

**Leaving behind us the traditions and creeds of the past,
we seek truth wherever it may be found, and
welcome the great discoveries of natural science as aids and guide-posts,
pointing the way to a more rational method of thinking
about God and life and the world in which we live!**

---Harvey Hardman

SPIRIT in ACTION

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WE WELCOME YOU!

The Secret of Spiritual Power

---Ernest S. Holmes

By SPIRITUAL POWER I mean a dynamic something which is intelligent, conscious of what it is doing and able to do it without any external aid. We think of physical energy in terms of horsepower or the ability to lift a weight a certain number of feet from the earth. Let us think of Spiritual Power not as contradicting physical power, but as being more subtle. There must be spiritual power, which does not contradict the physical, but is father of it--being the greater it must include the lesser.

Through the ages there are authentic records of persons who have exercised spiritual power, no matter what their religion or theology may have been. No one can be a student of history, or a keen observer of life, without coming to realize that there is such a thing as spiritual power.

All the world is in search of Reality. Intuitively we feel the necessity of *Something* greater than we are. Something upon which we may rely with certainty. We need spiritual power even as we need physical power. We need both and we have both, but having great physical energy at our command has not satisfied us. Consequently we see an interesting thing going on in the world today---many of our scientists are becoming philosophers endeavoring to determine the relationship of their own science to the larger meaning of life. One of the world's greatest psychiatrists says: *after thirty years spent in analyzing the subjective thought of educated people from every part of the world, he has found in the case of people over thirty-five years of age*

that almost without exception neurosis is caused by the lack of a true spiritual perception. He is not speaking as the theologian, but as a scientist and a physician when he states that in no case has there been a permanent healing without the restoration of some type of religious faith.

His conclusions have nothing to do with any particular creed, doctrine, or dogma. He is speaking of the essence of a true religious conviction which relates neither to Catholicism nor Protestantism--- Jew nor Gentile. It means an inner conviction, which is truly spiritual, no matter what outward form of worship it takes. Religion is the result of man's spiritual inquiry, the outward form of an inner conviction; but all through the ages those who have been truly spiritual, no matter what outward form their conviction took, have had this in common: they have believed in something greater than they were---a something which responded to them. This belief is the very basis of spiritual power; is the fundamental principle of every religion. We do not need to discuss the merits or demerits of other men's religions. Every man's religion is good and necessary to him, or he would not have it. We like ours that is why we espouse its cause. The power of all religions is in the spiritual principles involved and in our conscious unity with these principles.

What shall we do with the man who is so full of common sense that it fairly oozes out of him? He is, perhaps, in many ways a very scientific person, probably a marvelous mathematician, may know all about the physiological structure of the anatomy, but with it all he is so full of common sense that it has become a disease with him. He is so sane that he is almost insane. "Show me the Soul," he exclaims, yet he has not the slightest idea what the energy is that enables him to ask this question. All the physicists on earth do not know what the power is that enables one to wiggle his finger. If we should wait for that which is objectively tangible before we deduce a principle, we would never get anywhere. There is no Law in the Universe, which has this kind of tangibility. There is some intangible reality, which constitutes the dynamics of spiritual power. It is always the invisible that gives rise to the visible.

Let us never fall into the grave error of thinking it is a mark of intelligence to say, "I am so sensible

that I must have everything made tangible." There is nothing more real than thought, and who has ever seen thought? Love cannot be seen; we see what people do who are in love---we see that it changes their whole psychology, and generally for the better, but it is an intangible thing. We do not see life; we experience it. Therefore, we need not be confused if some one asks, "What does spiritual Power look like? Have you weighed or metered it?" Of course not!

We hear a great deal, today, about the psyche and repression, complexes and inhibitions and the libido. Yet there is nothing about them of which we can get a picture; they are invisible and intangible. Who has ever seen the power or the intelligence that converts bread, potatoes, and meat into finger nails---and yet here they are.

