continued from previous page.)*

• PENNSYLVANIA •

ALLENTOWN - Getter Memorial Church, NSAC
1123 Oak, 18102; e-mail: getter@entermail.net; Lyceum 9:30 a.m. with Sun. Service to follow at 10:00 a.m. including healing and message work; Pastor, Rev. Ludwig Zernicek, NST; e-mail: rev_lance@entermail.net, phone (610) 770-7560; Pres., Sharon George-Politz, C.M., (610) 434-3454; Secy., Susan Zernicek, e-mail: getter_sec@entermail.net. or phone (610) 770-7560.

McKEESPORT - First Spiritualist Church
809 Locust St., 15132, (412) 672-1272; Sun. Serv. 1:30 p.m., Healing, Lecture and Messages; Pres., Carol Perella, P.O. Box 1981, Pittsburgh, 15230-1981, (412) 461-7002; Secy., Dianne English, 830 Stanton Ave., Pittsburgh, 15209.

PHILADELPHIA - Second Spiritualist Church
423 S. Broad St., 19147, (215) 735-9630; Lyceum Sun. 4:30 p.m.; Healing and Worship Service 5:30 p.m.; Wed. all message, 7:45 p.m.; Pastor, John E. Faison, Sr.; Co-Pastor, Betty Hutt; Secy., Gladys M. Faison, 2118 N. Natrona St., 19121, (215) 232-9219.

• TEXAS •

AUSTIN - First Spiritualist Church
4200 Ave. "D", 78751, (512) 458-3987; Devotional, healing & message service every Sunday at 10:00 a.m.; Pres., Wanda Garcia; Corr. Secy., Wanda Garcia.

CAMERON - First Spiritualist Church of Cameron
Pres., Pearlie Kreneck, P.O. Box 1152, 76520-1152, Fax: (254) 697-2275.

DALLAS - Second Spiritualist Church, NSAC
4905 Inwood Dr., Rowlett, 75088; Devotional, Healing and Message Serv., 2nd and 4th Sunday's each month at 2:30 p.m. until 4:30 p.m.; Class/Circle following service at 4:30 p.m.; Pres., Julie de Araujo, (972) 276-8232; Mail: P.O. Box 464, China Spring, 76633; e-mail: SSC@SSCNSAC.ORG; website: http://SSCNSAC.org.

HOUSTON - First Church Of Divine Science, NSAC
2115 Turner Dr., 77093; Mailing Addr.: P.O. Box 11088, 77293-1088; Pres., Rev. Jovita Jessup; Rev. Marie W. Smith; Secy., Liana V. Liles; Sun. Serv. 2:30 p.m.; Wed. Service: 7:30 p.m. Open healing, meditation, & messages from Spirit; Fri. Spiritual Development 8:00 p.m.; Sat. Spiritual Development 10:00 a.m.; (713) 695-2550; e-mail: firstchurchofdiv@aol.com; website: www.houstonspiritualist.church.org.

McMAHAN - Angels of Light Spiritualist Church, NSAC
2714 FM 713, Lockhart, 78644-4163; Devotional, healing and message serv. followed by class/circle, 2nd & 4th Sundays at 2 p.m.; Pastor and Secy., Rev. Dr. Jean I. Hamner, NST, (512) 376-5310; e-mail: Angelsoflighttx@aol.com.

SAN ANTONIO - Louise Scholtz Memorial Chapel, NSAC
1627 PanAm Expwy. North, 78208-1143, (210) 225-2354; Sun. Serv. 10:30 a.m. to 11:30 a.m.; Co-Pastors, Hector Caldera and Alex Sifuentes.

TAYLOR - First Church of Psychic Science, NSAC
1300 W. 4th & Ferguson, P.O. Box 1113, 76574; (512) 251-5425.

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC
222 N. Washington Street; Mailing Addr. 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; Judy Griesse, Debbie Shoop, Lyceum Co-Directors; Pastor, Rev. B. Anne Gehman; Asst. Pastor, Rev. Patricia A. Stranahan; Pres., Wayne Knoll; Secy., Carolyn Leonard, 5905 Sherborn Lane, Springfield, 22152, (703) 569-1541; e-mail: carolyn@carolyn-leonard.com; Exec. Coordinator, Sherry Truhlar, 1670 Fitzgerald Lane, Alexandria, 22302, (703) 577-7807.

NORFOLK - The Memorial Spiritualist Church, NSAC
307 W. 37th St., 23508, (757) 622-5070; Service held on Sundays at 11:00 a.m. and 7:30 p.m.; Wed. at 7:30 p.m.; Healing available at 7:00 p.m. Sun. and Wed.; Pres., Jim Watson; Secy., Ann Marie Croteau; Lyceum Director, Paula Mauder.

• WASHINGTON •

MILTON - Church of Divine Grace, NSAC
Services held Sunday at 11:00 a.m., Camp Edgewood, 1228 26th Ave. Ct., 98354; Student Pastor, Atira Hatton; Pres., Sherry Valentine, (253) 833-4250, 11113 SE 323rd St., Auburn, 98092; Secy., Karen Wennerlind, e-mail: DivinegraceNSAC@comcast.net.

MILTON - Camp Edgewood, NSAC Assoc.
1228 - 26th Ave. Ct., 98354; Tel. (253) 927-2050, Fax (253) 927-7531; Pres., Colleen Mohler, (253) 927-2365; Secy., Cynthia Frye, e-mail: campedgewood@yahoo.com.

MILTON - Church of Spiritual Unity, NSAC
Camp Edgewood - Church Serv. Sundays, 2:00 p.m.; Pastor, LaVerne Pemberton, (206) 722-2348; Pres., Colleen Mohler, 1210 - 26th Ave. Ct., 98354, (253) 927-2365; Secy., Cynthia Frye, (253) 925-2050.

TACOMA - Church of Spiritual Truth, NSAC
Sun. Serv. 11:00 a.m.; Pastor, Rev. Lillian Johanson; Pres., David R. Chapman, Sr.; Secy., Denice (Dee) L. Chapman, P.O. Box 1856, Milton, WA 98354.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling
(Way Memorial Temple) N. Broadway & Maryland Sts., (304) 233-5065; Sun. Lyceum at 9:30 a.m.; Healing and Worship Serv. 10:45 a.m.; Wed. Healing 6:30 p.m., Message Serv. 7:30 p.m.; Pastor, Amanda DeShong; Lyceum Conductor, Beverly Goff, Asst. Conductor, Josetta Ludwig; Secy., Fred Anderson, (740) 944-1557; e-mail: falconrising@mailaka.net; Pres., Sue Beth Warren, (304) 242-6032, e-mail: suebethwarren@comcast.net; Church website, http://users.1st.net/pastorray; Church e-mail: waymemorialtemple@1st.net.

