

There is a remarkable mystery within you called *Faith*.
It is built thought by thought until you reach the true feeling.
Thousands of positive beliefs of a variegated nature
finally reach a state of true oneness with all good.

True faith is that special richness of feeling that becomes the sunny tone of living,
without any dip into depression.

If, at times, there seems to be some reduction in glow,
we immediately use prayer to help maintain the radiance of a living faith.

---Jo Palais Belvin

SPIRIT in ACTION

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We Welcome You!

A Remarkable Mystery (continued from above) Jo Palais Belvin

Faith is calm and serene. As you experience faith you become filled with tranquility. Faith is the essence of inner beauty and looks always to perfection. With faith, life becomes new and interesting, and learning the lessons of life becomes fun. The most fun in the world is receiving an answer to your prayer of faith.

Prayer elevates consciousness. It begins to structure a climate of expectancy. You establish "the joyous habit." Old unhappy situations begin to disappear, and a profusion of new and wonderful experiences incorporate themselves into your inner being, and then begin to manifest in outer experience. You start to work hand-in-hand with God, to help maintain a steady flow of happiness. Even as you wait, relationships smooth out and those unsettling times seem to occur with less frequency. You will even see a difference in your mirror, for faith creates a radiance about you.

It is so beautifully simple to "leave it all to God," with certain faith that all things are working together for good. Realize that "with God all things are possible." Remember and be grateful for all the times your prayers have been answered in the past and, with assurance, accept the new rewards of persistent faith now.

Make every day a day to love and remember by pausing to realize that deep within you is a remarkable mystery called *Faith*! This thing called faith blends with one's body chemistry to give each one who uses it his own individual greatness. It makes one express differently from every other person; yet, amazingly, somewhat like Jesus Christ.

The Christ Principle

Irwin E. Gregg

(Dr. Irwin Gregg, well-known minister emeritus of the First Divine Science of Denver, CO, dedicated a lifetime to metaphysics and Divine Science work.)

Jesus came that we might have an awareness of the more abundant expression of life. In his years among us, he worked to make plain to us the innate Christ principle of life as the secret Source and Cause of all good. We owe a great debt to him for his unparalleled demonstration of the intelligence which is a part of the all-pervading presence of God.

The Christ teaching is mystical until understood and demonstrated. Once we make contact with the inherent divinity that is always in our midst, and bring forth a measure of demonstration of it, it is no longer a mystery but a principle of life. Jesus taught that his works were the manifestation of this intrinsic divinity in life, which releases its good into our affairs. We are not to dictate to this Wisdom and Love; we are to receive. Its living action annuls all forms of error and reinforces good. It is greater than our personal will, which is but our human interpretation of the Christ will. When we, in quietness and confidence, drop our human concerns into this Christ spirit of life, we know they will work out under the wise direction of living Truth.

God is infinite Mind, Truth, Life, Intelligence, and Love. The Christ is the integrity and will and purpose natural to this infinite Mind. This Christ principle of life is the answer, the saving action of almighty Good in our midst. It is intended that we all be partakers of this divine nature and its beneficent action. Jesus came that we might enjoy its benefactions.

The Christ Spirit may be thought of as that something in the nature of things that ultimately reveals and restores good where human error has maligned it. The gifts of the Christ Spirit are ours the year round. It bestows Light through inspiration, Health through right action, and Justice and Prosperity through its innate integrity.

“Behold, I stand at the door, and knock: if any man ... open the door, I will come in to him.” This refers to the Christ Spirit of Life that is always present at the door of our consciousness. If we will but accept its spiritual verity it will bless us, for it is always inclined in the direction of its creatures. As we pause and rest in the thoughtful consideration of

this Presence, we can think of it as ministering unto us according to the following affirmation:

Infinite Spirit guides me. Divine Love renews, heals, and prospers me. The Christ Spirit of life imbues me with such a consciousness of good that I live powerfully and successfully here and now.

Tributaries to New Thought

Harry Granison Hill

Last month we tried to explain the metaphysical movement as a revolution against a condition. Let us now consider some tributaries which started as little brooks but grew to great rivers and then found themselves flowing into a mighty confluence, almost unconscious of the direction and the course they were taking. We make no attempt to name all of these, but only to point to a few which occur to us at the moment.