So, let us feel that when we are discussing spiritual power we are talking about something that is real. We have more evidence of the Soul than we have of the atom. Much was known about the soul before we ever heard of the atom. As a matter of fact, matter disappears into an entirely theoretical and hypothetical field and no one know what it is.

Through the ages there have been people like Jesus, Buddha, Emerson---like many saints of the Catholic and Protestant Churches, and many Saints who had no Church, who have had, and used, a subtle spiritual power. So far, psychology has not accounted for this Power. The pursuit of philosophy is a search for it, most scientific research has overlooked it, but it is the very essence of religion and its highest goal; a union with some invisible but intelligent reality to which we have given the name of God or Spirit. The approach of innumerable people to Reality has produced a corresponding response and reaction from whatever it is they have contacted, which is just as real as a corn field at harvest time or as a sunset.

We are just emerging from an age of such extreme scientificism that it almost produced a spiritual stagnation. People thought that because everything could be resolved into Law that nothing spiritual was left. That age is passing. It was perhaps necessary in order to usher in the remarkable things science has done for us, but we need men of science who are able to ponder deeply on the meaning of their own discoveries. 2

Why is it that all scientific research leads back into that invisible Source of Nature from which all things spring? It seems as though the end of all the sciences converge in the beginning of an infinite Unity from which each one must emerge. This is a belief of many scientific people of our day.

Should it seem strange, then, that we who are engaged in the search of self-discovery, should say that the spirit of man is rooted in a common Unity, one universal Presence? Surely we have an adequate foundation upon which to build, not the hope, but the assurance that "each one of us is a God thought in the germ."

The secret of spiritual power is a consciousness of one's union with the whole and the availability of good. We are one with a universal creativeness, which is the God of theology, the Spirit of mysticism, the Reality of philosophy, and the Principle of science. God is accessible to all people.

Let us approach this Reality in a child-like manner. We shall then wave aside all differences and realize that Jew or Gentile, in our day, Protestant or Catholic, Buddhist or Confucian, idealist or agnostic, have a spiritual power in such degree as they are unified with Reality. The history of spiritual endeavor has proved that when one believes in spiritual reality it emerges in his thought and flows out into expression. This is why men like Jesus have said, "Believe!"

I have often felt that the Spirit must be pure belief, pure imagination, pure feeling, perfect volition, and complete knowing-ness, fused into a unity; an infinite Personalness---as personal to you and to me as we are to each other. God must be more than a mathematical principle. Spirit is the Cause, the essence of that Being from which we are personified. In that place where the Spirit personifies, it must be personal to us, not as being separate from us, but personal and present in us. Perhaps this is the meaning of these sayings, "It is not I but the Father who dwelleth in me." ---"The Father is greater than I."

Spiritual power arises from a consciousness of our unity with the whole and of the direct responsiveness of the Spirit to us. Its creativeness being with and in us, is ever available, not as "some far off divine event toward which the whole

Creation moves," but as that thing Whitman meant when he said that within each of us nestles the seed of perfection. What Emerson meant when he said that Jove nods to Jove behind each one of us. it is the thing all spiritual enlightenment has recognized---God incarnated in man. As Emerson said, "Let us not say---God *was*, but *is*---not God *spake*, but God *speaks*."

The immediate availability of the presence of Spirit is "neither in the mountain nor at the temple: neither lo here nor lo there---for behold the Kingdom of God is within you." This is a perception of spiritual power. Therefore, when we speak the truth, it is no longer I, but "the Father who dwelleth in me." Could we thus conceive of the Divine Spirit as being incarnate in us, while at the same time ever being more than that which is incarnated, would we not expand spiritually and intellectually? Life is creative, it is intelligent, it responds to us intelligently. To know this is one of the secrets of spiritual power. It is direct. We should believe in eternal goodness, eternal love, and in eternal responsiveness.

Since our ability to know---is God in us, it must follow that thought is creative. "The words I speak unto you, they are spirit and they are life." (Notice) the teacher did not say these words are going to stir up the pity of God. He said *the words, and then he sent out his word and healed*. When thought knows, understands, and embodies Reality, it becomes and is Reality, and Reality is power. This is the secret of spiritual treatment. Spiritual healing is not willing, wishing, beseeching, nor repeating formulas. It is the result of a perception of spirit, incarnated in the one needing assistance. Then the illusion of opposites disappears from our mental perception and we come to realize that we are whole, we shall be made whole.