• WISCONSIN •

WEST ALLIS - First Spiritualist Church of West Allis
6228 W. Washington St., 53214; Sun. Healing & Worship Serv. 10:30 a.m.; Pastor, Rev. Pamla Ashlay, (414) 545-7650; Pres., Manila Kochanski, W1371 Hwy. O, Oconomowoc, 53066, (920) 474-7332; website: www.fscwa.org.

WONEWOC - West Wisconsin Spiritualist Camp Association
304 Hill St., 53968, 1-800-974-7035 or (608) 464-7770; Open mid-June to mid-September.

• CANADA •

BRITTEN MEMORIAL CHURCH OF CANADA
657 Lansdowne Ave., Toronto, Ontario, M6H 3Y2.

THE FIRST SPIRITUAL CHURCH OF MONTREAL
2186 St. Catherine St. West, Montreal, Quebec, H3H 1M7; English Serv. - Sun. 2:00 p.m. & Wed. 7:30 p.m.; French Serv. - Sun. 4:30 pm., 2nd & 4th Wed. 7:30 p.m; Rev. Mary Amato, Minister, (514) 365-0661.

THE FIRST SPIRITUALIST CHURCH OF GALT
72 Grand Ave. North, Cambridge, Ontario, N1S 2K9; Sun. Serv. Healing/Devotional 3:00 p.m.; Summer (June, July, Aug.) Healing/Devotional 7:00 p.m.; Meditation, healing and message circle, Wed. 7:00 p.m.; Development & Healing Classes available; Pastor, Rev. Karen Charles; Assoc. Pastor, Rev. Ed Kenning: Phone (519) 662-7177; website: http: www.firstspiritualistchurchofgalt.ca; e-mail: kenning58@firstspiritualistchurchofgalt.ca.

SPIRITUAL SCIENCE FELLOWSHIP
Office: 1974 de Maisonneuve W., Montreal, QC H3H 1K5, (514) 937-8359, Fax (514) 937-5380; Location: Days Inn, 1005 Guy St., Montreal; Sun. Serv. 7:30 p.m.; Mid-Week Serv. Thurs. 7:30 p.m.; Classes, Workshops, Teas, Meditation, Conferences, Discussion Groups, Spiritual Healing, Message Circles, Visiting Mediums; Pres./Pastor, Rev. Dr. Marilyn Rossner.

SPIRITUALIST CHURCH OF CANADA
83 Ottawa Street North, Hamilton, Ontario, L8H 3Y9; Pres., Rev. James Kinnear; website: www.spiritualistchurchofcanada.com.

SPRINGDALE CHURCH, TORONTO
30 Merritt Rd., Toronto, Ontario M4B 3K5; Sun. Serv. 3:00 p.m. Spiritual Healing & Messages, 7:00 p.m. Address and Spirit Messages; Thurs. 7:00 p.m. Spiritual Healing, Messages and Open Development Circle; Development Classes; Pastor, Rev. Doreen Bauld, (416) 759-3958.

Directory Listing Information

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LYCEUM

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Each month The National Spiritualist will feature the writing from a student who is currently taking the education course from the Morris Pratt Institute. Featured this month is an essay written by ***Albert C. Kleinschmidt*** *of New York.*

Rostrum decorum is something that each one, who has plans to be come a platform worker for Spiritualism, needs to learn. We have an opportunity to either excel or be mediocre and be looked upon with question. Rostrum decorum needs to be studied and restudied so there will be a leader in a great service.

To be an effective minister, one should incorporate our Sixth Principle: We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you." The knowledge of spirit teachings and a desire to serve our fellow human beings by helping them find the light on the path of truth are good goals to follow.

If one truly lives by the belief that God is love, and we are each an individual part of the Infinite Intelligence, then one should be able to lovingly set an example by thought, word and deed that will cause others to follow the path. When one learns to be in tune with Spirit and, to the best of their ability, lives by the highest teachings derived from Spirit, it becomes increasingly easier to understand one another and to meet the needs of our fellowman. We must learn to listen and live with the kind of courtesy and understanding we want from others.

However, Idealism goes only so far and one must be educated to bring these truths forward and to serve those around and about him. One must particularly understand the need for tact and diplomacy when dealing with the infirm and emotionally or spiritually frail.

Our physical appearance should be clean and neat with proper attire for the service. We should treat our fellow co-ministers with dignity and politeness, setting the example for the congregation by our attentiveness to the service.

The minister should understand the elements of the service and see that proper spiritual upliftment prevails throughout so that the congregation is inspired and feels that they have contributed to the church by their presence.

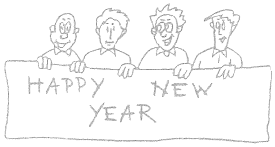
Be aware of the tremendous responsibilities of choosing to become a minister and the necessity for understanding a minister's duties to the congregation, the community and to God. It should also make one aware of the necessity to guard against egoism and to give others the opportunity to serve through the administration and physical care of the church. This gives the minister the necessary time to devote to the spiritual aspects of his or her congregation.

Religion in all forms is subject to change in our modern times and such changes are creating a competitive arena for religious beliefs. Our basic freedoms include the freedom of worshiping God according to the dictates of our own conscience. Mankind being gregarious by nature tends to find people of like minds and group together for the purpose of forming a unity of thought, establishing a way of life and seeking counsel and guidance to achieve their goals. Thus, various religions are born, raised to the heights of success or die replaced by others continually attracting the multitudes after many centuries.

Modern Spiritualism was born in 1848 and organized into a religious body in 1893. Modern Spiritualism is alive and well today, although not quite as strong as it once was; it is now growing again.

The minister is the representative of Spiritualism at all times and should conduct him or herself in a manner that brings credit to our religion and the members of our churches. Every minister is a missionary and should always set the example of serving God by serving others. The church board is the representative of the administration of the church, and is responsible for the business side, including the raising of funds and caring for the physical appearance of the church. A cooperative church board and ministry will show proof of the pudding by continual growth within the church community.

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An interview with Dr. Allan L. Botkin, discoverer of Induced After-Death Communication (IADC)

BY MICHAEL E. TYMN, Oregon

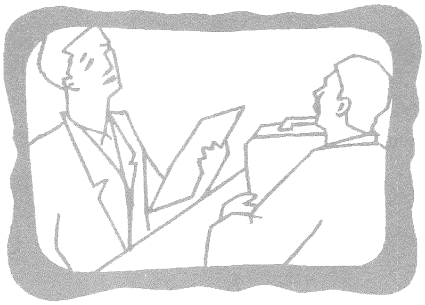
Editor's Note: During the recent NSAC Convention, the Editor gave an address on IADC. Several people requested more information. Upon return to her office, this Interview with Dr. Botkin, by Michael Tymn, was waiting, plus information in the DPE Report by the Butler's. Isn't Spirit wonderful.

