

SPIRIT in ACTION

A Divine Science Federation International Monthly Publication

April 2009

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Meditation for Palm Sunday - by Dr. Vernon Shields

I meet this day and every day with confidence and courage. I keep my attention upon God as the only Power. Courage fills my heart as I meditate upon the great Truth that, "The Lord God omnipotent reigneth."

God is the Light upon my path so I walk in safety. God's Presence surrounds me and inspires me to take the next step. I walk with God every day by knowing that His Love sustains me, that His Wisdom guides me and His Goodness is ever with me. I meet the unknown with confidence for I know that God is for me. God is the Only Power and God is with me in every experience. I cannot be separated from God, my source of good, so I feel confident that all will go well.

God has given to me love, power and a sound mind, thus I expect to meet with success, harmony and right action. I expect to witness a greater measure of God's Creative Nature working through me to bring service, inspiration and a blessing to my world.

Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:105

Easter in the Heart - by Dr. John Seaman Garns

Ancients saw the resurrection principle on the physical plane in the eternal recurrence of Spring, the back-surge of life, the up-springing of joy and beauty in grass and flower and tree. They rejoiced with nature in their Spring Festival.

Jesus proved this resurrection principle operative in the cycles of man's unfoldment. The Soul climbing boldly in its rounds of self-realization is forever dying to the lower and awakening on ever higher levels of life and spiritual illumination. When Jesus dared to "cross out" the ugly facts on the material plane, even though it meant the death of the body, he immediately awakened to the ecstatic joy of complete identity with the Creator.

Hourly we may live a fragment of the joy of this experience by boldly lifting our minds away from the ugly actual, to establish love, harmony and beauty in the Resurrection Consciousness.

Behold, I make all things new. (Rev. 21:5) Behold, I will do a new thing; it shall spring forth. (Isa. 43:19)

HAPPIER LIVING THROUGH THE BEATTITUDES

By Clifton W. King and Russell T. Williams
—Originally published © 1977, DSFI is offering this
book in a serial presentation over the next few months.
Installment 2 of 3

THE THIRD BEATITUDE

"Happy those who mourn: they shall be comforted." Matthew 5:5 (Jerusalem Bible)

As you embark upon your third lesson in the development of your God-centered philosophy, you come face to face with the 'safety valve' Beatitude. It's your safety valve because its spiritual Truth is one that you will constantly use as you make your God-centered philosophy work for you.

Daily, as you work with your emerging philosophy, you are applying specific principles in order to maintain and guide your practical affairs in cooperation with the Spirit of God within you. As you apply these principles, they are shaping and remolding your behavior. You are becoming more reflective about your actions because you are aware that your actions are no more than the out-picturing of your attitudes of mind. As you align yourself with the Power Source, you are discovering that your life is in better balance. Daily, you feel a sense of direction and strength as you dedicate yourself to your philosophy of life.

The 'safety valve' Beatitude, integrated into your philosophy, will provide you with a tool that will keep you balanced and centered in the Spirit of God, daily. In industry, we know that, often, machinery has built into it a protective safety mechanism in case the machinery malfunctions or is abused by improper maintenance or handling. Such a mechanism protects the machinery from potential destruction to its internal parts, as well as, from possible harm to its environment.

For your God-centered philosophy to be truly useful to you through the many challenges that you experience, you must have a safety mechanism, a mental safety valve, which allows you to confront yourself when things just "aren't right" inside you. The third Beatitude is your mental safety valve. It calls upon you to use the attitude of mourning.

It is normal for you to turn your thoughts to death when you read the word, "mourn." When we do experience the loss of a loved family member or friend, we naturally feel the loss of the physical presence of someone for whom we have cared and with whom we have shared wonderful experiences. Mourning, understood within the setting of death, is

healthy. It is necessary. It allows us to express openly, with no sense of shame, our emotional hurt and pain. It is therapeutic. It can bring anger and guilt to the surface which we can confront and work through. In doing so, mourning serves the therapeutic purpose of cleansing our emotional self and preparing us to open our awareness to new beginnings. Today, much research on mourning points to the conclusion that it is necessary and highly beneficial in helping people cope with the loss of family members and friends.

