

The Message of I Paul



Book #4

**LEGACY
SERIES**

4 of 6

The Family of LIFE & LIGHT



THE MESSAGE

O F I P A U L

BOOK FOUR

The Family of LIFE & LIGHT

Dedication

*To the members of The Family of LIFE & LIGHT
and to the scattered strangers of this world . . .*

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1 - No Easy Road - Then or Now!

Brother to Brother - in Love!

How shall we picture the Kingdom of God, the New Worlds? Are such images material? Is it money, housework, waste of time and effort, disorder, hate, vulgarity, selfishness, heat in the bathrooms, running other people's lives, meddling in their affairs, giving advice that we don't follow ourselves? Is it the blind leading the blind or being deaf to all things but our ego, our "self"? Surely, it must be something else. How do we come to know? We search the Message.

Concentration on the New Worlds takes precedence over all things - Set the Mind on the Kingdom First and all those other things will be added unto you. Therefore, living the spiritual life must take precedence over all things. This means in all your thoughts, acts, words and deeds! If your mind is on material matters you can never "set the mind," which is essential. When the mind is preoccupied with material things such as housework, heat, etc., the cost of it, the use of it, etc., then you're lost because your words, acts and deeds, all follow your thoughts. You are only what you think - alive or dead! The way to settle such problems is easy - either be really unafraid to have nothing or "let go" and "let it be" or raise everybody's rent to cover the costs. But

do something and get your mind off of waste and wasteful matters and on the real work you let go in their favor. You are ensnared daily, day in and day out on petty, insignificant matters, and you waste more hard cash on non-things than the cost of heating a few bathrooms. In truth, your preoccupation with non-message related matters, real or illusionary, are a huge barrier to the success of W-303. Sooner or later, you are going to have to get out of “self” and become a part of the Message - visible - vital - vibrant - vigorous, etc. You can't until you put all the little insignificant things completely out of your mind and exert that energy and concentration on the Message - for the Message - that's living up to your responsibilities to it!

The Message teaches the total irrelevance of material things, but you treat these things as gods. Religious talk - spiritual talk - is just that, talk! Living the Message - showing the way - love of others and their well-being is what is called for - especially the evangelist, the leader of the Church of the All in All whose prominence is to come - “mouth” and “mammon worship” is not the way. You, nor anyone else can serve two masters - but you try. That is something that must be overcome - can be overcome. Simply follow the Message exactly as given - that means stop playing God and try following Him and His Will for a change - it's really very simple. Higher levels of

consciousness cannot be acquired from reading “silly publications” or books on mysteries. Unless you understand the Message and until you do comprehend its language, all such reading only clouds the way. They may “sound” like the Message or “read” like the Message, but they are poles apart. The “keys” lie in the Message and NOWhere else. The Message must come first - until it does, we (collectively) will go nowhere - do nothing - accomplish no-thing. The Message clearly spells out all these things herein - sooner or later they will become recognizable and then action - effort - must come before we can!

Now, does all this mean endless study, etc.? No! It calls for order and self-discipline - it teaches priorities - it teaches “good works,” good thoughts, good acts, good deeds, good thinking, over all other things - it teaches action - effort, not procrastination and waste - it teaches the Message first - the spiritual life first - not against T.V., A.A., or relaxation, but Before! - Amen

2 - A New Year - Its Needs in View of the Old

Greetings:

Peace - Love - Joy - Happiness are the things I wish for all of you and human beings everywhere, now - today - tomorrow - always and forever - here and hereafter. In our modernistic society we tend to label all of this utopia, pie in the sky and so on. We should all learn to call it what it truly is - God's Will - then - now - forever. God's Will being man's well-being means that God's Will is "All inclusive" - everything seen and unseen - everything known and unknown - the earth - its resources - the universe and all it contains - everything then that has a bearing on the well-being of man is included - inclusive - in God's Will. He wills for us Freedom - Equality - Fellowship - He has given to us (mankind) the tools necessary - we (mankind) must employ them and always with the intent of fulfilling God's Will and not our own (for selfish reasons or with selfish motives). Mutual love and mutual understanding are necessary.

Out of the "Chaos" came "Change" and ever since all things have been in a constant state of Change - Changing - Changed. "Change" is inescapable. The theory of evolution is a theory of change. The theory of re-birth is a theory of change. The Message of I Paul is a Message of change.

Changing your life Means changing your life STYLE. A change in your attitudes - your tone - your thinking - your language (if vulgar). It means a change from disorder to order - it means a change in all of the above to both oneself and to others. It means to exist in the flesh but to live from The Spirit.

I realize that we all try hard to improve in certain areas, such as meditation (not all) - eating sensibly (not all) - sleeping sensibly (not all) - attempting OBE's (not all) - study (not all) - living The Message (not all) - practicing the Presence of God (not all) - maintaining open-mindedness (not all) - utilizing Love as an energy (not all) - but, some of us continually fail to recognize that it is the little things - the everyday things that we do NOT change that are the very things that are the barriers to the "big changes" that we "try" so hard to make and fail and in failing we become frustrated and from this frustration we fall deep into despair. What are these everyday things, these little things that bar us from making the big changes? Let me cite a few of them.

We say one thing and do another - we promise something and fail to deliver (not just to others but worse, to ourselves) - we attempt to do too many different and unrelated things at one and the same time - we procrastinate; it becomes a way of life - we wait for someone

else to get something done for us - we become masters at diversion, at creating excuses - we are experts at selective inattention - we are impatient - we criticize others but are seldom self-critical or we openly admit our faults as an excuse but never as a step towards correcting them - we wallow in disorder, in all areas of our being - we are forgetful - inattentive - uncaring simply because we are in a state of disarray ourselves - we are selfish - we lack faith and therefore can visualize no Hope - we have no conviction in what we do, not only in regards to The Message (put that aside for the moment). We lack faith in ourselves and because of it we lack faith and hope in all things - even God Himself! We have a faulty understanding of responsibility, to ourselves, to our neighbors, to our very own existence and purpose in this life. We live in a "me decade" - the attitude of "If I can do it, why can't they" prevails but it is wrong. We are committed and therefore we must share our strengths and our weaknesses. Each one of us has different strengths and different weaknesses and in sharing our ways of getting into and out of them we assist each other in overcoming our barriers. Every barrier that falls in "you" makes "me" stronger and vice versa. As I Paul has taught us doing your "own thing" is fine for a loner but deadly where unity is the goal. (Think that level of thought out clearly).

So, even though we are in the flesh we need not walk

after it. We no longer need walk according to the flesh but we should walk according to the Spirit as outlined in the preparation phase of The Message - that's exactly what it is showing you to do - how to do it. It requires that "you" change "You" - It's a change from being-in-self to a being-in-Christ. To I Paul whoever and whatever is not in "Christ" is in the "Flesh"!

Now, before I go on and speak of other matters, such as threats, humility, love, truthfulness and so on let me speak briefly about promises.

If the promises of The Message are ever to come true, they can only come true by direct, supernatural intervention in human affairs so that the truth behind the formula of Prepare - Follow - Come is the guarantee that such a life can never be a path that leads nowhere for it is The Way which leads to God. (To understand this is to understand The Message - to understand The Message is to understand this). Now let us proceed along the lines of the title of this communication - A New Year - Its Needs, etc. - What was significant for us in the word "disbandment"?

The "threat" of disbandment was a "sign of a crisis" that was now upon us. A sign that was foretold earlier on in The Message itself.

As a sign of crisis, it should have been taken as a signal

for change - for a new direction - for a new approach - for a new birth.

We are still far from our goal - a goal we can only approach and which we can never gain at our present level. Still, there is nothing present that should give us the slightest occasion for negativism or defeatisms. With all our falling we have not been forsaken nor abandoned - that's something we can only do ourselves. We need patience but at one and the same time we need to balance it with impatience for it is precisely out of suffering through the Family that ACTION for the Family will come about.

We face a New Year - let us all pray that we may face a "new" Family also - a vigorous - vital - vibrant - visible family wherein Faith - Hope - and Love are consistently realized - wherein respect and order are common-place - where growth is matter of fact - where unity is real - where love and truth mean more to us than "Self" - where giving becomes a constant way of life, of Joy, of Peace, of Happiness, of Understanding!

Going into the New Year, what will be decisive is to learn from all our mistakes and fallings and do all things better in the future - and this means NOW - at the present moment.

Let us examine all of this:

We have been given a new course to follow. The preaching and the teaching have now their specific tasks which they are to Fulfill for the benefit of the community in common responsibility towards the same message and in fraternal co-operation with one another. How we will emerge from this significant change of course will depend completely on this interplay of mutual Respect - mutual Assistance - mutual Love! What is called for is Change! But what do we mean by Change? To go from bad to worse is change but certainly it is not this type of or manner of change that we speak. The change we speak of is the change that has its life in truth! What is truth? Truth is the great objective Reality of God! It is a gift of Grace to one and all-inclusive then and not exclusive - it is not something to be merely retained but something to be given away. Let us explore this.

We, (humans), for our part, are summoned in believing trust to rise above this world and it's time into another dimension - to transcend from our present state of things up to a new level - a rising towards that ultimate reality on which we trust and rely on, called God. It is only in this truly other dimension that we can get to The Way - through Jesus God himself calls people on to The Way - man's well-being then - the ultimate, being his salvation, is therefore not merely a reality of this world, but is also a gift of God - God's

Grace - God's Love - God's Truth - none of which are given towards a dead-end.

Over the past year you have displayed much good will and to a lesser degree a concept of love - a concept, that if continued and allowed to grow, could prove of tremendous value.

Clearly, much has been done and done well. Yet it must be clearly said - much more could have been AND should have been done and done better - it should not have been necessary to ask for it to be done - it should have entered your own thoughts without the necessity of external prodding. Had you been AWAKE, AWARE, Vibrant, Vigorous, Visible, and Present it would not have been necessary.

As I Paul has said not everyone has all the gifts and not everyone has several of them. It is the sum-total of All of the gifts as they exist in the wholeness of The Family, Real or Realizable, and how they are given expression in Action - Freedom - Love - that counts. Sitting back - procrastinating - waiting for someone else to Do or Lead is Not The Way. The entire Family and especially its leadership is challenged to fulfill the promises in The Message that are clearly within our providence - and they can be fulfilled - but not in the manner attempted heretofore - action and not waiting for signs or someone else to act first is called for at all levels.

Now I Paul has come in anger more than once - at least that is how many of us have interpreted it - "Just" anger is what I prefer to call it - anger based on our own lack of action - of effort - our inattentiveness to our duty - our "mouthing" of The Message and our displays of indifference to it - our lack of respect and love for it. All too often have stories of Jesus been told - lame and tame ones - created by opportunists and falsifiers, praising his gentleness - forgetting always he showed anger - not against the poor - the sick - the ignorant - the helpless - but against the lazy - the hypocrites - the liars - the cheats - who mouthed their praise of God and acted otherwise. All anyone need to do is read the Scriptures to see that anger was a trait not only of I Paul but of Jesus himself. To lie about such matters serves no good purpose except to distort truth and lead people astray. These preconceived ideas have misled people in our Family. Those who were "shocked" by the threat of disbandment simply do not understand the Message or human beings who are devoted to God's Will and Jesus and Paul were truly human in spite of the falsifiers who have attempted to make them something other.

We must achieve unity - it is necessary to our task - unity in purpose - in love - in understanding - in listening - in working together - in protecting one another. Mutual tolerance must be allowed to rise up into fellowship - into

Agapé! This all screams out for honesty - truthfulness - self-honesty and truthfulness in our totality. Listening? Yes - simply listen to yourself - to your own tongue and then compare what you say with WHAT you do! What a real difference - but only when you are honest will you see this in its true light.

Some of our “members” are attempting to serve others when they cannot even serve themselves - when and while they have NO REAL CONTROL of “Self” - this is sad - It’s sad to have to say that they are dishonest but it’s honest! It’s truth! It’s said! - Not in anger though but in truthfulness.

I remind you that we live in an age clothed with all kinds of insincerity - a “me” society - dishonest - hypocritical - not simply permissive but expected - today it’s the “in thing” to manipulate truth and lie to cover-up. That’s not something we can allow or tolerate for a second in this Family. Dishonesty can serve no one nor no purpose. The Message says you are to become Real men and Real women - completely authentic - completely sincere - completely honest - completely yourself.

You do this by following the Message - by getting completely honest with yourself and letting love lead you in all your words, thoughts, acts and deeds. You, who wish to be complete, must learn self-criticism and muster up the

strength not to criticize others - if you owned a house of glass you wouldn't stand inside or outside of it and throw stones at it, I am sure!

From the Message itself I can see that we are to act as God's Children - walking along the Path through the darkness of bondage and error to The New Worlds - in constant need of repositioning when we stray and in constant need of renewal until we are made perfect - this demands our attention - our awareness - our strength - our willingness - our understanding - our unity - our faith - our hope - our honesty and our love and above All our devotion to our Ultimate Cause - the Message asks all this and more of us yet it gives to us the freedom to choose to do otherwise.

Need I remind you that we will never find our goal in a church - in a meeting - or anywhere else but in God and his Kingdom - in God's Reign. Everything we do is provisional - secondary - the New Worlds under Christ and under God are our Ultimate Concern - our Ultimate Goals. Until then we will be less than perfect - incomplete - puzzled and fragmented - but we can always be moving, upward, toward that incomprehensibility - trusting and loving with the knowledge that we are being guided - not by the precepts of vain men - but by the Spirit to the Real Life in The Spirit.

If then, we are truly servants in service to God and

therefore in service to His All in All let us all begin to act and do so in a manner that displays this. Let us serve All - be honest with All - Love All - for when All other things pass away, we shall stand in the knowledge and truth that it is The Way.

The Message says God is truth and His Way is Love - Joy - Peace - to His All in All. We, then, must be in a constant state of change - Changing - until we are changed and embody that Love - Joy - Peace and Truth for it is God's Will and God's Will must eventually be done by All of us - everywhere - here and hereafter. Since God is truth what does that imply for us?

All untruthfulness finds its way in self-deception. I Paul says The Spirit is truth - the flesh untruth - to live and walk in The Spirit is to be dependable, sincere, fearless, respectful, loving, truthful. From The Message I see that the light of truth is barred forever to those who remain dishonest to themselves.

Now from this point on I want to address the leadership of this Family - our Evangelist and our Inner-Circle and its Counsels - Yet I am also speaking indirectly to the Family at large because they are all potential leaders. All Inner-Circle members have specific obligations that must be met - complied with. To be self-sufficient is to be self-supporting

and they must be free of all external ingredients that alter the consciousness - free of all entanglements that enslave the mind-body-spirit. The same applies to our Evangelist, the leader and spokesman of our Church - the Church of The All in All. Where does it stand today? Where does the Inner-Circle stand today? Where does the Family stand today? All of these questions need to be answered by all of us as individuals and as leaders.

If we are lazy, shallow, indifferent, weak, so is our Family. If we are impatient, quarrelsome, unfair, so is our Family. If we are dishonest - full of false pride - boastful - so is our Family. If we are enslaved by people - places - things - so is our Family. If we are closed to the real world then so is our Family. If we are blind to our own problems, then so is our Family. If we lack the courage of initiative and the strength to take risks than so does the Family. If we are closed-minded, then so is our Family.

The Church - The Inner-Circle - The Family is only as strong as its weakest member. If you cannot grasp this concept, then simply ask Jesus about Judas! The question of strength, truth, love, reach to the very roots of our well-being - as a church and as a Family - in our leadership and in our membership - as individuals then, as they are or are not capable of unity in purpose.

Since truthfulness is what we all desire it behooves us all to practice open-mindedness fruitfully. To be open-minded is to be tolerant - to defend another's freedom. I never pray to God to change someone into my way of doing something. I pray only that God Will guide them in all they do - no matter what they may or may not be or seem to be - for that is their right - their liberty - their choosing. I strive to do only what I believe God's Will is for me and I pray all others do the same. In this way I refrain from any ignorant attempt on my part to usurp God's Authority and Providence. I've never met anyone who could run their life and someone else's at the same time - properly - minding our own is a full-time job! Caring for others - loving others - helping others are all beautiful acts - good works - good works when they are unselfish acts of kindness and compassion - but they become something less when we give bad advice or whenever we attempt to control or regulate someone else's life when our own is not yet in our own control - they become meaningless and often harmful when we have no real control over "self."

Jesus gave himself totally to others - simply because he had total control over "self" - he had nothing in his way - no barriers within and he simply rose above all the external one's to fulfill God's Will as he saw it - for him! I am not a Jesus nor an I Paul but I live personally in a world of

self-critical action. I never complain unless I am absolutely willing to alter what it is I am complaining about. This begins always within! All Renewal - All Change - must begin within. What all this boils down to is this: If I help myself first then I can - I may - help others. Once I am strong-truthful-free - I can - I may - assist others, but never until I am, can I.

The “Freedom” of The Message tells me that I can only remain loyal to The Message if I remain loyal to myself - my true being! Almost anyone can go through the motions and appear to be adhering to The Message - but there is no truth - no respect - no love - no freedom in this - nothing really human in such an act. It lacks Faith - it lacks Hope - and it is devoid of true Love and true Understanding - we have had our share of robots - of professing adherents - who have ended up in despair - or drunk - or spaced out in drugs - or who have allowed people - places and things to unmask them and to show the world clearly their true-selves. Now these are facts - truths - so I am no way judging - I Have no right to judge - I simply watch people become the victims of their own punishment - so I repeat - I have no right to judge those who have fallen or who have left us - it is not a matter of my conscience but a question of theirs within themselves - but we must face the challenge that such happenings have laid at our feet! Were we collectively responsible in any way

for such failings? Could we have helped those individuals in any constructive way, shape or manner? Did we? And if not, why not? These questions are more important than the actual happenings and I hope you can all grasp this.

We came close to being disbanded - abandoned because of difficulties within. We were often exhorted to give up all pretentiousness and to overcome our deficiencies. Humility and truthfulness were given as decisive points of order. Our "collective" procrastinations are as yet a major problem confronting us daily. The solution lies within - it is an individual problem that must be overcome - once and for all. Not with the prevalent evasive maneuvers - but with Ruthless Self-honesty.

In the New Year the leadership of W-303 must begin leading. How? By example! It must be done via a sober - unpretentious - realistic sense of duty - keeping within the guidelines of the rights of human personalities - the freedom of individuals - in Faith - in Hope - in Love.

If you are timid - delicate - cautious - passive - blind - deaf - unfeeling - then you are not yet a leader. Action is a must of leadership - capable and proficient action at all times - it means being Present and not merely available. Leadership demands honesty - truthfulness is like a house of glass. It is the transparency of an individual - maintained

for himself and for others. Its opposite is not a lie or a swindle but untruthfulness - the individual as a person, a whole being and his basic attitude, not only outwardly but inwardly - the relation of an individual towards himself! As I Paul has said - "You want to judge - Fine! Judge yourself! Judge also this:"

You cannot dream your way into truth - You cannot pretend your way into truth - You cannot lie your way into truth - You can only get there by preparing - You must Prepare The Way. Harmony within and without is called for. Does your action harmonize with what you say? Do you "talk" The Way and walk in another direction? Whether you are cognizant of it or not - your transparency will always allow others insight to the real you. All things hidden eventually become exposed - Truth will always out! Truth knows no time!

The truth of the structural system, wherein the laws remain constant are spirit - it is, the truth of the system and in its own fashion it will infect all things - it is inescapable - eternal - unavoidable - here and hereafter.

We are all free to adapt to it or to ignore it. I choose to accept it - to risk everything for it - without it I am nothing and no thing - Yet, in my acceptance, I give it more than lip service or an idle thought or a weak effort, now and then. I

strive to give it all I have as a human being - knowledgeable of who and what I am and what I am not. We are all weak and fallible human beings - here and now - in the flesh. Yet I am changing, I slay my ego daily along with my own importance, my wants, I do this daily - once - once and for all.

We are supposed to be dynamic! Is W-303, The Family, The Inner-Circle - the Church dynamic?

Most emphatically, No! We drag our feet in all areas.

The moment has come for us to change - for us to live The Message in all areas - this means all of us! Each one of us doing our part so that we may become what The Message says we can become!

Hard work - long hours - devotion to The Way. All these things must come before "self" and our petty insignificant wants.

We need to come together - as outlined in The Message - and in unity throw some light on the truth - the switch lies within.

We have a preacher who isn't preaching - An Inner-Circle of teachers who are not teaching - A Family that isn't united on any level - Why? Preparation is lacking - From the leadership down we are lacking preparation -

This must change!

The New Year can be a great step upward for us all or it can lead to our demise. I am going to do my part to see that that doesn't happen - Please do yours!

So, I say to all of you in all sincerity - in all Love - in all Hope - in all Faith - no matter what comes I will never stop loving you nor cease to marvel with you. You are my brothers and sisters, and I am inwardly united with and indebted to you all - in His All in All. I pray daily that this Family will not be constantly behind it's time, but as much as possible in advance of it. A true and truthful Family of The Future! - Frank.