In *Induced AFTER DEATH Communication,* recently published by Hampton Roads, Allan L. Botkin, Psy.D., a clinical psychologist, tells of a new therapy for healing grief and trauma. The book is filled with dozens of fascinating stories about patients who have seemingly communicated with deceased friends and loved ones by means of the induced after death communication method (IADC), discovered by Botkin while he was working in a Veterans Administration hospital in the Chicago area.

Botkin and R. Craig Hogan, Ph.D., explain that IADC is an offshoot of EMDR (eye movement desensitization and reprocessing) therapy, which was discovered by Dr. Francine Shapiro of California. While focusing on the therapist's hand, the patient is asked to move the eyes left or right rhythmically and focus on a disturbing thought, feeling, image, or sensation. In IADC therapy people grieving the death of someone or otherwise disturbed by someone's death, are asked to focus directly on their sadness during eye movements. The typical IADC involves the patient reporting having seen a deceased person and that deceased person having told him or her that everything is OK and not to grieve. In a number of cases, the deceased person relates information previously unknown to the patient. The patients included atheists and skeptics as well as believers and religious. I recently put some questions to Dr. Botkin.

Dr. Botkin, can you briefly explain how and when you discovered IADC?

"I discovered IADC by accident in 1995 while working with psychologically traumatized combat veterans at a VA hospital. Our patients, who served in WWII, Korea, Vietnam and Desert Storm, came to us after reliving the horrors of war in their minds for many years. In 1995, I and my colleagues had been using EMDR for a few years and we had found that we could routinely and rapidly accomplish psychotherapeutic outcomes with EMDR to a degree that we had thought was not possible. In short, we were able to eliminate the reliving component from their memories. I then experimented with a number of variations of EMDR, and I found that a few changes made the standard EMDR technique even more efficient. Once I began incorporating these changes, I was very surprised when about 15% of my patients reported after death communications during the procedure. Since these patients appeared to resolve their traumatic grief to an even greater degree, I went back through my case notes to find out if I had done something differently when these experiences occurred. I saw that indeed I did do something differently. In the cases in which the experience occurred, I provided an additional set of eye movements without providing any specific instruction to the patient. This additional set of eye movements induced this natural experience. The additional eye movements enhanced what I now call the "receptive mode."



In the book, you state that IADC is not hypnosis. How does it differ from hypnosis?

"It is my belief, along with other professionals who are trained in both hypnosis and EMDR, that the two actually involve very different mental processing. Hypnosis induces the patient into a relaxed and focused state of mind. EMDR, on the other hand, increases information processing in the brain. When we dream, our eyes shift back and forth, and that is why dream sleep has been called rapid eye movement, or REM sleep. During REM sleep our brains process information at a more accelerated rate than when we are awake. It has been believed that this increased processing that occurs during sleep causes the eyes to shift in a rhythmic fashion. The discovery of EMDR appears to indicate that if the therapist has the patient move his or her eyes in a similar rhythmic

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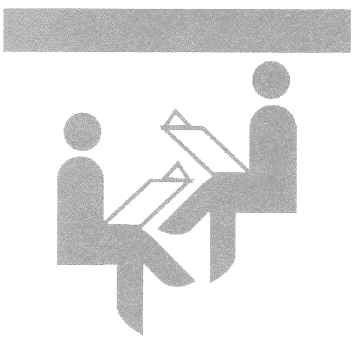
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fashion when fully awake, we put the patient's brain into this higher processing mode. People in a hypnotic trance are also very susceptible to suggestion, and "false memories" that occur while in a hypnotic trance do not seem to be a problem with EMDR. In fact, as mentioned in the book, false memories can be corrected with EMDR."

Would you mind summarizing one of your most dramatic or successful cases?

"The first time I intentionally induced an ADC in therapy I was working with a man named Gary. He had lost his daughter, Julie, when she was 13 years old. She had been severely oxygen deprived at birth and never developed mentally abilities beyond those of a six-month-old child. Gary loved her dearly and included her in as many activities as he could. One evening Julie suffered a severe heart attack and was rushed to the hospital and placed on life support. After a few weeks Julie showed some signs of being able to breathe on her own, so Gary and his wife made the difficult decision to take her off the respirator. Soon after she was taken off, she struggled to breathe, but then died in Gary's arms. Tears rolled down Gary's cheeks as he told me his story. I explained my new procedure to him and asked him if he wanted to give it a try. He said he was willing if I thought it might help, but he was convinced it wouldn't work for him because he was an atheist and didn't believe in such things. After I took him through the entire procedure, he closed his eyes. When he opened his eyes, he had a look of amazement. He then said, 'I saw my daughter. She was playing happily in a garden alive with rich and radiant bright colors. She looked healthy and seemed to move around without the physical problems she had when alive. She looked at me and I could feel her love for me.' We then talked about his experience. Gary was convinced that his daughter was still alive, although in a very different place. Gary's look of amazement, however, then shifted to a look of sadness, and I asked him what was wrong. He said he still felt sad because he missed her. I then administered another set of eye movements and asked him to keep that thought in mind. He then closed his eyes and sat quietly for a few moments.

"When Gary opened his eyes, he was smiling. He said, 'I was in the garden again and I could see Julie looking at me. She said to me, 'I'm still with you, Daddy.'" He paused and looked at me. "That was really wonderful. You know, she couldn't talk when she was alive." Gary left the session feeling joyous and reconnected to his daughter. I followed up with Gary a year later over the phone. He continued to feel reconnected to his daughter. He was also convinced that "People don't really die; they just take on a different form and live in a different place, which is very beautiful."



Does it work only on patients who are experiencing profound sadness or grief?

"The IADC procedure works equally well for people experiencing little or no grief at all. It should be pointed out, however, that although some people report having no lingering grief associated with a death that occurred many years in the past, rather frequently EMDR "pulls up" significant residual sadness that the patient was not aware of."

If someone undergoes the therapy with a very skeptical attitude, is there less likelihood of it working?

"The answer is 'no.' In fact, there is a tendency for the opposite to be true. When I first began using IADC, I was working with patients in a VA hospital who came to see me to work on their traumatic memories, and were not aware of IADC. When I explained the procedure to them during the course of therapy, a vast majority were very skeptical. Under these conditions, my success rate was 98%. When I retired from the VA and went into private practice, I actually considered offering the guarantee to my clients that they would have an IADC. I figured I could survive financially by not having 2% of my clients pay for their sessions. I was shocked and dismayed when my success rate among people who came to see me for an IADC, and who were not at all skeptical, dropped to about 70%. I am convinced at this point that people who have strong beliefs about the experience have a more difficult time achieving an ADC because their expectations interfere with the receptive mode. ADCs that occur spontaneously come as a surprise to people at times they are not expecting it. A similar psychological state is necessary for an IADC to occur. Of course, the fact that 70% of people who come to have an IADC still have one indicates the power of EMDR to assist one in achieving this naturally receptive state."

You state that the IADC experiences are different from dreams, imagination, and fantasies, and that the patients are not hallucinating. In what way are they different?