Orthodox religion of the last century preached a hell fire and damnation theology. It held that the mere fact of being born into the world imposed an inherited depravity upon every soul. We were under divine condemnation and were lost unless we declared our belief in the historic Jesus and submitted to the conventional initiatory rites required by the various denominations. While the entrance requirements varied, the theology they proclaimed was, except in minor measures, belief in the complete sinfulness of men and the choice between eternal bliss and everlasting punishment in a lake of fire.

As a protest against this extreme doctrine there came into existence a group commonly known as Universalists who preached the final redemption of every soul. This contention has become a part of many religious faiths and has been almost universally accepted by New Thought. Another body which claims even earlier origin is Unitarianism, which holds to the simple concept of Divine Unity, as over against the more complex teachings of Divine Trinity: Father, Son, and Holy Ghost, three in one, all equal, the same and co-existent. The Unitarian pronouncement has had a prominent place in modern metaphysical thinking.

The Friends Society, commonly referred to as Quakers, has made great contributions to New Thought practice and principle. The silent Quaker meeting was a forerunner of the quiet meditation so prevalent among followers of New Thought. “Be still and know” belongs to our technique of worship; 2

through it, we get guidance and direction for decision and action.

The simplicity of Quaker religious services is also characteristic of metaphysical centers. New Thought is also a champion of peace and harmony among all people. Perhaps we should humbly confess that in real, concrete practice we have failed to approach our Quaker friends.

Whereas most sects and denominations have centralized authority which very largely controls and governs local groups, there have been many well known bodies which flourished before New Thought came into existence which set the example of local autonomy; we could name the Disciples of Christ, the Congregationalists, and many others.

New Thought has naturally attracted the minds of independent thinkers--- those who were willing to follow the Truth as it came to them--- and we are therefore fundamentally individualists. When carried too far this freedom may become a handicap and hindrance, but it is clear that supervision limits liberty in the same manner that independence leads to variance. In the choice between systematic oversight and local and individual freedom, New Thought has always chosen the latter, trusting to harmony in diversity as being more democratic, more Christian; in the end we believe that it will lead to voluntary tolerance and the establishment of final Truth in the bonds of faith, love, and mutual forbearance. Since we cannot both keep our cake and eat it, we have deliberately chosen what seems to us to be the better part. So far in the history of the movement, this has resulted in more good than harm and most of the leaders are definitely committed to independence. New Thought is in this, as in other characteristics, typically and essentially, an American way of life.

By way of recapitulation we call attention to the fact that New Thought is a synthesis of various liberal religious movements. It claims no single discoverer or founder, for there is none. There is no exact date which it can celebrate as its birthday. Standing as it does as one of the latest developments in religion; it has exercised the liberty of selecting those elements which could vindicate themselves and deserve the test of approval of thinkers; and these it has accepted without thought of origin, but only of inherent value.

It would be impossible to trace all the tributaries of the Mississippi River. In fact some geographers claim that the Missouri is the main river and that the

current which starts at Lake Itasca is itself only a minor tributary; but when it flows into the Gulf of Mexico we are certain that it pours the waters from the Rocky Mountains, from the Great Plains, from Minnesota Forests, from the great middle western states, from the Smokies, the Alleghenys and all the countless creeks, brooks, and rivers which flow from many areas into the increasing current which bears the name of the Father of waters.

The tide of New Thought has not yet reached its fullness, but even now it has gathered to itself characteristics which manifest a certain unity. It has received and now incorporates within its very fiber the universality of the Universalists, the unity of Unitarians, the qualities of the Quaker and the freedom of the Disciples and Congregationalists. What other contributions it will receive and make a part of its life blood we cannot know, but its genius is to be receptive to every thought that can establish itself in reason and practice, and thus become the incorporation and synthesis of all that is best. There are no apparent signs that this freedom will ever be restricted. New Thought has never apologized for accepting Truth, no matter what its origin or source may be.