3 - An Experiment - A Practice

What do you do with your thinking when it is not engaged in the necessary duties of your daily responsibilities? Regardless of what you do you should acquire the habit of sending it upward into the spiritual levels. This simple practice is attained by self-discipline and assists you in gaining access to your inner-thought and thinking process. Thought is utilized to practice concentration which brings about the attainment of self-control. You do this by “going-into” the silence and leaving all natural things behind - once you have mastered this “going-into” silence you can then begin taking a certain difficulty with you into the mystic silence and have it dispelled by the answer being given to its solution.

I would ask you then to practice a going-into your inner-consciousness. I would ask you to seek-out a ‘sense’ of reality - a ‘feeling’ of objective presence - a ‘perception’ of “something there” that is not You - not I but has been given as the “I am not.”

I don’t want you to try to see or hear or smell or taste or touch this “something.” I simply want you to attempt to ‘sense’ it - even faintly - that “something” is present. I want you to experience a “consciousness of presence” - an experience unlike any known presence experienced by the

normal senses.

If you have succeeded in sensing this “something” then you have perceived reality - true - high level reality - the presence of “spirit self” - You would now have been in the higher mind of your “mind.” You have, what we shall call, made contact between the physical spirit and the spiritual spirit.

4 - Review of Communications 1 - 20

# - Practices	From Frank
	<p>First re-positioning in Message - #20 (end) Anyone who gets to Comm. #20 should go back - clearly that and nothing more.</p> <p>MORAL message 1 - 20</p>
<p>#1 - Return to concept of man as a spirit inhabiting a body.</p> <p>Place all things under God's feet.</p> <p>Fix well your thoughts only on what is good and true and right.</p> <p>Let the word come out freely.</p>	<p>1) A mental state wherein we are capable of right action over wrong action.</p>
<p>#2 - Lay aside doubts and fears.</p> <p>Think life, for life is too a spirit and cannot die.</p> <p>Think God, don't thank God.</p>	<p>2) Being led by conscious - to act <u>for</u> something and not against something - LOVE</p>
<p>#3 - Invoke God's power and mercy.</p> <p>Desire to believe more than you wish to remain idle and un-growing.</p>	<p>3) When you move out of self-center of energy and into love center of energy - that transition relieves you from tension, worry and self-responsibility; takes you into</p>

<p>Ask questions only in the direction of good and wisdom.</p> <p>Let it out which dwells in you without having need to think it before uttering it.</p> <p>Learn this well: soul is a solid entity; non-partitioned, non-sectionalized; man is the materialization of soul unworthy.</p> <p>All souls are eventually conquered, for spirit is all and whole and one, a creative act of Him Almighty.</p> <p>Walk carefully or good can elude you.</p> <p>Think truth and keep His word in all things always.</p>	<p>equanimity, receptivity and peace (balance and cool under stress).</p> <p>Lay all energies on concentration of the consciousness of the moment.</p> <p>(in 1-20 no discernment because of waste - smoke in air - of thought. Honesty, wisdom and truth communication began in Comm. #16 - have to be able to write your own epitaph before you can write someone else's.)</p>
<p>#4 - Learn to utilize all your thoughts in an un-scheming manner.</p> <p>Be patient.</p> <p>Don't pity.</p> <p>Beware of the evil that comes</p>	<p>4) Improve good thinking as attempting good works. - No scheming or pity.</p> <p>Good works for whoever needs your strength and power.</p> <p>Pre-knowledge of wrong is anti-</p>

<p>from within.</p> <p>Remember always how terribly difficult to fail, how easy to fall.</p> <p>Fear not to sin, you cannot help your-self - but remember that pre-knowledge sin is alike a sword in His side - keep your hands clean - if you do not heft the blade you'll never have to see His blood on it again.</p>	<p>God.</p> <p>Keep your hands clean.</p>
<p>#5 - Prayer is the power of your total resistance to all evil.</p> <p>Remember well the oneness of soul.</p> <p>Think deeply and wisely.</p> <p>Think well on this: you the man are naught, but you the spirit soul elevated into the ethereal plane of Divine Consciousness are an integral part of the System Always Prevails Where the Laws Remain Constant.</p>	<p>5) Will and ability to conquer self must be demonstrated before awareness is reached.</p> <p>Study message for enlightenment to uplift others. "Help them - don't use them."</p> <p>Things of the Spirit come in own time. As medium, become more vulnerable. (more responsible as caretaker of truth).</p>
	<p>6) Study daily.</p>

	<p>Must not run lives of others. Aid to understand - especially unworthy and living.</p> <p>Be happy - in love - for their well-being.</p> <p>Love and service our purpose and only want.</p> <p>Do not be discouraged.</p> <p>Maintain self-discipline and keep well.</p>
<p>#7 - Never allow yourself evil thoughts or the type of thought that would attract evil to you.</p>	<p>7) Never have evil thoughts.</p>
<p>#8 - Know charity in all things is a part of wisdom. Know what evil gold and silver and other trappings of mis-used and mis-guided wealth can evoke.</p> <p>Pray for guidance.</p> <p>Pray to your savior Jesus the Christ for his grace and his mercy in all you do in the name of God.</p> <p>Pray always for all that is His, God almighty.</p>	

<p>When you pray to Him, God Almighty, do so in the silence of your thoughts of your fear of losing Him and rejoice in your solitude with Him, our Father and His Son Jesus the Christ.</p> <p>When you pray think not of yourself nor of yours. Ask only for His guidance, His grace and His mercy.</p> <p>Trust only in God and Christ of whom I Paul has been led to you in order to guide your way.</p>	
	<p>9) Needs are order and planning.</p> <p>Lead in loving faith and loving kindness.</p> <p>A direct commitment given is binding.</p>
<p>#10 - Pray for guidance.</p> <p>Keep in the fore of mind what you must do.</p>	<p>10) Destroy Self</p> <p>Study message and progress</p> <p>I Paul will inject aid as necessary - it's out of your hands.</p> <p>You try to make things happen - it won't.</p>

<p>#12 - Rest well. Sharpen open-mindedness. Remain alert and open minded at all times.</p> <p>Take no foolish chances.</p>	
<p>#15 - Never turn away those in desperate need.</p> <p>Do not become a self-seeker or beholden to avarice.</p> <p>Don't be afraid to have nothing.</p> <p>Don't involve self with complex intellectual philosophies.</p> <p>Try to act and think natural in all ways.</p> <p>Let everyday life on your earth be your teacher as I Paul guide you.</p> <p>Remember, what makes you unhappy or upsets you in your day-to-day life are really obstacles of reality. They challenge you to change your self</p>	<p>15) Never turn away those in desperate need. (spirit level)</p> <p>Be not beholden to avarice or greed (excessive desire for gain). You must control through self-discipline.</p> <p>Study blueprints then build.</p> <p>Begin with internal witness.</p> <p>Acts, words and deeds prove practice of Presence of God.</p> <p>Waste nothing - message in all things.</p> <p>Ego and self-seeking always a problem.</p> <p>Comm. 15 tells of degree of</p>

<p>to breach them and not your attempts to change them to suit yourself.</p> <p>Study the blueprints and understand them before you begin the building.</p> <p>Stand secure on the rock of your own inner illumination.</p> <p>Waste nothing that happens to you.</p> <p>There is a message in all things.</p> <p>Practice the presence of God.</p> <p>Free mind to do what you must do.</p> <p>Be courageous and optimistic.</p> <p>Dare go where others fear.</p> <p>By your ceasing to place your trust in anything outside your true self you cannot possibly be afraid.</p>	<p>perfect-ability (excerpt: “will you be perfect? Not in this life. Will you fail? You’re still man incarnate, and failure is a part of man incarnate’s karma. Will you ever do foolish things? Of course. Will you speak from ignorance? Of course, you are quite ignorant of many things).</p>
<p>#16 - Don’t mourn. There is no strength in sorrow.</p>	<p>16)We will heal. Three things requirements:</p> <p>Love - Grace - Mercy.</p>

	Never let strugglers go.
	<p>17) Strong bear the infirmities of weak.</p> <p>Never bid me on frivolous matters.</p> <p>Work at all tasks on a daily basis - results guaranteed.</p>
<p>#18 - Learn to walk by faith and not by sight.</p> <p>Think not of the tasks before you as afflictions for you will view them in time as your greatest blessings.</p>	
	<p>19) God calls whomever He wishes - no one has it (this call) to play with. We exert own efforts and leave results to divine truth. Faith goes beyond reason.</p> <p>We will prophecy - Paul's truths.</p> <p>Key lies in your preparation.</p> <p>God is patient - can you be otherwise</p> <p>If another places you in a position of despair <u>you</u> suffer. The ones in that state are the ones that good</p>

	works need be directed towards.
	20) Summary of all neglected, and call for fresh start and a respect for the Message.

In first 20 communications there are 12 major thoughts and 12 minor ones. You need learn all 24.

- 1) To know all things - learn to know nothing.
- 2) To be what you are not experience what you are not (get out of your "I" and into your "I am not").
- 3) To possess all things, resolve to possess nothing.
- 4) To be all things be willing to be nothing.

What we give away we keep.

When we die, we take with us only that which we have given away.

All religions have some practice of sacrifice. Christian Spiritualists do not practice sacrifice outside of "self."

When stuck in or stopped you shut off the All.

(Supersedes - latest always) Be always ready for change or insight of truth up to date, on the whole, and applicable to the moment.

The Church of the All in All has no inquisition, no trials,

no banishments, etc.

We help a brother or a sister first - only later we find out if worthy or not - can stimulate by our example - Despair of no one. Christ died for all.

If things to move upwards - someone must be prepared (and willing) to take the first step and assume the risk of it.
1st step: Give up your right to be right.

Try love.

Try non-resistance, non-violence - and see if it will work.

Don't stop short - next drop may be the crucial one.

Live and let live - a correct cry for a spiritualist army -

- 1) has no room for contempt - one can only know to the extent he can comprehend.
- 2) if weak in the family succeed in undoing the strong - who, then, are truly the weak and the strong - the so-called weak, or the so-called strong?

5 - For What Period of Time Must We Endure?

Until our eyes are opened, and we cease being blinded by the tears of self-pity. Until we have established a measure of Peace and Love among ourselves and our neighbors and the principle of sharing has been firmly established. In other words, when we have thoroughly cleaned our house and then strive to keep it that way day in and day out. Then we will be publicly recognized, and the Message will no longer be a thing of dreams or of wishful thinking and our hope for a tomorrow that always seems to elude us.

Until we are Prepared, we can put no end to the cycle of frustration, agony or distress that clearly plagues many. Until we cease to be blinded by “self,” until our hearts are no longer corroded with selfishness and until our values undergo a complete repositioning we will be required to endure, struggle and fight. This takes courage and patience, something many humans fall way short of.

Man cannot sit around and wait for Christ to come or for God to do for man that which he can do for himself. The Spiritual Realm will never, no matter how great the need or the incentive may be, interfere or infringe upon the right of mankind to make its own decisions and for individuals to exercise their own free will and do the Will of God.

The tasks before the Family are great but are by no means impossible. They are engrossing but as they constitute an imposed life pattern they can be worked out in every aspect of our daily lives. Still, at the same time we are called to abnormal living and to the shouldering of a definite responsibility that requires sacrifice, understanding and a deep love of our fellow human beings. Every member of the Church of the All in All should study carefully the communication titled "Excerpts from Follow - #21 of August 18, 1978 and perhaps come to an understanding of how long we must endure, struggle and fight to become prepared.

Peace, Love, Understanding,

Frank.

6 - The Teaching of The Evangelist is Simple

The teaching of the Evangelist is simple and comprehensible to all! God, the Great Spirit, is your Father and you are all sons and daughters one of another.

The Evangelist's legacy of spiritualism lies within himself. He must never allow his concerns to harden into empty formulas and he must never become a pious functionary and he does not look at those he addresses as simply people to be preached at. He represents the Church of the All in All and this representation calls for certain specific actions and acts of Faith, Hope and Love. He must exhibit a strong consciousness of a world-wide mission and acknowledge that he is a guide to the blind and a light to those who are in darkness, a corrector of the foolish, having in the Message the embodiment of knowledge and truth. He preaches Love, freedom, reason, nature, conscience, sanity and duty. He speaks and acts from a spiritual experience and not from a materialistic platform. He must never become a disruptive "enthusiastic" who for the sake of his own experience, jeopardizes the unity of the Church which he is. He must be content to be last in all things. He understands that to lead is to serve and to serve is to inaugurate the Message on the sole basis of righteousness deriving from faith and the absence of all doubt and fear. In all events he

must understand that his calling was prepared long in advance and that in looking back he can realize how shaky were the foundations of his faith and practice of old and how he was guided to his present position - one, which in truth, he does not as yet fully appreciate nor give his full participation.

The one thing of importance to him must be the Message and Christ, and not his own person. Now the Evangelist of the Church of the All in All is more than its preacher. He is the brother - partner of its automatist and in this designation, he is spokesman and overseer of the well-being of his brother and is further responsible for his comfort and security in cooperation with the First Counsel. It is important that the Family of I Paul, W-303, understands that the Evangelist speaks for the Automatist and founder of the Church in his absence - always. It is no mistake that they are brothers. Together they stand for the truth of the Message and the freedom of faith.

The purpose of the automatist is to permeate everyday life and to direct a path which no one knows in advance. A Christian Spiritualist does not represent a static order. The Evangelist knows that everyone has access to his own gifts and his own duties. Everyone is, therefore, irreplaceable in the service assigned to him and unmistakable in their particular capacities and weaknesses, everyone according to

the gifts which have been given him, everyone according to his calling.

The primary concern of the Evangelist is not to convey dogmatic information but to expound spiritualism. His faith and his morale should set the goals of the Family as regards respect, courage, discipline, confidence and enthusiasm. He recognizes that change is perpetual but the spirit, disclosed in wisdom and order, remains. He recognizes that spiritualism can be stifled by smooth insincerities or warped by an insidious complacency and he preaches against these dis-eases. The Evangelist has faith in the infallible justice of God and in the compassionate love of God. He is the guardian of the spiritual needs of the Church of the All in All and its membership.

Adopting and developing, in his own fashion, from the Message, his task is to establish in spirit and truth the Message before him and living a life of love in conformity with God's Will.

The Evangelist knows that what distinguishes the Message and causes it to transcend all others, is that it tends most to transform the naturally selfish heart of man, the origin of all vice, into a new heart, loving and devoted, imbued with love to God and the spirit of brotherhood, and influenced by the Fatherly love of God to all his children. It

was in this respect that Jesus inaugurated a new era, and it is in this respect that the Evangelist continues to carry it forward.

The “old” message was “Fear God and keep His commandments” - the new message is “Love God and do His Will” - there is no “fear” in Love.

Further, the Evangelist has come to realize that the course of Jesus and I Paul’s mission were not smooth and uniform but subject to many sudden turns and he should expect nothing less for his own mission. If he reaches only one person, he has done God’s Will.

I Paul challenges the Evangelist to discover and use the talents given to him, not to think of himself useless because of his faults and failings, but to be in his own station in life a banner of victory uplifted for Christ.

Finally, the Evangelist recognizes and preaches that Real truth is only available to the person who is led by the Spirit of God. His immediate task is to devote himself to the preaching and eventually to missionary duties. Such instruction will be forthcoming. In the interim, the great theme of his preaching is salvation for All in the Spirit. This duty is carried out in Faith, Hope, and Love. For whoever contributes to bringing forth the spiritualism of Jesus from a meretricious slavery and from a painfully pious Lord -

Lording to that genuine message of friendship and fellowship of convinced, spontaneous, free, glad participation in the work and intent of doing God's Will.

7 - Please Hear What I'm Not Saying

Don't be fooled by me.

Don't be fooled by the face I wear
for I wear a mask, a thousand masks,
masks that I'm afraid to take off,
and none of them is me.

Pretending is an art that's second nature with me,
but don't be fooled,
for God's sake don't be fooled.

I give you the impression that I'm secure,
that all is sunny and unruffled with me, within as well
as without,
that confidence is my name and coolness my game,
that the water's calm and I'm in command
and that I need no one,
but don't believe me.

My surface may seem smooth but my surface is my
mask,

ever-varying and ever-concealing.

Beneath lies no complacency.

Beneath lies confusion, and fear, and aloneness.

But I hide this. I don't want anybody to know it.

I panic at the thought of my weakness exposed.

That's why I frantically create a mask to hide behind,

a nonchalant sophisticated facade,

to help me pretend,

to shield me from the glance that knows.

But such a glance is precisely my salvation, my only hope,

and I know it.

That is, if it's followed by acceptance,

if it's followed by love.

It's the only thing that can liberate me from myself,

from my own self-built prison walls,

from the barriers I so painstakingly erect.

It's the only thing that will assure me

of what I can't assure myself,

that I'm really worth something.

But I don't tell you this. I don't dare to, I'm afraid to.

I'm afraid your glance will not be followed by
acceptance,

will not be followed by love.

I'm afraid you'll think less of me,

that you'll laugh, and your laugh would kill me.

I'm afraid that deep-down I'm nothing

and that you will see this and reject me.

So I play my game, my desperate pretending game,

with a facade of assurance without

and a trembling child within.

So begins the glittering but empty parade of masks,

and my life becomes a front.

I idly chatter to you in the suave tones of surface talk.

I tell you everything that's really nothing,

and nothing of what's everything,

of what's crying within me.

So, when I'm going through my routine

do not be fooled by what I'm saying.

Please listen carefully and try to hear what I'm not saying,

what I'd like to be able to say,

what for survival I need to say,

but what I can't say.

I don't like hiding.

I don't like playing superficial phony games.

I want to stop playing them.

I want to be genuine and spontaneous and me

but you've got to help me.

You've got to hold out your hand

even when that's the last thing I seem to want.

Only you can wipe away from my eyes

the blank stare of the breathing dead.

Only you can call me into aliveness.

Each time you're kind, and gentle, and encouraging,
each time you try to understand because you really
care,

my heart begins to grow wings,

very small wings,

very feeble wings,

but wings!

With your power to touch me into feeling

you can breathe life into me.

I want you to know that.

I want you to know how important you are to me,

how you can be a creator, an honest-to-God creator

of the person that is me

if you choose to.

You alone can break down the wall behind which I
tremble,

you alone can remove my mask,

you alone can release me from my shadow-world of
panic,

from my lonely prison,

if you choose to.

Please choose to.

Do not pass me by.

It will not be easy for you.

A long conviction of worthlessness builds strong walls.

The nearer you approach to me the blinder I may strike back.

It's irrational, but despite what the books say about man

often, I am irrational.

I fight against the very thing I cry out for.

But I am told that love is stronger than strong walls

and in this lies my hope.

Please try to beat down those walls

with firm hands but with gentle hands

for a child is very sensitive.

Who am I, you may wonder?

I am someone you know very well.

For I am every man you meet

and I am every woman you meet.

- Charles C. Finn

September 1966

<http://poetrybycharlescfinn.com/pages/please-hear-what-im-not-saying>

Peace, Love and Understanding.

8 - "Time of Drink is Over"

It is good you come. Dear Laborer, the time of drink is over. Prove all things should now be an item of spiritual power, for all who follow the Message. In your example you have echoed the Message - let them with ears hear and those with eyes see. The most important item of the Christian Spiritual Program is the giving of the eyes to the blind. Eyesight is like wealth and wealth is like fertilizer. Refuse to spread it then you only have a manure heap but spread it and you have much grain and much bread and feed many people and give them all sight.

Spiritualism of Jesus is to set at liberty them that are bruised. Bruises usually come from people being trampled on or from one's own fall, and it is about falls I wish to talk about. The Message of I Paul is to strengthen those, with forgiveness, that are bruised. Now if forgiveness is necessary, in regard to those bruised, then it implies that those bruises were received in connection with wrong doings and poor spiritual choices, or in other words, spiritual falls or lapses. Now you, as well as almost all human beings, are subject to such spiritual falls or lapses. Through these lapses you get into bondage and entanglements from which you must be set at liberty by forgiveness and restoration. Jesus, therefore, has always included in His program items which meets those needs;

namely, to set at liberty you that are bruised – the spiritually lost or disinherited.

Now many bondages come as a result of wrong doings and may not be the result of your own doings. You have been vilified – do not despair. Other bondages will come as a result of political and social situations. Others will come as a result of physical disabilities. Your brother is now called to do his duty – he has his bondages and his faults. They are no less than yours. It is a sin to call another a sinner. You nor anyone else can settle the question of life on your plane. Give you all you want on your plane and not one of you would be satisfied. What would be left untouched would be the very central need of your spirits. Now you two do not misunderstand me. I tell you that your spiritualism, even as it is now organized with all its faults, has more of the Kingdom of God within it, than any other system. It has within the noblest ideals, the finest character, and the most self-giving service to the human race of any system, religious or otherwise. You, two, must believe that Christian Spiritualists should work within anyone who is trying to bring in the new order – under whatever name or labor they may believe. But you must believe that in the end, the Kingdom of God will conquer all of you. You must believe the Kingdom of God is synonymous with the Kingdom of Christ and in that faith – you both must work.