"The most compelling evidence is that all people who have IADCs report them to be very different from all other experiences. Technically, hallucinations are perceptions without corresponding sensory input, which means that hallucinations are all in one's head and have nothing to do with any reality that exists separate from us. Hallucinations generally have a very negative content, vary considerably in content from person to person, and are thought to be a symptom of a severe psychological disorder. It is clear, however, that IADC

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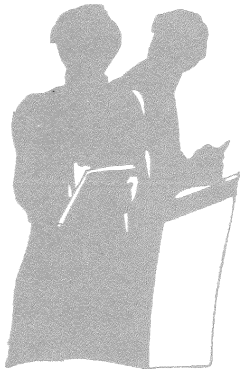
content is uniformly positive, very consistent in content from person to person, and very healing psychologically. Another observation that indicates that IADCs are related to some reality that exists separate from us is that we have some strong evidence that two people who do the IADC procedure at the same time can have the exact same experience. I have called this phenomenon "shared IADCs."

You further state that you are concerned with the effect, not the cause, so that if the patients are not really in touch with departed friends, relatives, or enemies, it doesn't make any difference as long as there is healing. If patients have doubts or recognize your doubts as to the actual cause, doesn't that negate the healing to some extent?

"Not at all. As a psychologist is primarily interested in healing people who suffer so profoundly, I have taken the strategy to not engage in arguments about beliefs. Believers and skeptics have been waging this battle for some time. I believe that if I take a side, and get placed in one camp, it will be more difficult for me to get help to those who need it. In addition, from a logical point of view, my neutral stance can only affect my patients' responses to IADC to the degree that it affects their own beliefs about their IADC experience. But, it is very clear that patients are healed by their IADC experience regardless of what they believe, both before and after their experience. It just makes no difference. Although a vast majority of patients believe their IADC was real, even patients who don't are healed to the same degree. The IADC experience heals, and it appears that beliefs are completely inconsequential."

Has there been any study as to the long-term effects of the healing? Is it lasting?

"So far, all of our data is based on a few thousand clinical observations made by myself and my IADC trained colleagues. To date, all clinical follow-ups data indicates that IADC holds up extremely well over time. Of course, scientifically controlled studies are needed to verify these clinical observations. Professor Jan Holden and her colleagues at the University of North Texas have begun to investigate these clinical findings in a more rigorous and formal way. It is my hope that other university departments will also contribute to our understanding of IADC."



How has mainstream psychology reacted to your new therapy? Have there been any new developments since you finished the book?

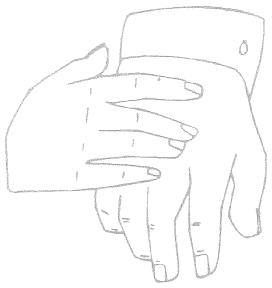
"When I first began to make IADC available to the general public and to the professional community, I expected some harsh criticism from professional colleagues. Although this criticism may yet be forthcoming, so far, professionals have been extremely supportive. Many EMDR trained professionals have become interested in formal IADC training because some of their clients spontaneously experienced an ADC during the course of EMDR therapy. Grief therapists and hospice workers, who are very aware of the healing associated with spontaneous ADCs have also been very supportive. I suppose die-hard skeptics, who are entrenched in their own rigid belief systems, will eventually take a shot at me. When they do, it will be OK, because I am prepared to respond to their criticism.

"Since finishing the book, interest in IADC has come from a number of people. In addition to the research that is underway at the University of North Texas, perhaps the most significant development is that two movie producers, Patrick Wells and Craig Rice, have begun the process of making the IADC discovery into a documentary film. I also recently had the opportunity to work with my first 9-11 survivor, who experienced a very profound IADC. My primary job at this point is to get to people who need it, such as combat veterans returning from Iraq and Afghanistan, and survivors of Katrina and Rita. To accomplish that, I need to first make this information available to the largest number of people I can. This interview is one important step in this process. Thanks for listening." ✦

Mike Tymn is a freelance writer living in Depoe Bay, Oregon. He is editor of the quarterly bulletin published by the Academy of Religion and Psychical Research as well as a Trustee of that organization and its book review editor. He can be contacted at METGAT@aol.com or at (541) 765-3421.

AND, the price of practicality is sometimes higher than extravagance.
Go to the effort. Invest the time. Write the letter. Make the apology.
Take the trip. Purchase the gift. Do it! The seized opportunity
renders joy...The neglected brings regret.

– June MacDougall/Librarian



Spiritual Healing

BY THE REV. LENA BARNES JEFTS

EDITOR'S NOTE: *The National Spiritualist* ran a series of articles in 1953 by the Rev. Lena Barnes Jefts that are very informative. These articles were from her class work and contain the basics which are always good to review.

"Spiritual Healing is the healing of the human body through spirit power, by means of mediumship."

Spiritual Healing comes under both the mental and physical phases of mediumship. The sending of healing vibrations mentally and the healing forces applied without the laying on of hands all come under the heading of mental mediumship. Some marvelous things have been accomplished by the sending of healing vibrations through the power of thought. The efficacy of prayer in healing is recognized by some of our leading scientists and Alexis Carrel, in his book, *Man the Unknown*, writes of cases where the power of prayer has been most successful in healing, even malignant diseases. As we know that prayer is the sending of constructive thought vibrations to a Higher Source, we can easily understand how one could be healed in this way. Faith enters largely into the demonstration of all healing and it is almost impossible for a healer to accomplish much unless the patient works with him or her with their belief.

Vibration also plays an important part in healing, both mental and physical. All matter is spiritual energy at different rates of vibration, an emanation from Divine Mind, and its rate of vibration controls its status. Vibration is thought or thought is vibration because thought is the motive power that creates all matter regardless of its status.

The lowest vibration of color, of which we are conscious, comes to us in the shades of red and the highest vibrations in the blue, violet and purple shades. These colors also come to us in the infra-red and the ultra-violet rays, both of these rays being used for healing.

The physical phase of healing we call the "Laying on of Hands." The medium is the instrument or battery through whom the spirit doctors are able to send vibrations of electrical energy and Spirit Power. By the laying on of hands, these vibrations are sent into the body of the patient. Some healers do not even touch the body of the patient—by placing their hands near the body they are able to direct the electrical energy to the diseased organs of the body, thus vibrating them and sending an increased blood circulation to the diseased part.

Healing can only be developed by actual practice. Every class or group should have an allotted time set aside for the sending of prayers for healing and the demonstration of the "Laying on of Hands."

Every healer should study Mental Science and realize the power of thought in healing. Most of our reputable healers will not take a patient for regular treatments until they have had a personal consultation with them. Thoughts of hatred and jealousy are most destructive and a body poisoned with thoughts of this nature cannot be healed until this negative force is overcome. If the healer discovers that the mind of the patient is filled with thoughts of this nature, he usually tells the patient that they must first "cleanse" the mind before they are ready for treatment. A diseased mind creates a diseased body and the body cannot be healed until the mind of the patient is cleansed of destructive thoughts.