(Article from the Divine Science Monthly-January 1938)

The eternal rhythm of the universe, the ceaseless change from mansion to mansion, makes the music of life, the glory of our unfolding destiny.

To remain forever in one mansion, however beautiful, would at last engulf the soul in despair.

Our Father has arranged in perfect wisdom for eternal change as the law of eternal life, and we pass from glory to glory upon an ascending spiral of evolution to heights beyond our present power to see or understand.

---Harvey Hardman 3

THE LAW OF EXPRESSION

The Law of Expression is the activity of the Trinity. It is a basic Divine Science teaching. M.E. Cramer tells us in Divine Science and Healing, “I see in this law, or trinity,---Creator, Creative Action and Creation---the Unity and fulfillment of all law; a method by which humanity can free itself from the false race belief of separation from God, and from all errors or belief resulting therefrom.”

Life/consciousness *is*, you do not create IT, but to the degree you let infinite life/consciousness *express*, you discover your oneness with IT. Some steps are:

#1. Acknowledge immediate oneness with the Creator. You are one with whatever idea or concept of the Creator you have right now. There is no Creator creating a creation outside of, or separate, from you. Your experience of life is what you accept creation and reality to be right now!

#2. Strip away all “false ideas of god and reality” that you accepted from parents, culture, or peers and discover the Creator Creating you the Creation. In about 200A.D the institutionalized idea of “god in Christianity” was handed to western society by a hierarchy of bishops, priests, and deacons, who believed they were the guardians of the “true faith.” If this image and hierarchy is not put to the test of internal truth then you are not free of the false belief in a separate god.

#3 Trust the inner self to be the “intelligent Thinker.” *You manifest Being the eternal nature as you think in your heart (not your head)*. What you call life and reality is but the experience of your heartfelt belief. If in your heart, or sub-conscious, you believe in pain and loss then that becomes your experience, and subsequently an image or idea must be made to confirm and sustain that belief; this “the church” has attempted for centuries. That, which you believe is hidden in the sub-conscious or heart, is always revealed as experience, in fact it shouts so loud and is so visible, you cannot see or hear the Truth.

#4 “The law of forgiveness is the practice of the Almighty Good.... Law is beneficent in all things.... To be mentally free from illusion is to have no opinion, render no decision, and make no declaration that is not true of Truth and Life.”

The Law, Principle, creates a heart free of doubt, fear, and judgment. Through prayer, concentration, and meditation we have the means to Be in Omnipresence, expressing the Love/Wisdom that is the Creator, Creating Creation. This is the way to overcome the world and it is Good-God.

---Reverend Mary Rezentes, Minister at large

THE KNOWLEDGE OF GOD

As we know, things are not always as they seem. Albert Einstein said this when he said, “Reality is merely an illusion -- albeit a very persistent one.”

The worldly approach of “divide and conquer” serves us but only to the extent that we understand its limitations. As we begin to understand the eternal and changeless nature of God, we see that the habits and customs of the world are quite limited.

We do well to be reminded that while we are “in the world,” we are not OF it. We’ve gotten accustomed to the ways of the world through habit. It’s through this very same way that we acquaint ourselves with the Divine. Persistent practice dissolves persistent illusions. Our practice is to turn our attention to things above, rather than things of the earth. Through practice we’re aware of God’s Presence, Power and Wisdom in all things.

The spiritual approach to life is that of Oneness. In this higher realm that Jesus called, my Father’s House or “my Kingdom” there’s no division. There’s no conquering anything here; there’s only the surrender to a Power greater than ourselves. In surrender, we experience restoration. Here the promise is fulfilled, “I will restore unto you the years that the locust, the cankerworm, and caterpillar have eaten.” These are the ignorance, fear and duality that have consumed our attention.