9 - Preface to the Gospel of I Paul

What shall we say of this work? He who is to accurately apprehend what it contains should be able to say with truth “We have the Mind of Christ that we may know those things which are bestowed on us by God.”

To quote one of I Paul’s own sayings in support of the contention that the following Gospel is his Gospel, we cite Romans 2:16: “In the day when God shall judge the secrets of men by Christ Jesus according to my Gospel.”

Now there is no written work in the Bible by I Paul which is commonly called a Gospel but all that he taught and preached and said was “Gospel.” I Paul himself has this to say in Romans 1:9: “For God is my witness, whom I serve with my spirit in the gospel of his Son that without ceasing I make mention of you in my prayers.” Also, in Romans 1:16 I Paul says: “For I am not ashamed of the gospel of Christ . . .”

Further, who was the Gospel of I Paul addressed to? One need only to read Romans 11:13: “For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify my office.”

Further, in Romans 15:16-20, I Paul states “that I should be the minister of Christ Jesus to the Gentiles,

ministering the Gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. I have therefore whereof I may glory through Christ Jesus in those things which I pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so I have strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation." And again, in Romans 16:25, I Paul says: "Now to him that is of power to establish you according to my gospel, and the teaching of Christ Jesus, according to the Revelation of the mystery, which was kept secret since the world began." Again, in I Corinthians 1:17 we find I Paul stating: "For Christ sent me not to baptize but to preach the gospel; . . ." Also, in I Corinthians 9:18 I Paul writes: "What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the Gospel."

Also, in II Corinthians 2:12 we find: "Furthermore, when I came to Troas to teach Christ's Gospel, and a door was opened unto me of the Lord." And again, in II Corinthians 4:3: "But if our gospel be hid, it is hid to them

that are lost.” And also, in verse four, “In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them.”

Then in Galatians 1:6-9, we read: “I marvel that ye are so soon removed from him that called you into the Grace of Christ unto another gospel: Which is not another; but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel of heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, (from me), let him be accursed.”

And in verse 10, 11, 12, we read: “For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. But I certify, you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the Revelation of Christ Jesus.”

Now, by no means, are these all of the references by I Paul as to his personal gospel, which, of course, was the Gospel of Christ given to I Paul by revelation via the Spirit of Christ Jesus and through the Grace of God.

The question on All Christians must ask themselves is,

“where is the Gospel of I Paul, of Christ? For we must keep in mind that All of the authentic Epistles of I Paul were written decades before any other New Testament writing came into being!

10 - The Gospel of I Paul - A

If I go minutely into the particulars of our philosophy, let it not surprise any of you. It is that you may not be carried away by the more popular and traditional opinions but may have the truth clearly before you. We must first establish what those teachings are that we are brought up in. "I say unto you, Love your enemies; bless them that curse you; pray for them that persecute you; that you may be the sons and daughters of your Father who is in heaven who causes His sun to rise on the evil and the good, and sends rain on the just and unjust." Allow me here to raise up my voice boldly in loud and audible outcry for all of you to purge yourselves of all evil and instead of thinking and speaking ill of those who have disturbed you or reviled you, bless them, and pray for them, for they plot against their own lives. Remember, that amongst us there are uneducated as well as educated, good as well as bad, young as well as old, some of whom, if they are as yet unable in word, thought and deed to prove the benefits of our philosophy, some do, in fact, exhibit the benefits arising from within themselves - this is the persuasion of its truth. We need to rehearse speeches less and less and exhibit good works, more and more. When struck, do not strike again and when asked, give to those that ask and above all love God and your neighbor supremely.

We need here to establish what the program of Jesus and therefore of I Paul really is. We do not, at this session, intend to go into the “how to get there phase” but only to what is the original program of Jesus.

11 - The "Original Program"

Evangelist - Teacher of Teachers

I Paul has taught us that there is only one Gospel (Galatians 1:6 through 9). Let us examine what this Gospel could be that he is referring to. It seems certain that both Jesus and Paul were caught up in a revolution in their day and age; the New Covenant is full of it. We know today it was a Spiritual Revolution, one founded in convictions deeper than any other revolution in history. It rested upon principles that were the very foundations of the Universe. It went deeper than personal individual need and extended to wherever human relationships prevailed. It was intended to remake the world first and then go beyond this stupendous feat.

Yet, when we search through the four gospels, we find no such program, rules or regulations for world reconstruction for no such detailed program is there, yet organized Religions have constructed such detailed programs through exegetical sleight of hand and false writings.

The Christian Spiritualist Revolution must be founded on the teachings of Jesus and I Paul's explanations of them. Most Christians believe that the Sermon on the Mount was

Jesus' disclosure of his program and his rules and regulations of what was needed and what men must do to bring about God's Kingdom. I disagree and I do so because of my understanding of the Message of I Paul.

My understanding is that Jesus did not give any rules, in fact in the Gospels we do not find any rules, but we do find principles - intimations and suggestions so definite and clear that we can read the future, we can see the way clearly for the road is clearly marked out and we can see precisely his program, the first half of which is the Kingdom of God on earth. In this concept, he announced a higher order, an order founded on the principles of love, good will and fellowship, seeping into and transforming and ultimately displacing the lower world order founded on hate, greed, selfishness, exploitation and unbrotherliness.

Now this Kingdom was his program in general, and he put very definite content into it and made clear its way, not in the Sermon on the Mount, which was merely substructure, but on the day, he came out of the wilderness after forty days of meditation and went to the synagogue of Nazareth. Straight from his wilderness sojourn he came to the synagogue and made known his program. Let me give you my proof.

Jesus stood and took the book of Isaiah and opened it to

the place where it was written:

“The Spirit of the Lord is upon me, because he anointed me to preach the good tidings to the poor; to set at liberty them that are broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to proclaim the acceptable year of the Lord . . .”

And he closed the book and said to them, “today has this scripture been fulfilled in your ears.” In other words, “today this program begins.”

Now let me explain why this was his program.

- A) Good news to the poor - this means the economically disinherited.
- B) Release to the captives - this means the socially and politically disinherited.
- C) The opening of the eyes to the blind - this means the physically disinherited.
- D) The setting at liberty of the broken-hearted - this means the morally and spiritually disinherited.
- E) To proclaim the acceptable year of the Lord - this means a new beginning on a world-wide scale.
- F) The Spirit of the Lord is upon me - this means the

dynamics behind it all.

So, you can see that here we have the foundation of Jesus' program clearly outlined, the very program he intended to instill into the hearts and spirits of All of humanity. Here he put the first content and meaning into the Kingdom of God on Earth. That is why I say that the first meanings are the important meanings and all the rest is merely super-structure.

Look at what preceded this: Jesus had identified himself with the people as they took the cleansing of the Baptist. He did go side-by-side with dishonest men and women of ill-repute. He identified himself with man at man's lowest point - at the point of his (man's) Moral and Spiritual degradation. Then he went into the desert to fight out the question of whether this was the proper way to proceed or not. How would the Kingdom come? By pressures from without, by spectacular display, by miracle, or by compulsion? Or would it come from within - by his identifying himself with many, so that everything that falls on man would fall on him - his dilemma was one of would he force from without, or would he lift from within. In the forty days he spent in the wilderness he made up his mind that he would identify himself with men and bear everything they bear and share everything they share. He was baptized between sinners and he lived out his life

among them, and in the end, he would be crucified between them - he would redeem from within not from without. He would be The Son of man, and anything that would hurt any man anywhere would be forced through his own heart. He would overcome evil with good, hate by love, and the world by a cross of suffering for all of mankind. He went straight from the wilderness to the synagogue and announced his program! The Christian world has not taken this announcement seriously, they have missed the point. Jesus was Revolutionary, but he was a constructive Revolutionary. He smashed nothing until he had Rescued the good at heart of that thing to be smashed. Therefore, it was in the fitness of things, that as he announced the most revolutionary conception ever presented to the mind of man, he should link it up with Hebrew prophetic past. He smashed the priestly portion of that system. It died with his death. But the prophetic portion survived. It sounds again in his program of the New Worlds. It is easy to be an iconoclast, but it is difficult, supremely difficult, to gather up and preserve the good at the very moment of destroying. That takes insight and patience and courage and bigness.

Jesus did not attempt to destroy anything good but to complete and fulfill! Certainly, Jesus was correct in choosing his methods, but he didn't stop there. He put such newness of content into old forms that at the very moment

he fulfilled, he killed. Nature kills the seed by selecting the life germ from it making it grow into a tree. The tree lives, therefore, the seed dies. Jesus' method is likewise destructively constructive and constructively destructive. When he read that passage in the synagogue from the ancient past, he rejected a portion of it - he left out reading the words "The day of vengeance of our God." There was to be no vengeance in his program. Jesus left out "vengeance" for he would win a world. Jesus had audacity, but no malice. His program is audacious, but not malicious. Therefore, in the end, it will win, for love is stronger than hate, though at the moment in the world, hate seems to be initially the stronger. His method, then, would be to use the past and fulfill its best, but he would remain free to reject things in the past incompatible with his movement. We must, then, accept this statement made in the synagogue as the deliberate announcement of his program. That fateful day, when he closed the book and gave it back to the attendant, he said simply, "Today, so far as I am concerned, this program begins" - and it did!

He embodied that program. He was the Kingdom in operation. If you want to see what the Kingdom is like, look at him. In his attitudes to God and man, in his relationships to people of all classes and races, in his spirit toward the weak and fallen and the dispossessed, in his

uncompromising hostility to all exploitation of man by man, in his belief in man and in his capabilities to rise, in his way of sharing life daily in a brotherhood with his companions - in the whole outlook and temper of his life we see the Kingdom in operation. In his cross we see the method by which he resists evil. It is not a passive acquiescence, it is a positive resistance, but a resistance on a higher level - he overcomes hate by love, he attacks ill-will by the weapons of inexhaustible good will, he takes it all into his heart and turns it back as redemptive love, he conquers the world by cross.

From all this we can see that the very nature of the Kingdom that Jesus showed us is vicarious. He showed us that society also must take the attitude of the vicarious in relationship to its members - the sin of any is the sin of all, the hunger of the one bites into the heart of the rest, the chains of the least bind the whole.

Jesus called men to follow him, note, to follow him - not merely to accept his ideas, but to follow him as he went forth to put into operation the Kingdom. The followers have been few, and most have not been Christians. The Family of I Paul, The Church of The All in All, must follow him if the Revolution is to be completed in his name and the New Worlds are to become a reality.

12 - The Gospel of I Paul - A-1 - A “Study” Memorandum

The New Covenant writers as we used to conceive of them were oracular voices, proclaiming a message which had been given once and for all, and which had henceforth to be preserved as free as possible from all contamination. As we see them now, they were men like ourselves, conscious that they knew only in part. They were continually trying to make the truth clearer to their own minds, in many instances and some welcomed the light, no matter what quarter it came from. Everywhere in The Message I am made to feel that the Revelation is still in process and will be for some time to come. We must always be anxious to press on to new knowledge and our one concern should be to keep our minds open to receive it and all new suggestions from the Spirit should be carefully weighed.

Therefore, we can no longer go to the New Covenant or to organized hierarchical religions as a storehouse of infallible treasures, simply because the treasures just are not there. On the contrary, the Message marks out for us the road which our Spiritualism must always follow, and we are charged with seeing that it never again loses its vitality. From day to day, we must take into it new elements and new

forms and interpret them as they shape themselves into new forms. Today more than ever, everyone should be conscious that the doctrines fixed many centuries ago have ceased to be adequate and that Christianity is in danger unless it can adjust itself to the new outlooks and grow with the changing Universe. The New Covenant should be looked at as no more than a beginning. It was written by two types of men: one, those who were moving with their time, and who were looking forward to an ever-larger disclosure of the truth of Christ and his wishes and two, those who were bent on building a Church and capturing the Spirit. Our task, as some of us are becoming to realize at last, is not to take over the opinions of those old teachers' ready-made, but to do in our own time what they did not do in theirs. Those old teachers were trying to define something for which they could find no adequate language, and this led to all kinds of ambiguity and outright falsehood.

They availed themselves of symbols and images, of traditional beliefs and ideas borrowed from the then current philosophies and more ancient ones and sought in this way to make the new faith acceptable to everyone. As we look back on their work, we see that it was imperfect. Their symbols, ideas, images, rites, sacraments, etc., at this distance of two thousand years, have lost their meaning, their philosophies belong to a world of bygone thought, if

not purpose. Spiritualism should not be confused with Church Religion - it is an individual process first - it consists not in formal doctrines, but in a new feeling towards God, a new attitude to life, a condition of mind, heart and will. These things can never be accurately expressed in terms of doctrines, rites, rituals, etc. Spiritualists must learn to seek the truth and reality of the Message of I Paul and the ideals that lie behind his teaching. To examine the Message as a phase in the spiritual life of the race only or to analyze its diverse elements of thought and belief that enter into it simply for one's own comfort will avail us little. It sets out for us a task and we must work our way upwards to complete the task. What everyone wishes to know is the value of the conception of the Message, however it came to be, and therefore it would seem that all other questions are subsidiary. Our beginning methods of study, with all their short-comings were at least concerned with the substantive Message before us. Many of you have been confused by its perplexities, not only of its language but also by its contradictions, yet the task of weeding these out and coming to an understanding of them has as yet been given the full effort called for.

Perhaps a new method of study is called for! Certainly, the life of a great Message hangs in the balance. I Paul says you are all capable of thinking for your selves and above all,

that you are capable of making decisions. That time has come. Perhaps the Family of I Paul should turn to critical research of the Message or at least get out of being so deep in awe of it that one cannot see the forest because of the trees.

Love, Peace, Understanding,

Fz.

13 - The Gospel of I Paul - B

Leadership in the Family of I Paul - its Evolution

In coming to understand I Paul and his (Christ's) Gospel, we must be interested, not merely in thought and teaching of I Paul but in his life - his faith, his spiritualism, his mysticism, his social life-style, his economic patterns, his leadership and his witness.

It is often thought by Christians that the Judaism of the days of Jesus and I Paul was a finished product which stood in a static way over against the emerging Christian Community. Such an idea is quite wrong. It was during the formulation of the Christian Community and later the Church, that the Jewish parties as we know them in the New Covenant emerged, the apparent domination of the Sadducees, effective only to a limited degree and radically challenged by the Pharisees even in the days of Jesus, was broken forever by the fall of Jerusalem. Pharisaism emerged as the continuing form of Judaism, and the oral tradition which later was embodied in the Mishnah as so became the core of the Talmud, was taking form. The fall of Jerusalem in A.D. 70 and the failure of the Bar-Cochba rebellion in A.D. 132 - 135 practically marked the end of all Jewish sects except the Pharisees, whose rabbinical leadership and tradition developed into Talmudic Judaism

and so in time became the orthodox Judaism of our day.

In the book of Daniel (Chapter 7:13 forward) it states that “one like a son of man” will receive the Kingdom.

This description, used later in the Book of Enoch to describe a specific leader of God’s forces, and still later adapted by Jesus as a self-designation, is interpreted to mean “the people of the Saints of the most high,” (Chapter 7:27), “their Kingdom shall be an everlasting Kingdom,” and so it is worth all the suffering that may come before God gives them that eternal privilege. There is repeated assurance that the time of persecution will be short (Chapter 12:11) with such immense issues at stake God’s people must hold fast, no matter how agonizing the trials they must endure. And if they ask what good it will do to hold fast if they die for their faith, (Chapter 12) assures them not only that God’s people will be delivered but that “those who are wise,” the faithful, will share in everlasting life (Chapter 12:2 forward). The blessings of God are for those who endure!

This (Daniel) was the first full writing of the type that is called “apocalyptic,” that is, the type that in the time of crisis lays bare in vivid pictorial language the external issue at stake and appeals to God’s people to stand fast. Used in this sense by Jesus, the New Covenant writers, and the later

Christian writers, the books show that they can speak with a power to severely tried believers. But they are wrongly used when they are regarded as pertaining to “all times” past and present – the writers of such books were writing only because of a specific problem current in their own time. The writings have not only proven themselves to be contradictory but also false in regards to their explicit claims – it all boils down to a matter of faith and of course, interpretation.

Now I Paul was a Pharisee, son of a Pharisee, the only one of the Apostles to be so. Neither Jesus, nor I Paul, nor James the Just (Jesus’ brother) nor any Jewish Christian of the first generation, troubled themselves about theory or doctrine or the building of a Church. After all, “the hammer of the world’s clock was raised to strike the last hour.” In the meanwhile, the most vivid fact of (the then) present experience was the outpouring of the spirit. To the individual Jewish-Christian, something had happened – something so obvious that it could be pointed to as evidence to something else. “Received ye the Spirit (says I Paul) by, the works of the law or by the hearing of Faith?” (Galatians 3:2), as if the reception of the Spirit was something as definite and observable as, for example, a head cold. Some such manifestation of the Spirit had been an expected precursor of the Last Day. “Your sons and daughters shall

prophesy . . . and on my servants and on my hand maidens in those days will I pour forth of my Spirit . . . before the day of the Lord come, that great and notable day.” (Acts 2:17 forward).

In those days, the Prophet, the man or woman supremely inspired by the Spirit, was an outstanding figure in the Community. To the prophetic type of mind, system, whether in thought or organization, is normally uncongenial. I Paul was of this type on earth, but his was a genius of abnormal range due to the outcome of his trek along the Road to Damascus. I Paul clearly spells out the line of order of importance, Apostles, Prophets, Evangelists, Teachers, etc.

“And having gifts differing according to the grace that was given to us, whether prophesy, let us prophesy according to the proportion of our faith - or ministry, let us give ourselves to our ministry - or he that teacheth, to his teaching - or he that exhorteth, to his exhorting - he that giveth let him do it with liberality - he that ruleth, with diligence - he that sheweth mercy, with cheerfulness (Romans 12:6-8). Also, we find in I Corinthians 12:28 this: “God hath set some in the community, first Apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, and divers kind of tongues.”

We need to remember that all the Apostles (the twelve) plus I Paul and James the Just were Jews. At Jerusalem, James the brother of Jesus was the leader (not Peter, as the Church's later claimed) and he observed, not only the Law of Moses, but the recognized scribal interpretation of it. The Jewish-Christian sects in that city were, moreover, assiduous devotees of the temple worship. It had long been the custom for groups of Jews resident in Jerusalem and elsewhere to have their own meeting places (synagogues) - we read of such in Acts 6:9 and remembering last week's teaching and preaching about Jesus' Program being outlined in the synagogue at Nazareth. There was nothing heretical in this according to Jewish Law and Custom. In fact the place where Christians met for meetings and worship is actually called a synagogue in the Epistle of James 2:2. Now, a Jewish synagogue normally had a board of Presbyters, who formed a kind of committee of management. In the Christian one at Jerusalem, this board was already in existence by about A.D. 46, for we can note in Acts 11:30 that "the presbyters" are specified as the persons to whom the delegates from Antioch handed over the funds collected for the famine relief after the prophecy of Agabus. But the position of James, as eldest male of the Messianic House brought it about that in the community of Jerusalem there was from the earliest times a single person credited with a

unique authority, different in kind from that of the ordinary presbyter. From the first, then, the government of this community, sect, family, was of the type which was called presidency and later called “bishop” whose status was of much more importance than that of Presbyter. During this time, circumstances at Jerusalem were exceptional. The number of believers was exceptionally large and the number requiring charitable relief was unusually large. The three pillars exhort I Paul to remember the poor (Galatians 2:10) and the Epistles to the Romans 15:26 forward, I Corinthians 16:1 forward and II Corinthians 1 forward and the Acts 24:17 attest to his efforts to raise money among the Gentile Families for Jerusalem. To meet the difficulties in dispersing charity, there are many problems, so the task was given over to the “Deacons” (Acts 6:1 forward). They were not then called deacons, but they were chosen to “wait on tables,” to serve as “Almoners.” And to this view it is no valid objection that the actual proceedings of Stephen, as preacher and controversialist, have little to do with poor relief - it is not the habit of enthusiasts to keep strictly to the routine of their “official” duties.

If we wish to come to an understanding of how organization came about and finally resulted in the hierarchy of the Christian Churches today, we will have to turn to Antioch to begin with. Why not Jerusalem? - (Read

Acts 8:1). Antioch was the city where first of all Christian preachers turn to the Gentiles (Acts 11:20), where the very name “Christian” has its origin, the headquarters were I Paul and Barnabas start out on their journeys and to where they return. (Acts 14:26 – 18:22 forward).

