



The Rainbow Journal

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Contents

FROM THE EDITOR	2
APPLIED THEOLOGY	2
ASFG - GATEWAY TO PSYCHIC ABILITIES?	3
GOD AS A "JEALOUS" GOD	4
TERRORISTS - REASONS FOR FEAR?	6
LAY IT ON THE ALTER OF GOD	8
BLESSED ARE THE MEEK	9
GENEROSITY AND GIVING	11
MALE OR FEMALE?	12
GDP - NOT THE MEASURE OF WHAT'S VALUABLE	12
A SEARCH FOR GOD - FAITH	13
CHRIST IN YOU - HEAVEN IS WITHIN YOU	15
LETTERS	16
LAUGHTER THE BEST MEDICINE	17
OUR CLOSING THOUGHT	18

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FROM THE EDITOR

Welcome to the 77th edition of the Rainbow Journal. In an effort to create a variety of topics and food for thought, in this issue we have gathered material from a

number of sources. Again thanks to those of you who have sent letters and comments. - BDA ΩΩΩ

APPLIED THEOLOGY

While performing Justice of the Peace duties the other day I was presented with a certificate and a copy for me to certify. The certificate was for a *Diploma in Applied Theology*. This got me curious so I asked the presenter "What is applied theology, is that something like being a good Samaritan?" The presenter gave me a vague reply about learning to teach theology studies in a modern, secular world.

Not letting go of my curiosity I decided to do a little research. Firstly I looked up the meaning of 'theology' in Wikipedia where this definition was found: "Theology is the systematic and rational study of concepts of God and of the nature of religious truths, or the learned profession acquired by completing specialized training in religious studies, usually at a university, seminary or school of divinity."

I noted that it was actual study of God but of the "concepts of God". This is understandable because really can one study God? Can one list His/Her characteristics and attributes, size, shape, likes, dislikes, emotions, beliefs, strengths and weaknesses, loves and hates? Obviously not.

It is noted that theology is something studied and learnt and is taught at universities and theological colleges. The qualification levels for theology in these institutions of learning are similar to those for other subjects, being a Diploma Certificate, Bachelor Degree and Master degree. In the study of Christian theology the main text book for

all these levels in theology is the Bible, with studies in both the Old and New Testaments and particular emphasis on the life of Jesus as written in the Gospels. Other subjects include the history of Christianity and the ancient Dead Sea Scrolls. One may expect that to be eligible to take a theology course one would need to be somewhat devoted to God. It may be noted that to get theological qualifications in many institutions that teach the subject no such devotion is required, and in fact in a number of them one does not even have to believe in God to study theology. Although in colleges that are part of a particular Christian sect, to study theology, it is expected that one would be a member of that sect and have a desire to become a minister or pastor in one's Church.

Presumably once a person has completed the courses and obtained the necessary qualification he or she would be to be sufficiently qualified to teach others about God. They would 'apply' the theology that they had learnt by passing on their knowledge to others. So a teacher of theology is one who has learnt the subject by those who have taught him and for most of us that is how we have been taught. What we have been taught is not spirituality but tenets, laws, doctrine, creed and stories related to the particular sect of the religion in which we were raised. If then one is a seeker of truth with regards to God would the knowledge passed on by these qualifies pastors, ministers or priests be sufficient? Does it lead one to one's own experience of God?

What about our spirituality which is something that cannot be learnt but rather experienced?

When considering the subject I am constantly reminded of a much-quoted statement by Jesus which may help in our understanding. He said "Follow me." He did not say "Do what I tell you." For that is what the Jewish elders and priests said. Rather he said "Follow me" - follow my example. Those closest to him during his later years became his disciples. A disciple was one who followed Jesus the Christ. In the Epistles, Paul and others urged disciples to be imitators of Jesus Christ, which is to follow the example that he set in the way he lived and obey the one rule he set: "I give you a new commandment, that you love one

another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another."

Perhaps religion can be compared with sport. One can buy many books on cricket, for example, and spend years studying the subject. One could learn all the rules of the game, learn the history of cricket from its beginnings and read the stories of outstanding players and exciting games. One could get to the point where one would become an expert and even give lectures on the game. Yet what is missing is that one never gets round to actually playing the game.

And so it is with religion. A truly religious person is one who applies it. *BDA ΩΩΩ*

ASFG - GATEWAY TO PSYCHIC ABILITIES?

The following is an extract of an article written by Dr. Harmon Bro first published in Fate magazine in 1967 and later reprinted in The A.R.E Journal. Dr. Bro was an author, a close friend of Edgar Cayce and a teacher at Harvard University.

With the help of friends who entered into a kind of group therapy program with him, Edgar Cayce worked out a handbook for personal growth which they called *A Search for God*. Published anonymously, the two-volume book was built around a sequence of themes or tasks, starting with "Cooperation" and "Know Thyself" and building to "Love," which make it the best such manual for growth through group experience that I have seen. Its language is prosaic and sometimes pedantic, but its idea content is superb from a psychotherapeutic perspective. And it possesses the twin merits of being filled with actual case experiences and of urging readers to try various practical disciplines in daily life. I suspect that this

book and the methods of using it that have grown up in the last years of Cayce's life and since his death will rank with the achievements of Alcoholics Anonymous.

Furthermore, Cayce's work with groups using *A Search for God* may provide the answer to the question we are asking: Can others learn to use ESP in counselling as Cayce did?