We also can mourn conditions in our life. Privately or to others, we can mourn life experiences. We can experience mourning in ill health, in discord with family and work, in our educational pursuits, in our childhood, and in much more. Mourning our life conditions can, if used creatively, serve the very same therapeutic purpose as mourning the loss of a loved one.

In the broadest of meanings, mourning is coming to terms with what's going on inside us. Mourning is dealing with our past and our present. Mourning is working with and working out our mistakes. Mourning is not allowing oneself to bury our anger and guilt, our unhappy childhood, our dissatisfactions, our emotional hurts. Mourning is laying oneself open for self-examination. Cleansing is a good substitute word for mourning. For usually, things that emotionally disturb us are past experiences which we have repressed, not wanting to face. As we deal honestly with self, we confront what we have been unable to face previously. Confronting self always hurts...mourning always hurts. But the beauty of mourning is that we clear away and go beyond the hurt. In the mourning process, we discover that the Spirit of God within emotionally and spiritually cleanses us and prepares us to begin afresh in the Now.

A simple comparison to something you have probably experienced will point out the importance of mourning. Do you recall the time when you left a sliver in your hand unattended? By the end of the first day, the sliver was surrounded with a red, fleshy ring. It became very sensitive to touch. By the end of the second day, if still trapped, this little sliver may have caused swelling in the entire hand, or the formation of a milky, infectious liquid around the immediate area of the sliver. The longer you waited, the more painful the sliver was to extract. When you finally did remove it and clean the infected area, you probably asked yourself, "Why didn't I take care of this thing when it first happened?"

So it is with mourning, as it applies to your spiritual growth and emotional well-being. You must constantly be sensitive to those areas of personal error, which, if left unattended, could fester emotionally within you. Looking at your mistakes, perceiving your shortcomings with insight, is the stimulant for further self-growth. You cannot grow if

you allow yourself to hide behind past mistakes which remain buried deep within you. Mourning these conditions, whatever they may be, allows you to get back to the source of your problem, understand it in the Now, and then let it go. Without doing so, you hold on to emotional ghosts in your psyche which constantly reappear in your life.

Perhaps you may think, "I don't like to be critical of myself. It's damaging. It just gets me into a hole of self-pity." If you think this, think again and then ask yourself: "What is the Truth about me?" If you are embracing the Beatitude lessons shared previously, then you know who you are. You are a Spiritual Being. You rely upon the Power Source working through you to direct and guide your every affair. And thus, in such an awareness, you can deal with (mourn) your life condition because it is not a threat to you. You are Spirit. Spirit knows nothing of fear.

This Beatitude, like the two preceding, promised you a result for your use of the proposed attitude. The Scripture says, "You shall be comforted." Who shall comfort you through every experience of mourning? The Spirit of God will aid and strengthen you. The word comfort, from the Greek, means, "to call to the side of." This is to be your experience as you successfully and daily use the attitude of mourning. You shall be lifted up in thought as you are aided by the Presence of God. In being lifted up into new awareness, you shall look upon each condition that you deal with (mourn) as a stepping stone for personal, spiritual growth.

As you align yourself with the Truth of this Beatitude, you will be living in greater harmony with the Power Source within you. Your great breakthrough in understanding this Beatitude will come as you discover that the experience of joy in your relationship with God is experienced only through the process of mourning in which you confront and let go of the past to make way for the present, the Now.

A final look at this Beatitude: "Happy those who mourn; they shall be comforted." **HAPPY THOSE WHO DEAL WITH THEIR PROBLEMS AND DO NOT REPRESS THEM, THEY SHALL BE COMFORTED.** More alive and vibrant are you as you apply the safety valve Beatitude daily. With conviction you examine and learn from your shortcomings. You don't hide or bury them behind self-deceit or a sense of fear. You know that with your reliance upon the Spirit of God working in you, each experience of mourning is simply another step of spiritual growth and unfoldment. Today is your day to use your safety valve. Do so with trust and with certainty.

AFFIRMATION:

WITH GOD'S HELP THIS DAY, I DEAL WITH MY PROBLEMS AND DO NOT REPRESS THEM, KNOWING THAT I SHALL BE COMFORTED.