The Community at Antioch was founded by refugees from the persecution in which Stephen fell (Acts 11:19) – but though we are told “they were all scattered abroad,” there is added the remarkable qualification “except the Apostles.” (Acts 8:1 forward which I asked you to read about on page 5). Persecutors who wish to stamp out a movement always strike at the leaders first. If then, the Apostles could remain unharmed in Jerusalem, it can only be because they were not regarded by the persecutors (Saul was one) as being associated with that disparagement of the Law and Temple which had caused the attack on Stephen and his supporters. The conclusions can only be that the community at Antioch was founded by members of a group whose general outlook and attitude towards the Law, the temple and the movement was evidently not modelled on that of Jerusalem or the twelve and Acts 8:1 forward would seem to support this claim. The five persons named in this passage of Acts are mentioned as if they were in charge of the Community and no others are mentioned (13:1). The occasion was an important one – the step taken is evidently conceived of as

being a corporate act of the Community, and the representatives in this act are styled “Prophets and teachers.”

Clearly, whatever other offices the Community may have had, Prophet and Teacher are the titles borne by those of Chief importance.

The burden of proof lies with those who argue that already at the time of I Paul’s first journey the community at Antioch possessed Episcopoi but omitted to make use of their services on this historical occasion. For though it may be argued that Prophets, being inspired persons, might have been preferred to Episcopoi, this could hardly hold good of teachers.

It is also clear from the Didache (the teachings of the Apostles) that in Syria, that was still at the end of the first century, communities where Prophets and Teachers existed but in which there were as yet no Episcopoi or Deacons.

Now all of the above may be confusing to you, but what I am driving at is whether or not almost from the beginning (post-resurrection), two separate Christian Sects existed at one and the same time?

At any rate, the twelve in Jerusalem did confine themselves to the “lost sheep of Israel.” It seems clear that

James, Peter and John made it clear to I Paul that their task and duties were to the circumcised even though it seemed clear to them that God had called him to reap the “scattered strangers,” the Gentiles.

Judaism is a religion with a single dogma - that God is one - to the Jewish-Christians this was not changed (the Jerusalem sect is meant here - the twelve) - to the “Christians” of Antioch, etc., something else seems to have been added - to the Jew, the only “orthodoxy” about which controversy was possible concerned the stricter or laxer interpretations of the Law - here the Rabbi comes in - in technical Rabbinic phrase, “binding or loosing” means the allowing or disallowing of particular types of action by a recognized exponent of the traditional interpretation of the law. So far as this right was invested in the twelve to exercise this power, they would constitute, not so much a Christian Sanhedrin, as a school of Rabbis! As touching the extent to which the obligations of the Law are applicable to Christians, they speak with authority - at least in Jerusalem - but this was not the purpose for which they were called by Jesus. It is one of the reasons that I Paul destroyed the Law.

The “Didache,” its title being - “the teaching of the Lord through the twelve Apostles” written around A.D. 150, is a short manual of Church life and morals - forgotten for about a thousand years, it was discovered in 1873 and

published in 1883 (from the Encyclopedia of Religion). The title becomes clear in that it was written for Gentiles and not Jews nor Jewish-Christians of Jerusalem. It does not mean (as claimed by some) that in the year A.D. 90 as Syrian tradition had it, that the twelve Apostles actually, themselves, Preached to the Gentiles. The injunctions in the manual are ethical and ceremonial rules approved (at least in principle) by the Apostles at the Council of Jerusalem (Acts 15:20 forward) - the historic occasion on which, in regard to Gentile Christians, they attempted to exercise the authority to bind and to loose conferred on them by Jesus (see Matthew 16:19 and 18:18 forward for what seems to be a clear contradiction as to who had this so-called authority). The precepts laid down in the Didache are conceived as being amplification of, if not almost a commentary upon, the epistle (usually called the Apostolic Decree) sent out by that council to the communities in Syria.

In no way does it imply that the twelve themselves conducted a mission to the Gentiles - still less that the authority inherent in their office was primarily of an administrative character.

There follows an important conclusion:

To understand the history of Christianity, we must begin by eliminating from our minds the traditional picture

of the twelve Apostles sitting at Jerusalem like a college of Cardinals, systematizing the doctrine and superintending the organization of The “Primitive Church.”

They had more urgent work to do. The “day” was close at hand – their duty was clearly to prepare themselves and others for the New Worlds that Jesus had promised them and to which, clearly, they still misunderstood (especially read Mark, the first Gospel written). When the Lord might return at any moment in glory, it was unprofitable to even attempt to build up an organization or Church about which the one thing certain was that it was never meant to last.

Dismissing, then, as a fancy picture drawn in a later age the idea of a board of apostolic legislators, we will, next week, turn to a study of the evidence and explore how James, the brother of Jesus, not one of the twelve, came to be the power in Jerusalem, with authority over the twelve and especially over Peter, the so-called “Rock of the Church.”

14 - The Gospel of I Paul - C

Writing the Gospel of I Paul - (Christ)

As we said, in concluding last week's dissertation, we must dismiss as a fancy picture drawn in a later age, the idea of a board of apostolic legislators and that we would turn to the evidence to support our contentions this week - let us begin.

First - we are struck by the remarkable position held at Jerusalem by James the brother of Jesus. About him we are fortunate of being able to draw information from Josephus (Antiquities 20:9) as well as from the New Covenant. From these sources as well as the position he occupies in Ebionite writings (the poor) it becomes clear that James of Jerusalem ranks with I Paul and Peter as one of those outstanding individuals by whose personal gifts and influence was determined, humanely speaking, the future of the Primitive "Church." It is one of those ironies of history that his name does not appear in the Calendar of Saints in the Western Church - this came about for two reasons:

- 1) He was wrongly identified with James the less, the son of Alphaeus, one of the inconspicuous members of the twelve; and,
- 2) The Catholic Church had to cover up as best as it

could that he was the leader in Jerusalem and in elevation over Peter who the Church based its Papal ascendancy upon. Proof? If number one was the only reason, then once it was truthfully established as to who he really was, the Church could very easily have made a correction to their Calendar - of course they cannot do this for very obvious reasons. It would rule out the Papacy based on Peter for one thing.

Also, in the Epistle to the Galatians, our earliest authority, three persons are named by I Paul as the Recognized “Pillars” of the Community in Jerusalem. James, the brother of Jesus; Peter, and John. Of the three, James has the first place, though not a member of the twelve. It is also strange to find that there were persons in Jerusalem community who, alleging the authority of James, presumed to set Peter right for his behavior at Antioch (Galatians 2:12) and it is hardly less strange (if we were to believe Christianity and its “Churches”) that Peter gave way to them, and thereby bringing down upon himself a fierce rebuke from I Paul. There is also a passage in Eusebius 2:1-4 by Clement of Alexandria which states that after the resurrection Christ imparted the true knowledge to James the Just, the brother of Jesus. This and other such statements that accord to James a preeminent position

seems remarkable to many, simply because the Church has always recognized Peter as the leader – the rock. The truth, of course, is that to the Jewish-Christian, Jesus was the national Messiah and to the Jew both monarchy and the priesthood were offices essentially hereditary in a sacred house, so the first Christians, long before the “building” of the Catholic Church, took it for granted that the most prominent male relation of Jesus was marked out to be the vice regent by his divine right, and anything else would have been unnatural in those days and times. Further, this prestige of birth was consolidated by personal character. James, styled the Just for his austere observance of the Law, lived on for many years, highly respected by orthodox Jews. In A.D. 62, accepting the date implied by Josephus – that is, at the beginning of the outburst of nationalistic and religious fanaticism which brought on the Jewish War – James was murdered by the mob, and shortly after the Christian Community fled the city and took refuge in Pella, a Gentile center beyond the river Jordan. After A.D. 70, Jerusalem was slowly re-populated and some Jewish-Christians came back. Symeon, the nephew of James – that is another member of the Royal House – is at once recognized as their head. It was Harnack, who first pointed out that Christianity, like Mohammedanism, might have developed a Caliphate, hereditary in the Family of Jesus and

James. But three things made this impossible. First, the breach of continuity caused by the double destruction of Jerusalem in A.D. 70 and again in A.D. 135 (after which no Jew was allowed to live in the city) - secondly, the tremendous impetus given to the movement by I Paul and thirdly, the enormous disparity in numbers, intelligence and wealth between the rapidly growing Families of I Paul in the Gentile Communities and the decimated fragment of the original Jewish-Christians which still struggled on in Palestine.

Later writers uniformly speak of James as the First Bishop of Jerusalem. Epiphanius, probably on the authority of Hegesippus (who represents mid-second century Palestinian tradition) says distinctly that James was appointed Bishop of Jerusalem by the Lord Himself. This statement was, of course, an inference from the “Gospel According to The Hebrews.” We know that he used this Gospel as an authority and Jerome quotes a fragment of its account of the Appearance of Christ to James after the Resurrection. Also, in the Clementine Homilies (we have read), James is depicted as occupying a position of almost Papal authority. Peter is made to write a letter which begins: “Peter to James, the Lord and Bishop of The Holy Church, under the Father of All, through Jesus Christ.” Similarly, Clement, writing explicitly as Peter’s successor in the Sea of

Rome, opens his letter: “Clement to James the Lord, and the bishop of bishops, who rules Jerusalem, the holy Church of the Hebrews, and the churches everywhere excellently founded by the providence of God.” The “Homilies” are party propaganda in the form of a historical novel, and the passages quoted are not actually pure history, but only caricatures. But caricature has no propaganda value whatever unless it has a basis in something which is popularly believed. Between The original Jewish-Christian community at Jerusalem and the Church which grew up in the purely Gentile City of Aelia, (built by Hadrian in 135 A.D. after the destruction of Jerusalem) there was a complete breach of continuity!

In the second century there began a streak of pilgrims to see “the place where the Gospel was proclaimed, and its history acted out.” Soon, the “Church” in the new pagan Jerusalem became, as Prof. Burkitt happily puts it, “like a new purchaser that has bought The Old Manor House, who after a while, begins to collect old Family portraits and souvenirs - coming at last to believe himself the genuine heir of the old line” (F.C. Burkitt, Christian Beginnings, pg. 68). for some years, evidently before the time of Eusebius, pilgrims were shown the episcopal chair actually used by James the brother of Jesus. What explanation was given of its marvelous survival through two destructions of the city

we are not told – possibly, in those days no one asked to tactless a question! But at Rome what could they do – the point of honor and of saving face, demanded it – but retaliate by exhibiting a Chair of Peter. And this is what they did.

James, of course, was one of “the brethren” who in the lifetime of Jesus did not believe in him – and even on one occasion (Mark 3:21, 31) made an attempt to restrain him on the suspicion that he was beside himself (mentally deranged) this certainly explains the conservative attitude of James in the controversy as to the position of Gentiles and the binding power of the law. The attitude of James, as distinct from that of the twelve, is only what we should expect if James reflects (which he does) in the main the faith of the home in which Jesus was brought up – modified little save by the conviction that he was the Messiah (a conviction which came only with the resurrection) – (that event made them believers). Unlike James, Peter is shown to us in the Gospels as baptizing Cornelius without any stipulation as to observance to the law – and later on at Antioch he goes so far as to break the Law and to sit and eat and drink with Gentiles (Galatians 2:12). Clearly James was the leader not Peter. Further, I Paul, on his own, worked out with clear-sighted logic what was revealed to him, the full and true gospel of Christ of which both James and Peter and John

had merely an apprehension of from the teachings of Jesus, the brother of James the Just, the power of the Jewish-Christian party in Jerusalem and leader over Peter and the twelve. Judaistic Christianity, then, should be properly and truthfully regarded as the Christianity, not so much of the twelve, or of Peter, but of James the Just and his brother Jesus, the Messiah.

But what about Gentile Christianity? The fundamental fallacy of histories of the Apostolic Age inspired by the Tubingen school was the tacit assumption that Gentile Christianity was of one single type, and that type was the creation of I Paul.

I Paul labored more abundantly than all the others and more converts followed his Christian Spiritualism than any other type. But he was not the first to preach to and teach to gentiles. That was done first by unnamed men and women of Cyprus and Cyrene (compare Acts 11:20), yet he was the first to successfully gather Families together in the Chief cities of Asia Minor, Macedonia and Greece. But he was not the founder of Churches, especially so in the three cities which in size and influence stood out in the Mediterranean area - Antioch, Alexandria and Rome, where after I Paul's time arose, the three Catholic Churches which were destined in the time to dominate the budding Catholic Church.

In fact, in later years, both Antioch and Rome, were eager to “recall” their connection with him. But during his lifetime, there was in Rome, as Philippians clearly shows, a party vigorously opposed to him, in fact hostile to him in the end. There was no New Covenant in I Paul’s time (commonly called New Testament) nor was there one until late in the Second Century, but not completed nor agreed upon until hundreds of years later (in fact not yet agreed upon, Roman Vulgate, King James Version, etc.). So, one can readily see that the Catholic Church during the first five centuries in a history of a progressive evolution and forced standardization of a diversity of sects, parties, communities, Families, synagogues, Churches, etc., which date back to the Apostolic Age. When a central organization has been created to embody the wider idea and to enforce its own ideas, it is a long while before this can elicit from the generality an allegiance strong enough to outbalance the centrifugal tendencies of the interests and beliefs of the smaller constituent groups. In the primitive Jewish-Christian community this difficulty did not exist, for the simple reason that the earliest Christians did not regard themselves as a new society, but as the ancient people of God, that is, the party of The Patriarchs and Prophets which had not, by recognizing the Messiah, forfeited its birthright or cut itself off from the promises of

Israel. Many of the Prophets had proclaimed that only “a remnant of Israel after the flesh would Repent and be saved” - others had foretold that in the Messianic Age, Gentiles also would be brought to share the religious privileges of Israel. The Christian position was that, by Recognizing Jesus as The Messiah, they and they alone understood the Prophets correctly. The fundamental position was that only the community of those who did accept Him could claim to be the Israel of God.

(To be continued).

15 - The Gospel of I Paul - D

Writing the Gospel of I Paul - (Christ's)

During the first fifty years of the Jewish-Christian Party - but less with every decade following - the adoption of this conception of the community as the “remnant” of Israel entailed four important consequences.

- 1) Lack of definition and even considerable diversity in regard to doctrine, caused small offence. The genius of the Jew was ethical - to him religious orthodoxy expressed itself in conduct, that is, in a strict observance of the Law. Indeed, precisely because to The Jew, orthodoxy and patriotism alike, centered in the Law of Moses, the controversy as to the observance of Law did all but break up the Apostolic Community. The situation was saved by the fact - of which the Epistle to the Galatians is a chief source of first-hand evidence - that while I Paul and James were hailed as Leaders of the factions most opposed, Peter held only an intermediate position.
- 2) Theoretically, the Jewish-Christian party was the “New Israel”; and members of a “nation” scattered amid other peoples have a tendency to cohere with one another without the assistance of any external organization. Hence the precise method of

organization would seem unimportant. To the Jewish-Christians, membership in the “community of Israel” was the important thing.

- 3) By many this “society” or “party” was conceived as being also the “Mystical body of Christ,” and this could not but enhance their sense of a fundamental oneness of all believers. It was further intensified by the fact that the weekly assemblage for worship found expression in the Love Feast (Agapé) – ever renewing the union of the faithful with one another and with the Christ Spirit.
- 4) To the New Israel, as to the old, the Old Testament was the Holy Book, Jerusalem was the Holy City. These two provided a bond of unity, not only as between Jew and Gentile, but also as between the Gentile Communities of different locations.

It is evident that the carefully organized collection for the impoverished party at Jerusalem mentioned so often in I Paul’s epistles, had a political, so to speak, as well as a charitable object. (Romans 15:26 forward, and Romans 31). The Gentile communities were to be made to feel the essential unity of All the communities and their debt to the original community of Jerusalem, and the original community of Jerusalem was to recognize the Gentile

communities as true sons and daughters of Israel, the chosen nation of God.

But between A.D. 62-67 death removed the leaders; James, the leader in Jerusalem and I Paul, the leader of many gentile Families. Peter also passed over somewhere within this period, but he did not do so in Rome. This passing-over of James and I Paul, on whose prestige and spiritualistic leadership so much depended, was a blow to both parties - the Jews and the Gentiles known as Christians then, in A.D. 70, Jerusalem and its Temple were destroyed and the Jewish-Christian party there was decimated and forced to flee the city. From this time until the early years of the second century, Christianity is cloaked in silence and secrecy.

This period was a period of diversity and in which the organization of a “Church” took place and the doing away of separate parties (Families) was boldly undertaken. All of this created havoc among the various communities and its first and second schisms took place - the Jewish-Christian party of Jerusalem was turned on by the Gentile-Christian “churches” and in 195 A.D. led also to the excommunication of Asia by Rome.

Prior to this, in A.D. 155, when Polycarp of Smyrna visited Rome the diversity between the Asian and Roman

Churches was clearly shown when both of these bishops could state that their Church practices were immemorial. This divergence goes back to around 75 A.D.

Further, the Gospels of Matthew and Luke coincide with this diversity. Their coincidences can be understood and explained by their known dependence on the earliest Gospel entitled Mark. Less easy for the orthodox Churches to explain are these points: the hanging on to the untruth that the Gospel of Matthew was the First to be written and the startling divergences in the Gospels of Matthew and Luke, especially in the Birth and Infancy of Jesus and The Appearances after The Resurrection - let alone the glaring discrepancy between the genealogies in those Gospels, or between the accounts given by the same two writers of the end of Judas (Matthew 27:3 forward - and Acts 1:18 forward).

(Next week we will continue with our proof).

16 - The Gospel of I Paul - E

Writing the Gospel of I Paul - (Christ's)

We must understand that the Gospel tradition was not collected from pure truth and fact but were the results of constant modification by the impulse to find a way to fit the life of Jesus to fit the constant changing of the group who were building a Church and stealing the Spirit and Freedom of their captive congregations - these “Church” arrangements were constantly being made to defend the Church’s position, which was constantly changing from a defensive position. The “tradition” was entirely unhistorical and untruthful. It was in a great part manufactured as a defensive move - hence, all the contradictions and apologies.

Jesus the man slowly but surely is turned into God right before your eyes, slowly but steadily, in just the right proportions so as not to be starkly obvious. One needs desperately to “know” the times in which these alterations took place and how they took place. Therefore, we need to go back to Jesus himself and to what evolved from his mission and what the world calls Christianity today.

Christianity is a controversy. When it is not such, it is likely to be a superstition or form of fetishism. It had its rise in the effort of a group of individuals who were thoroughly

at war with the existing order of human life and the standards governing it and were willing to give their lives in the struggle against both. The old order accepted the challenge of the Founder, and promptly employed the usual form of suppression. It murdered Jesus and wherever it became necessary, they did the same to his followers.

They clearly understood that the mission of these Christians called for the extermination of the old order so that the old order set in motion every agency at their command to secure the extinction of the leaders of Christianity. This was a perfectly natural and logical proceeding. Christianity looked to a new world, a new social order, a new valuation of individual life, a conception of human liberty and a new theory of human government. All or any one of these involved a revolution and together they constituted a menace to almost everything that existed at the time when Christianity emerged.

The more astute of the old order saw this perfectly clearly. The more clear-headed of Christian Leaders saw it likewise. Both perceived that anything like a compromise was not only impossible but absurd. Hence, nobody thought of compromise. It was, in reality, a war to the death. And death it meant to many on both sides. This is the simplest reading of earthly Christian history and the foundation of its understanding that I can give you.

A thorough grasp of this view of the case will not necessitate, in many minds, an equally thorough revision of their view of the personality of Jesus. (You who have thoroughly studied the Message of I Paul already have it). The prevailing notion that Jesus was a heavenly minded, wanderer, day-dreaming his life away with visions of a beatific world in which all things resembled a sublimated prayer meeting or a revival chorus (as perpetrated by Christian Churches today) is contradicted by not only the New Covenant but by The Message of I Paul.

In the first place, Jesus was not a wanderer in the fields and a recliner by babbling brooks dreaming about a glorified world, for much of his life during the carrying out of his mission was carried out in the relatively urban communities of Capernaum, Jerusalem, etc., and these places were the “cities” of his time and country. In these he uttered himself most freely and in these the nature of his personality and teaching most frequently expressed itself. In both, he met the fundamental problems life and in one of them he met the answer of the old order to the same.

The priestly oligarchy at Jerusalem did, from their standpoint, exactly what they ought to have done.

Skilled casuists, as many of them were, they saw that their only hope was in the destruction of the central figure

in such a propaganda as Jesus represented. That it did not work out as they expected it would, could not be foreseen by them. They were acting in accordance to the light of their time and according to a logic which was not truly spiritual.

What Christian Churches and their hierarchy have absolutely failed to see is this: that Jesus gradually saw with increasing clearness the position he had put the old order in. And he likewise, accepted the issue, with this difference, he saw clearly that his cause would be more powerful in his death than it could possibly be in his life. Other Spiritual pioneers learning from his example have seen the same thing. Coming immediately to mind, are such personages as I Paul, Stephen, Mahatma Gandhi, John Brown and others. All of these and numerous others saw clearly that their struggle with the world was a death struggle.