Having assumed this attitude, New Thought is in the very vanguard of progressive knowledge, on the growing edge of all known truth. We propose to keep this pace. Needless to say, this is a comfortable place for all thinkers, for if it is Truth, we are there ready to receive it and appropriate it without sacrifice of principle or call for compromise. In appraising New Thought many people are prone to overlook this important advantage. New Thought is not static. New Thought is organic, vital, growing; its face is set forward, it looks ahead, it changes with the demands of a growing knowledge, it looks toward the future today; it is not historic, but prophetic.

Space permits me to mention but one more of many tributaries which have contributed to the movement. I now refer to modern psychology. There are countless fields which are being irrigated by the floods of this new science. Religious bodies have all profited by it, either unconsciously or deliberately. Few have been free to accept its implications in such a large degree as has the New Thought Movement. For the very reasons set forth above, New Thought has not been embarrassed by traditions, previous commitments, or circumscribed dogmas. We recognize that there are various schools of psychologists, and again the selective nature of our movement comes into play.

The very genius of New Thought is its belief in the reality of the unseen, the intangible. Psychology is a science of the mind, not of the brain. The mind is the invisible reality; the brain--- which is the entire nervous system--- is the organ through which the thinking thinker thinks. The thinking process is of paramount importance in any system which deals with the causative agencies of our selves and our universe. Modern psychology, properly used, is one of the handmaidens of progress. We do not serve it; it serves us.

Divine Science Bible Text Book

A.B. Fay
(a continuation)

Parable, a Story; Back of It a Life Lesson

Parables! The reason why Jesus used them!

"The kingdom of heaven is like unto a certain king which made a marriage for his son. And sent forth his servants to call them that were bidden to the wedding, and they would not come." Matthew 22:2

This is the first call that the soul hears. It is the voice of Spirit wooing the soul to enter into union with it, but it "would not" heed.

A second invitation is heard; the voice pleads, "Come to me, I will be your supply." ... "Tell them which are bidden," says the king, "Behold I have prepared my dinner, and all things are now ready. Come unto the marriage." But they made light of it, and went their ways, one to his farm, another to his merchandise. Thought still rejecting the acceptance of Spirit as its supply, thereby slaying, to its own belief, the higher appeal of Truth; "and the remnant took his servants and slew them." But when the king heard thereof he was wroth and sent and destroyed those murderers. That condition of thought which rejects the Divine appeal and continues to turn to the external shall finally be destroyed by the Truth.

The third call is received by a very different condition of thought.

"The servants went into the highways and gathered together all, as many as they found, both good and bad, and the wedding was furnished with guests."

From this parable we are shown how our thoughts at first refuse to abide in Spirit, because thought is so absorbed in its own chosen ways, seeking satisfaction in the external, killing the gracious messenger of Truth. At last through the

lesson of suffering, the call of Spirit is heeded, thought has worked out and proved its own inability to find permanent satisfaction, and is ready to listen to a better way.

Parable of the Marriage Supper

"A certain man made a great supper and bade many, and sent his servant at supper time to say to them that were bidden, come for all things are now ready. And they all with one consent began to make excuse." Luke 14:16-24

Three excuses were given, showing the slowness of our thought in accepting the invitation of the Spirit.

The first said, "I have bought a *piece of ground* and I must needs go and see it. I pray thee have me excused." I have turned my attention to the demands of material sense. I am too occupied with these to accept the invitation of Spirit!

And another said, "I have bought *five yokes of oxen* and I go to prove them. I pray thee have me excused." By five "ties" am I united with the external which I wish to test? May not these five ties or "yokes" refer to the five senses? My senses are all turned to and feeling after satisfaction in the external. I care not to seek from the inner. "Take *my yoke* upon you." My yoke is *union with God*. But that which has so many ties to the material, cares not for the one "yoke" which is "easy."

And another said, "I have married a wife and therefore I cannot come." I have become so wedded to, so at one with the flesh, that I cannot come now into spiritual consciousness.

"Then the master said go out quickly into the streets and lanes, and bring in hither the poor and maimed and halt and blind. And the servant said, Lord it is done--- and yet there is room.

And the Lord said--- go out into the highways and hedges and compel them to come in that my house may be filled. For I say unto you that none of those men that were bidden shall taste of my supper."