YOUR AFFIRMATION

THE FOURTH BEATITUDE

"Happy those who hunger and thirst for what is right: they shall be satisfied." Matthew 5:6 (Jerusalem Bible)

The fourth Beatitude focuses your attention on the simple principle of establishing the attitude of 'single-mindedness' in your quest to experience the fullness of God in your ever-evolving life philosophy.

Often we are struck with life Truths from the world of nature. The theme of single-mindedness finds great parallel in the purposeful, cyclical pattern of the seasons. Have you ever observed the life flow of the maple tree through its seasons? In springtime tiny buds appear along its every branch. Within weeks, the buds give way to small, perfectly symmetrical, leaves. As summer approaches, the leaves sprout forth becoming vibrantly alive in rich green. In doing so, they provide shade from the summer heat for the tiny creatures of the earth ... ants, spiders and cutworms, and even a youngster selling lemonade from his own small stand set carefully in the full shade of the angular branches. In the fall, each leaf takes on brilliant, mature colors ... yellow, orange, purple, brown. Cast in the brisk, fresh sunlight of an autumn morning, the leaves talk of fullness, completion, and finally, decay. And in the late fall and early winter the maple releases its foliage to the earth, only to stand seemingly in still nakedness, yet satisfied in the fulfillment of but another cycle in its growth and evolvment.

The single-mindedness of the maple demonstrates its instinctively appointed life purpose. Within its orderly, steadfast movement through each season, it satisfies its task in Nature.

As an expression of the Creator, you also have a purposeful life task to fulfill. It is your spiritual evolution. Often our true purpose for our life journeying becomes confused in a maze of seemingly significant details. For this reason, the fourth Beatitude has its important function in your life philosophy. It serves to remind you of the purpose of your life journeying.

"Happy those who hunger and thirst for what is right." This first statement describes the attitude of mind you are to employ to fulfill your life purpose. 'Hungering and thirsting for' is the attitude. These are appropriate words to describe your responsibility to personal, spiritual unfoldment. To the followers of Jesus, these words must have struck a note of urgency, for in the arid, sometimes harsh, environment in which they lived, hungering and thirsting were more than ideas. Many knew and lived

these ideas in their physical existence. Such urgency might be similarly expressed in the story of the student who came to his wise Master at the lake's edge to ask, "How can I know more about God?" The Master looked at the young man pensively and then, taking him by the collar, forced his head under the water until the young man emerged gasping for air. The Master then said, "When you want to experience God as much as you wanted air, you shall meet God."

Certainly this story carries the message of the fourth Beatitude. For you to maintain an attitude daily in which you hunger and thirst for 'what is right,' you place as your first priority, your relationship with the Spirit of God in you.

What is Right? Is 'what is right' your opinions? Is it standing upon hardened, unenlightened notions and beliefs? The Right is not opinion; it is your right conduct and right thinking in accordance with the summary of all God's Natural Law, the Golden Rule. The Right is God in you. Hungering and thirsting for what is right is your inner urge toward unity with God.

To have dominion and power over all the conditions of your life, you must demonstrate what is right. As you focus your attentions upon this inner urge to express union with God, the Power Source, you begin to purify your emotions and intellect. You discover the Truth about knowledge. You discover that all knowledge is within you. This may be a difficult Truth to accept. But it is clearly an important Truth concept to grasp, to really understand and use the fourth Beatitude.

In knowing this, you discover where the Right truly is. Paul wrote that, "It is written within our hearts, that which is right." Believing this, you have a tremendously untapped resource within you. You are the Righteousness, the God self, that you are hungering and thirsting after. But it takes dedication and commitment to get in touch with the righteous God self in you. It just doesn't happen.

Just 'letting things happen' in your mind, is the sure way to neglect this important attitude. When we just let things happen in our mind, the mind becomes untidy. We begin pursuing less than the Right. We begin chasing after petty emotions of anger, resentfulness, and jealousy to name a few. All too often we choose these negative attitudes. We may think we're justified in feeling and thinking this way. As we give power to these limiting attitudes, we lock ourself in an emotional cage. Sometimes, we don't know that we're in it and therefore don't know how to get out. We stay so long in the emotional cage that we finally begin to think that we're the cage ... we're the negative, inharmonious feelings. Feeling we are the cage, we lock the door on the real "I" and the real purpose for being.