For the book was in answer to a request from some of Cayce's associates that give them lessons on how they might become psychic. Their intention was to meet with him regularly as a group so that he could use his clairvoyance to explain facets of psychic development to them and coach them. When they assembled for their first session with him, thinking of exercises on concentration and breathing or visualizing, they were disappointed that he began with the mundane theme of "cooperation" and kept them working at it for months, until his clairvoyance matched their own subjective assurance that they were ready for a new task.

Instead of 12 easy lessons in psychic ability they got 12 hard lessons on creative living! They could not get a new lesson from the trance-counselling Cayce until they had put the previous one to work in every aspect of their lives - work, play, worship, family affairs, community service. *This is why it took them seven years to get 12 lessons.*

But they became psychic!

I have spent many hours observing and interviewing the members of Group One, as the authors of *A Search for God* have come to be informally called. I have studied them in their group meetings, both before Cayce's death and after, and I have studied some of them in their daily work and home life. There is no question in my mind that over the years these people became psychic.

I remember my astonishment when a middle aged housewife from this group told me with striking accuracy the substance of a dream of mine which she had picked up psychically. (She also went on to interpret the dream with considerable skill.) And I remember my surprise when another woman member of this group spotted a vitamin deficiency in one of my children - a week before our doctor did.

Having auras, vocational counsel, warnings, marital guidance, interpretation of symbols, seeing discarnates - all of these psychic phenomena and more are in my case notes on the members of Group One. Perhaps even more important, similar phenomena have been produced in other groups using *A Search for God* which I

have studied in Washington, Pittsburgh, Chicago, Indianapolis and Albuquerque.

Did Edgar Cayce produce the most striking clairvoyance in counselling in the 20th century and find a way to cultivate it in others as well?

In his method of group sharing and group disciplines around the themes of *A Search for God* proves, in wider use, to be a method that produces stable and creative psychic phenomena in many persons, it will interest professional psychotherapists in two ways. First, it will suggest a way to cultivate their own psychic abilities in order better to conduct their work with troubled or confused people. Second, it will present a phenomenon rare in the history of Western efforts to cultivate psychic ability: people experiencing regular psychic experience who are not fascinated by it. For the cases I have followed of individuals working in groups and achieving significant psychic capacities with *A Search for God* are typically people who have become so absorbed in the drama of living, loving, playing, praying and creating that they view their psychic experience as but one more useful tool. Such an attitude commends itself to a psychotherapist for obvious reasons.

Cayce alive achieved accuracy and depths of therapy in a few moments that require hours, weeks or years from the professional therapist. Now Cayce dead has left us a method of growth and group training, in which he invested the best energies of the last years of his life, which may prove the most exciting challenge of all. ΩΩΩ



GOD AS A "JEALOUS" GOD

"You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments" - Exodus 20:4.

" . . . for you shall worship no other god: for Yahweh, whose name is Jealous, is a jealous God. - Exodus 34:14

"For they provoked Him with their high places, And aroused His jealousy with their graven images." - Psalm 78:58.

There are many places in Scripture where God is described in terms that we use to describe people. This presents few problems when we read about God being compassionate or loving. It presents more difficulty when we read what we would consider to be negative emotions attributed to God. This raises questions for some people. For example, how can anyone justify God as perfect when the Old Testament seems to describe him with traits that we as human beings should not have, such as *jealous* or *envious*?

One problem that gets in the way of dealing with this question is the assumption made by many Christians that the Bible is absolutely literal in everything it says and presents nothing but propositional truths without any use of symbolism, metaphor, or any literary features that are part of human language. This view assumes that the Bible just tells us what to believe about everything, totally disconnected from any human

culture or means of expression. So, if the Bible says something, it "means what it says" on a very literal level. If God is said to be "jealous," then He is really "jealous," and we should not question why He is or if He should be. It's just how He is.

This propositional view of Scripture leaves us with a Bible that is nothing more than a collection of facts about everything we might want to know given directly by God in the form in which we have it in the Bible. This allows for little human input into Scripture (which arises from assumptions about the total and unredeemable corruption of humanity) and leads to a superficial literalism when we read Scripture. That is, this leads to the view that the Bible should only be taken at face value, and we should hear what it says as a direct description from God about "how things really are." While it may be correct to say that on one level there is a simplicity to the message in Scripture, there is also more to it than meets the eye, and it sometimes takes some effort to understand.

So the real issue, then, comes down to how we understand Scripture and the nature of the Bible as it uses such terms to talk about God, rather than simply assuming that God is the same thing as our human descriptions of Him. In other words, we have to ask what this human metaphor intends to say about God from the perspective of the culture and literary context in which it was used. So, a better way to formulate the question is: what does the biblical testimony intend to communicate when it describes God as "jealous" or "envious" beyond actually attributing to God those negative human emotions as part of his character?

Many Christians affirm, and especially from the Wesleyan theological

perspective, that the Bible is both a human book and a divine book, God's word in human words. That means that the message of the Bible is revealed/inspired by God, but that human writers also wrote from the perspective of their own time, knowledge about the world, culture, world view, and language, as well as the particular needs of the community they were addressing. God's message was communicated by people, under the leadership of God, but in their own unique way.