In spirit, nothing is separate and apart. The prophet Isaiah’s description of the spiritual realm is where “the wolf and the lamb will live together...for the land shall be as full of the knowledge of God as the ocean-bed is full of water.”

There’s a “this world” reality and there’s a “my kingdom” reality. We choose to abide in one or the other of these realms. We decide where we’ll have our habitation -- by the habits that we develop and persistently practice. In knowing that which is *eternal and changeless*, we enter into the kingdom of God. Here we know only one thing -- it is God’s knowledge that blesses and restores

Our work is to turn within ...and be aware of things of the Spirit “When the Spirit of truth, is come, he will guide you... henceforth we be no more children, tossed to and fro, and carried by the waves ...and blown about with the shifting wind ... Then shall you call upon me, ... and I will hearken unto you... you shall seek me, ...and find me, when you search for me with all of your heart.... And I will be found of you, and I will turn away your captivity.”

---Reverend Patricia Beach - Washington DC
Divine Science Church of the Healing Christ 4

STUDIES IN DIVINE SCIENCE

Mrs. C. L. Baum

(a continuation)

X.

Non-Resistance.

From the day that Jesus propounded his doctrine of non-resistance, to the present time, there has been an increasing interest in that thought. Jesus speaking to the people in his wonderful Sermon on the Mount, came at length to that particular fallacy in the popular belief, "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth." Over against this conception of law and justice he placed a new idea, "That ye resist not evil," exhorting the people to carry this doctrine to the length of loving their enemies, giving good for evil and blessing for cursing. Centuries have passed since that truth was proclaimed, and while it has not been lived strongly during that time, it has, nevertheless, survived, and today Divine Science renews the teachings that resistance has no true place in God's creation, and that harmony is the only law.

The revival of interest in this law of Truth is especially opportune at a time when, to many earnest souls, there seems to be so much in the world to be overcome, and which apparently cannot be overcome unless it is resisted. Sin and sickness seem to have multiplied despite all the customary efforts to counteract them, and the belief may be quite natural that the great need is for some resisting force to overcome them. Resistance as a means of securing harmony is a fallacy. True harmony cannot spring from inharmony, or peace from discord. Resistance fails because it is not in accord with harmony, which is the only law.

By way of illustration these last statements in their application to overcoming the common inharmonies of life, let me relate a personal inner experience. A friend once came to me for help, claiming great pain in the limbs and calling her feelings rheumatism. As we sat in the silence, relaxed and receptive to the consciousness of Divine Health, there suddenly came to me the vision of a large, clean, attractive kitchen. There was no one in this room, and as I looked in wonder, the door suddenly opened, and a broad band of sunlight shone across the floor. In this band of sunlight there were many dancing shadows. Shortly I seemed to hear a child's voice saying, "See how the sunlight flickers on the floor," whereupon a deep grave voice

answered, "No, child, the sunlight never flickers, it is only the shadows of the leaves." As I continued to look, I saw a human form standing in the sunlight. The form was radiant with light, save for a few dancing shadows, and again I seemed to hear the deep grave voice saying, "The light of the divine and perfect Life never flickers; the dancing shadows are but false conceptions."

The vision then vanished as suddenly as it had come, but I had learned its lesson and knew its truth. Still in the silence, I turned to my friend and saw within her the pure and perfect light of the Divine Presence, save for a few flickering shadows of unenlightened thought where she had claimed rheumatism. I knew that it was necessary only to let go of the false conceptions of the reality of disease in order to be healed. It was not necessary that either she or I should resist anything in order to overcome this inharmony. All that was necessary was to banish the shadows by knowing the eternal reality of the all-pervading Life and Health of God. From this experience I have come to see and know the truth of the Master's doctrine, "That ye resist not evil."