Perhaps you are in such a cage right now.

Perhaps you haven't been aware of the harsh judgment you have made upon yourself by using the negative emotions which have built the cage around you. The Spirit of God in you, right now, is seeking freedom and release from the cage. The Spirit of God in you is the key that opens the self-imposed locks of negativity and frees you to experience the "satisfaction" that this Beatitude declares is yours as you, with singleness of purpose, thrust yourself into the knowledge that you are the God-self, full and complete.

What is the satisfaction you are to obtain as you hunger and thirst after the God-self in you? The satisfaction is the spiritual food that you shall feast upon as you discover and awaken to the vast, endless, God knowledge that is yours right now. Your satisfaction will be known as you discover that the abundance of the Spirit of God is already with you. You have simply found the key that unlocks it into your awareness.

In satisfaction, you feel fulfillment. Emotionally, you know forgiveness of self and others. Mentally, you feel creative. Physically, you experience youthful zest. The satisfaction that is yours is the attainment you feel in discovering that "hungering and thirsting after" the Right is the cyclical, natural process of your God-self evolving and expanding in harmony with the Universe itself. Thus, the pattern of your spiritual unfoldment as viewed in this Beatitude of single-mindedness becomes no less apparent to you than the observation you might make on the orderly process of the seasons.

The fourth Beatitude, then, is saying to you in this moment, "Happy those who hunger and thirst for what is right: they shall be satisfied." **HAPPY THOSE WHO PERSISTENTLY SEEK THE SPIRIT OF GOD FOR GUIDANCE IN ALL THINGS: THEY SHALL BE SATISFIED.** Today as you, with single-minded purpose, strive to practice right thinking and right conduct, knowing that all knowledge is yours to express, you unchain the stubborn, oppressive attitudes and emotions of the past and feel God's goodness as a well-spring of harmony and joy within you. You are that which you hunger and thirst after. You are the Spirit of God. Feeding upon this Truth in your daily spiritual diet, you are filled with the Light of God in all conditions.

AFFIRMATION:

WITH GOD'S HELP THIS DAY, I PERSISTENTLY SEEK THE SPIRIT OF GOD FOR GUIDANCE IN ALL THINGS, KNOWING I SHALL BE SATISFIED.

YOUR AFFIRMATION

THE FIFTH BEATITUDE

"Happy the merciful: they shall have mercy shown them." Matthew 5:7 (Jerusalem Bible)

In Jesus' quest to teach and demonstrate the Natural Law governing human behavior, no more compelling and revolutionary statement was made to the people of His day or to you today. Understanding the intent of the spiritual message hidden within the veiled phrasing of this Beatitude, opens you to the challenging purpose that it provides for the maturing of your God-centered philosophy of life.

The fifth Beatitude is the statement of the attitude of unconditional love. Historically it is clear that this Scripture was in conflict with the religious and ethical practice of Mosaic Law. The moral justice of the day was understood in returning good for good, and evil for evil. Jesus transcended the ethic of His environment and introduced a new moral consciousness which stated: There is only Good, therefore return good for good and good for seeming evil.

How does the Scripture reveal the new attitude of unconditional love? To find out the word, merciful, must be studied carefully. Three synonyms for merciful provide a helpful beginning in your study. Merciful is described as: kind, charitable, compassionate. When you think of these words, your mind may possibly picture an emotionally lost and rejected man or woman receiving aid and comfort from one who cares. Generally, we attach these words to an act of mercy rather than to an attitude. It is the attitude of being merciful that we wish to understand. To see with the eyes of mercy is to accomplish more than the act of compassion or kindness. Often we can observe the outer act of mercy lacking the quality and depth of intention that is to be found when an act of mercy is accompanied by an attitude of mercy.