As a result, the message of the Bible is "incarnated" truth, a *message* (God's word) contained within the *means* of communication (human words). As applied to this question, we must realize that God is described in the Old Testament, and in the New Testament as well, in the language of a particular people and culture, expressing magnificent truths about God within the confines of certain means of expression. So when they use the expression, for example, "God brought us out of Egypt with a mighty hand and a strong arm," this does not intend to portray God as a king sized body builder. We should understand this as an anthropomorphism, describing God's power and majesty in very human metaphors, the only ones we have at our disposal. The message does not have to do with how big God's arms are, or even whether he has arms, but about God's power and the Israelites' experience of that God on the banks of the Sea of Reeds. Attention must be paid to what the author is intending to say by the use of certain expressions, metaphors, and symbols rather than taking the particular words and expressions as truth in themselves.

In particular, the references to God as a jealous God draw upon the human

emotion and use it as a metaphor to express something about God. To leave it on the literal level assumes that the human emotion, which is almost always negative, is a description about how God "really is." However, to take this as an anthropomorphic description about God allows it to move beyond the negative human emotion.

The Israelites existed in a world and among people who believed in the worship of many gods. Their greatest religious threat came from Canaanite fertility religions that personified the forces of nature into deities. The Canaanites could add Yahweh, the warrior God of the Israelites, to their worship as another of the nature Gods. This polytheistic world view was not threatened by another god. However, to the Israelites, the God of Abraham, Isaac, and Jacob, the God of the Exodus and the covenant, was *not just another god*, He was THE God. The Israelites recognized Him as the only Sovereign Creator God. The metaphor often used to make this claim was the metaphor of God as a jealous God. He would not simply be added to the other nature deities, because he had created the aspects of nature that the Canaanites worshipped. It is not that this describes some metaphysical attribute of God, only that it was Israel's way of expression their conviction that God was the only God that mattered, that there could only be ONE God.

Hosea takes this metaphor and makes it positive, as he compares God's relationship with Israel in the imagery of a marriage. The basis of that relationship is love, and "jealously" is a way to describe the love that a husband has for a wife who is unfaithful and works as a prostitute. This "jealousy" is a way to describe the hurt and deeply felt pain of betrayal and loss because of the unfaithfulness of the wife (Israel) in a

relationship in which she had pledged herself to her husband who had loved and cared for her (God).

So when biblical writers apply this term to God, they are affirming that He, as Creator and Deliverer, is the only God worthy of our worship. To describe God

as "jealous" was Israel's way of countering the polytheism of the surrounding peoples, and of proclaiming God as the only God deserving the love and allegiance of humanity. -Dennis Bratcher, *CRI Voice Institute*. ΩΩΩ

TERRORISTS – REASON FOR FEAR?

If we are to go by media reports we are nowadays living in a world in which we should be very fearful. We are constantly being bombarded with negative media stories of murders, assaults, accidents, calamities and particularly the threats from terrorists.

A few decades ago in the USA in particular the word "communist" personified all that was evil - it has now been replaced with the word "terrorist." Through these media stories we are constantly being reminded that we are not safe and should be afraid, But one wonders if this constant threatening is so necessary and is the media doing us a service by emphasising all the bad things that happen in life? Accidents and tragedies happen, people die from old age and sickness, or by being killed in accidents and by deliberate acts of others in violent disputes, in criminal acts, and in wars. This is nothing new for it has been going on since Cain got jealous and killed Abel.

Death is an intrinsic part of life and is the fate of all of us. Have we ever considered how many people die on the average day? The current world population is approximately 6.8 billion people. Given an average life expectancy of 70 years this would mean that on an average approximately 97 million people die every year or over 260,000 every day! We hear daily reports of fatalities in traffic accidents but because there are so many road deaths the media only reports the more sensational ones, those with multiple deaths simply because there are

just too many to report – worldwide over a million people die annually from vehicle accidents! As to violent deaths it is estimated that worldwide there are approximately another one million fatalities due to homicides each year.

Do we realise that over 125,000 people die each year from snake bites? According to a medical report *Death by Medicine*, by Drs. Gary Null, and others, over 780,000 people in the United States alone die every year from conventional medicine mistakes. Other causes of accidental deaths in the USA - 18,800 from falls and 20,950 from accidental poisoning.

On the other hand over the last 10 years in the United States less than 200 people have died from terrorist attacks. When looking at these statistics one wonders why terrorism is given such a priority when comparatively so few people are killed by terrorists as against other criminal acts and accidental causes. Perhaps this is because politicians are unduly swayed after watching television, and reading the newspapers and they react impulsively and emotionally to heart-rending accounts in mainstream media rather than dispassionately making informed decisions after considering all the information. Consequently terrorism is viewed in a unique light and its risk is exaggerated. As a result many Government are prepared to spend many times - probably several hundred times - more in response to one death from a terrorist attack than it is in response to one death from heart disease, or an

accident in the home or a car crash – all of which are far greater killers.

Unfortunately most voters, journalists and 'experts' seem to support this prioritisation. Human beings become fearful over threats that they falsely think they (or governments) can reduce by spending large amounts on national security measures yet at the same time, they discount or ignore dangers that they falsely think they can do little to control. The result is the common reality of a (say) a middle-aged man who eats too much of the wrong things, exercises too little, drinks too much, smokes and drives long distances without rest breaks - and, whilst slouching in front of the TV, frets about anthrax, the Ebola virus and terrorism.