What, then, is this "evil" that we are not to resist? It is simply a shadow, an unreality, a bit of man's ignorance of his own divinity, a false conception, a lack of consciousness of the truth. And what is meant by resisting? It implies opposition, strife, combat with an adversary in an endeavor to defeat. How, then, could we possibly reconcile a proposal to resist evil? Would it avail anything to fight a shadow, to oppose ignorance, to engage in a combat with an unreality, to try to defeat something, which is not? Would a teacher help a child's ignorance by resisting its lack of knowledge? surely not; condemnation of ignorance never brought forth the light of knowledge. All students of Truth have learned by this time that disease is only a shadow, which is never healed by claiming its reality and then resisting it. Sin, likewise, is but a lack of knowledge of the All-Good, and is not overcome through opposition and striving.

Now, just as hate engenders hate and anger brings anger in return, so resistance begets resistance. Thus all belief of wrong---whether we call it sin, disease, hate or whatever else---returns again to him who sent it. If one argues that because he wishes to be rid of certain inharmony he will, therefore, resist it, he is attaching the matter in the wrong way. Whatever is resisted is probably feared, and fear always fights back, but this view

of non-resistance is not to be construed as meaning that one should do nothing or take no action whatever toward overcoming inharmony. This is a wrong conception of non-resistance. Jesus recognized the evil, the wrong, the ignorance in the world, and taught that we were to overcome it, but not by resistance as though these inharmonies were real. We are to learn that overcoming consists in a realization of the nature of the shadows and a consciousness of the truth of the light.

It is true that there is a negative method of treating inharmony and it brings more or less peace to the individual, but it is not the way of power or of growth. This negative method produces four beliefs in thought which are called non-resistant. They are (1) selfish indifference, (2) passive endurance, (3) living above troubles, and (4) turning the back on them. Any or all of these may serve for a time, but they all mean suppression and not expression, and do not lead into the kingdom of joy and power.

Jesus' injunction was not of this sort. He was very positive in his teaching that it was necessary to overcome evil; that it was not contemplated that one should either submit to, endure, or ignore inharmony, but that these things being negative, were to be overcome with the positive good. The greater portion of our errors and troubles are perpetuated by resisting them, by maintaining a wrong attitude of thought toward them. The following is a common manner of expression, "I have fought this sin or sickness, for years, but without avail, and it has finally gotten the better of me." The fighting has been suggested by fear of the evil, and fear has given certain forms of ignorance and inharmony whatever of apparent mastery they possess.

What is it that the world commonly denominates evil? In the light of this present day we classify under the head of evil, disease, pain, poverty, sorrow, unpleasant people, disagreeable surroundings and a host of mental beliefs, such as envy, malice, selfishness, jealousy, unkindness and criticism. Shall we fight and resist these things—making our life on earth one long warfare? God forbid! As Divine Scientists, or students of Truth, are we not scientific enough to overcome all of these things with good? As a man thinketh in his heart, so is he, and "Evil unto him who evil thinketh." Paraphrasing the latter statement we may just as truly say, "Good unto him who good thinketh."

Let us consider a few plain, practical directions for overcoming with good. First, let go of all resentment, and dismiss all fears about the various forms of evil which have found their way into your life. Second, establish a mental attitude of peace and contentment toward all things, conditions, and people, "For I have learned in whatsoever state I am, therewith to be content." Third, use love and goodness positively as a dissolving power. The result of this effort to use good in overcoming evil will bring peace and harmony into the most turbulent life. Evil in all its forms is negative and only a shadow. Good is positive and the recognition and realization of love and goodness as the reality back of every appearance, dissolve the negation. Good is the logical means of overcoming evil, because it is its direct opposite. One cannot dissolve darkness with more darkness, whereas ever so little light has an immediate effect. In like manner no form of negation can be overcome with negation. Disease cannot be truly overcome by applying *knowledge* of disease, whereas ever so slight a *realization of the truth of health* will overcome disease truly and permanently.

It should be the duty of all, and indeed the joy of all, continually to affirm the reality of the Divine Presence of light, love, and health; to make this affirmation now and always until this Omnipresence becomes a tangible reality to us. Then truly for us, "There shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." *"He that overcometh (by love) shall inherit all things; and I will be his God and he shall be my son."*

STATEMENTS FOR MEDITATION.