Every period of Christian history in which Christianity has flourished, meaning by this, not any institution which called itself Christianity, but genuine Christian Spiritualists, individuals whose life and behavior was true, exhibited the same phenomenon. Those who called themselves Christians, especially Catholic Christians, who could not persuade their opponents to become Christians, as they were, exterminated them as precisely as their opponents had been exterminating them. This was, in those times, logical enough, except that it abandoned the Way and

ultimately reacted upon and weakened any claim they had to Christ, by destroying the fundamental difference between true Christianity, fellowship and love and the old order which it sought to supplant. Under the covers they were no different.

Of course, they kept alive the truth that the struggle was a revolutionary one. It meant not compromises but exterminations although the methods of such were corrupt and not in line with the teaching of the Founder of the movement. This has been repeated so many times in one form or another in the history of Christianity, that the facts are clear. One needs only to call to mind the Crusades and the Inquisition!

A Christian Community without a fight on its hands for something better in manners, ethics, morals, social, industrial, political or educational life is an absurdity. For this very reason a Christian Community that is not a center of world antagonism is either foolish or fetishism. Its business is to fight evil and bring about New Worlds. Hence, Christianity must be controversy until the end of time. Its work can never be finished until we all become fully human and hence, fully spiritual.

(To be continued).

17 - If The Message Fails to Inspire . . . It Fails!

The Founder of the Church of the All in All takes a look at the Message of I Paul, in regards to its relationship to the Gospel of I Paul, which, of course, is not other than the Message of Christ Jesus. It is not Catholic or Orthodox; it is not religion or Church. I wish only to expound upon its spiritualism, i.e., its intelligence, authenticity and its inspiration - for if it fails to inspire, then it Fails!

Dear brothers and sisters, everywhere, allow me to fill you in from the beginning. The Message of I Paul began to be received through my hand just a little over three years ago. At first, I did not realize nor recognize it, in a way to do it justice. The Message began to flow shortly after my brother had returned from a trip to Vermont, I had received, what to me at least, was some very clouded points involving his trip. Naturally, I turned to him for advice - and I might add also, for some peace of mind. I had some contact, at that time, with I Paul (spiritual contact) yet I was reluctant to disclose them. At first, the whole thing, the writings, etc., made no sense to me, and I, as a physical being, believed I was going haywire. After all, I had no "religion," I was an alcoholic in the sense of that term fostered upon us by a hierarchy who supposedly know what is better for us than we know ourselves, further complicated by the fact that I

was a felon in the eyes of society, therefore a human being who was totally unpredictable. Within a very short period though, through the help of my brother, I knew that I had been reached, “by something.” Yes, I fled to Ted for his help in shedding some light on what was taking place.

In his own inimitable way, he began to reason out and answer my questions. Thank God for people like him! Thank God, he had earlier got himself involved with “mediums” and things of the “Spirit,” thank God for Virginia Beach, etc., because it gave him courage to do that which he did. For such beliefs of his at that time at least gave him the incentive for us to persevere and to come to the knowledge and wisdom of the pure Spirit and not of the phony table, rapping, séances, etc., of those who called and call themselves spirituals - such as the Fox Sisters, et al. God, the Great Spirit, The Monad, is not a fool who wastes his Divinity on table rapping, ectoplasm, evil angels or devils. Nor does he favor such as Eddy’s ridiculous doctrine of “scientific cures,” for she absolutely denied the necessity of some attention being paid to the physical side of man’s very being.

In truth, only God can cure, Christ heals. And when our own healers grasp this truth, we shall open many doors to healing.

Now my brother and partner, our Evangelist, has himself just come through a very profound Spiritual happening, which, he himself did not even Recognize. The fact is that he has been rescued from a very delicate perch - that of complete indifference and quite some disrespect of the Gospel of Christ Jesus which is the Gospel he is to uphold and expound.

He needs to come to an understanding that intelligence is just as essential a part of Christian Spiritualism as is Faith, Hope and Love! He must come to the understanding that God is also intelligence, and unless these qualities are balanced in all our lives, how shall we reap wisdom? For such is the perfect blending of "intelligence and Love." Love without intelligence may do much harm, unintended harm, but intelligence without love may result in clever cruelty. All true Christian Spiritualists will honestly express wisdom, humbly of course, for zeal without discretion is proverbially mischievous. It often happens that when people first become possessed of a knowledge of the truth, and are perhaps set free from some oppressing difficulty, they are so overjoyed that they go running about pouring out their discovery to others, indiscriminately, and probably urging them to accept the truth too!

Now it is entirely understandable that this should happen, for love, and also ego, yearns to share its news. To

share that which is ego, is unwise - but to share love and truth is not only wise but providential.

Of course, the acceptance of truth, and its dissemination is another matter! The fact is that the acceptance of truth involves the scrapping of all old standards, and after all, this is a tremendous thing to expect from anyone, and it can only happen in any case, when people are Spiritually ready for the change. If one is spiritually ready, he or she will be glad to accept it, if it can be put forward in some way that can appeal to them - yet, if they be not ready, no amount of intellectual discussion or argument will make them so! Therefore, I say, never rely upon your own judgment to say who is ready for the truth, and who is not, are you God? Are you Christ? Rely upon the Spirit and be sure then, of that which you offer.

Now, in light of all this, let us discuss the role of the Evangelist. For he is more than our brother and partner. As the Evangelist he is not now, nor in the New Worlds, subservient to anyone in the Family of I Paul. Yet, he is the least of all, and therefore the true servant of all. Still, in spite of these facts, his actions call for improvement. He must make decisions and once having committed himself, he must follow through and stop procrastinating and changing the decision, moment to moment, for he fluctuates at times to a disgrace. This is, of course, a common dis-ease,

indecision, it flows all through the Family of I Paul and the Evangelist is the one to cure it, with the cure beginning at home!

Now, certainly this letter is not meant to degrade nor chastise, but to point out vividly those faults that all of us are afflicted by, in the hope that they will be overcome by the leadership and therefore allow all others to find the strength to conquer such dis-eases that afflict them as individuals. It's an old case of monkey see - monkey do!

Now, to get back on the track of this particular communication, from me to you, allow me to say this: All of the communications I have received from I Paul mark a distinct epoch in my own life. I have noted in the course of my remarks and in my own letters to you, the intense exaltation of the Spirit, the strenuous effort and conflict, the intervals of peace that I searched for and attempted to pass along, not always successful I grant you. It was, of course, for me a period of education and it was right here, within this educational period, that I faltered, simply because I attempted to endow that education on others, who were clearly not prepared for it. Since that poor beginning, I have not attempted to force upon anyone what, I, in truth, experience. Yet, it may possibly be borne in upon the minds of some who are not ignorant of the dispensation of the Spirit in their own inner selves, so that for me, the question

of the beneficial action of the Spirit was not wasted, regardless of my initial shortcomings. I can only plead that I have reason to know that the history of the Spirit, as I am able to teach it, has been helpful to others.

Now let us look at our Spirit Guide I Paul or more importantly some historical and spiritual facts concerning him.

Of the numerous writings which were in circulation in the Second Century, not many of them with any degree of certainty can be traced back to The Apostolic Age. They consist only of the genuine letters of I Paul, the Gospel of I Paul, and some oracles or sayings of Jesus. Some historians would also include here a work titled, "The Recollections of Peter," which cannot be proven.

Of course, the striking thing here is The Gospel of I Paul, because no such Gospel appears in the New Covenant (New Testament), and until Marcion claimed to have a copy of it, nothing was known about it, at least to the writers of those times. Yet it was the opinion of Jerome, and other writers, that when I Paul spoke of his Gospel, (for example - Romans 2:16-16:25; II Thessalonians 2:14, etc.) he referred to a written gospel of his then in circulation. We should also refer to I Corinthians, 11:23-25, and Luke 22:19, 20 and Mark 14:22-24 and Matthew 26:26-28; Luke 22:19 is

almost identical to I Corinthians 11:23-25 - while the parallel passages of Mark and Matthew cited above have no such complete similarity although the idea is the same! We can say in truth that the Gospel of Luke (through Marcion) was founded, in part, on the Gospel of I Paul. This is an excerpt from that Gospel (see the Message). Usually, I Paul's highest mystical flights are set in conjunction with task at hand and the personal conduct necessary to fulfill it. The spirit soars eagerly into the upper spheres, but rarely stays there - it returns to the physical body and to the workaday world - it insists that ideals shall be translated into action, precepts into practice, the Spiritual applied to the physical, the abstract to the concrete.

A passage in II Peter seems in line with the above - "nevertheless, we, according to His promise, look for new heavens and a new earth, in which justice dwells . . . Wherefore, beloved, seeing that you look for such things, be diligent that you may be found by Him in peace, without spot, and blameless - even as our beloved brother Paul also, according to the wisdom given him, has written to you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that unlearned and unstable wrest, as also with the other Scriptures, to their own destruction" (3:13-16).

In I Paul's letters and Message, "there are indeed some

things hard to be understood,” and without I Paul’s equipment they can be and have proved very misleading to many.

The essential element in the teaching with which we are concerned, is that the visible universe conforms to a pattern or intricate design, which represents the image of the Invisible God, who Himself has neither form or substance (what is also called the Monad or center of All in All). Man, the crown of creation, being made “in the image of God,” answers therefore completely to the original pattern, which thus may be conceived as a man-like figure.

This archetypal or primordial man, what the Message calls the “heavenly man,” is the true image of God, the beginning of creation and the Lord of it. Hence the first man on earth was given dominion over every living thing in it. In the esoteric spheres in which I Paul moves, the Archetypal man is the Messiah, or Elect one, but not, of course, with references to a physical embodiment by Catholic Christianity, as it is with I Paul and also among the belief of the Ebionites.

I Paul teaches that “Jesus was begotten of the seed of man and was chosen - and by that choice he was called by man the Son of God from The Messiah that entered into him from above. Therefore, the Messiah (as distinguished from

Jesus), is a spirit figure man - like, yet invisible to men in general. In I Paul's words, Messiah is the image of the Unseen God, the first product of Creation, that everything might be founded on him which is in heaven or upon earth, seen and unseen alike, whether Thrones, or Lordships, Rulers or Authorities. Everything was founded for him and because of him. He is both the antecedent of everything, and that on which everything was framed. So, too, is he the head of the body, the Assembly, he being the original, the first-product from the dead, that in all connections he might take precedence - it being thus fitting in him the whole totality should abide, and that because of him - his peace-making through the blood of his Cross - all things, whether on earth or in heaven, should be brought into harmony with himself."

The Messiah then is not God, he is a Creation of God, and there is no room for the Trinitarian formula of The Athanasian Creed, nor for its doctrine that the Son was "not made, nor Created, but begotten." But inasmuch as the visible Universe is the expression and realization of the Invisible God, the Messiah, the first product, comprises the whole of that expression and realization in himself. To him, then, would apply the words of Protogoras that "man is the measure of all things."

The archetypal man must necessarily, then, be

conceived by us a vast universe-filling figure, as even the microcosm, the first man upon earth, was held, in his first state, to be of gigantic proportions. The Rabbi Eleazer stated, the first man, extended from the earth to the firmament, for it is said in Deuteronomy 4:32, “From the day God Created man upon the earth - but inasmuch as he disobeyed, The Holy One - blessed be He, placed in His hand upon him and made him small, as it is said (Psalms 134:5).

18 - Message to the Family from I Paul (Edited by F)

It is good you come. I Paul greet you all in Christ and God. May my Spirit be for yours, always. Brothers and sisters, I implore you, pray for and send out your love, without ceasing, for other men and women who have not received the Spirit - for there is hope for them attaining unto the Great Spirit of All in All.

Let them therefore at least be instructed and enlightened by your works, if they will be no other way (i.e., by the Message). Be mild at their anger, humble at their boasting; to their blasphemies, return your prayers; to their error, your firmness of faith, hope and love; when they are cruel, be gentle, not endeavoring to imitate their ways. Be always their brethren in all kindness and moderation, but let you be always, followers first, of the Spirit, for who was ever more unjustly used? See that no root of unrighteousness may be found in you, but that you remain in all righteousness, humble and sane of body, mind and Spirit in Christ. When reviled, revile not again! When struck, strike not again! When cursed, curse not again! When hated, hate not again!

What is necessary is your preparation, your unity, your

order, your justice, your common education, your tolerance, your association for the well-being of man, your spirit of hopefulness and anticipation, your faith and your love, all this, as you shall see, will have a tremendous bearing upon the spread of Christian Spiritualism and the Message, and Christian Spiritualism will finally, in truth, be looked upon as the work of the Great Spirit's Providence, the divine preparation for the New Worlds. When the fullness of the time comes, the Spirit will act. Therefore, my dear friends of W-303, listen! A person among you, who being approved by the Spirit unto you, will through the Spirit perform great works and wonders in your very midst. This one you will follow faithfully unto the New Worlds for you will all be witnesses to his truth. He will pour forth the Spirit which you yourselves will see and hear! This will be the first-fruits of the promises of the Spirit as contained in the Message, and out of that mystical experience the Power of the Spirit will distribute itself to the true and faithful disciples of our Christ. Now I Paul cannot explain it to you, you must experience it, for no one can explain Power and Mystery and ecstasy of that sort to those in the flesh. This outpouring of the Spirit will lead the faithful Christian Spiritualists to the beginning of the path to the Way.

The essential thing, of course, will be the experienced demonstration that the Spirit has come upon you "in

Power,” in love, in unity, in truth.

The gifts given will be useful only to its possessors and it will afford just the kind of proof your world is awaiting and has awaited for so long, that God approves the course of the Christian Spiritualist and that He actually present with them through His Spirit.

My dear friends it is most wonderful how the Great Spirit accommodates to the limitations and the necessities of His beloved creatures. Yet, you do not need such proofs at the moment, you need to become fully prepared, and on the other hand, you do have other proofs of the presence of the Spirit and its powers before you, although many of you do not sufficiently recognize them nor Him. In fact, this is one reason why miracles are so infrequent in your day and age.

My dear friends trust our beloved laborer and remain steadfast in the teaching and fellowship of W-303. Many wonders will be imparted to the faithful. It is good you come.

In Peace and Love,

I Paul.

19 - Communication, I Paul to F (and Family also)

It is good you come. I Paul, servant of Christ and the Supreme Spirit greet you in Peace and Love. Beloved laborer you have said wisely. Space is requisite that you may ponder deeply that which is indeed of vital import. We leave you to think over what we have advanced with a full conviction that you will do what is necessary. Further, I believe that those in leadership positions will, "in time," assimilate the teaching and appreciate its importance. Should you desire enlightenment from us on any points, it shall be given.

I Paul will not force further communications upon you until you have done what you require. Let patience and earnestness have full sway.

Your Family members, in general know not in your cold earth atmosphere, so chilling, so repellent to spirit life, how the magnetic rapport between their spirits and the guides who wait for them, to bear them upwards, is fostered by faithful Prayer, Meditation and Contemplation. It is as though the bond were tightened by frequent use - as though the intimacy ripened by mutual association. They would all utilize these things more did they know how rich a Spiritual blessing prayer, meditation and contemplation bring. Earth's learned sages and religionists have discussed much of the value of these matters, and have wandered in a maze

of opinion, befogged and ignorant of the real issues. They do not know - how should they? - the truth of spirit messengers and guardians who hover round the Christian Spiritualist ready to help the spirit that cries to its maker. They know not the truth of the existence of such for they cannot test their presence by religions or science in their present states, and so they try, with crude effort, to reduce the results of these matters to line and measure and false preaching. They try to gauge its results, and to estimate its effects by the compilation of statistics. And still, they find themselves in difficulty, for though they grasp the shell, the spirit eludes their ken. Such results, as you well know, are not to be so measured, for they are imperceptible by man's science or man manufactured religions. They are spiritual, varying in various cases, different as are the agencies at work.

Let me say this about Prayer. Frequently it is the unspoken which is not granted that is the cause of richest blessing to the prayer. The very cry of the burdened spirit shot forth into the void - a cry wrung out by bitter sorrow - is an unknown relief, the spirit is lightened, though the prayer is not granted in the terms of its petition. You know not why - but could you see, as we see, the guardians and guides laboring to pour into the sorrow-laden person or spirit the balm of consolation, you would know whence

comes that strange peace which steals over the spirit and assures it of a sympathizing and consoling Supreme Spirit. The prayer has done its work, for it is drawn down a friend - and the bursting heart crushed with its load of care and sorrow, is comforted by Spirit Love. This, the magnetic love which we can shed around those with whom we are in close communion, is one of the great effects which can be wrought by the cry of a human being reaching upward to its God. Of course, you, beloved laborer are aware of all this, and you know also that under no other condition can the full force of spirit intercourse be realized. It is the spirit that is most Spiritualized that alone can enter into the secret chambers where the spirits and angels dwell. It is to the spirit that lives in frequent communion with us that we are best able to come nigh. This, dear friend, is invariable - another part of that unchangeable law which governs all our intercourse with your world. To the Spiritual ones come, in richest measure, Spiritual gifts. Nor is it always the answer which man in his ignorance expects that is the truest response to his prayer. Many times, to grant a request would be to do him grievous error or harm. He has asked ignorantly, petulantly, foolishly - and his prayer is unheeded in its request - but it has availed to place his spirit in communion with an intelligence which is waiting an opportunity of approach, and which can minister to him

strength and consolation in his necessity.

T'were well if men would more strive to live a life around prayer, meditation and contemplation. Not the morbid life of an ascetic, no, nor the morbid life of devotion falsely so called, which consists in neglecting duty and in spending the precious hours of the probation life in morbid self-anatomy - in developing unhealthy self-scrutiny - in idle dreamy contemplation - or in formed and unreal supplication. The life is far other, as we advise it.

Prayer to be real must be the heart-cry, spontaneous and impulsive, to Friends who hover near. The fancy of a prayer to the ear of an ever-present Supreme Spirit who is willing to alter unalterable laws in response to a capricious request has done much to discredit the idea of prayer altogether. Believe it not! Prayer - the spontaneous movement of the spirit to its God is no matter of formal preparation. It consists not in any act of outward show. It is not necessarily syllabled in utterance - far less is it trammelled by conventional form or bound up in stereotyped phraseology. True Prayer, like Meditation and Contemplation, is the ready voice of spirit communing with spirit - the cry of the spirit to invisible friends with whom it is used to speak - the flashing along the ethereal line a message of necessity which brings, swift as thought, its ready answer back. It needs no words, no attitude, no form.

It is truest when these are absent, or at least unstudied. It needs but a recognition and an impulse to communicate. To this end it must be habitual. Else, like the limb long disused, the impulse is paralyzed. Hence, it is those of you who live most in the Spirit who penetrate deepest into the hidden mysteries of my plane. We can come nearest to them, as I Paul am near to you, dear laborer. We can touch chords in your nature which vibrate only to our touch, and of course, are never stirred by your world's influence. 'Tis they who reach highest in their earth-life, for they have learned already to communicate with spirit, and are fed by spiritual food. For them are opened mysteries closed to more material natures - and their perpetual devotion has wrought for them that they live above the sufferings and sorrows from which they cannot be exempt due to the nature of your world.

It's sad, but we speak of that which is little known. Were this grand truth better realized, man would live in the atmosphere of the pure and elevated Spirits. His Spiritual attitude would drive from him the base and baleful influences which too often beset those who pry unbidden into mysteries that are too high for them, and which, alas! beset and annoy even the best at times. If it prevailed not to obtain exemption, it would provide protection, and do more to strengthen us than all else that men could do. It would

avail more to sanctify the acts, to purify the motives, and to keep alive the Reality of spirit communication than anything which we know of.

I say to your Family, communicate with us in communion of the spirit. Keep a single eye to the issues of such communication as respect your own spirit. The rest will follow in due course. Leave abstruse and perplexing questions of man's theological controversy and keep close to the central truths which so intimately affect the well-being of your spirit. The vain bewilderments which man has cast around the simplicity of truth are manifold. Nor is it for you to disentangle them, nor to decide what is or is not essential in that which has hitherto been revealed. You will learn hereafter to view much that you now regard as vitally essential truth, rather as a passing phase of teaching which was absolutely necessary for those to whom it was given. It is a human weakness that impels you to rush forward blindly to the end. You must tarry, friends, tarry long yet in the early searching before you reach the goal. You have much yet to unlearn before you can penetrate all the mysteries. We have much more to say to you on these subjects but for the present enough has been communicated to you through my beloved laborer. May the Supreme Spirit keep us and you and enable us to lead and guide you that in the end truth may shine of you and from you and Love and

Peace and Unity and great Joy dwell in your hearts and spirits. It is good you come.

20 - The Argument and Testimony of Experience

The Christian Spiritual Way is the reason Why experience is so central to us! Why? Simply because Jesus - I Paul - and The Christ Spirit rest their entire claim upon it. It thus brings it within the power not merely of a select number of experts, or of persons of peculiar endowments or exceptional attainments, to ascertain by some difficult or hard process the truth of the claims made, but it offers a Plain and simple test within the reach of every human being - everywhere.