Fear is a great motivating force so we should be weary of being unduly influenced by the media and by those

politicians who attempt to instil fear either because of their erroneous beliefs or because they have some hidden agenda.

From the Edgar Cayce Readings

Doubt, fear, avarice, greed, selfishness, self-will; these are the fruits of the evil forces. Against such there IS a law. Self-preservation, then, should be in the fruits of the spirit, as you seek through any channel to know more of the path from life - from good to good - to life; from death unto life, from evil unto good. Seek and you shall find. Meditate on the fruits of the Spirit in the inner secrets of the consciousness, and the cells in the body become aware of the awakening of the life in their activity through the body. In the mind, the cells of the mind become aware of the life in the spirit. The spirit of life makes not afraid. 5752-3 BDA ΩΩΩ

LAY IT ON THE ALTAR OF GOD

The Altar is really just a symbolic idea representing a 'holy place' where you would lay down your entire ego illusions and be still before God. A meeting place between you and God. A place where you surrender all your cares and lay down all illusions (including forgiveness) to just be peaceful with God. It can be a very spiritual and humbling experience where you are communing with God.

Try to imagine whatever kind of altar you think might be appropriate, and lay upon it all of the things that you are upset about, having issues with, feeling bad about, etc. Then after putting it 'all on the altar' it all disappears to represent 'meaning nothing' and all that is left is the blissful peace in union with God.

I imagine what is going on, visually, and sometimes feel it energetically, although of course this is all illusions. I usually start off by being approached by pure white light which I describe to

myself as having various qualities of God - inclusive, welcoming, and loving, all encompassing etc. Then once it has enveloped me and even sometimes my body I then will usually 'see' in my imagination some kind of an altar, out in front of me. It is usually some kind of a platform. I see a table, sometimes it's a bench, sometimes it as a low risen slab of marble or something with scrollwork around the edges.

Then I start to 'pull out' from inside of myself various issues, since usually there is an emotional component, be it some hate, or anger, or loneliness, or guilt, or fear, whatever. Then I try to imagine that I'm ringing out the energy up through my body and out through my chest like a sort of fountain, putting whatever it is down onto the altar. Often I will hear sounds that my subconscious creates that I do not expect, such as a thud whose loudness seems to be in

proportion to the size of the issue. Sometimes it'll be the sound of chains, or a heavy noise, or a clunky sound. Often for some reason I seem to see myself pulling out large rocks, barrels, and 'heavy heaps' which I put onto the altar with a thud. I try to draw out of myself as many of these as I can and put them on the altar.

After a while I actually find that this is a healing process. I am putting this stuff onto the altar under the guise of basically putting into the hands of the Holy Spirit. Everything I put up there I can let go of. Then there is usually some trepidation as to whether those things really will be taken away by God. But to my delight, usually I will simply perceive that all of a sudden everything that I put up there simply vanishes, all at once, and the altar remains clean and pure as it was at the beginning. I start to feel relief. I start to feel lighter, calmer, and more peaceful. But also interestingly sometimes, if I am putting onto the altar whatever aspects of an issue I can think

of, I start to uncover hidden hates. I start to have insights and realize some things that I didn't know I was harbouring deep inside. I will start to get stuff coming up and out that was hidden behind the stuff I was aware of. So I keep just putting it up there on the altar, however I see it. Sometimes I've imagined that the altar itself zooms off into the distance, disappearing into God's light, returning empty or another empty one taking its place.

If you find sometimes you cannot visualize an altar, you might see perhaps a 'bottomless basket' into which you can pour into your troubles, and of course it is being held and taken care of by the Holy Spirit. You can put as much stuff in there as you like it never gets full. Also you might have an entirely different interpretation of what an altar is, how you will experience it, and what it will mean to you.

Now the only trick is remembering to do it and being willing to. - *Original source of this article has been lost.* ΩΩΩ

BLESSED ARE THE MEEK

When we use the word 'meek,' we often associate it with rather negative depictions of people showing weakness in one form or another. If the word is used in reference to a man we may associate it with a male who is hesitant, a bit of a wimp, who is unassertive and retiring. With a female it may be associated with a woman who is submissive, subservient and unresisting.

Given these descriptions one would wonder why Jesus should consider that these people should inherit the earth. The answer is that Jesus was referring to the positive qualities of meekness which, rather than denoting weakness, require a strength of spirit. These positive qualities include forbearance, tolerance, modesty, gentleness, patience and above all, humility.

Humility does not mean looking down on oneself or thinking ill of oneself, rather it really means not thinking of oneself very much at all. The humble are free to forget ourselves because we are secure in that we accept the fact that, as humans, we are small and vulnerable. Yet we know that we have been made in the image and likeness of our Creator. Thus we have a spirit which is indestructible. That gives us a dignity that we don't have to earn and can never be taken away. So when we mess up, we don't have to cover it up. We just say "please forgive me," give thanks for God's mercy, and move on. And when our creaturely limitations cause us to fail, we are not surprised.

We also accept that because we are human suffering is part of our life. The secure part of us is in the knowledge that,

while the flesh is weak and that we can never be physically secure, our spirits are indestructible. Once we accept this fact and be willing to be physically vulnerable we will be walking along the same path as Jesus, we will be obeying his charge to 'follow me.' Jesus never carried a single weapon, never a single item in which he could use to defend himself even though he had many enemies who were out to silence him. Did he ever show concern over his security?