I resist nothing.
I overcome all seeming evil with Good.
There is no reality in evil, since the Allness of God is everywhere.
I give a loving thought and a kind word to everyone I meet.
I am a source of joy to all I meet.
I go out to bless my world by seeing it filled with the glory of the Divine Presence.
The Father blesses my work.
The blessing of the Lord maketh rich, and he adds no sorrow to it.

THE LARGER PRAYER.

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly would I walk
To everlasting day.

And next I prayed for Strength:
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God
I'd live enfolded in His peace
Though foes were all abroad.

But now I pray for Love:
Deep love to God and man;
A living love that will not fail,
However deep His plan:

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.
---Mrs. E. D. Cheney

In the recent issues of *Spirit in Action* we have endeavored to include articles from the Founders and Workers of the past as well as articles from those Divine Science Ministers who are currently involved with their churches and/or are Ministers-at-large. We hope we are meeting the needs of our public. Those that correspond with us advise that they appreciate the Spiritual guidance that the articles are providing. If you would like to contact us and share your views, we would welcome your opinions. We are here to serve you. We are traveling our Spiritual journey together.
---Editor

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A THOUGHT for the SILENCE

Let us meditate upon the greatest truth that we can know and that is that we are one with the Universal that shares with us, Itself.

Therefore, back of us---back of each individual soul there is an inexhaustible reservoir, an infinite supply house that we cannot exhaust.

We can draw from it and use it and yet there will be infinity itself back of us still.

The best illustration of that is the air.

All of the people of the world might increase their capacity to use the air and yet there is left more than we can use.

Therefore, we must be careful not to hesitate to use God's gifts to us: the gift of love, of power, of wisdom, and therefore make our life powerful, beautiful, satisfying, helpful in every way, and rich.

"Be bold" I think is Paul's word for the same thing.

So, let us in the Silence rejoice in the richness of our heritage and in what we are in truth.

---Nona L. Brooks

***My Prayer: Give me the vision
and the courage to live it.***

7

A frequent and very understandable reaction to the devastating tsunamis has been

"How tragic! So much death!"

The grief is valid and sincere but perhaps misdirected.

We certainly are grieved that so many children are orphaned and without any support.

We should feel grief that lives were seemingly cut short, talents truncated, livelihoods destroyed.

We certainly are grieved that patterns of economic distribution and budget priorities could cause hesitation in our collective expression of compassion in the form of monetary relief.

*Do we not see that the "suffering"
is what the **living** are experiencing?
Those who have "died" are not suffering.*

A "hard teaching" is that
we desire to cling to the outer
until we know the Eternal Invisible.

Divine Science Founder Malinda Cramer wrote (from her commentary on The Book of Job): "The word of Krishna, Universal Spirit, recorded in The Bhagavad-Gita, tells us that desire is the result of attraction for physical things. There is no desire in Truth, or Spirit; for that which is all, and owns all that is made, cannot have desire for anything." A re-frame would be if we desire that the temporal physical expression never ceases in our individual human lives, we may miss that it is the Invisible Eternal Life that never ceases, just as energy can never be created or destroyed but only transformed. Likewise, Light is both an invisible wave and a visible particle -- but it is always light. In physics, compositions undergo "phase transitions" but the chemical base is unchanging even when the expression (or molecular distribution in forms) alters. Hence, water can be a liquid fluid, steam vapor, or frozen ice. Our unique soul energy, vibratory frequency, consciousness are part of a greater eternal whole that doesn't die.

In her book Mysteries, Nona Brooks wrote: "Men resist what they fear; hence they have resisted death. What is the ground for a fear of death in the light of the New Revelation?" That revelation is the Reality of Omnipresence and the Invisible behind the visible. We make a perceptual shift -- a spiritual re-perceiving -- putting aside the "old man" and old understandings. Mrs. Cramer wrote: "So whenever and wherever the premise of the Christ, or of the Buddha -- of unity with God -- has been accepted as the truth of man [humankind], the former conversation and the old man is laid aside; and the new man -- which is forever new because he [she] is eternal -- is lived and made manifest."