This represents the one standing invitation that is continually offered to each soul.

In the early unfoldment of that soul when it is turning to form as source of satisfaction and is becoming wedded to flesh as something apart from Spirit, thought sees nothing desirable in union with Spirit. That condition of thought, says the parable, shall never taste Spirit's supply. But after a while when the external fails, when the stings and suffering of material sense are felt, that same soul, poor and maimed, halt and blind, is glad to come; to heed Spirit's call, Come into my fullness.

Building a Higher Consciousness

Grace L. Faus, a Divine Science Minister

(Taken from *The Eternal Truth in a Changing World*)

One of the greatest dramas ever written is the wonderful story of Job. This is a drama about building a higher consciousness, about growing from a consciousness of mental confusion to one of peace and freedom.

Job was a fine and wonderful man. He did everything right; he had a family; he had prosperity in every way; and yet, something dreadful happened.

It almost seemed that a curse was put upon him; in spite of all the good he had done, and the fine life he had lived--- here he was out on the ash heap, outside the city, in sackcloth and ashes, covered with boils.

Now if that wouldn't cause confusion, what would? And that is the type of thing that causes confusion in the lives of people today. We often wonder--- how can it be that a good person can have so much trouble?

Well, what did Job do? He had three friends who came to talk with him. And this debate into which they entered gives us some of the greatest information about life, about trouble, about our ability to come up and out of it, of any one story I know.

They debated about God and wisdom and sin. Perhaps we have had some of the same thoughts (same debates) in our time.

Job's friends said, "You've sinned, of course. You've done wrong or this wouldn't have happened to you."

Job answered, "But I haven't done wrong. I really have been the best I know how to be. Why should this happen to me? Surely God is just. Surely God is a righteous God."

And they of course replied, "Why, yes, God is all right, but He is punishing you because you have done wrong somehow."

Even Job's wife seemed to agree with his friends. She advised Job to "curse God and die."

Later, Job and his friends started discussing wisdom. They agreed that man by himself does not have the wisdom he needs; that we must learn to unify ourselves with God, to become "at one" with the wisdom of God.

Job was searching his soul, deeply seeking to know and to understand the truth of God, the truth of himself, the truth of life. Now what Job had

acquired in the early part of his life--- his great success in everything he did--- was, he felt, through his own efforts alone. He had great pride in himself; "he was righteous in his own eyes." But his suffering changed all that.

God finally spoke to him "out of a whirlwind," and we read, Job "repented." His feeling of human pride changed to his realization that it was only a power greater than himself who could change the condition he was in. He now had a greater understanding of the truth of God, the power of God. Then Job prayed for his friends, and he was finally able to rise up healed and go forth to gain greater good than he had had before. It was a change in the level of his consciousness.

In Truth, we are always and forever building consciousness. We are always working to understand more clearly the truth of ourselves and the truth of God. Job was able to realize his at-one-ment with God; for in the midst of his trouble he said, "Though He slay me, yet will I trust Him."

When we get to the end of our rope, or to the end of our ability to work mentally for our own good, it seems as though we relax and let something greater take over, a greater Power.

And we, no matter who we are, turn to that Power, whether we do it consciously or not. We are praying beings. It is second nature to pray. It is something we can't help. It can be a part of our unfoldment, part of building a higher consciousness, if we do it in the right way.

In James 4:3 we read: "Ye ask, and receive not, because ye ask amiss." This is still true today.

What do these words mean? We have learned that they mean we sometimes pray selfishly. Or sometimes we pray with turmoil in our souls, with confusion and disturbing thoughts and emotions.

Remember, Jesus said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled."

Emotional peace is necessary to pray aright. We need to be reconciled--- in unity with other people, with ourselves, and with conditions in our lives. We have to get into the right frame of mind, the right level of understanding; we have to recognize that whatever God has created is good, and what we call evil or sin is but our lack of knowing, or our immaturity. It is our ignorance of the truth.

We may commit a "sin" because we do not know better. *Now, why do we not know better?* If

we are created by the power of God, having the life and intelligence and mind of God--- and if God and God-in-action is all there is--- then where do sin and evil and sickness and death come in? This question is asked over and over, and understanding the answer is vital to the building of a higher consciousness.