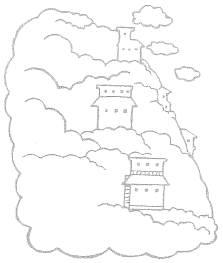
Spiritual Healing is one of the most valuable phases of mediumship. One cannot do a constructive work or live a happy life unless the body is healthy.

This is the last of the series of articles regarding the forming of the Home Circle and the Development of Mediumship.

✦ ✦ ✦

Back of every creation, supporting it like an arch,
is faith. Enthusiasm is nothing; it comes and goes.
But if one believes, then miracles occur.

– Henry Miller



PROMISES

BY JUNE JOHNSON, California

Some of you remember the importance you placed on a promise made to you in your childhood. That promise becomes part of your reality. You look forward to it. You count on it. Then, when inexplicably that trip to the beach, that special bicycle, or that visit to Grandma's farm fails to materialize, it feels as if something you already had has been taken away from you. There's a sense of betrayal.

There's another kind of promise we hold as a child, the sense of who we might become if we develop our potential.

Looking at the idea of promise and development from another direction, Dr. Elizabeth Kubler-Ross draws attention to a quote by Roy and Jane Nichols which states: "...it is the promise of death and the experience of dying, more than any other force in life, that can move a human being to grow," ...to become "all that is truly you and at the same time, more fully human."

Let's look at these aspects of promise, defined in my dictionary as: 1) an agreement to do or not to do something; a vow; and 2) an indication, as of a successful prospect or future; [a] basis for expectation. My intention is to show the spiritual relationship between keeping our promises and the unfoldment of *the promise of our spiritual being.*

To do that we'll explore: 1st) the unique power of a promise; 2nd) why at times promises seem to mean so little; and 3rd) why we learn to keep our promises.

1. THE UNIQUE POWER OF A PROMISE

The Reverend Florence Becker, late founder of the Golden Gate Spiritualist Church in San Francisco, teaches that Promise is a spiritual substance with both force and intelligence, and comes from the same invisible spiritual substance out of which spiritual bodies are made. In fact, she tells us: *"Promises hold spiritual substance together."*

"Promises hold spiritual substance together."

> *"HOLD WELL YOUR PROMISE,"* she says, *It has direct bearing (on bringing) the finite (brain) and the Infinite (Soul) together...If you want to enhance your spiritual unfoldment, don't break promises...Broken promises take life from you...I can't put this in your consciousness too strong!*

According to spiritualist counselor and minister, the Reverend Miriam Bostwick:

> The delusion is that we make a commitment to someone else. As we cannot grant to another what we have not yet granted to ourselves, the truth is, all of our commitments are made to our own soul; and other souls feel the effect. And because we have incurred a duty to our own soul, those commitments are waiting to face us.

2. WHY AT TIMES PROMISES SEEM TO MEAN SO LITTLE

In her new book, *More On the Conquering Soul,* the Reverend Miriam Bostwick devotes a chapter to what she terms "The Broken Promises Game," based, she says, on the operation of the sense functions of Deception, Desire, Fear, Guilt, and Selfishness. She tells us:

> *"The Broken Promises Game* is played when, through lack of control over our desires, we are unable to keep a commitment to our own soul, or we make unrealistic promises, or give away spiritual opportunities, and/or suffer the pangs of guilt...We break our promises because there is no self-control."

The keeping of a promise requires the employment of personal responsibility.

"Responsibility," says the Reverend Miriam Bostwick, "implies the ability to respond when it is contrary to the desires you may entertain at the moment." Therefore,

> Some people are unable to make commitments because they are so controlled by their desires. They do not have discipline to commit themselves to something for fear another desire will be playing louder at the time the commitment is to be fulfilled.

Encouragingly, she states, *"Self-control is a conscious choice of all experience,"* and informs us it's when that choice is made without the input of the *spiritual conscience* that we make selfish choices.

"Self-control is a conscious choice of all experience."

To reach a level of consciousness that enables us to keep our commitments, she says, requires the "counterbalancing soul faculties" of Commitment, Consideration, Discipline, Duty, Encouragement, Personal Responsibility, Promise, and Self-Control.

She suggests:

> In asking someone to make a commitment, be

(Continued on next page.)

specific in communicating exactly what you want...once you get a commitment from them to do something, follow through with a definite time or plan...You have to be very strong inside yourself to get something done by another person (to avoid, she says, getting into an emotional battle). Calmly get a specific commitment for a specific time on a specific day to avoid opening the door to license.

Bostwick concludes:

> The desires of the mind fluctuate so rapidly that it is unwise to depend upon a promise, unless it is God's promise, because we do not know the stability of the person who made the promise.

3. WHY WE LEARN TO KEEP OUR PROMISES.

As we learn in our Spiritualist Declaration of Principles, once we become aware of universal laws, we realize our happiness depends on learning to adhere to them. To break a promise is to disobey one of nature's physical and spiritual laws.

Each stage of awareness builds on the foundation of the physical, emotional and mental development of the previous stage of awareness: Good health habits, fair play, building friendships, the discipline of chores and schoolwork, seeking positive mentors, learning to live constructively with our life choices, and helping others. Gradually we develop a conscious daily practice of concentration and meditation which supports an appreciation for service and an awareness of the self beyond the ego personality.

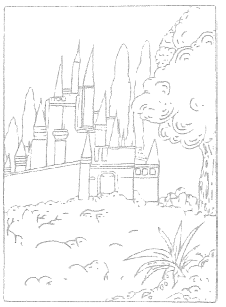
The Reverend Miriam Bostwick states, "We cannot trust the mind. The (personality's) levels of consciousness are selfish and its one and only priority is to serve the level that is in control at the moment." Limited to the brain of the physical senses, the ego personality tends to create an obstruction between the physical and spiritual man. To discover who we truly are, seekers must eventually go inward to explore beyond the mind's self-created construct which has been telling us who we think we are.

As Spiritualists, we are reminded that the doorway to reformation is never closed against any soul here or hereafter. Eventually, we will all progress in awareness.

One of the happiest aspects of the Reverend Florence Becker's teachings is the presentation of specific strategies we can choose that help speed up this process of development. She recommends,

> *If someone wants to extract a promise from you, say, 'I'll see.' Think on it, discern (see with the mind's eye, mentally understand.) A lot of things people press us to do, say 'I'll see,' and reflect. Right will be revealed from wrong.*

This step is an important one which recognizes that "your thought or word is one of the greatest powers in your life."



The Reverend Miriam Bostwick also recommends that we "learn to pause before making promises."

She reminds us that although each level of awareness has the *right* to express, "it does not mean we must express on that level, for we are never without choice." She advises:

> "Use the personality but never forget it is not your soul. Use the personality wisely to accomplish your spiritual duty. If you forget the personality is not your soul, you will pay a terrible price because the personality will try to get spirit to serve it."