Since we are indestructible spirits we have nothing to prove, we don't have to flaunt our strengths or use them to dominate others. Humility leads to meekness. And meekness is not weakness. Rather, it is strength under control, power used to build up rather than tear down. The humble are not threatened either by God's greatness or the reflection of that greatness in the talents and strengths of others. In fact, this is what naturally catches our eye and absorbs our attention – the goodness of God, wherever it may be found. .

One of the difficulties in our accepting our vulnerability is in the denying of our underlying human weaknesses. This is a foolish cultural attitude because the reality is that as individuals, as nations we are all weak. We all have imperfections, problems, neuroses, failures and shortcomings and attempting to hide these is to deceive ourselves. It is amazing how humility and the admission of our weaknesses and errors disarms others. If we only accepted this and acted on the fact we would not need to spend so much time and money on defence. We could spend more time extending the hand of friendship to our fellows rather than extending a hand with a gun at the end of it.

The reason the humble ones take the last place of honour at the table is not because they think ill of themselves, but

because they are preoccupied with honouring others. And the reason people ask them to move higher is because they know this admirable attitude is rare. The humble are the people who can truly listen to another with genuine interest and delight in the other's goodness. The humble are the people who give us their undivided attention and make us feel special and appreciated. We love to have the humble around. We love to work hard for them and cheer when they are honoured.

Humility like all virtues must be constantly worked on. Perhaps the affirmation at the end of this article could form part of our daily prayer and meditation session.

From the Edgar Cayce readings

Rather know that the meek, the patient, those that are of one mind in Him shall - shall! - inherit the earth, the possessions thereof! Learn what to do with them. For if you say, "Had I much, I would give to the poor; had I plenty I would be kind to the unfortunate," and you do not do the same with your mite, you would not do it if you had much! What said He? "She that cast in the penny gave more than them all." So you are only fooling yourselves if you are not giving, doing, being, even a little! For as He has given, it is the leaven that leavens the whole lump. 254-95

(Q) In reading of July 24, 1932, what was meant by "Be mad but sin not"? Please explain.

(A) One that may control self in anger is beginning the first lessons or laws of experience. One that may control self in anger, that must come as resentment in the speech of individuals, may make for that which disregards the words said; disliking that which would produce such a feeling within self, yet able to love the soul of one that causes or produces such a state of feeling. This is patience, and

love, and hope, and meekness, and pureness of heart. The meek shall inherit the earth, said He - the pure in heart shall see God. They are promises! Do you believe Him? Then be angry and not sin is to know that these are promises to you - to you - to you! 262-25

(Q) Please explain "Happy are the poor in spirit, for they shall see God." Who are the poor in spirit?

(A) They that have not allowed and do not allow themselves to be directed by other influences than that of Godly-Force itself. They that are not acquainted with the familiar spirits but with the Divine. They that are meek yet proud in their meekness and their humbleness. These

are they that are poor in spirit. 262-11

Know it is in the little things, not by thunderous applause, not by the ringing of bells, nor the blowing of whistles, that the Son of Man comes - humble, gently, kind, meek, lowly - for "He that is the greatest among you serves all." This is the attitude. 3161-1

Let your meditation, your prayer ever be: "Father, God! In that You have given to me the Christ Consciousness, may I - in my daily walks before my fellow man - manifest the spirit of the Christ; in humbleness, in love, in patience, in long-suffering; that I indeed may manifest the spirit of the Christ Consciousness." 262-118 BDA ΩΩΩ

GENEROSITY AND GIVING

"On Thanksgiving Day last week, I wanted to make "giving" part of the day so I found somewhere where I could be of service by feeding the homeless for a few hours. What I noticed is that all of the volunteers seemed even happier than the individuals who were receiving the meals! It reminded me once again of the "getting" that comes with "giving." Being of service is a key ingredient to fulfillment and overall health. When we put ourselves into the energy of giving in any capacity, there is an instantaneous feeling of being uplifted as we experience a deeper connection to our fellow humans.

"We all want to make a difference in the world. We want to know that we matter, that we have touched other lives or made an impact in some way. And here is the thing: you do not have to do something huge or extraordinary to make a difference. Dedicating your life to volunteer work or launching non-profit organizations are not requirements to being of service. You can make a difference in the world simply by making a difference inside yourself. The kinder you are to yourself, the kinder you will be

to others. As you take better care of yourself in all aspects of yourself, the more you will be empowered to care for others.

"Today take one small step that puts you into the energy of giving – first to yourself and then to someone else. As Gandhi says, "be the change you want to see in the world." You can touch someone else's life today simply by smiling at a stranger or by reaching out to a friend that you know is having a rough time. The more you give from a place of desire rather than obligation, the more fulfilled you will become.

"If you're questioning what you are here to do, give more and expect less. If you are complaining about your life, go and shine light on someone else. If you feel called to make a difference, find anyway that you can do so. - *Christine Hassler, Life Couch and Author,*

"The term generosity has special meaning to the teacher of God. It is not the usual meaning of the word; in fact, it is a meaning that must be learned and learned very carefully. Like all the other attributes of God's teachers this one rests

ultimately on trust, for without trust no one can be generous in the true sense. To the world, generosity means "giving away" in the sense of "giving up." To the teachers of God, it means giving away in order to keep.

"This has been emphasized throughout the text and the workbook, but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. In the clearest way possible, and at the simplest of levels, the word means the exact opposite to the teachers of God and to the world.