From Mysteries, Nona Brooks wrote of the naturalness of transitions: "When death comes, we should see that it comes by law when it is best for the individual. We move from house to house, city to city, without fear; yes, even from country to country. In fact, the experience of change is a pleasurable one. Why, then, should we dread journeying from one plane of activity to another? Life is a school; when you and I have done the work in one grade satisfactorily, we are promoted to the next

higher; so it is that when we have learned the lessons in one stage of development in the process of education, we are pronounced worthy of the next. Promotion in the school of life is eternal. As we progress we are needed somewhere else in the eternal plan; and you and I go on when it is best for us as individuals. The law of progress is perfect at every point."

The "Peace that passes understanding" is the Essence of the Law and the Prophets, the solution to both inner and outer dissonance. Sometimes the dissonance calls us to a higher practice of love, a greater appreciation of the power of the soul. The Muslim-Sufi poet Rumi wrote (in prose format, from Birdsong, translations by Coleman Barks): "Love is that that never sleeps, nor even rests, nor stays for long with those that do. Love is language that cannot be said, or heard."

When the inner tidal waves of perceived adversity and loss hit us and bring seeming devastation, laying waste to the life foundations carefully constructed by our ego, we can place our faith in what I call The Greater Hope that by Grace -- the unmerited givingness of Spirit in Love to Its Creation -- becomes the "blessed assurance" that "This, too, shall pass." In Eternity, we are not our circumstances. We are "more than conquerors" through the (Christ) consciousness of at-one-ment with "The Father" -- Sacred Source -- the Eternal Light (enlightenment) of the world and our inner world. We should never downplay the spiritual importance of Faith and Hope expressed and demonstrated in every life circumstance. The Unity teachings are that "There's an Allness [even] in the illness" and "Christ [Consciousness] is Lord of Karma." This Ministry is one that emphasizes what I call passionate compassion and practical mysticism rather than icy Principles or greedy get rich quick teachings. In seeming darkness, we affirm light. Have you noticed that one faint distant flickering star in the night sky somehow breaks through and breaks permanently the stranglehold of darkness? YOU can choose to BE that Light, that point of hope, in other people's darkness, and your inner light that you may think is rather unimportant may be the exact illumination that can even save another's life! *Mother Teresa said we might not be able to do a big thing for God, but we can all do little things with great love.*

Rumi, writing of "The Birds of Paradise," also was writing symbolically of our individual souls transitioning to new dimensions and uplifted spiritual states, in this lifetime and in Eternity:

"Lovers of truth -- rise up! Let us go toward heaven. We have seen enough of this world; it's time to see another."

(RUMI, from In the Arms of the Beloved,
trans. by Jonathan Star)

*"We are surrounded by the forms of a formless creator.
Enough with these forms!*

Let us go to the Formless One."

8

What is "beyond the tsunami" in your life today? Our tsunami conditions that lay waste to what we thought mattered to us can lead us to a blessed barren-

ness, which can then be transformed and renewed in this lifetime as well as the next phase of soul unfoldment. From Sarah to Mary, the Bible is full of stories about "barren women" (the receptive aspect of consciousness) becoming pregnant -- pregnant with new hope, pregnant with new insights, pregnant with a new direction, pregnant with the Allness of Love and Light. Figuratively speaking, after the tsunami, we "let go and let God" -- we can let the raging torrents of perceived despair and discord take us in Grace out to the peaceful waters of the sea -- the deep currents of the Sea of Consciousness that is a paradise of total Love.

Rumi continues:

*"Let us go, bowing to the ocean as a raging torrent.
Let us go, riding upon the foaming waters of the sea.
Let us travel from this desert of hunger and tears, to the
feast of newlyweds. Let us change our expression from
one of saffron to the blossoms of the Judas tree."*

(Extrapolated in prose format.)

Blessed BE!

---Reverend Stan Ousley Jr.
Symphony of Love Ministries – N Mex.