The answer is that through our misunderstanding, we have said certain things were evil and certain things were good. We have lived in a world of duality, of evil and good, of the devil and God. We have lived in a world of separation from God. (In Truth there is only one sin--- *belief in separation from God.*)

Like Job, we have had health and sickness, happiness, and misery. We have not believed in the oneness of the Creator--- one Power, one Life, one Mind, one God, one Father of all humanity. We have believed in their opposites--- and have therefore experienced negative conditions. But here is the encouraging Truth that we know: *we have the power of choice.*

Now, if we are responsible for our troubles, we can change our experience; we can change the direction of our thinking and thereby build a new world.

There is but one Mind, and we all participate in that Mind. We may resist the perfect action of the one Mind, or we may cooperate with it and go smoothly ahead on the highway of life, finding the beauties of nature all around us and recognizing that we are a part of it all. For there is but one Life, and it is this Life, this Presence, that is so important to us, because we are developing an art: the art of living. We are learning to practice the presence of God. And as in other arts, if we are going to realize success in building a higher consciousness and expressing the truth, we have to practice it.

Prayer is an essential phase of practicing Truth. From our prayers comes release from bondage into the joy of living, from mental confusion to divine peace, from a lower level of consciousness to a higher level. Through prayer we open up new channels within ourselves, new ways of seeing life, new ways of living life, new ways of being thankful for all that the Father has given us. We become new creatures in Christ, for we know that what God has created is good and very good. Therefore we think well of ourselves and each other.

Our prayer is our deepest, inmost thought. May it ever be an expanding thought, an expanding awareness of the Truth, for the building of a higher

consciousness. "Ye shall know the Truth and the Truth shall make you free."

Meditation

When I am troubled or afraid, I shut out the world of care and enter into conscious communion with the Spirit of Life within my own being.

I know that He that is within me is greater than all that can be arrayed against me.

I know that Divine Power and Wisdom within me are mine to enable me to meet all the problems of life with ease.

I know that God is my eternal refuge, my strength, my rock, and I thank Him for such a safe and secure refuge!

Arise, shine; for your light is come, and the glory of the Lord shall rise upon you. Isaiah 60:1

Your light has come---

this is the message of Easter!

"He who believes on me has everlasting life," said Jesus. We do not need to die to achieve eternal life. We are this perfect Life now; we are immortal souls now. This is the gospel that Jesus lived and died for and rose again to prove.

Let us, then, use this Easter Season to prepare ourselves to accept here and now this gift of God's grace, already given. Let us no longer seek, but show in our life today that the glory of the Lord has truly risen. Eternity is now. Immortality is true. God's will is done.

---Barbara L. Wolfe

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Works of Jesus: That Preceded Him
(Taken from *Selected Bible Readings*
Fannie B. James, Editor)

Not only were the healing works of Jesus done by others before his coming but many so-called miracles were accomplished in Old Testament times that have been scarcely commented upon, but from which we learn the same great lessons that Jesus taught of God's Presence and Power that is forever the same.

* * * * *

We find the "forty days" fast is first told concerning Moses while on the mount. Exodus 34:28 And he (Moses) was there with the Lord forty days and forty night: he did neither eat bread nor drink water. (also Deuteronomy 9:9)

It is like wise declared of Elijah that of the meal prepared by an angel, he did eat and drink, and went in the strength of that meat forty days and forty nights 1 Kings 19:8 (Are these literal facts? As literal as the story of Jesus' fast.)

The multiplication of bread is related in the history of Elisha--- a story very similar to that told of Jesus:

2 Kings, 4:42-44. And there came a man ... and brought the man of God (Elisha) twenty loaves of barley, and full ears of corn ... And he said, Give unto the people, that they may eat.

And his servitor said, What, should I set this before an hundred men?

He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof.

So he set it before them, and they did eat, and left thereof, according to the word of God.

(See Luke 9:17; John 6:11)

According to Bible story, Jesus was not the first to ascend. It is written of Enoch: And Enoch walked with God; and he was not, for God took him.

Genesis 5:24

We know that this has not been called ascension, but it bears a striking likeness to what we name ascension in Jesus' life.