"The teacher of God is generous out

of Self interest. This does not refer, however, to the self of which the world speaks. The teacher of God does not want anything he cannot give away, because he realizes it would be valueless to him by definition. What would he want it for? He could only lose because of it. He could not gain. Therefore he does not seek what only he could keep, because that is a guarantee of loss. He does not want to suffer. Why should he ensure himself pain? But he does want to keep for himself all things that are of God, and therefore for His Son. These are the things that belong to him. These he can give away in true generosity, protecting them forever for himself." - *A Course in Miracles Teachers Manual* ΩΩΩ

MALE OR FEMALE?

From the Edgar Cayce readings:

(Q) Now in the life readings, in studying same I note a change of sex from one incarnation to another.

(A) *How often has there been the expression heard, "Were I a man - ", or "Were I a woman - I would do so and so?" Then do it! That as is constantly built in the mental being takes shape in the home of the soul, whether to build that of the man or woman in a material world; for man is so much a portion of the whole as to either be a co-worker, a co-builder with the oneness of the force called God, or a destroyer - and as these forces then are built, they take physical form through that experienced by the body of the entity (not the physical, but the body of the entity - the soul). The soul is that everlasting portion of a body that is either crowded into those beings that are known as men and women of small or great stature.*

(Q) How explain Richard Ingalese statement that sex changes with each

incarnation?

(A) *This is not true. As has been given, the sex change is more from desire than from physical earth incarnation's influence - see?*

(Q) The entity desiring to enter governs the change in sex, which may occur as late as the third month.

(A) *It may occur even nineteen years after the body is born! So, it doesn't change in that direction!*

(Q) We understand this body is pregnant. Will you please tell us what sex the child will be?

(A) *As given, see, this may be either as yet, with the desire of the parents, see? See, the formation as is given to the stage wherein the change, the sex forces as are manifested, reach that stage or development wherein the mind forces build that in the system - boy we will see here - (Baby boy was born 12/4/25. Homosexual tendencies were evident in early manhood.) ΩΩΩ*

GDP - NOT THE MEASURE OF WHAT'S VALUABLE

“Too much and for too long, we seemed to have surrendered personal excellence and community values in the mere accumulation of material things. Our Gross National Product, now, is over \$800 billion dollars a year, but that Gross National Product - if we judge the United States of America by that - that Gross National Product counts air pollution and cigarette advertising, and ambulances to clear our highways of carnage. It counts special locks for our doors and the jails for the people who break them. It counts the destruction of the redwood and the loss of our natural wonder in chaotic sprawl. It counts napalm and counts nuclear warheads and armoured cars for the police to fight the riots in our cities. It counts Whitman's rifle and Speck's knife, (mass murderers) and the television programs which glorify violence in order to sell toys to our children.

“Yet the gross national product does not allow for the health of our children, the quality of their education or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our

public officials. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country, it measures everything in short, except that which makes life worthwhile.” - *Robert F Kennedy 1968*

In New Zealand the bad news is that of the OECD countries we have the seventh highest rate of imprisonment, high rates of family violence, increasing rates of child poverty, high rates of youth unemployment - especially outside the main centers, and high house prices in our main city, Auckland, which have put them out of reach for the average wage earner. The good news is that, according to Paul Bloxham, HSBC's chief economist for Australia and New Zealand, New Zealand has "the rock star economy" of OECD countries, apparently based on our solid GDP results.

“The most valuable things in life are not measured in monetary terms. The really important things are not houses and lands, stocks and bonds, automobiles and real estate, but friendships, trust, confidence, empathy, mercy, love and faith.” - *Bertrand Russell. BDA ΩΩΩ*

A SEARCH FOR GOD - FAITH

This is the fourth of articles submitted to the Journal summarising the Edgar Cayce 'A Search for God' series lessons.

“Faith is the evidence in thine inner self of the motivative forces that bring into material manifestations the effect, the activity. The entity - with its mind, its body, its soul may have upon the earth then the faith that will keep you in your way, that may induce, that may make for you that manner in which you may fulfil that purpose for which you as an entity came into being in this experience. Why? So that the glory of your Lord, of your Master, of your God,

might be the greater manifested in the earth through your feeble efforts that are given might and power through your faith in Him!” 849-11

Faith is the knowledge of the Creative Forces within us. We achieve everything through Faith. Just as we are aware of the physical body through the senses, we become aware of the soul through the activities of Faith. That brought into the consciousness through “the activity of the spiritual forces” manifesting in and through that of “the spiritual force of the individual” then “becomes the essence of faith itself.” 262-14

"Faith," as defined by Barnabas, "is the substance of things hoped for, the evidence of things not seen." Faith is that which has brought into manifestation all that has ever existed since creation. God is, faith is. Faith is the evidence of God's promise fulfilled. It is our divine privilege to accept, use, develop and enjoy the fruits of Faith.

Faith is the essence of the Creative Forces within the active force within us that we apply in the spiritual activity of our experiences. So, in the application of what we know to do is an expression of faith. When faith is manifested it grows, expands and becomes the basis of our activities in all directions.

Faith is victory for where there is faith rightly placed there is no failure, but true success. "Be faithful and I will give you a crown of life," be full of faith and have as a reward life's crowning glories. We know that all our development, physical, mental and spiritual, depends upon our faith in God, in our fellowman, in ourselves. Let our faith become a living faith by acting in the manner that shows to the world that we know ourselves to be sons and daughters of God. There is no other way to real victory.