To express the attitude of kindness (mercy) is to truly see with spiritual justice. When we do so, we sacrifice or give up whatever is the outer appearance of an individual or condition and we look to the real Truth of each person, the Spirit of God that is each person. We see the unconditional Good within every person.

This is not an easy task. It is an impossible task to accomplish if you do not have a God-centered philosophy. Your God-centered philosophy, which has its foundations in the first four Beatitudes, is the preparation which has led you to work on this attitude.

Without an activated God-centered philosophy, you believe you have only your conscious mind. Often the conscious mind can be misleading in its evaluation of people and conditions. The conscious mind can only deal with what it knows through the

senses. The Spirit of God, the unseen Truth of every man, allows you to see and know with spiritual insight. The Spirit of God in you looks beyond every outer condition, every outer limitation, and sees only perfection, unity and wholeness. The Spirit of God cannot condemn. It cannot hold to an evil thought or feeling. The Spirit of God does not know condemnation or evil. And, thus, when you see and hear with the Spirit of God, you see and hear with one attitude, the attitude of kindness (mercy). In its purest sense, the attitude of kindness (mercy) is your use of the unconditional love of God with all people and in all experiences.

How is this attitude of unconditional love actually used in your daily affairs? It is found in the most mundane of human experience. It is seeing God in the hurrying, thoughtless driver who cuts into your lane in heavy traffic. It is seeing God in the discourteous, distracted salesperson in a crowded department store. It is seeing God in the gas station attendant who does not clean your window at the full-service island. It is seeing God with an empty checkbook in a checkout stand at the supermarket. In all the ups and downs of everyday living, being kind (merciful) in attitude is simply knowing that beyond any appearance to the contrary, God's unconditional love in you is right there to meet every situation and person.

It is a challenging, but most rewarding life project to use the attitude of unconditional love. You can demonstrate this attitude. The power to do so is within you. To understand what happens within you as you demonstrate this attitude, take time to reflect upon this analogy:

Imagine you are a small, rubber, transparent ball that has been placed in a great, great river. As a traveler in the water, you are aware of your movement. Each day you travel, you meet with different conditions and experiences. There are other balls in the great river. They are of many colors ... some black, blue, orange, green, and brown. Some are transparent like you. Some balls travel very slowly in the water. Some are lodged along the edge of the winding river in the rocks. Some balls congregate in groups in the still, stagnant pools out of the flow of the ever-moving river current. But you are constantly flowing with the river. Effortlessly, you move through turbulent rapids or crowded narrow openings where other balls sometimes are stuck. When, at times, it seems that you are being crowded or pushed by other balls, you simply let them by, allowing them to travel at their own speed. You are never hurried or insistent. You simply flow in all conditions within the great river. You flow in freedom, knowing that in some small way, you are part of everything that moves in the great, great river.

I Am the Resurrection and the Life

By Malinda E. Cramer

From Harmony Magazine – April, 1903

Unconditional love accepts all things. Unconditional love, as understood in this Beatitude, sees only the good and noble and right that is within all. Unconditional love sees the whole person and the whole condition. With the eyes of unconditional love, you know that in every seeming harsh and dark experience, there is Truth. In every person there is only the Spirit of God seeking expression. You hold firmly to this Truth, knowing it is true spiritual justice.

As you stand strong in this attitude of kindness (mercy), which you now understand as unconditional love, this Beatitude explains that you shall be shown kindness. Who shows kindness to those who are kind? Do the people and conditions you meet provide you with the bountiful harvest of unconditional love?

The Beatitude is not saying that you are to receive kindness from conditions and people. The kind receive and experience the unconditional love from within themselves ... from the Spirit of God. God, the Source of all Love, pours His spiritual justice upon you. In your act of unconditional love, you, in turn, receive God's love upon you. When you experience a blow to self, you do not crumble. The compassionate love of the Spirit of God within you accepts you where you are. You feel supported and nurtured in this awareness. You cease attacking self. You cannot attack self because you know who and what you are. You are God spirit forever finding greater and greater expression.