Another equally striking incidence is told of Elijah; 2 Kings 2:9-12:

And it came to pass when they were gone over that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee.

And Elisha said, I pray thee, let a double portion of thy Spirit be upon me. Elijah's answer was, If thou see me when I am taken from thee, It shall be so unto thee; but if not, it shall not be so.

This was not an arbitrary decision on Elijah's part. He saw the law. If Elisha had the open vision--- the

spiritual understanding of Elijah's transformation, it would prove that he was one with Elijah in realization and his desire would be fulfilled.

Jesus gave much the same teaching to the mother who asked that her sons might sit next to him in the kingdom. His answer was, To sit on my right hand, and on my left, is not mine to give, but for whom it is prepared of my Father.

Matthew 20:21-23

Paul gave the same lesson in Romans 8:11:

If the Spirit of him that raised up Jesus from the dead *dwell in you*, he ... shall also quicken your mortal bodies--- the bodies you have called mortal-- by his Spirit that dwelleth in you. Nothing can "raise" us but the Spirit within ourselves.

And it came to pass as they still went one, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it.

Bible writers often express their deepest experiences in symbols.

Chariots and horses are used to denote the Presence of Omnipotence. See 2 Kings 6:15-17; Psalms 68:17

In 2 Kings 13:14, the king lamenting over the dying Elisha, addresses him, O my father, my father, the chariot (power) of Israel, and the horsemen thereof. (The king implied that Elisha had been the strength of Israel.)

The works accomplished from time to time by Divine Power, as well as the teaching of the Divine Character, were forerunners of the fuller vision of Truth that must come to man; and in Jesus was this fulfillment.

Since Divine healing was freely practiced during the ages before Jesus, we must necessarily conclude that this power did not belong exclusively to Jesus, neither did it originate with Jesus, nor was it a special gift to him, whereby he might prove himself divine. Jesus taught that this power belonged to all (John 14:12; Matthew 21:21), and to every age, if there were faith. The strongest proof of this is the fact that today all who believe are doing these works of faith, in the raising of men from the dead sense of sin and disease.

"We do not come to God for loaves and fishes. We come to God for God, and when we have God, the loaves and fishes are added unto us."

---Joel S. Goldsmith 7

DANCING WITH GOD ...

*When I meditated on the word Guidance,
I kept seeing "dance" at the end of the word.*

I remember reading that doing God's will is a lot like dancing.

When two people try to lead, nothing feels right.

*The movement doesn't flow with the music,
and everything is quite uncomfortable and jerky.*

*When one person realizes that, and lets the other lead,
both bodies begin to flow with the music.*

*One gives gentle cues, perhaps with a nudge to the back
or by pressing Lightly in one direction or another.*

It's as if two become one body, moving beautifully.

*The dance takes surrender, willingness, and attentiveness from one person
and gentle guidance and skill from the other.*

My eyes drew back to the word Guidance.

When I saw "G" I thought of God, followed by "u" and "I."

"God, "u" and "I" dance."

God, you, and I dance.

*As I lowered my head, I became willing to trust
that I would get guidance about my life.*

Once again, I became willing to let God lead.

*My prayer for you today is that God's blessings
and mercies be upon you on this day and everyday.*

May you abide in God as God abides in you.

*Dance together with God, trusting God to lead
and to guide you through each season of your life.*

(This beautiful piece was sent to me by a friend some time ago via e-mail.

I, in turn, want to share it with you.

I am not certain of the author.

Enjoy!)

(One of our Ministers spent some time last year in India. Her experience was such that she made a life-changing decision to come back to the USA, sell all her possessions, and return to India with the intent of permanently residing there. We thought you might enjoy her thoughts and experience in India thus far, and as she makes her plans to return that you will hold her in your prayers.)

Dear Friends,

Well, a lot has happened in my life of late. I retired from my post as minister of the First Divine Science Church of St. Louis on September 10th, 2006, in order to move to India, to an Ashram called Nithyananda Dhyanaapeetam outside of Bangalore. I am pursuing the next step in my evolution as a Divine Scientist, knowing that there is only One, and that One is God, and, in moving from concept to experience... from *talking about God*, to living the Presence of the Divine literally in my body, mind, and soul, without the distraction of the modern world and it's concerns.