Let us have more faith in others. They may reflect a different way from that we would have them, but who knows whether they are not more in line with the Divine Plan than if they followed our lead? It is well to remember that our Ideal is manifested through others as well as through ourselves, and it is therefore the more necessary for us to trust others even though appearance may be against it.

Let us have faith in ourselves. We are workers together with God, and when we doubt ourselves, we doubt the God within. He has promised, "I will never leave you, nor forsake you." Call to mind: "I can do all things through Christ which strengthens me." In His Name we are

more than conquerors. It is only by having the faith of a little child in the abiding presence of the Christ that we can hope to inherit the Kingdom.

Let us have the mind of Christ. There will then come a faith that is sufficient unto every need. Let us open our hearts to the unseen forces, that surround the Throne of Grace, beauty and might, throwing about us the protection found in the thought of the Christ. Let us add to our faith works, which shows forth these attributes, that are expressions of His Spirit in the world. So shall our faith develop and become to us the evidence of things not seen. Each of us must show by our actions in our daily life, that we believe, that we have faith, and know that as we use what we have more will be given.

Let our lights so shine, that others seeing the light may glorify God. Let us continue to lose sight of ourselves in the thought of Him. As self is lost in doing His bidding faith grows, develops, becomes a living thing.

Let us remind ourselves that Faith abides forever within us. When faith abides within, we have, indeed, a true freedom and the assurance that we have no master save one, even Christ; that we are protected by the strong arm of the Father, yes, even are within His Hand, and no man can pluck us out. There is the feeling of security, protection and peace that passes understanding, that is found nowhere else.

Let us have Faith and Love. To those of us in whom it may be said, "I have not found so great a faith," there, too, is love; for faith and love go together. With love comes power, power to supply every need, power to help others as well as self, and with love finally comes understanding. Every promise in reality is fulfilled.

Let our Ideals lead us to more

Faith. As we, as individuals, hold fast to our Ideal, we are building the basis for our faith. The higher the ideal we hold, the higher the concept of faith.

Let us look within ourselves and find Faith there. Know that God is and that we are workers together with Him; that He is within each of us, ever supplying that sustaining faith sufficient to the needs of the day. It should not be a self analysis to find out just where the flesh is weak, or where we are most likely to fail, but as a reinforcement to self, as a good thought, a fervent prayer for self, that will make us a little stronger to hold on with unwavering faith to that Ideal that is set in Him.

Our rewards are in proportion to the faith we exercise. "According to your faith, be it unto you. Whatsoever you ask in prayer, believing, you shall receive." There is no limit to the reward. It is ours to measure, ours to claim. "Prove me, if I

will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Let us open ourselves to be channels, have complete faith in God; for "The battle is the Lord's." It remains to be seen, what we can do, when we give ourselves unreservedly into the hands of the Father. "And I will pray the Father and He shall give you another Comforter, even the Spirit of Truth, who will guide you into all Truth.

Faith is developed by the use of it. It cannot be taught or forced, neither can true faith be destroyed. Through the exercising of faith we are able to give enlightenment to others.

Then let our prayer be:

*Create in me a pure heart, O God!
Open my heart to the Faith You have
implanted in all that seek Your Face.
Help my unbelief in my God, in my
neighbour, in myself. 262-13.ΩΩΩ*

CHRIST IN YOU

Part 1 **Nineteenth Lesson** ***Heaven is Within You***

May I help you in this chapter by giving you some little experience of my own. I think you know that the passing from the earth plane is different for almost every individual, and it is entirely what each one makes it. The birth into real life should be exactly like an awakening on a beautiful morning when the dawn is stealing over the land, touching everything with a purity and freshness belonging only to the first hours of the day. It is meant that we should open our eyes to see God everywhere; just this simple, homely, all familiar awakening into harmony and peace. God grant that you may all begin this experience where you are; then you will enter the more fully into reality, when that which is in part shall be done away.

The consciousness of God is

stealing over the earth, touching all things into purity and truth by its burning, glowing love. The fire descends and ascends, as revealed to you in the symbolic sacrifice of Able. All things are revealed to you in your Scriptures. Man has made this book the medium of interpretation wherein God reveals wisdom. If you only knew, you would read God in every inspired work, but the Bible is your rich and hallowed treasure. In this ancient story you find the eternal truth of the two in One, the place of meeting – a place of sacrifice. Read carefully.

I passed into the plane of realities gently. My transition was entirely unexpected by my friends. For this I thank God, as my dear ones were spared the cruel anticipation and dread of separation. This was a great help to me,

as I soon found that I could comfort and help them to something of my joy. This we can all do. What we cannot do is rid you of false beliefs. This you must do for yourselves. You can never lose your own, here and hereafter. More than that, you find that your own is greater; your circle wider, your loved ones infinitely more beautiful and even more familiar, for there is nothing strange in love.

Rejoice! Have no fear. Fear is the cloud that dims the spiritual vision. The angels came to say "Fear not." Fear would keep you from all that is good. It is nothing more than an emanation from the material sense, and can be dispelled in an instance by the perfect love. Man is rising out of the fear of evil, the fear of God, the fear of man. The truth shall set you free from all that separates man from God.