Today the Beatitude of unconditional love reveals to you: "Happy the kind (merciful): they shall have mercy shown them." **HAPPY ARE THOSE WHO SHOW UNCONDITIONAL LOVE TOWARD OTHERS: THEY SHALL HAVE GOD'S LOVE SHOWN THEM.** Content and satisfied are you as you express the attitude of unconditional love. In every person and condition, you see the Spirit of God. You look beyond limitation and appearance to the Truth, the God spirit in all of life. As you constantly see the Spirit of God in all things, you, too, are lifted up and carried in consciousness by the Spirit of God accepting you right where you are in life. Today, God's spiritual justice for you is His Love. You feel whole and vibrant and alive, knowing His unconditional Love is within you.

AFFIRMATION:

WITH GOD'S HELP THIS DAY, I SHOW AN ATTITUDE OF UNCONDITIONAL LOVE TOWARD OTHERS, KNOWING GOD'S UNCONDITIONAL LOVE FOR ME.

YOUR AFFIRMATION

IF I AM the Resurrection and the Life, and all people are raised in the resurrection, by means of it or through it, then in me or to my consciousness they are raised. It is my privilege to see all things raised unto their Original Source and Cause, and as being in a state of at-one-ment with It.

God's Omnipresence is a living, demonstrable truth to many people at this time; they are practicing the truth of His presence in the every day walks of life and business relations.

We often say God is the only Self-Existing Source and Cause, the All in All, filling immensity, that space is filled with all there is; as this is so, where is there any room for you, for me, and for humanity apart from, or beside this One All?

Some say because the above is true "we do not exist," "visibility is an illusion." In Divine Science it is the basis from which we prove that nothing that exists is illusion - that we truly exist in God as God expressed.

There would be no room for us, or for anything that exists, and our oft-repeated affirmations could not be proven true but for the fact that man and nature dwell in God, and are God expressed. In poetic language we are all "In the bosom of the Father;" in other words, we actually live and move in Omnipresence. We are in the loving embrace of Love itself. We are pervaded, sustained, and lived by the one Self-Existing Presence. Therefore, we are not "aliens to the commonwealth of Israel"—God manifest in the flesh in universal son-ship, which is Christ the Savior. We are not "pilgrims and strangers on the earth." We are not away from home, nor are we outside "the home of many mansions," in which there is a place for each one.

It is because of these underlying truths, these self-existing facts, that Divine Scientists affirm their unity and oneness with God, and that all there is is "good and very good." Since all things are before man (who is Adam, the image and likeness of God) to see what he will call them, and, as he names them he proceeds forth or demonstrates from within out, it behooves us to "let the word of God dwell in us richly," and pronounce good alike upon all.

Let us look upon these truths logically, scientifically, uninfluenced by the false race beliefs and declarations of the iniquity—the inequality of man with God. The time has come for all to know,

Concluded in May 2009

whoever you are, that man has no sinful nature; no innate depravity; is not made by his beliefs, but is self-existing within God.

Let us be uninfluenced by observations of beliefs and opinions, and by the actions of others, although they seem criminal. In the resurrection consciousness we hold unwaveringly to the truth—that God, and God manifest, is the All in All—and know that the universe is a **uni**-verse, and not a **di**-verse, that it is in a state of unity with its Source.

He who said: “I am the resurrection and the life,” spoke the truth once for all. There is one I Am beside whom there is none other, whose name we are constantly pronouncing, and we should cease using this name in vain; we should use it for ourselves, according to the nature of its attributes. See Divine Science Statement of Being, p. 30, “Divine Science and Healing.”

I am the Resurrection and the Life; I am resurrected now. “I Am is my name forever.” The resurrection means I am the *resumption* of life. I am all life. I resume the eternal and the original state of the All-Life for myself. Resumption of Life is accepting one's self to be God-life; from this standpoint the I that I am is always the Resurrection and the Life; even “the way the truth and the life.”

The resumption of original Truth, original Life, original Being, means the giving up of the belief that I am life that is mortal, finite, limited, environed, and is subject to death. This can be done here and now.

“If there be no resurrection of the dead (here and now), then is Christ not risen” here and now. “If Christ be not risen, your faith is in vain: ye are yet in your sins.”