Instead, she asks us to consider that *"A commitment to God is freedom from the authority of the brain."*

"A commitment to God is freedom from the authority of the brain."

She says, "in giving up our spiritual commitments, we give away our spiritual opportunities. This is an obstruction to our receiving. You are out of the flow..."

"In time," she offers, "when we reach a level of consciousness where nothing is more important than a commitment, the commitment will be kept."

In conclusion, consider that keeping our promises keeps *the promise of our spiritual being* unfolding in our lives.

Following up on and keeping our promises is one of the most profound spiritual practices we can undertake. The development of Commitment, Consideration, Discipline, Personal Responsibility and Self-Control helps us mentally, emotionally and physically attend in a timely fashion to what we know needs our attention. According to the Reverend Florence Becker, "If you do something about it now...in employing Personal Responsibility you open the floodgates to Spiritual Substance, for if you use Personal Responsibility you realize God in Action..."

"If you use Personal Responsibility you realize God in Action."

Let us remember the Reverend Florence Becker's teaching that Promise is soul substance, and her admonition: "If you want to enhance your spiritual unfoldment, *don't break promises*...Think on it...Broken promises take life from you."

In her chapter on promises, the Reverend Miriam Bostwick quotes Wayne Oates saying,

"The promises we make and keep endear the heart;
the promises we make and break, break us apart." ✦

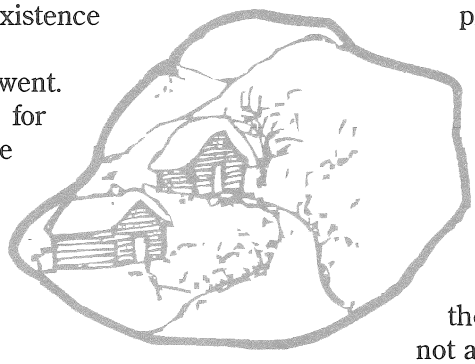
In The Beginning

BY THE REV. RAYMOND JONES, NSAC, England

Nearly all forms of psychic phenomena linked with the Spiritualist movement are as old as the hills. Throughout the ages man has been very much aware of the existence of discarnate beings. In the early days when man was at his closest to nature, ancestor worship became in a way a form of religion. Man had no doubt whatsoever that his forefathers had survived the death experience one way or another and wanted to communicate with those back on earth in order to help mainly for good, but occasionally for the not so good reasons. Therefore the dead were revered because of their apparent wisdom in providing advice where needed.

Early man lived in tribes and as such had a leader who was supposedly the wise one of the group. These tribe leaders were similar to our mediums today. The folk would seek the advice of the tribal leader who would communicate with the spirits, testify to their existence (proof) and a communication system was born.

As time went by, various powers came and went. The Greeks, the Assyrians, the Roman Empire, for example. The Greeks were known for seeking the Oracle, whilst the Assyrians and Romans practiced divination by augury to obtain guidance from the Gods. So it can be seen that there is nothing new in the concept of a Spirit world. All accepted communication with the so-called dead.



And so, as the tribes grew in number, so did the responsibilities of the leaders and prophets. Places of worship for thanks to the gods and those in the Spirit World were erected and the ground on which they were built was respected in the highest possible way. Priests became the wielders of power and it was accepted that it would also control the everyday lives of those in the tribes. Unable to control the growing numbers, laws were brought in and fear (the devil) was born. Once more the masses were controlled.

The Christian Church was eventually founded on the basis of the teachings and evidence proved by the Nazarene Jesus. He had not only the abilities to communicate with those in the Spirit World but also the compassion. Because of this he was a well loved man who was also prepared to teach others how to do what he was doing (John 14:12). In fact, he did what most teachers in our schools and universities do today, make his students or followers, better than he was. His followers, the apostles, went on to do just that because of the things that they had seen with their own eyes and heard with their own ears.

If you look into the *Bible*, both the old and new testaments, you will see that they constantly refer to psychic and spiritual phenomena, physical and mental mediumship, transfiguration, trance, materialization, speaking in other languages, healing, etc. As time went by the priests who were the supposed "chosen few" did not like this, and in the fourth century AD the council of Nicaea decided that only their prophets would be allowed to do such communications. The Christian leaders ousted out all the mediums and gave full powers solely to the leaders of the church, the priests. They directed that those in the church should only carry out guidance through the Holy Spirit.

At this time mediums were overnight turned into devil worshippers, the very thing that the priests had created as the opposition to the gods. They were then persecuted, stoned, burned or drowned in an effort to appease the Christian leaders, even to recent middle ages. Trials were held all over the world, none more so than in the United Kingdom. One was not allowed to question the priests, or they were considered to be questioners of the gods.

However, in the early 1700's, a man by the name of Emmanuel Swedenborg was born. He became famous for his philosophies that he said were inspirations from the dead or Spirit World. Swedenborg gave much irrefutable evidence of his spirit communications in the high school structures of London, until his death in 1772. His work was then carried on by a relatively poorly educated American called Andrew Jackson Davis. Andrew was directed by Swedenborg to continue where he had left off. He was not a Spiritualist, as so many think, because Spiritualism had not even been thought of at that time. Eventually Andrew started the first Lyceum movement in America. The objective was to educate the young in spiritual matters. Andrew Jackson Davis never did become a Spiritualist, unlike his wife.

Spiritualism began in a way to excite the wonder and curiosity of the people, the very elements that would give wings to its progress through the world. Men and women

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suddenly found their thoughts careening through new channels. An unseen world seemed to make known its presence and invite investigation. As the phenomena claimed to be due to the direct agency of spirits, the movement naturally assumed the name of "Spiritualism." It was then hailed by multitudes as a new and living teacher, come to clear up uncertainties and to dispel doubts from the minds of men.

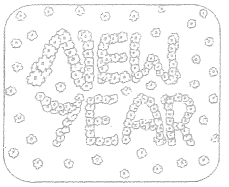
Spiritualism, the way we know it, came into effect following the experiences of the Fox sisters in Wayne County, New York State towards the end of the 1840's. The Fox sisters were the instigators of modern Spiritualism and in the early 1850's churches were being set up to accommodate the demand for this growing interest. In fact, before the century had turned, there were over 400 communication circles operating in Williamsburg, New York alone. Associations were attempted but failed both in the USA and the UK because of inexperienced administrators until finally in September 1893 in the USA the National Spiritualist Association was formed under the leadership of Harrison D. Barrett. Churches had been established but had not guidelines to move forward collectively. The NSA was the answer.

The first Spiritualist church in the UK was born in 1853 at Keighley, Yorkshire. It was not until July 1890 in Manchester, UK that the first meeting and establishment of the Spiritualists' National Federation began. In 1901 the Spiritualists' National Union was formed and, as a limited company, assumed the obligations legally for the SNF. William Johnson was the first President of the SNU. At last, a collective Spiritualism was on its way. Emma Hardinge Britten's dream and efforts had become a reality.