The Integrity of the Universe

Ruth B. Smith (*Daily Studies in Divine Science* – 1929)

Have we ever stopped to consider the reliability of the Universe?

Day *always* follows night.

Summer *always* follows spring.

Adulthood *always* comes after youth.

(Trees bring forth fruit after their kind.)

Fig trees bring forth figs; thistles bring forth thistles.

The stars stay in their orbits.

Days consist of twenty-four hours;

Each hour is made up of sixty minutes;

Each minute consists of sixty seconds.

Two atoms of hydrogen and one of oxygen,

always results in a unit of water; and

should another atom of oxygen be added,
the result is *never* water.

The disintegration of stone results in soil.

If the Universe were not to be depended upon, what might be the result?

Daylight might continue for years, or
there might be no daylight at all.

We couldn't tell whether to prepare for winter or summer.

Our children might need clothes for grown-ups overnight.

We wouldn't know when to harvest our plants.

And on and on and on. . . .

This absolute dependability is what we mean when we speak of integrity. This Integrity never fails. . . .

However, not only the objective world depends upon this integrity. Spiritual values depend upon the stability of the Great Law, the Infinite Mind, the Eternal God.

What is included in what we call "spiritual values?" Is not Faith a spiritual value? Moreover, what about Harmony? Can we leave out Good-will and Love? Surely Peace belongs in

this list. In short everything that we can list under "goodness" is essentially spiritual. Health, well-being, whether social, economic, or physical, might be considered spiritual.

Does it seem far-fetched to feel that what we call bodily health is in any way related to this Integrity of the Universe? Is not health of body an evidence of harmony in the action of the parts of the body, of peace, of a close relation between the absolute dependability of the Perfection of the Creator and this body, for we know that Creation is the manifestation of the Word of God. "God and God in action is all there is." Can we doubt the Integrity of God in Its Word?

How can we so live that we shall at all times have what we might call a "happy" proof of this integrity? Is there a rule, and if so, what is it? Briefly stated it is, "Like produces like."

Since we can depend at all times
upon the Integrity throughout the Universe,
dare we say that it stops short at any place?

Not if we are consistent!

Look about you.

"Like does produce like."

Love begets love.

Love does not beget hate.

Harmony cannot beget disharmony.

Fear does not bring forth peace.

Peace does not bring forth anxiety.

Jesus said, *"I work as I see the Father work."*

He so depended upon the Integrity of the Universe, upon the Integrity of His Father, that He *knew* that His word would be fulfilled. He *knew* that the words that were spoken *must be in accord* with the God-nature if He wished satisfactory results. And we know that He went even further than that, that His *thoughts* were Godlike, true to this integrity, for thoughts precede words.

Let us look well to the thoughts we entertain. Are they the mental pictures of that which we wish to experience in our affairs? We may be certain that the Law, "Like begets like," will not stop merely because the results might be uncomfortable for us. It could never be that *sometimes* we should have what we call a "demonstration" of wholeness, and at other times we should not.

It is true that there are times when we think we have been perfectly true to Principle, but it is as certain as the day follows the night, that *when we are true, absolutely true*, satisfactory results will follow, for that is the Integrity of the Law of God.

Mrs. Cathy Hall has been gifted a Lifetime Membership in the Divine Science Federation by an Anonymous donor. Congratulations Cathy! A fond "thank you" to her benefactor.

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WE WELCOME YOU!

THE AWAKENING

The nightingales came to my window,
and I did not heed.
Then they flew away into the deep wood,
and that is why I am here
in the deep wood of my life,
looking for my lost birds that sing.

I was insensate to the roses.
Then one day winter was upon me,
and I came frantically imploring my June,
my lost opportunity to comprehend.

I will take a little more time out of life---
one hour for the dawn, and one for the evening,
and one for the singing fields;
one rose hour for the gardens,
and one to set my feet on the crest of hills.

Against the glitter of dew and the light of stars,
the feel of the hills and the call of the meadows,
I will measure my petty day. I will put these
into the scale against the endless round.
I will compute. I will know wherein lie values.

---Muriel Strode