There is no obscurity in the proposition and nothing occult standing in the way of the individual application of the test. Did Jesus not say "If anyone will do His Will, he shall know of the Message, whether it be of The Spirit or whether it be of itself"? or "the spirit itself beareth witness with our spirit that we are the offspring of Spirit"? There are, you see, various kinds of evidence. Foremost is the inward consciousness of truth of what the Christ Spirit has taught, through various mediums.

Secondly, but also of the greatest importance, the personal experience of the truth in the realization of the things promised when The Conditions have been complied

with!

Thirdly, the direct witness of the Spirit as given to believers!

Now, there are truths which carry their own light with them. In their very highest forms, here, they are called intuitions - direct cognitions! With respect to such, the minds have immediate and irresistible consciousness of them - that is - Absolute experience-truths known become tangible, actual experiences in the sense that a lived sensation is an experience - many of the experiences of the Message are of this type - we intuitively know them to be truth - for they are no sooner announced or introduced than our consciousness responds to them - correctly -

Now there are other truths that come to verification in consciousness by a process or by practical experiment - such, of which we are more commonly involved, are called - "truths of experience" - that is we Prove them by applying experimental tests and by realizing promised results - such are truths of the following kind - I Paul promises to realize in us certain experiences if we will but honestly comply with certain conditions. It really is nothing more than the Common law of experimental science. When we find at the end of an experiment a result, we demonstrate in experience a truth - henceforth we know it to be a truth because we

have made it a matter of experience, not because of any external testimony to it.

Such is precisely the test which The Message of I Paul proposes - if we will do certain things we shall come to certain knowledge - if we will do this we will find the truth - if we do the will of The Supreme Spirit we shall know the Message - if we believe and exert the honest effort we shall be saved, old things will pass away and all things will become new and we will all become new creatures - a new life will come to us - a new world - and it will evidence itself in our consciousness, and in our whole character - external and internal - for sorrow we shall have Joy - for guilt we shall have Full Pardon - for Aliens we shall be citizens -

Now - all these forms of spiritual experience are given to you, as a believer, and they are matters of direct personal consciousness!

You accept or reject - not the Spirit! If Christian Spiritualism be, as it claims to be, a supernatural phenomenon, that is, a phenomenon not made by man (impossible anyway) but given of the Spirit - it ought to be possible in some way to make that matter of experimental knowledge, and not of mere inference - for it does stand, not as an abstract - dogmatic theory, but as a practical-supernatural-spirit Power. It is given as an

agency to restore the broken - the down-hearted - the estranged, to the Spirit. It is given to restore the broken relations between the Spirit and the human spirit - it is given to bring mankind to the Spirit - not simply or necessarily "back to the Spirit." It is given to help establish the New Worlds - to radically renovate character - now all of these matters are experimental matters - and the experiment only and its results will attest to the truths of the systems - and if the system were False, no such experiences could ever be realized! Does Christian Spiritualism Prove itself? Does it or can it do what its message declares? The test given is plain and simple - and it is readily at hand - Your hand - have You honestly tried Your hand at it? Tell me - could anything be Fairer? I think not!

Love - Peace - Understanding - Attempt,

Love Again,

Fz.

21 - An Era of The Spirit - A True Pentecost

A Message to The Church of The All in ALL.

Greetings: It is good you come. I Paul servant of the Supreme Spirit and slave of Christ wishes to tell you beloved laborer and your brother these matters of great importance for your futures and the future of the Church of The All in All and its community.

Your community is approaching an era of the Spirit and a true Pentecost is coming. The Message sent has been a directive toward the experiencing of the spiritual life. How it has or has not been accepted or utilized is secondary to the fact that it has been received.

It is now strictly in the hands of the Church of The All in All to assist all of mankind to deepen their encounter with the Spirit and to increase every human being's understanding of the Spirit.

As I informed our beloved laborer earlier, contrary to how he "received," The Family of I Paul was not disbanded but eliminated. In the future all members who wish to remain as members will transfer their allegiance to the Church of The All in All - regardless of what the Message itself has said previously - the call is clear - to work - to worship - to witness - to serve and to give. If these requests

are adhered to then the Family will be reborn - not as the Family of I Paul, but as the true Family of the Supreme Spirit under the guidance of the Christ Spirit, in love - in peace - in understanding.

It is good you come,

I Paul.

Now I Paul with I Paul say this:

Anyone who is just looking for spiritual inspiration and runs away from the spiritual demands of the Message, the laborious and at times very trying and tedious contemplation, meditation, prayer and so forth should not become a member of the Church of The All in All - such as these have not and will not make good and true members of a future re-instituted family - not of I Paul - but of the Spirit - neither would they be acceptable candidates for a future Inner and or Outer Circle.

Now the Message stands as received - common sense and freedom must be each individual's guiding lines, but in harmony.

The Church of the All in All, continuing to identify with the Message of I Paul, will be the protectorate of the

message - responsible for its safety and its distribution.

Any future Inner Circle will be one committed to the Christ Spirit and not to I Paul.

There has been, heretofore, an "Ivory Tower" type of specialization by individuals in The Family in their perusal and following of the Message - this no longer should be the norm, nor the expectation. Of course, each one of us must be responsible for his or her conscience and his or her spiritual and human consciousness. Each one of us must be responsible and critical of "self" and examine "self" for his or her personal failures in attempting to follow the Message.

My (F_z) personal task - my one singular task now is to complete the receiving and writing down the True Gospel - until that task is completed I am to do nothing else - the Church of The All in All's leadership lies in the hands of the Standard Bearers and the Board of Directors and they are to be guided collectively, by the Message, the Evangelist, the collective intellects, and the collective common sense of all the leadership - working out any and all problems that might confront them.

Only when there is an impasse will I step in - and then only when I am called. The Standard Bearers must conduct the affairs of the Church of The All in All and bring about the New Inner Circle of the Spirit. The transition will not be

easy. All the past work and effort has not been wasted - it was and is for a very definite meaning and use. Many tasks are now simply waiting to come to their conclusion - others are merely asleep - to be awakened at the proper moment and then completed - the task now before all of you (the faithful) is to increase the size of the Community of the Church of The All in All. That, then, is The Call - to work - to worship - to witness - to serve - to give - to grow!

The current drive after Spiritual experience is worldwide, but very often is devoid of reflection. People appear in the mood to experience but not always in the mood to reflect upon that experience. A new encounter of the Spirit is rare! We have that new encounter. It is the Message of I Paul and one that the Church of The All in All must now prepare to carry the world over.

From the Message we realize that a new encounter with the Spirit is rarely allowed to break apart old categories and free the Spirit to give rise to new understandings but we have been given that freedom - we must use it wisely.

I Paul has said that one of the primary works of Christian Spiritualism is creating Community among humanity. For I Paul, Community is a major part of the Spirits work and so a theology of Community is also a Theology of the Spirit and a complete Theology of the Spirit

must discuss the nature of community and that is a primary part of the teaching of the Church of The All in All.

That means involvement in the socio-political problems of the day, something denied to The Family of I Paul but totally acceptable and expected from the Church of The All in All.

Love, Peace, Understanding,

Fz.

22 - The Message Must Never Perish

Greetings:

The message must never perish - it is yet for an appointed time, but in the future, it shall speak and it will not lie.

Certainly, if there is a Supreme Spiritual purpose for mankind, faith in it can never be erased. Somehow the knowledge of it must be preserved, so that it can come to fruition when a Family becomes prepared to carry out what is demanded of them. This will be the patient, loving, faithful, serving, and yes, suffering remnant of all of the Families beginning from the first Family of I Paul.

This remnant must be committed to a role as outlined in the Message, not as something to be endured until something better comes, but as something to be embraced, loved, in order that something better may come - the New Worlds. It's a call to change from the static to the dynamic - a call that must be heeded and will be by this remnant - whoever they may be. This remnant's task is to proclaim to All of mankind everywhere the Way - the Truth - and though despised and vilified - loved and hated - accepted and rejected they will continue as witnesses until there comes in and through them the New Worlds - Peace - Love - Truth - and the fullness of knowledge and understanding

- the true community of the sons and daughters of the Supreme Spirit, led by the living Christ. It is sad but true that mammon is the God of most everyone today. They seem to have no motives except those of “self” and “profits” - no springs of action but those of self-love - no desires but those of gain - and no restraints but those of force. The eternal jingle of mammon is their only music. Virtue, honesty, honor, service, generosity, reputation and Spiritualism are to them pompous and unmeaning terms and anyone whose conduct is regulated by Faith, Peace, Love and Understanding is regarded as incomparably stupid. Vice, fraud, deceit, treachery, theft, hate, self-aggrandizement and so forth are the code of such as these even though most of them claim to be a member of this or that religion and adherents to its teachings. There are always those saying and shouting “glory hallelujah” and at the same time trying to “sock it to you” in the name of the Lord. Many of them call themselves “Prophets” and so forth - let me explain what a prophet really is: Those who believe they are receiving and communicating with Spirit are not oracles, and we are not to suppose that what they foretell is bound to happen, or that even a partial fulfillment must necessarily have complete fulfillment. Why? Prophecy is not history dictated by the Spirit in advance. The prophet is distinguished by certain qualities of mediumship, which

work usually in two ways - they enable him by absorbing a set of circumstances to correlate them and perceive their trend and inner significance, and they make him a suitable recipient of impressions which may derive from a human or non-human source. Communications may come in images, words or flashes of insight - but in whatever manner they are received they have to pass through the mind of the recipient and their expressions can be colored by his or her equipment and personality. The better prepared one is the better the receiving! So, what so often sets the prophet apart from other mediums or sensitives is an awareness of being prepared for a special task which may be contrary to his natural inclinations, or being suddenly, and frequently inconveniently, called upon, even, conscripted into service. He is told to go and say this, write that and also to do thus and so, even if he or she really doesn't want to. Only the truly prepared ones will Follow the Spirit's every wish.

Now as concerns the Message of I Paul we have to make allowance for human interpretation and, yes, even opposition. To say that this or that did or did not happen does not affect the issues nor the truths contained therein. We are not dealing with a Message where the exact times and terms of which have been fully specified and recorded and handed out. No one at any period has been put in possession of all the comprehensive information or could

know the end from the beginning. There can be glimpsed sufficient only to convey that there is high purpose that justifies our attention and to indicate to those having this attentive consciousness what is required of them to cooperate in bringing it all to fruition.

It ought to be obvious by now that the Message of I Paul is more than just a message - that it is also a Plan - a Spiritual Plan and once it catches on and becomes widely accepted as of Spiritual origin there will be an even greater inducement to subscribe to it and to endeavor to go along with it in Action. But it will take much more than human contrivance to enlist continually a great variety of unconnected events and factors in its service. All the more so, when there are differences of belief and opinion about precisely what has to be accomplished and by what means.

There is a stop in most minds when it comes to conceiving our little group as fulfilling the purposes of any higher mind. The very thought of mind itself is troublesome, since it involves the existence of an immaterial dimension of consciousness. Looking clearly at the sequences and relationships of circumstances which support the truth that a purpose has been manifesting itself in all our affairs, and which affords much understanding of what is intended you would think that at the stage we have now reached, with so much behind us, that it would be easy

to see things in a much clearer perspective - but that is not the case. The reasons are easily discernible - there is yet no Unity - little "true love" - and a deep lack of Understanding and unwavering Faith - all of which are prerequisites necessary to become prepared and then to maintain that preparation come what may.

Our group, under the leadership of the Church of the All in All, must be an open-eyed attempt to make practice square more closely with principle - to bridge the gulf between thinking and doing - to reduce human problems to a compass in which they can be grappled and not simply theorized over - to put conviction to the test of living - to submit ideals to the test of working experience - to let Action speak louder than words. To these ends it mobilizes spiritually dedicated people into a positive and dynamic Fellowship of Faith and service.

The sense of mission, of the tasks, has almost been lulled to the point of unconsciousness and no one seems to remember that our day is Future and therefore the call of the Message goes largely unheeded.

Yet this is not a totally barren period for the Church of the All in All is filling the void at the present.

An expanding and a much more communicating Church though is mandatory. Clearly, the Message calls for

the total service of a chosen few, but it must also contain a group with a transcendent Love of all of mankind, come what may. Now if that “come what may” may seem vague let me give you a picture of it. All religions today hold out a promise and a threat. The difference between what Judaism and Christianity preach and what I Paul teaches is glaring. They together, Christians and Jews, await a messiah; He who is to come, is to come walking on the clouds, to judge men and then the angels (the righteous men will judge the angels) and those who are not found wanting will remain on earth in the Kingdom Come in Peace, Love, Joy and Happiness, free from all the ills and evil this world knows now. Add the slightly different promise of the Moslem Koran and you have the belief of monotheism with its diversities.

I Paul teaches that we must first turn this world upside down. Man must establish the Kingdom of Heaven on earth and then offer to as many as will accept, the passage to the New Worlds. Yet it isn't as difficult as it appears for we are promised supernatural assistance in the tasks to be accomplished. It demands from us preparation and then the following through as prepared people to complete the transaction of the swap, the Kingdom Coming - the chosen going - a material choice versus a spiritual external decision - those who stay will go on living until they deplete this

earth's resources and turn it into a land without human life - then will the children, the sons and daughters of man reap the folly of their parents. They will no longer be products of God's creation but the makings of Godless men. Simply because there will be no soul awaiting them nor for them to redeem. This will be "the end," not one of fire or flood but of ignorance and evil - man will then truly reap what he sows - truly be the victim of his own punishment - then will the planet revert back into its original state. Now if that sounds farfetched let me say this:

What most haven't learned yet is that the Spirit does not operate under our pressures, so that it is obliged to perform miracles and intervene in a positive manner by direct action. When we take this view, which is inherent in religious incarnation doctrines, we are saddling the Spirit with our own "time-consciousness" and limitations. The Supreme Spirit's Way is not our way; its thoughts are not our thoughts. We have not been fully prepared to see that what we have supposed would speed things up may very well be a barrier to them - rushing forward blindly will get us nowhere - it has been correctly said that without Faith we could not exist - we could not carry on. But now it has to teach us more of the Way - so that we may have the certainty that in our affairs a Spiritual Plan is functioning - not independent of us but through us.

When we say that the Spirit sees us - hears us - recognizes us, we mean that we draw to ourselves the Spiritual resources which are now available (and always have been) to all of us who are fully prepared.

Christian Spiritualism is a new testament concerning the importance of man, who is no longer under the rule of fear but in the bondage of Love. I believe that there would be no further quarrel among the companions of Christ if all accepted the inner testimony of the true gospel - that testimony is - as I Paul said: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

I only know that, as I came to understand this inner testimony and accepted it whole heartedly; life for me began to change. I was no longer in bondage to the old fears. I discovered that I was walking in the newness of life of the Spirit. I salute with reverence all the earlier companions of the Path, the Way, of Christhood. I do not blame them for what seems to be blurred thinking. The Father's house has many rooms and, as we change from one abode to another, the former things pass away and all things become new.

The Message clearly calls for Unity and the unity of our

group rests upon the feelings in each member that we all belong together. This is the type of union which exists between friends, and it originated in the Family. Such groups cooperate, of course, but their cooperation is not based only on a calculation of interest. It has a “Spiritual” character because it stresses the sense of fellowship in the consciousness of the inner and outer being. Such a group is not unified because it cooperates. It cooperates because it is united.

And what may we do, both as individuals and a collective body? Practice the Message! If it (the Message) has entered into your consciousness you really need no further instructions. All you need is the willingness and the opportunity to practice it. Like I Paul, you should be humble by your possessions and confess - I have not fully developed this, I have not fully manifested it, but I have begun. The rest of your life should now be a pressing toward the mark of eternal life. You should be satisfied no more with the limitations of the physical body. You should refuse to come under the bondage of your body. Even when the body is ill or distressed - even when the physical plane is overpowered by the confusion of daily life and despair - to overcome, you need to assert your Christhood - You must assert yourself to lay hold of the eternal life which is now your inheritance. Though you stand alone even, in a world of dead men, you

can be with Christ. Where can we meet Christ but in ourselves? How can we obtain the knowledge of the eternal life except as we practice it in ourselves? Why come under the blunders of the faulty-thinking of the past? Why not now be free? Why not ourselves manifest Christhood with his Power? Why not ourselves be releasers and redeemers? What do we, lurking in the shadows? Why have we not accepted his command: "Freely ye have received, freely give"? We must all impart our Christhood. We must spend the rest of our days in these bodies developing that Christhood, asking the Spirit only for opportunities to serve. May the Spirit be released in and through all of us. May the Spirit make of all of us such towering spiritual personalities of resurrected consciousnesses that we shall be regarded as a city on the hill of God which can no longer be hid.

The Church of the All in All can win the world with that doctrine! It would brush aside all infidelity, all antagonism, all questions but one, all criticisms, and all scoffing.

Of one thing we can be sure - that the day is bound to come when the true Christian will be caught up in his or her spirit into their Christhood and so meet the Lord on his altitudes. We will no longer return to the weak and beggarly elements of which all the quarrels and criticism have been formed and where fools judge others instead of judging themselves.

We, too, will do wonderful deeds. If we could be consistently Christed, we should be able to do as individuals, the things Jesus did. Jesus laid hands on the sick and made them well - and if we are not doing that, it is because we have not yet accepted our Christhood. Our lives ought to bear witness to the Supreme Spirit. People should be changed from the bondage of the physical bodies to the liberty of the glory of ransomed and awakened spirits. Everyone has met a disciple in whom Christ has so clearly formed that there is no doubt about that resurrected consciousness. Just the other evening via television I was reminded of a man named Father Damien, who lived and served for twenty years among the lepers. What a complete release of his Christhood! If all the rest of his religion were to come undone, that pioneer Spirit would still awaken the world with the trumpet call of the cross and resurrection.

Or, as I have discussed in meetings with the standard bearers, Mahatma Gandhi. What a Christ in Gandhi. Think of the lonely, almost naked, little man, overwhelming the council of kings and the governments of ministers by doing the things that Jesus did and taught. We must not limit Christness to what we call Christianity. We must not limit the cross and the resurrection to what is called Religion or ecclesiasticism. It is the very Power of the Supreme Spirit that overflows all the boundaries of our human race, and the

witness is in the words of him who said, "Where two or three are gathered together in my name, there am I."

We must not waste our time shedding tears over the sorrows and the pain of Jesus and offering prayers of thanksgiving to God for the things that he did. We must go out among those for whom he died, who are living at our very doorsteps. If he rolled away the stone from the door of death, we must also roll away that stone from the consciousness of the multitudes of men and women who have no hope whatever in the Supreme Spirit or in their own spirit or in the certain destiny of man in the house of many mansions.

Whenever we read the story of a suicide, we should be challenged. How our news media abound in the records of people who, because of despair, break their bodies into pieces, not knowing that they have denied the central truth of humanity - life without limit - life in God - life so abounding in God that the gates of darkness cannot prevail against it.

If, instead of hunting around for obscure evidence of life after death one would simply read the Message of I Paul, he or she would then be in a position to find it in themselves under the cross of Jesus. It is the duty of every Christian Spiritualist to see to it that Christ is really formed in them -

that when they go into their own consciousness, they come before the presence of Christ. No man has ever possessed this with a greater clarity or a more joyous power of consciousness than I Paul. That is why he stands apart from every other disciple of Christ Jesus and witness to the Resurrection. His letters, his message abounds in that one thought - Christ in me - Christ in you. You are no longer in bondage. You are free. Demonstrate in a world of death your deathlessness, and in a world of hate, your love - in a world of turmoil, your peace - in a world of ignorance, your understanding - in a world of despair, your Faith - in a world of ugliness, your beauty - let Christ be formed in you now and forever!

When I Paul was speaking about the natural man and the spiritual man, a great civilization was rushing down to its doom. Now another great civilization is again rushing down to its doom. The natural world-order is in chaos, and heading for its end, and the natural man is bringing it about - and he cannot prevent it. The only savior in the midst of humanity is the man with the Mind of Christ. The world will not be redeemed by rituals, by creeds, by pieties, by ethics, by laws. It will be redeemed only by Christs in human consciousness. All preaching at this time should be directed toward summoning, as with trumpet blasts, all the sons and daughters of the Supreme Spirit to the standard of Christ.

Only spiritually minded men and women can save this civilization from disaster. That is why the religions must be rebuked for their folly, in disobeying Jesus as did Peter in the garden of Gethsemane. Judged from the standard of mortal mind, Peter did the right thing. He had a sword - Jesus was in danger - morality-righteousness-truth, were in danger - so he took the sword and an ear, but it only embarrassed Jesus. It forced him to direct his Spiritual energy to the task of curing a servant's ear, when the energy that was in him wanted to enclose the whole world.