One of the reasons why it would be quite impossible to state the number of real Spiritualists in the world today is that "many thousands," and I think the number might in all probability be raised to millions, who are in reality Spiritualists do not go by that name. They are in the various denominational churches, and are counted there. Yet they believe the phenomena of Spiritualism, accept its teachings in their own minds, and are quietly and constantly beginning to think and make their own decisions as to how and where they should recognize the real teachings of the Nazarene. Now that men eminent in the scientific world have taken up the investigation, Spiritualism has entered upon a new phase. It can no longer be treated with silent contempt. In other countries it has invaded the ranks of the nobility, and even seated itself on the thrones of monarchs. The late royal houses of France, Spain, and Russia are said to have sought the spirits for knowledge. Personally, I know that I have been consulted by several of the Royal social circle. No cause could covet more rapid and widespread success than this has enjoyed. ✦

What happened in JANUARY throughout the years?

JANUARY 1, 2006



A New Year of adventures to grow into as our soul progresses. May the next trip around the sun be filled with love, health, positive ventures and growth.

JANUARY 1, 2006

TNS celebrates 87 years of publication. Think of all the people who have read the magazine in all of those years and been touched by spirit. *The National Spiritualist* wishes to thank all of its readers and NSAC for their support.

JANUARY 1, 1938

This was the date the Rev. Thomas Grimshaw graduated to the higher world. He was the director of the Educational Bureau, the principal of Morris Pratt Institute, served on the NSA Board as a trustee and vice president. Grimshaw co-authored the General Course, wrote several books and was a contributor to *The National Spiritualist* and other publications. Grimshaw's interest was in education, so with his vast knowledge of Spiritualism he was a great asset to the new religion.

JANUARY 15

The birthday of Dr. Martin Luther King, Jr., is observed to remind all races, creeds and sexes that we should live in harmony and love and honor for all creation is of God and is a valuable part of the whole.

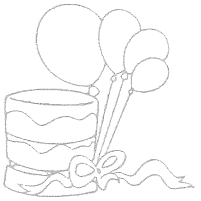
JANUARY 15, 1903

The birth date of NSAC's sixth president, **the Rev. Joseph H. Merrill**. Joe traveled around to the churches and camps, wrote voluminous letters to people around the country, and was active in Spiritualism for most of his long life.

JANUARY 25, 1863

Andrew Jackson Davis founded the first **Children's Progressive Lyceum** on this date. He formed it after the children's classes that he witnessed in the Spirit World. The first meeting was held at Dodsworth Hall in New York City. We honor this man, this date, and our youth when we celebrate **Founder's Day**.

JANUARY 31



Best wishes for a joyous birthday go to **the Rev. E. Ann Otzelberger, NST,** a NSAC Board member. We pray for a fulfilling year for you Ann, one of health and happiness.

✦✦✦

IN MEMORY

The Rev. Herbert "Ray" Worth, age 80, of Indianapolis, Indiana, died Thursday, July 28, 2005. Ray was an accountant for Stokley Van Camp, retired, and also the past Editor of *The National Spiritualist Summit* magazine, the vice president of Psychic Science Spiritualist Church, Inc., the Sons of Union Veterans (organization of Civil War descendants), and the Poet's Corner. Ray is survived by children, the Rev. Louanne Worth, John A. (wife, Constance L.) Worth; brother, Gene Worth; 4 grandchildren, and 12 great-grandchildren. Funeral services were held in Flanner & Buchanan Washington Park East Funeral Center. Memorial contributions may be made to the Psychic Science Spiritualist Church Building Fund, 1415 Central Ave., Indianapolis, IN 46202. www.flannerbuchanan.com.

PASTORAL SKILLS COURSE

By Beth Carter



Instructor Rev. Pamla Ashlay with Penobscott Bay in background.

Temple Heights Spiritualist Camp was the site of a Pastoral Skills Residence Course held September 10-23, 2005, and taught by the Reverend Pamla Ashlay, secretary of the Morris Pratt Institute. Students (2 men, 11 women) convened from Canada, Nevada, West Virginia, Massachusetts, New Hampshire, the Harrison D. Barrett Spiritualist Church (2), Augusta Spiritualist Church (2), Portland Spiritualist Church (2), Pinpoint of Light Spiritualist Center (2), and Temple Heights Spiritualist Church (1) in Maine.

These two weeks at the camp in Northport, Maine, proved a learning, bonding and also relaxing time. Who can sit on the deck overlooking Penobscot Bay watching all types of sailing vessels, barges, lobster boats wending their way by and not relax in the sunshine? Of course, we did have a few days of dense fog and barge horns sounding in the night. To counter the fog there were the beautiful sunrises, sunsets and a fall equinox full moon rising in all its glory over the bay. Cameras were kept busy. Some students found walks on country roads relaxing and some meditated by the ocean or in the Temple.

We had the unique experience for a Pastoral Skills Course of attending the yearly rededication of the Harrison D. Barrett Park in Canaan, Maine, which memorializes our first President and the town of his birth. There was a fine service to critique (oh, yes, class goes on) with very interesting facts regarding Harrison D. Barrett, a rededication service outside and a fine potluck lunch.



Shotgun wedding: Janice Nelson, Mike Carter, Amanda DeShong, Vickey Homann, Beth Carter, and Betty Simpson.

We did all the usual class requirements of mock services including the donation of hair service when Janice Nelson had her hair cut to make a wig for a cancer patient in memory of her brother who recently passed to spirit. There was not a dry eye in the house. Some role plays were outrageously real, since we found we had three very talented actors in our midst—Patty Craig (MA), Theresa Clifford (ME), and Mike Carter (ME).



Front row: Theresa Clifford, Betty Simpson, Susan Frances, and Kay Hawkins. 2nd row: Carmen Merry, Patty Palmer, Rev. Pamla Ashlay, Janice Nelson, Beth and Mike Carter. Back row: Amanda DeShong, Patty Craig, Ron Koch, and Vicky Homann.

Meals were prepared daily by the Reverends Earl and Pat Wallace. We even had a New England Boiled Dinner and an early Thanksgiving Dinner, thanks to donations made by the Reverend Nancy Perry and the Reverend

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Graham Connolly.

Classes were held in the Nikowa room with mock services held in the Temple—weather permitting—or the Reading Room. Studying ranged from our rooms, to the classroom, the deck, the dining room and the library. Oh, yes, there was studying and preparing, but there was also time to learn and adopt a class song, The Grumblers, from the new hymnal. We are all taking this song back to our churches.



Kneeling: Betty Simpson, Mike Carter, and Theresa Clifford. Group on left: Beth Carter, Kay Hawkins, Susan Frances, Carmen Merry, Ron Koch, and behind, Amanda DeShong. Group on right: Rev. Pamla Ashlay, Janice Nelson, Patty Craig, Vicky Homann, and Patty Palmer.