The very heathen are seeking God by the lowliest worship, for in their worship is aspiration. I discovered this when freed from the body. I was slow to comprehend that I had passed through the experience called death to find myself a living and breathing soul, never so much alive as then. It was too much for me. I felt overwhelmed by the reality and the unlimited sense of things slowly dawning upon me. Was it a delicious dream? You see, much of my false belief clung to me. I had expected a great, a tremendous change in personality. I forgot that Jesus showed His hands and His feet; the same Jesus. How slow we are to believe; but when we are ready to learn, we forget all error and ignorance and enter quickly into truth which is our own.

Bless and thank God for the knowledge of the wholeness and unity of the race. I tell you there is nothing lost into which God has breathed the breath of life. I thought also that I had surely not gone to Heaven, for I did not seem to be

in any place. I had a new understanding, a fresh living consciousness of God. My eyes could see. The scales had fallen from my inner vision, and love seemed the very breath of being. It was too much to enter into. Then it was as though I slept. Oh! How can I tell of the awakening? Such an awakening will be yours too! The best and highest I had ever imagined was realised, the deepest longing of my nature satisfied, my purest thought answered. Spiritual truths were no longer in some far distance, but a part of my very self. This had always been; the only change that had come about was my unclouded consciousness of God. Now you see why I give you my personal experience, that you may know that Heaven is indeed within.

It was as if I had just begun real life. I was a child with everything to learn, and from then till now the unfoldment has never ceased. Ever fresh visions, wider horizons, reaching after a richer satisfaction, to find that God is without beginning and without end. Lover never rests in enjoyment of itself. Love must pour itself out, and a longing came to help those who were coming along the road I had travelled. Oh! to tell them something of the indwelling Christ. We love you all, and long to show you what you possess. I want you to understand that there is no separation between us. We are interior inhabitants, but there are other interpenetrating states of existence. Of them I will not speak now.

It is a great joy to be able to reach you with these thoughts. You need not wait for Heaven. God – Heaven – the whole of good is yours now. Christ is God incarnate and dwells within your heart, so near that the feeblest whisper is heard, aye, before you speak. He hears and answers, for He is behind all thought and speech. He also fills all space. ΩΩΩ

LETTERS TO THE EDITOR

Hi Brian.

Thanks again for the Journal – thought provoking and fascinating as usual.

Regarding the spiritual experiences – don't know why you described them as minor!

They were both very powerful reminders that God isn't far away at all despite what we often feel. Thank God John called for Jesus at that time. His story reminded me of a couple of quotes from the book "God Calling" - "Jesus" say My Name often. It was in My Name Peter bade the lame man walk. "In the name of Jesus Christ of Nazareth arise and walk". And - "Jesus" The very sounding of My Name in love and tenderness drives away all evil. It is the word before which all the hosts of evil flee".

John's story demonstrates that. Please thank him for the reminder.

Regards
Beth Allen

Hi Beth,

Thank you for your feedback. As I have mentioned many times any comments are very much appreciated.

I can understand where you are coming from in your comments on the article 'Spiritual Experiences'. When I wrote in the introduction to the articles that the incidents were 'minor in themselves' I meant that the events were not such that would warrant reporting in the media, and only took place over a very short period of time, a matter of minutes or sometimes seconds, yet they were life changing to those that experienced them.

You also reminded us that Jesus said "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." A recent example of healing in the name of Jesus is found in the Youtube video showing the 'street healer' Tom Fischer at work <http://www.youtube.com/watch?v=E62EgXvqfrc>
Sincerely, Brian ΩΩΩ

LAUGHTER THE BEST MEDICINE

CHURCH BULLETIN BLOOPERS

- Due to the Rector's illness, Wednesday's healing services will be discontinued until further notice.
- Applications are now being accepted for 2 year-old nursery workers.
- The pastor will preach his farewell message, after which the choir will sing, "Break Forth Into Joy."
- Barbara remains in the hospital and needs blood donors for more transfusions. She is also having trouble sleeping and requests tapes of Pastor Nelson's sermons.
- Irving Benson and Jessie Carter were married on October 24 in the church. So ends a friendship that began in their

school days.

- Don't let worry kill you off – let the church help.
- Please place your donation in the envelope along with the deceased person(s) you want remembered.
- Let us join David and Lisa in the celebration of their wedding and bring their happiness to a conclusion.
- The concert held in Fellowship Hall was a great success. Special thanks are due to the minister's daughter, who laboured the whole evening at the piano, which as usual fell upon her.
- Low Self-Esteem Support Group will meet Thursday at 7 to 8:30p.m. Please

use the back door.

- The choir invites any member of the congregation who enjoys sinning to join the choir.

- Today's Sermon: How Much Can a Man Drink? with hymns from a full choir.

- Miss Charlene Mason sang "I will not pass this way again" giving obvious pleasure to the congregation.

- Tuesday at 4PM there will be an ice cream social. All ladies giving milk will please come early. ΩΩΩ

OUR CLOSING THOUGHT

"What is it all about then? 'You shall love the Lord your God with all your heart, your soul, your mind, your body, and your neighbour as yourself.' The rest of all the theories that may be concocted by man are nothing, if these are just lived. Love your neighbour as yourself in the associations day by day, preferring as did the Christ who died on the cross rather than preferring the world be His without a struggle. Know, then, that as He had His cross, so have you. May you take it with a smile. You can, if you will let Him bear it with you. Do it!" 3976-29 ΩΩΩ

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