India, of course, is a totally different life from the one which I have known here in the USA, and yet, I feel very at home, and am welcomed as such by the Indian people, almost as if I were an Indian in a Caucasian body. I dance like an Indian; I eat naturally with my fingers... I remember other times, long ago... I am at home with the primitive and simple lifestyle within the Ashram, as if I had been there forever...

Shortly after arriving, I began writing songs of gratitude and devotion for Paramahansa Sri Nithyananda, the young 29 year old, Enlightened Master who is the Source of this Spiritual community. I taught the Gurukul children the songs, and, if you go to the website: www.dhyanaapeetam.org, and click on "Events," and then click on "Republic Day," you will see a photo of me leading the children in one of the songs, as they sang it for Swamiji on the day the Indian people celebrate their Independence from British rule.

Gurukul is a school system based upon the spiritual values of the ancient Vedic teachings. We have children who have left their families from all over India, to come and live in the Ashram and attend this Spiritual school. Occasionally, a child will be homesick, and return home, but as a rule, the children are very happy to be there, as they are given the freedom to express themselves naturally, within the Energy Field of the Master, which protects and guides them invisibly, with inspiration and love.

Swamiji is an example and model of what is possible for all of us in our path towards fulfillment as human beings. We were not created to suffer and die... God had a much greater plan... that of liberation and a whole new dimension of Being, which, for most on planet earth, still awaits "unconcealment" (as the Divine Science Founders would say.) It is very obvious to me that our Founder, Malinda Cramer, studied the Vedas, as Divine Science is the same exact perspective as the Advaita Vedanta of non-dualism, one of the three branches of the ten thousand year old wisdom. The other two branches reflect some of the worlds other religious positions on God, one being that we are not God, and never will be... the second being that, if we try hard enough and are "good", we can attain a certain level of spiritual consciousness. But, Advaita being that there **is** only God... expressed in the whole of creation... and we are already Divine but have forgotten or concealed it...

Swamiji is often quoted as saying: "I'm not here to prove that I am God, I'm here to prove that you are God." He wants nothing more than for all of us to become enlightened, and devotes his time to catalyzing that for anyone who is open and ready to walk the path, or run... as pertains to me... (I know a good thing when I see it.)

He is in the United States right now, and will be touring a variety of different cities this Spring. Check out the American website: www.lifebliss.org for the locations and dates if you feel drawn. *Don't Miss It!*

He will be in St. Louis the last week of April, delivering discourses on Wednesday, Thursday, and Friday at 7pm at the Mahatma Gandhi Center, and a weekend event called the Atma Spurana Program. I'll be there, as I am in St. Louis right now, to sell my condo, and car, after which, I will get right back to India, and my exquisite path of Bliss.

My Blessings & Love to You All,
Reverend Roma Carlisle

also known as
"Ma Nithya Karunananda"
(which means... "Eternal Compassionate Bliss")

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APRIL 2007

**A Divine Science Federation International
Newsletter**

Love
Integrity
Freedom
Excellence

We Welcome YOU!

*I am going to live forever.
In a thousand years from now
I shall still be alive and active
somewhere.
In a hundred thousand years,
still alive and active
somewhere else.
And so the events of today
have only the importance
that belongs to today.
Always the best is yet to be. ...
I am an immortal soul. ...
I greet the unknown with a cheer,
and press forward joyously,
exulting in the
Great Adventure.
---Emmet Fox*

And he said to his disciples,
"Therefore I tell you,
do not be anxious about your life,
what you shall eat, nor about your body,
what you shall put on.
For life is more than food,
and the body more than clothing.
And which of you by being anxious
can add a cubit to his span of life?
If then you are not able to do as small a thing
as that, why are you anxious about the rest?
Consider the lilies, how they grow;
they neither toil nor spin; yet I tell you,
even Solomon in all his glory
was not arrayed like one of these.
But if God so clothes the grass
which is alive in the field today
and tomorrow is thrown into the oven,
how much more will he clothe you,
O men of little faith!" Luke 12:22-23, 25-28