The reviews were over and Graduation Day was upon us. It was a relief after two weeks away from our homes and loved ones, but at the same time it was very sad with promises of a reunion next July. I send a personal thank you to all who made this particular class possible. We learned and were enlightened. Decisions for future pathways were made. Most will continue forward and a few may hold in place or take a move to "the side." All of us benefited one way or the other. Thank you everyone for "Together We Grow."



Beth Carter, CM, and Rev. Pamla Ashlay.



50th Wedding Anniversary: Theresa Clifford and Michael Carter.

MONTHLY



FAVORITE SAYINGS TO LIVE BY



I have held many things in my hands
and I have lost them all;
but whatever I have placed in
God's hands, that I still possess

– Martin Luther

A positive spirit is like a sunny day;
it sheds a brightness over everything;
it sweetens our circumstances and
soothes our souls.

– Author Unknown

The Best Ways To Make (and Keep) New Year's Resolutions

BY DR. GIL GILLY, Arizona



Many people make New Year's resolutions, but how many of them actually keep them? According to one study, 23% of resolutions fade away within the first 7 days. But don't let that stop you! Here are 14 of the most effective ways to not only create resolutions, but also help you turn them into reality...

1) First, take this simple test to find out just how serious you are about reaching your goals. Don't just go through the motions because you're "supposed to" make resolutions for New Year's—if you do, you're likely to fail. Instead, stop and ask yourself, **"What goal is worthy of my time and effort and would be exciting and motivating for me to work toward?"**

1... "Which of my goals did I accomplish in 2005?" (You did have goals, didn't you?)

2... "Could I (or should I) have done more? If so, why didn't I?" (Now's not the time to be easy on yourself.)

3... "Have I set specific, measurable goals for 2006? If not, by what date will I do so?"

4... "How will I apply what I learned last year into 2006 to make the biggest difference in my life?" Fact is, most people won't answer these questions. Why? Human inertia: that powerful, life-wasting force that stops many of us from realizing our life's potential. So how do you break through? Take baby steps! Here's some suggestions:

Step 1: Right now, write down the 4 questions I just asked into an empty document. Congratulations...you've accomplished step 1.

Step 2: Schedule 15 minutes right now when you'll put your answers to those questions in that same document. The mere act of taking Step 1 can help push you past the human inertia that may have been shackling you in years past. It's a simple technique called "chunking down," or "Swiss cheesing." Reducing tasks into bite-sized, manageable pieces. Taking Step 2 puts a process in place that helps keep you moving forward. Now here is the secret to success; **Make sure every action plan ends with a step that requires further action!** That is the time-tested way to keep the momentum going.

2) Restructure your phrasing! Most resolutions don't work because they're little more than wishful thinking. So first, change the verbal structure of your resolutions: Don't say, "I'll go to the gym and lose weight." Instead say, "I'll join the gym tomorrow at noon. Exercise three times a week. Lose 20 pounds. And once again fit into these old jeans." Assigning dates and numbers give your goals substance, making them real and reachable.

3) Simplify! The Queen Mary weighs over 81,000 tons—nearly 35,000 tons heavier than the Titanic. Yet the rudder, the part that ultimately determines the direction in which the entire massive ship moves, weighs "just" 1/500th of that. Compared to the rest of the ship, the rudder is small! But to everyone on board, it's the most important part of all. Ask yourself, "What is the 'rudder' of my resolutions? What's that one thing that makes all the difference?" For example, let's say you want to write a book containing the thing that convinced you of the validity of this religion. (WOW!) A million things need to be done to make it happen, including research. Learning to write a query letter. Deciding whether or not to hire a literary agent. Determining which publishers might be most interested...learning how to format your manuscript...how to get publicity for your finished book to drive buyers to bookstores...and much more.

Overwhelming, isn't it? Instead, find the "rudder" and simplify! In this example, that all-important "rudder" is the very act of sitting down and starting to write! Say, "I will sit down every day for at least 30 minutes and write some topic ideas, the first sentence...first paragraph...first page...whatever! It's getting yourself writing that will ultimately produce a finished book with your name on the front cover!

4) Focus on Your Vision. The rest of your life will be shaped by your current vision of your future. Establish a powerful picture of how you want to think, feel, act, and live three years from now. Constantly refer to this vision to

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guide all your 2006 decisions, goals, actions, and communications. This puts YOU in the driver's seat rather than the "unpredictable storm of chance."

5) Recognize the Value of Rest. Just as you can't start a car with a dead battery, you also can't think creatively with an exhausted body and mind. A tired body's instinctive goal is relaxation and sleep. Everything else, besides survival itself, is secondary. Listen to your body. Give it the rest (and play) it needs to recharge itself. Then dive back into your work refreshed. You'll get more done in less time. And have more fun, too.

6) Freshen Up Your Life. Get rid of a messy desk, and unorganized kitchen. Clean out that overstuffed garage. And take care of any loose ends that need tying. All these things pull your attention away from your goals; drain your energy; and chip away at your self-esteem. Make a list of what needs "clean-up." Do at least one each day, if for no other reason than to have a weekend that's yours to spend as frivolously as you wish!

7) Delegate and Win. You can't do it all yourself. Admit it. Even if you could, others may be able to do it better, which ultimately benefits you. Don't be afraid to "buy it done." Stop letting nagging tasks slow your progress! If it's been on your to-do list for weeks, delegate it and get that aspect of your life moving!

8) Learn More, Be More. Feel frustrated? Perhaps you've gone as far as you can go with current capabilities. It's time to learn more, develop new capabilities, and take the next step. What could you do in your present circumstances if you knew twice as much as you do now? Interesting, isn't it?

9) Know Your Own Strengths. **Your first question in any endeavor should not be,** "What can I do differently?" but **"What can I do better using my present talents and abilities?"** By focusing first on what you do best, you plan from a position of strength and think in areas that are most familiar to you. You don't have to change everything! You simply have to channel your strengths in other directions.

10) Take Charge of Your Attitude. Do you start your day in neutral? In other words, when you wake up, is your attitude ready to respond to whatever situations occur to you? Each of us becomes a victim of circumstances—and other people's moods—when we start in neutral. Our mood (and the resulting entire day) is then shaped by the bouncing back and forth between some people's good moods and other's lousy ones. Force yourself for just one day to see the positive side in things, no matter how small. You won't believe how the change positively impacts your energy, health, effectiveness, and the attitudes of those around you.

How many of these resolutions were yours last year? "Did you resolve to..."

#1 Lose Weight
#2 Stop Smoking
#3 Stick to a Budget
#4 Save More Money
#5 Find a Better Job
#6 Become More Organized
#7 Concentrate more on the Spiritual
#8 Be More Patient at Work and with Others
#9 Eat Healthier Foods
#10 Become a Better Person

The past is past, there is only the future, and **YOUR** opportunity to make **YOUR** future be all you want to be is in the year 2006.



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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.



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