“Then they also who are fallen asleep (mentally) in Christ are perished.” If in this life, the life of being asleep mentally to truth, where we can only have hope, and there is nothing beyond this for us, we of all men are most miserable. Rotherham quotes the above verse referred to as follows: “If, in this life, in Christ, we have hoped, and there is no more, we of all men are most pitied.” 1 Cor. 15: 19.

The first thing for us to do to secure our permanent unfoldment, now that we have truly resumed the one and only life for ourselves and have identified ourselves as such, is to raise our bodies from the tomb of human belief and leave the grave-clothes behind us.

“For, since indeed *through a man* came death, through a man comes resurrection of the dead.”—Rotherham. This death is the one that the Scriptures

tell us is to be overcome, and is spoken of as an enemy. It is to be swallowed up of life. Life is to be seen as All in All.

We each are to claim to be Life. It is not sufficient that we prophesy of life eternal after death for ourselves; our sufficiency is realized in our laying hold of it here and now, and this is done by placing self in the right relation to the Infinite Whole, then acting perfectly natural, which will bring out its real nature.

As the disciples were not yet conscious from the plane of being that the Lord, Being, including body, was risen and was living in righteousness and holiness of truth, they believed that their Lord could be and was entombed. We would impress upon everyone the idea of unity, and that the body must be taken into Life, our identity, in order to free us from the mental states brought about by dualism and separation.

The idea of never dying but living and moving in God, as God manifesting himself, causes some to weep in the present day as did Mary Magdalene. She had her Lord located in the tomb, and wept because she missed him from that location. People often say: “I do not want to live forever; if I do not die I shall never see those who have died.” Such have virtually placed their bodies in the grave; they have made a decision which they will no doubt actualize. But, instead of feeling that we shall not see those who have experienced the race beliefs of separation and withdrawn from their bodies, let us live in such close relationship with God and his people that we will know that God is not the God of the dead but of the living; and, as he is the God of Abraham, Isaac and Jacob, whom the world call dead, he is also the God of our friends and members of our families whom the world call dead. In order to have true communion with Moses and Elias, we must realize our ability to speak to them from the plane of unity, and this will work in communing with our own loved ones.

The first step is to free ourselves from the beliefs of dualism and separation of spirit and body, then, as did Jesus, we can enjoy the companionship of those said to be dead, and do so in spirit and in truth. To separate the body from Holy Spirit is to separate it from life, substance, intelligence and power, and this means that it is assigned to death. So we each have something to do to demonstrate the truth that the I Am is the Resurrection and the Life.

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**DIVINE SCIENCE FEDERATION
INTERNATIONAL**

8084 Watson Road—Suite 236
St. Louis, MO 63119

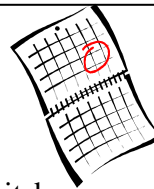
I Am the Resurrection and the Life—continued

“Mary stood without weeping,” because her Lord was not in the tomb. She supposed he had been taken away. She did not realize the working of the law of God, and the outcome of the declaration, “I am the Resurrection and the Life.” She thought that if her Lord was not in the tomb that she had cause for grief. The fact that he was not there, nor was his body to be found therein, proves the demonstration of the resurrection of the body here and now. We should consider it a comfort to look into the tomb and find it empty, that our loved ones are not there.

Two angels are ever seated “where the body of Jesus had lain,” both robed in white, which means they are equally pure; one is Being, the other Existence. Being at the head and Existence at the foot, and they say: “Why seek ye the living among the dead? (Beliefs and conditions) The Living are not here; they are risen.”

You who are alive today, wherever you are, you are the Resurrection and the Life. You are risen. You are not in the tomb of the belief of death. You are one with Christ in God, and as such you appear with him in glory.

Upcoming Events –



- Spiritual Renewal Retreat with Dr. Al G. Salazar. *August 6 – 8, 2009.* Held at the Seton Retreat Center, Emmitsburg, MD. Hosted by the Divine Science Church of the Healing Christ. Contact dschurchdc@aol.com for details.
- International New Thought Alliance 2009 Annual Congress *August 24-28, 2009.* The Congress will be held in the Chicago, IL area at the Hilton Chicago/Indian Lakes Resort. Visit www.NewThoughtAlliance.com for details.