This message is uttered to the religions under the Authority of the Spirit. Let him who has an ear to hear, hear what the Spirit says: Have nothing to do with force in the name of Christ. Have nothing to do even with the Law in the name of Christ. Stand above every manifestation of the natural world and rely only upon the incorruptible inheritance of the Christ Spirit. The religions of this world are mocking the Spirit by seeking to bring about the Kingdom by laws, wars and statutes. Let the world have its police force, its armies and its navies, its arms races, its judges and its lawyers - but let the inner-eternal world of the companionship of Christ lean only upon the truth of the Cross - life-love-peace-understanding-fellowship.

Eye has not seen what the Spirit has prepared for those who believe in the Spirit. No mortal mind can measure the

Kingdom as we, who have already been born into it, see it. To the world outside, this will sound like nonsense - and if it sounds like nonsense to you, it proves that you have not been born again and are not prepared. You are still in natural consciousness. You have not understood, because you have not the Mind of Christ. Of what value is the Mind of Christ if you do not accept it, if you do not believe that he alone is the conqueror, that his way is the true way, that Christian Spiritualism is not a statute, is not even an organization? Christian Spiritualism is a life, a progressive living, wherein one first becomes fully human. The world can be saved by Christ and Christ alone, not a Christ two thousand years old, but a Christ born into us at this very moment, a Christ revealed as we go about our daily business, a Christ who shines through our changed manhood and womanhood and showing clearly our Christhood, a Christ who demands attention because of our sudden, inexplicable gentleness, tenderness, humility, absence of the old arrogance, of the old self-assertion, of the old empty follies, of the old hatred, of the old gossip, of the old quickness to judge others and of the old tendency to say and do mean, hurtful things. Eye has not seen, except the eye of the converted spirit, the majesty of having the Mind of Christ, the wonder of no longer being uncertain, the richness that comes upon us when we can say: no more compromise, but now and to the end,

obedience to the constraining love of Christ.

We, of the Church of the All in All, must be the extension of the life of the Spirit among mankind. In fact, we must dare the things Jesus and I Paul did and do the things they did. Of course, we cannot do it in a moment. There are many difficulties still before us before we can take up the challenge of Jesus and the Message of I Paul. For not even by the suddenness of his conversion near the gate of Damascus, did I Paul inherit consciously and overflowingly the Mind of Christ. But how it grows as we follow his story. If as a test, you will read First and Second Thessalonians, then the letters that follow, you will discover the expansion of the Mind of Christ in a convert. At first, I Paul was sure that Jesus was coming again in a week, or in a month, or in a year. Like the disciples he had the old Jewish apocalyptic idea of the second coming. But gradually the Mind of Christ pushed that self-interpretation out of his consciousness. He began to enter into the truth of his inheritance until at last he was throbbing with that majestic piece which must forever be on the lips of every second-born person: Though I speak with the tongues of men and angels, I am nothing unless I have in myself the love of Christ, unless my heart aches for humanity as Jesus' heart ached, unless my heart encloses everybody as his heart enclosed everybody and as the Spirit encloses us all in

All in Love.

We have seen this gradual ascent of our increasing Christhood in I Paul's witness to the Corinthians concerning the resurrection. We no longer believe in a physical resurrection. Flesh and blood cannot inherit the Kingdom. As long as we cling to physical bodies, we shall die. As long as we accept and give reality, only or firstly, to the animal man, we shall know the valley of corruption. But once we have risen into the consciousness of our eternal and spiritual selfhood, we shall know the resurrection of truth. I Paul tells us that the true, the real resurrection is conversion (change-changing-changed). When we enter into our eternity, we are saved. When we claim our Christness, we are redeemed. Not until we have made that claim, can we say with the certainty of I Paul: "By the grace of God I am what I am," - a newborn Christ but on his way to manhood, a Christ who in this world faces a ministry of redemption among men and women and children, a Christ going gladly on his way to Golgotha, knowing that the resurrection dawn is breaking above its heights.

The true story of Christian Spiritualism is told in the journey - the journey that started near the gate of Damascus and ended in a Roman dungeon. All the story of Christian Spiritualism lies between those two points, - our story, too. The joy of our Fellowship will grow as we come to realize

that Christian Spiritualism is a continuing Christhood that somehow that Christhood is continuing through us and in us, Christ-Jesus lives. Though sometimes we deny him, he is there to forgive - though we desert him, he comes quietly after us, calling us by name until we feel the touch of his hand and are once more back in the fold.

That is Christ-Jesus - and though they jail us, strip us, beat us, kill us, we will not yield to the world. With I Paul, what other can we say but this: "For me to live is Christ, and to die is to gain"? No more can we think of life without Christ-Jesus, for we have found that, as life continues in him, it gains power, in love and in usefulness. By his grace we are what we are. It is a wonderful and mysterious thing that we have come to the point where we have learned to forgive people, to be patient, to be gentle, to stand up to persecutions, to forgo our old arrogant self that pressed so for personal claims. This is a great joy, and we have a right today to the full realization of that joy.

I wonder at the kind of religion that would rob individuals of the sense of their minister-hood. It is evil to rob any disciple of the consciousness of their ever-increasing Christhood. We dishonor the disciples of the first century if we give to them something which we ourselves dare not claim, or if we give to any hierarchy in any religion a power that is not ours. This truth turned to fire, the heart

of the likes of Martin Luther. This truth is the tree of life whose leaves have been for the healing of nations ever since that inspired prophet and Spiritualist of God and Christ stood before the world with his mighty message of justification by Faith, that any spirit is purified before the Supreme Spirit by its Faith in Christ.

Just now it is difficult for some of us to reveal our continuing Christhood to the world because the body of believers is so divided. But it was just as hard for I Paul for he wrote from prison these words: "I am imprisoned on account of my connection with Christ, and my imprisonment has given the majority of the fellowship greater confidence in the Spirit to venture on speaking the word of God without being afraid." Anyone with his heart aflame with the sense of this dignity of his Christhood might have written these words. And these words must describe us too. We must develop a discipleship which gives confidence to Christian Spiritualists, and others, that they may speak the word of God as they have truly received it, without being afraid. How I despise all ecclesiastical intimidations. How I despise the shams and mockeries that scatter the flock of Christ as they are being scattered today - strangers to one another - that is why we must plead for the simplicity of the gospel of discipleship, why we must repeat over and over again: Never let a religion cramp, never let a creed or a

dogma cause you to go astray, never forget your Freedom! Whatever utterance comes from us is authentic in proportion to its power to release those who hear us, from their dreads and their fears. Any teaching or preaching that does not set people free from those things is not a true preaching or teaching.

There is little validity in preaching if it merely adds more fetters onto an already fettered person. There is little value in preaching that keeps rubbing into people the thought, "How bad you are."

That is not the way I Paul preached or the way he taught either. I Paul, in the spirit of Jesus, could be grateful to God for whatever happened. He could believe, were he here today in the flesh, in many movements of humanity that are regarded with suspicion by leaders of the various religions. Let us, as far as we can, in the name of Christ, resist all negatives. If our Christhood is to grow, it must be in the spirit of him who said: "All that the Spirit has given me, I have given you. As the Spirit called me, I have called you. Go now unto the world with the good news and reap the scattered strangers."

If we could release men and women to the consciousness of their indwelling Christhood, all these things would be done in that spirit. If at this hour we could

make our mission more evocative and releasing, every crime of this overwhelmed human nature of ours is guilty, would be forever forgiven.

From now on, as we move upward, we must let everything go that interferes with the manifestation of our Christhood. There are many things that are well enough for the unconvinced, but not for us. There has to be definite apartness from the casual things of life, as far as we are concerned. Ours must be the Christ life. It will not be easy, but it will be joyous and powerful, and even though self-imprisoned for the Spirit's sake, we shall send out a message that will give the world encouragement. But our Christhood must not be fitful. It must be continuous - and it will be once we completely surrender ourselves to the Christ Spirit. There are very few of us who have not at some time in his life had a sense of unusual power. It is in every one of us, but it is not organized because our life has not been continuously Christed. To the question, "How can my life be continuously Christed?" I answer, the Message of I Paul will tell you. Study it again and again and practice it to the best of your ability and as you study it you will see the practice of it become easier as you improve upon your Christhood.

To be Christed is to follow the Rule of Life, the Law of Love. Rule out of your life whatever is not of Love. Wherever you are influenced by any emotion that is not the emotion in

the heart of Christ as you have felt it, or will feel it, rule it out. Begin now to obtain your majority. Once begun, I am sure that we will all want to continue our Christhood, because we will have met Christ in Jesus. If it were not for the Christ of Jesus, the Way would have no meaning. The Way has meaning for several reasons - first, Jesus manifested his Christhood through suffering - secondly, he manifested his Christhood against death, by rolling the stone away from the grave and revealing his newfound eternity. We must also manifest our Christhood against the fears that are common to people concerning death. If we have been raised with Christ, if we have accepted Christ, we must be witness of his cross and of his resurrection. Where we deserve rebuke at this moment - and we must accept it (if guilty) if we are to go on to the great mission - is in our failure, when death touches us, to bear witness to the resurrection. We can have no justification for tears when death takes away any one, we love. We must stop the bad habit of mourning, the unholy habit of tears and lamentations when death comes to us - and of course, the only way it can ever come to us is vicariously, because death cannot touch us personally. It can touch us mentally, but death cannot touch us. We, the true and faithful Christian Spiritualist who is truly Christed and continuously remains so, are eternal. We cannot die, but we may be forced to suffer

the illusion of death. It is when someone whom we love passes out of our physical ken that we know the agony of dying. Even Jesus allowed himself to experience that when he wept at the tomb of Lazarus. Though he knew he had the power to call Lazarus out of the tomb, he mingled his tears with an innumerable multitude of this human race, knowing the awfulness of the darkness, the gripping fingers about the human heart when someone whom we love goes away from us through the little gate called death. If we are to continue our Christhood, the next time someone we love passes over, we must bear witness to our belief that he passes on to triumph or at least to the beginning of it. Instead of overwhelming people with your sorrow, prove to them that in the consciousness of a Christian Spiritualist there is no death. Let others weep but let us be strong, radiant, bearing the burden of other's sorrow and bear witness of your Faith in the Spirit and Christ crucified and risen from the dead.

I Paul knew that the glory and the mystery of the Resurrection could only be communicated through strong spirits. We must be strong spirits. We are all charged to come over into our Christhood. The power of immortality in us will be proportionate to our power to soothe and comfort others with our Faith, Love and Understanding. Whenever we are tested, therefore, instead of being overcome, let us

be thankful for the test, for any opportunity, new or unexpected, to exercise our Christian Spiritualism. What has been so freely given to us we must freely give away; we should be very thankful for the opportunity to do so.

Modern Religious Christianity is supine, and it's so due to the fact that, like many of the early Christians, it has returned to weak and beggarly elements. So many of them are made up of unprepared people who take up the most unimportant matters that they have entirely forgotten the teachings of Jesus and I Paul. They forget that Jesus said that we ought always to seek first the Kingdom of God and his Righteousness and then all the other things would be gifted.

The Kingdom of God is the rule of Christ in human consciousness. Unless this rule of Christ is set up in our consciousness, we have not seen the Kingdom.

It is a mistake to think that communion with the Supreme Spirit has to do with earthly piety. It has not. Piety is not the objective of teaching or preaching. Jesus said, I would rather have the other things than this - Let your righteousness exceed the righteousness of the scribes and the Pharisees. There is a righteousness in the publican and in the sinner, which is not in merely pious people.

The Church of the All in All should be noted not so much for piety as for power, for the radiance of belief, the

stalwartness of discipleship, the broad-shoulder people who can carry burdens and who are not forever melting into tears. We need more hurrah and hosanna in our teaching and preaching and in our discipleship. We must broadcast the Message - dry the tears in human eyes, straighten the bent knees, cleanse the soiled spirits, summon the dead out of the old, entombed superstitions and untruths, and fears, and give them the life that the Spirit gives to us.

There can be no doubt about what will happen if true Christian Spiritualist disciples will keep up a continuously joyous, healing, helping, resurrecting Christhood. Whenever you find yourself tempted to indulge in self-pity, sternly rebuke it "depart from me"! When you find yourself leaning on somebody else for sympathy and comfort because you have a headache, forget the headache and go into the Spirit that never has headaches. Never load anything on the back of your comrade. It already is breaking under its own burden. If you are to continue your Christhood, stand in your own strength and ask sympathy from nobody - but give it. Ask strength from nobody - but give it, for all things are now yours, who have entered upon your Christhood.

Now let me say a few things here and give you some interpretations. Money is not the root of evil. Nothing is the root of anything, except the love of it. If your love is

enviored and circumscribed by money, it will bring you trouble. That is true not only of money but also of any material thing. It may be love of family. Probably we are less guilty of that kind of iniquity than the people of the Old World, but there is enough of it around, - The people whose Christhood is entombed in the tale of their descent from the Mayflower, or the women who have made a fetish of being daughters of the American Revolution and so forth. It's all right to be identified with the high adventures of the past, but the moment your love is found there and only there, the moment your love becomes a kind of arrogance and pride, you have lost your Christhood.

Most of us are afflicted today because we have denied our Christhood. If we live strictly according to the flesh, we shall of the flesh reap corruption. We may be pious, but, if we arrogant, we shall have trouble to the end. We all need these disciplines. If we did not need them, our spiritual evolution would be on some other kind of planet. But surely the planet to which we belong must have been wisely chosen for such as we, who are only in the making, who are on our way toward our real homes which is so far beyond our power to understand that we fall back upon I Paul's words, "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love him." And then he added on, "But the Spirit hath revealed them unto us who have the

Spirit of God.”

When we have the Christ mind, we know everything that is in Christ. We need no books, no science, no religion to tell us whether God exists. We need no lessons to explain to us the reason why we ought to believe in life after death. People outside may need it, but we who have met the Spirit, who have the Consciousness in ourselves, do not need to go to anyone. We have talked about second-birth and being born again. To be born again is to inherit a new Consciousness.

We have talked about repentance. Repentance has nothing to do with emotions. Repentance is the ascent of the consciousness to a higher and more inclusive plane. When we have attained that New Consciousness, all things are become new. We are no longer dominated by the lower consciousness. I Paul has made clear what that lower consciousness is - the natural man - man in his bodily or animal or physical state does not understand the things of the Spirit, but when a man has entered into his closet, his spirit, and has for the moment ruled out the animal senses, he begins to see himself in a new relationship with Spirit. Then he has resurrection. He begins the manifestation of his power, bearing about in his physical states the stamp of the spiritual states.

We are all pilgrims in quest of the good and true. This earth is not our permanent dwelling place, but only a stopover where we tarry, so to speak, overnight. In our progress toward spiritualism, we should realize that everywhere there are human beings stretching out to us imploring hands. Lives are being ruined - people are in despair. It is our duty, therefore, not to live shut up in an ivory tower, but to tell everyone of the true philosophy of life, which is to live according to the law of Love. Such a life is not impossible for each one of us has implanted in us, at birth, a spark of the divine fire which animates the entire universe, a germ of the Supreme Reason which, when duly developed, is called "Conscience," the spirit within us, and enjoins upon us what we should or should not do.

Do not stand at my grave and weep,
I am not there. I do not sleep.
I am a thousand winds that blow;
I am the diamond glints on snow.
I am the sunlight on ripened grain;
I am the gentle autumn's rain,
When you awaken in the morning's hush,
I am the swift uplifting rush,
Of quiet birds in circled flight,

I am the soft star that shines at night.

Do not stand at my grave and cry,

I am not there,

I did not die.

In Peace, Love, Joy and Understanding,

Fz.

23 - The Rule of Love

What you would not have done to yourself, do not to another - that is The Rule of Love and all else is merely commentary.

Self-limitation and Freedom are identical conceptions. As phenomena, as material things which divide and distinguish themselves from one another we are unfree. The more, however the Spirit fills us, and the more we become spiritual beings, the more shall we recognize the spiritual tie that binds all beings and makes them a single spirit - God - in the other beings near us, we then shall recognize ourselves and in spiritual love melt with them into a single being. Therefore, as spiritual beings, which see in themselves and in all others solely the super-mundane existence that has entered into this conception of many beings limiting one another, we are free, entirely free. This is the solution of the problem of the freedom of will. Insofar as I am a being that separates itself inwardly from the beings around me, that is, in my individual existence, in my egoism, I am unfree and unhappy - but insofar as I find myself again in those beings around me and see in the limitation imposed on me by them only a self-limitation, since it is myself that lives in them, that is insofar as I love them, I am also free and happy. Hence, according to the

command, “thou shalt love the Lord thy God with all thy heart” is identical with “thou shalt Love thy neighbor as thyself.” Nothing, indeed, can enable us to approach the Supreme Spirit but the surrender of our egoism. If it is truth to say, “thou art I,” if the chasm that separates my ego from yours is only an apparent, imaginary one, then in Love must necessarily lie The Way, The Truth, and The Life!

For love alone bridges this chasm, it sees its own self in the other being, is absorbed into it, and is thereby freed from its own narrow personality and the pain attaching to confinement within itself. But when whatever is imperfect disappears that which is perfect comes to view, as a picture becomes visible when the curtain that covers it is drawn aside. Mortify the man within you, and God will emerge in all of His Spiritual Glory. For it is God Himself who in His own conception, is this person or that person, this thing or that thing.

In the true Christian Spiritualist lives the more or less clear consciousness of one’s own super-mundane existence, so that it defines and conditions one’s whole method of thought, sensation and volition, that is, all the manifestations of life within oneself. It is freedom from one’s individuality, superiority to one’s own person, that puts quite a definite impress on all the manifestations of such a one - this it is which characterizes the Christian

Spiritualist in his thoughts, sense-perceptions, and actions, and by this may be shown how consistently the whole way in which his or her personality expresses itself may be deduced from his or her inner free attitude towards this earthly existence and all its relations.

In the first place, where thought is concerned the true Christian Spiritualist will always and necessarily look for principles. He or she will never rest satisfied with observing a phenomenon, but will always seek for the law, the reason, on which it is based - they will try to grasp the connection between different phenomena and thus to reconstruct the unity corresponding to their own nature which strives to return out of the multiplicity of appearances to the unity of the highest being.

Hence the Christian Spiritualist thinker seeks the final principles of things, and indeed, in this day and age "all science" is founded on the striving of the human mind after freedom. But only a disinterested mind can have the right sense for such thinking, for only he who is accustomed to eliminating his own "self," his own individuality from phenomena will be willing and able to grasp their general significance. The first and last thing that is demanded of us all is "Love of truth" and every Christian Spiritualist, from his whole mental constitution, must insist on absolute truth, since such a one has no personal interest that can

lessen this insistence. Such a one does not seek success for his own sake and therefore is in no haste whatever to have done with their work and receive the reward of their exertions. Nor do such one's fear to lose their souls in the pursuit of their tasks, since they are not personally concerned, for if in their thoughts and actions they considered their eternal salvation, they would allow themselves to be guided by personal emotions, their thoughts and actions controlled by "self" - they would be unfree - their thoughts untrue - their actions morally, unethically, for "self" and "self" alone. Righteous dealing is purposeless dealing - Righteous thinking is purposeless thinking - Purposeless here meaning in respect to one's own "self" and not because there is no purpose in acting or thinking righteously in following the Spirit!

Just as the "disinterested" person eliminates his own "self" in his thoughts and reflections in search of the truth, so will he in his sense-perceptions set aside his own individuality and give the object full scope to produce its effect. In his sense-perceptions he effaces himself; he feels not himself, but only the impression created by the object. The latter thereby acquires, as it were, an independent life, an end unto itself, it becomes an aesthetic object.

You see, the most trifling, insignificant thing can become an aesthetic object to such disinterested

contemplation -

An object acquires beauty as soon as, in sense-perception, it becomes a free one that exists only for its own sake.

But only the Spiritualist who is freed from himself, or herself, can view things thus . . . in his or her perceptions objects become free because they are no longer contemplated with reference to his or her own person. Thus, freedom enters into appearances, it becomes visible in things and this visibility of freedom is simply beauty - such as truth - how easy to understand Jesus when he found the lily of the field more beautifully arrayed than Solomon in all his glory, for we recognize in his aesthetic manner of observing things and are filled with awe, with admiration at the consistency and unity of such a mind.

For here we see how logically all the manifestations of spiritualism may be deduced from the free attitude of such thinking (genius) towards this whole world of phenomena, and understand why Jesus, in whom such genius has found its purest expression repeatedly directs our attention to the one thing needful, namely the freeing of the spirit from the delusion that it really is what it seems to itself and to others. As long as a person does not recognize the God in himself, as long as he is fettered by his narrow, petty personality, so

long will his or her thoughts be confused, his sense-perception shallow and animal-like, his will impure and selfish.

But mortify the physical being and you will see with rapture a new world arise, for then you will no longer behold it with the eyes of a miserable mortal, but with those of the free and immortal God - it is your own world you will then see as Jesus said, “my yoke is easy, and my burden light” - You see - it is you - your “self” - your ego - your temper - your anger - your hate - your inability for someone else’s to be right and you to be wrong and so forth that absolutely slays you - rules your life.

Ask yourself “when is the last time I acted as though God was absolutely directing me - His will and not mine”?

His will and not mine - that is the rule of Love and the Way of All True Life!

We have been blessed with an insight into the mystery of life - the knowledge, the feeling that there is an “impenetrable” that really exists, manifesting itself as the highest wisdom and the most radiant beauty - truth - Love - Unity - that controls the Rule of Love and to which we must bend - F_z.

24 - Greetings and Farewell

Greetings: And Farewell!

The word “Charismata” is connected with God’s graciousness in giving the gifts. It is from the same root as the Greek words for “grace” and “thanks.” The gifts are received from God through the spirit. I Paul in his initial description of these gifts stresses their diversity of distribution and of characteristics. But it is the same Spirit who distributes a variety of gifts and activities to all, for service in the body.

The gifts he enumerates are the word of wisdom, the word of knowledge, Faith, healing, miracle activity, prophecy, discernment of spirits, tongues, and interpretation. Even if this were intended to be a complete list, it would be remarkable. But it is merely representative. It should be noted that most of the gifts are highly specialized. They can be carried out only when the Spirit qualifies a person for that activity. These are not the ordinary run-of-the-mill activities, but ecstatic phenomena, which are characteristic of certain kinds of spiritual experience.

Now it is no secret that I Paul clearly expects the Church of the All in All to be a fully charismatic one with the

Charismata fully integrated into one organism (body) so that each gift assumes its rightful place alongside all the others. When that happens, freedom will exist for the exercise of all gifts.

I Paul not only lists the gifts, but he also lists the many individual functions that exist within the Families. This list includes disciples, prophets, teachers, miracle workers, gifts of healing, i.e., healers, helpers, leaders, tongues and interpreters.

Above all this he says we should all strive for the better gifts. What is or are these “better gifts”? He tells us the outstanding way is Love. Love is that gift which above all others will continue beyond the end, so it is the one gift, the one energy, to be pursued above all other things.

If our Christhood is to continue, it must be tested all the way, from the beginning to the end, that it may advance to the victory over death, and then, in the end, to the certainties of an ascended life - for when our Christhood has continued to the end and we have vanished physically to be no more seen, those who follow after us will stand on the hill of our Christhood in amazement and in gratitude, even as of old on the hill of the Ascension the disciples watched as the Spirit vanished beyond their physical ken.

It is a truth that we know too little concerning the

mystery of our being. Is man's birth accidental? Does it describe his beginning? Or is there behind it something that transcends all experience?

To whom shall we go for this information? Shall we go to the scientists? Their answer is either through psychology or through biology, and that ends in pessimism. Our world is discouraged because it lacks information. Surely it is the business of spiritualism to give that information, as received, to its adherents.

If Christian Spiritualism is a revelation, what does it reveal? For many years people have been satisfied in the conclusion that Christianity encourages them to believe that somehow death is not the end of existence. But we must ask a further question. What is it that dies, and what is it that survives? We are all familiar with the manifestation of physical death, even as we are familiar with dis-ease and sickness and with the wasting thereof. We have watched the young grow old and the old pass over. Nobody seems to have come back, in the flesh, to give us any information concerning the destiny of man. Someone has come back, in the Spirit, to give us information concerning the spirit of man and its destiny. That statement will, of course, be debated. But I answer by saying: whatever your information is concerning the destiny of man beyond death, it surely is, at this moment, too private a character to satisfy anybody

who does not have it.

I do not know if you realize it or not, but the Society for Psychical Research has been in existence for a long while but the majority of people, so far as the world is concerned, still laugh at anything like psychical research. The prevailing mood of the intellectual age is one of negation. If we consult our friends, we find that either they are hazy about what happens when death comes, or they are indifferent. Many people today have schooled themselves to believe that, after all, the question is not important. Perhaps it is not, to some.

That all depends upon the point of view. There may be something vulgar in this over-eager scrutiny of the mystery of death itself, but if it is vulgar, the great spirits of this planet must be entitled vulgar. From the beginning of conscious thinking until now men have ardently looked at the mystery and have wondered. Occasionally there have come into the ken of our thinking outstanding spirits - spirits like Jesus and I Paul - spirits naively announcing, "I am the Resurrection, and the life - he that believes in me and what I teach and preach, though he were dead, yet shall he or she live - and whosoever lives and believes in me shall never die." Why was that statement made? Either he (Jesus) was deceiving himself, or he possessed actual information. And so, if the attitude of the modern intellectual, intelligent world is justified, this Jesus was a crazy man, a fanatic, and

a fool - and Plato, perhaps the greatest intellect that ever throbbed behind human brows, was also crazy, a fanatic, a fool.

Then, as to the origin of Christianity itself, this must be faced: It did not begin with an enthusiasm for a certain kind of life once lived. It began with a conviction that the life once lived was imperishable. Had Jesus died, as we think of death - had his true disciples adopted the modern flimsy method of thinking - there would have been no true Christian Spiritualism.

There are, of course, many people today who base their Christianity upon the morals and ethics of Jesus. I say, the ethics and morals of Jesus are of no account separated from his victory and his conclusions.

There is much fine-spun debate about that particular thought. It must be met, and we shall hope to meet it as honestly as we can. The ethical life, apart from the fact of the Spirit, has no meaning. That is how I Paul regarded it when he said, "If in this life only, we have no hope in Christ, we are of all people most miserable." Let us go to the epicurean and decide that the best way of existence is to make the most of it - "Let us eat, drink and be merry, for tomorrow we die." If beauty is not eternal, then any artist is foolish to follow beauty. If truth is not in itself eternal, every

human being is foolish to follow truth. And if goodness is not eternal every spiritualist is a misguided fanatic.

Consequently, our theme is of the utmost importance - the mystery of birth - the secret of death - How does it happen that this imperishable spirit - it if be imperishable - occupies for a little period of time and space such an unworthy and unreliable vehicle as the flesh? Think of the period of "time" you were in a body before you knew that you were in a body. How many of you today can remember back to your fifth year of this incarnation? How much, really, of your physical life have you held from your fifth year up to your present status?

Listen to I Paul!

"Hence, as I hold this ministry, this task, by God's mercy to me, I never lose heart nor mind in it! I disown those practices which very shame conceals from view - I do not go about craftily - I do not falsify the word of God - I state the truth openly and so commend myself to every man and woman's conscience before the Supreme Spirit. Even if my gospel is veiled, it is only veiled in the case of the perishing - there the god of this world has blinded the minds of unbelievers." You know, we know something of and about the materialistic minded man, the man who has ruled out mystery from his or her consciousness, the person who

excludes every element from their thought except the mathematical formula. We need only to look around the world of today to see how blind most people are. Their indifferences have blinded them. Not so long ago a census was taken on the reaction of people to the problems of immortality, and it was discovered that a large percentage of people were indifferent to it - that they did not want it - that there was nothing in the idea of the going on of the spirit to commend itself to their consideration. Life, they said, was bad enough anyway!

That is a fair description of the attitude of many, many people to the mystery of incarnation. They do not care! The fact that they do not care describes them and shows where they are - low down on the plane of incarnation. They have a long way to go. The consciousness of immortality is the measure of our growth. It is something we attain. The consciousness of life eternal is won, like character, through struggle. It does not come in a moment. It is the reward of living, and if we are not living in this way, the gates are closed to us. We cannot know, and our spirit must incarnate again and again before we discover it.

I am not giving you my private opinion. I am offering you what I know to be the teaching of I Paul on immortality. The doctrine of immortality has no meaning apart from the timelessness of the spirit itself. We must learn to re-adjust

ourselves. Our thinking for centuries has been faulty. People have been lazy or indifferent, or they have been afraid of the implications. We have often heard what people have said about this matter - "I do not want to believe this, and this, and this." That attitude is a description of the stupidity and the laziness of certain people. If you have doubt about your spirit, you have described your darkness. It is because you are materialistic - because you are so encased with your selfish practices and habits - because you are so inwardly and outwardly veiled and imprisoned, that you cannot break through! This information comes only through a daily perusal of the Message and an internal crucifixion and a daily dying. Only as we surrender to the truth of Love can we climb to the throne where love sits in glory.

Honestly, most of us do not love, though we may think we do. That is a fact we must all honestly face. We are selfish - our vanity rules out love - our conception of love is all wrong. We love only those who are nice to us. The moment anybody begins to be disagreeable, we rule that person out from our love. We are, sadly, exclusive in our loving. If we are exclusive in our loving, there shall come to us no high, torch-like conviction of immortality. It is won only by the complete release of the spirit into the consciousness of the Supreme Spirit through the Spirit, the Mind of Christ.

Look at the face of Jesus! What do you see in it? Love

divine, all love excelling! The only man who ever had certain, authoritative information upon the Spirit was the man whose love so resembled the love of God, the love of the universe, that I Paul was able to describe that love as the glory of God on his face. The only kind of glory God has is love. We mistake God when we think of his glory in terms of omnipresence or of power or of omniscience. God has only one high quality, fixed and unchanging. He is the “Father of lights, with whom is no variableness, neither shadow of turning.” He is always unceasing and outpouring love, and only as we resemble love in its unceasing-ness and its continual outpouring, do we stand in the presence of that immortality.

Let me assure you, with the witness of I Paul on my side, that the Way into the mystery of our presence on this planet in our particular body is opened in proportion to our ability to consecrate ourselves, from now to the end of the journey, to the life of love.

We must rule out everything but that one thing. There is no other way. How well Jesus put it when he described the thieves who seek to climb over the wall of the knowledge of immortality. He said: “There is only one way into this knowledge of your immortality. It is through the narrow gate” - narrow, he said, in the sense that no one wearing conditions can go through it.

It is unconditioned love alone that makes possible our entrance into the presence. We must be stern and unyielding for the sake of truth that lies at the end of the path for those whose feet are upon it! The prize, if I may use that word for the sake of a better one, is infinitely precious, and we shall win it as we obey the law that opens the door upon the mystery of our incarnation. Far too many people want exceptions in their favor. They have curious notions about the spiritual world, about God, about the soul. Because they have these curious notions, they never locate God or the Spirit. They find make-shifts, make-believes, but they do not find the Spirit. They think they have, but they are deceiving themselves. They never find spiritual reality. The nearest, such as these, ever get to it, is what they call religion, but they have no true spiritual reality. Conduct is not spiritual reality. One's conduct may be altogether wrong, and yet the sense of spirituality may be as clear as in the most righteous of our lives. It's common knowledge today that the Pharisees had a clear-cut idea of conduct but think of living in the day of Jesus and missing him as they did! They not only missed him, but they put him to death, in collusion with the Romans, because they insisted upon a too narrow interpretation of life itself. Jesus was simply revealing man's inward dignity, spirituality, and beauty. The Pharisees, actually more the Sadducees, thought only of

outward dignity and beauty. Their dignity was correctness, and their righteousness was regularity of conduct. For that reason, Jesus said to the correct of his day - "I know wrong people who will possess the dignity of their spiritual nature before you. Do not deceive yourselves. Being outwardly correct has little to do with the discovery. If you can only find yourselves in your Godhood, if you can realize why you are here, the rest will be easy. But until you make that discovery, the Way will be hard for you. And the Way is very hard. Even for those who have gone through the gate of initiation into the Way of the Spirit, there remains difficulties." Jesus described them when he said, "Sufficient unto the day is the testing thereof." There is never any evil in the consciousness of a Christ. It is only in the mind of the lower man that evil exists. The higher man sees that what most people call evil is an ordeal toward better understanding.

I Paul knew that wrapped up within his body was a precious thing - so precious that once he faltered in contemplating it, and cried - "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which the Spirit hath prepared for them that Love."

There is nothing that God has prepared for you but your own innermost self. There is no heaven like the discovery of that innermost self. There is no power equal to the power

that comes when you can say - "I am a son (or daughter) of the Supreme Spirit. I possess this treasure in an earthen vessel." A frail vessel of the earth is the body, but the body is justified because of its content, and the content, to the Supreme Spirit, is something as precious as Christ!

There is nothing in the Christhood more precious than our innermost self. We are incarnated that this inmost self may be released to the conscious possession of its destined inheritance, the glory and the power and the beauty of the most high. If we believe that, how different life becomes. We no longer complain because of irritations. We no longer are critical of other people. We no longer gossip. Once we have found ourselves as we are, we are able to distinguish between the outer vehicle and that tremendous inner-self. Now I wish to avoid anything like controversy or debate. If we ever touch upon certain contrasts or oppositions to our ideals, we shall do it tenderly, hoping that the Spirit will guide us reverently into the truth. But when I think of how even Christianity itself has violated the true gospel, when I see spirits all around me imprisoned and shackled - spirits of people who go to church, who think they are devout in their religion and yet absolutely chained, without any understanding of the mystery and the secret which throbs always through the Message of the true gospel and its greatest interpreter - I Paul with I Paul.

I am torn between a desire to be indignant with the leaders and supporters of the Church of the All in All, and a tendency to weep over them. I find it easier to go out into the pagan world and tell this good news, than to tell it to satisfied, conventional Christian Spiritualists. Nobody really listens! They are so clouded by “self” and held by the traditions into which they have boxed themselves, that Jesus and I Paul have a better chance to communicate their mighty secrets to those outside than I do to those so-called insiders. I’m of course happy that they have not, as yet, gone this route.

Yet we must face this one fact: All I have wanted is within me. I came on earth to learn to live with myself. I am in this particular body, surrounded by these special trials, to be initiated more and more into these mysteries concerning my own being - “I possess this treasure in a frail vessel of earth.”

People have said and will continue to say that I Paul meant some acceptance of the gospel of truth. I say again, there is no gospel truth but this: The spirit itself bears witness with our spirit that we are all we mean by God, all that we mean by eternity, all that we mean by righteousness. We are children of God and so we are God’s heirs - we inherit God’s Godhood, God’s character, God’s Christhood. All that was in Jesus is folded in us, seeking to be released! But we

can be released only by the Way - by the Message - "if so be that we suffer together with him, that we may also be glorified together."

When I look back over the long distances of life on this planet, when I think of the eons that passed before man arrived here, I am prostrate before the mystery of the spirit of any man or woman, believing that when I communicate with Spirit, unless I can "see" the mystery, it is idle for me to bow to anyone. Images are of no value to me if they hold me from the mystery of any spirit, and until I "see" the mystery of that spirit, I shall never be able to live with people of this planet as with the spirits of God. I may never be able to learn why I am to be patient with some people, why I must forgive those who vilify me, why I must overcome all the prejudices which it seems I have inherited from my peculiar calling, environment, and education, why I must be stripped bare, before I can enter into the mystery of the true meaning of the inner spirit.

Until we find the Way into the appreciation of the individual value of the spirit, all that we can do in the name of Christ is sham and mockery. Everything in our modern education seems to have conspired with its fellow to rob people of the sense of their inner dignity, and no teaching of Christ is valid that does not lead us into this practical application of the mystery of the true self, as it led I Paul:

“I am simply a servant of yours for Christ’s sake. For God who said, “Light shall shine out of darkness,” has shown within my heart to illuminate men with the knowledge of God’s glory in the face of Christ.”

Has God illuminated your consciousness? Are you fixed under the steady ray of that tremendous light?

Why should you hold lesser things precious in comparison with this priceless knowledge, “I am God’s child”?

Life will teach us that by all its tests. So, accept the tests!

People, everywhere, are constantly asking, “Can you not give us some evidence for the reality of God? Of the Supreme Spirit? Of a Christ or Christs”? My answer! I can only offer you the witness of your own life. You carry the evidence within yourself. It is because you yourself are denying that deep mystery that you go groping so heavily and so uncertainly. I plead with all of you not to go outside your spirit for the knowledge. Be on your guard against all the cures that are offered. They are really of no value. The Message of I Paul and life are your best teachers, and your immediate perplexities are only the throbbing of the knuckles of the Spirit on the door of your consciousness. God is saying, “Let me in.” Take that which most annoys

you and hear in it the sound of the voice of divine consciousness working and walking in the ether for you.

Your life just where you stand now is in the plan of your spirit. Work it through yourself. That is what I Paul meant when he said, “Work out your own salvation.” Ask nobody to solve your problems for you. Until life has taught you to carry your own burdens, you remain apart. But when you hear the challenge of Jesus: “If any man will come after me, let him deny himself, and take up his cross daily and follow me,” and answer it, you find the way!

Now we all know that the life of Jesus was lived, and ended on a cross, centuries ago. Was I Paul using rhetoric, making the life of Jesus a symbol of that complete detachment which every son or daughter of God ought to reveal in his or her relationship with life? Or did he mean that we do not know Jesus until we share with him his kind of life? Is there something in a man like Jesus which we can catch? Is it native to a son or daughter of God to live the way he lived? Or must we think of the life of Jesus as unique, something once done, with its grace and benefits to be conferred upon the pious and faithful?

According to I Paul, Jesus' life could only mean the kind of a life a person can live in the midst of people when he or she has resurrected from an animal to a spiritual

consciousness. This resurrection is not possible until we believe that we have experienced in ourselves all that we mean by God. While we continue to separate God from ourselves, while we insist upon thinking of Jesus as a life lived apart from human experience, we cannot know his resurrection. We are, all of us, in the speculative age of our Spiritualism. We are interested in Jesus because we are unrighteous in many areas and should like to be righteous. We shudder, or we should, at the possibility of a cosmic voice, saying, "Depart into the darkness." If you are satisfied with your life, taking it for what it is worth, then we cannot help you. Where your treasure is, there will be your spirit also! If you are living life, resting solely upon the strong arm of Christ, be content with the meager portion that will be yours at the end of your initiation. According to the faith that you manifested while you were incarnated, so let your future be.

If you have lived your life afraid of God, if you shuddered at the sound of him drawing near, if something was instilled in you called fear, then you are no Spiritualist. If you are satisfied with Jesus, with salvation, in that sense, take it for what it is worth. I think I hear him say, "Where your treasure is, there will your heart be also." If you are living life, resting solely on the strong arm of a son of God, be content with the meager portion that will be yours at the

end of your initiation. According to the Faith that you manifested while you were incarnated, so let your future be. If you have lived your life afraid of God, if you have shuddered at the sound of the Spirit drawing near, if something was wrong with your vision that made it impossible for you to behold the face of your Father that be your concern.

But according to I Paul - and according to I Paul's teacher - that is the worst kind of hell we can experience! As we ask ourselves - is it not "time" for me to get away from this, to renounce it, to turn my back on it? Let us hear Jesus' answer: Except your righteousness exceed the righteousness of the scribes and of the Pharisees, you shall in no wise enter into the Kingdom. Strive to enter in at the strait gate. It is hard. Rid yourself of every encumbrance. Stand in the nakedness of your own selfhood, or you will not get through. Enter into yourself. Find the spirit in the awful solitude of your own spirit, and you shall have the open reward of your manifest Godhood. Thus, Jesus taught - thus I Paul has spread.

Is it possible to separate this teaching of Jesus from the "pious handbooks" of tradition which have come down through the ages and which still get in our way? Is it possible to scrap every theory of salvation and say I will have none of it, save in the terms of Jesus and the Message of I Paul?

Now we all know that Jesus died, that life was given for me and for you. What have we given back? What is it that you require of me, dear Jesus? Hear him answer! “As my Father and your Father called us, so I call yours. Go into the world and love it as I have loved it. Serve it as I serve it. Forgive it as I have forgiven it.” Now I Paul:

I have sent you into the world to announce to man the more abundant life, do not find fault with it, do not condemn it. Be concerned with no evil except the evil of man’s unconsciousness of his own Christhood and his own divinity. Let life teach you. May you increase in the wisdom and stature of your divine consciousness and grow in favor and grace from day to day, as I did, when there. We here, cannot ask anything further from you. It is not enough to be a disciple; one must want to be a Christ. Freely you have received, now begin to freely give. From this moment forward I Paul give to you, I Paul, Freedom and Power. Use it all wisely. You can now heal. You can now prophesy. You can now come and go as you wish. Do not misuse your powers . . . Your gifts. I want absolutely no mystical nor spiritual sleight of hand. You have a most sacred obligation. Remember, by his grace, you are what you are. You now stand at the very summit of your Spirithood – do not fail us. We cannot ask anything less of such a one as you. I do not lean for a moment as one who have gone ahead of you – but

one thing I do is, to stand at the summit of my Christhood, and wait for you and your brother. There is no salvation dear beloved laborer but to have in one's body the kind of life that Jesus had. You now have it. Give it away! And my dear friend never be satisfied until all that you mean by the Spirit is in you. Never talk about nor demonstrate the love of Christ until all you know of the Spirit is in you and those whom you will call to share in it. Never talk about the constraining love of Christ until you are looping humanity with the lariat of your, and yours, own immensity of loving. Let life torture you as it tortured him - but into resurrection. Then you will really know something about salvation and the Kingdom and life eternal. The mystery, you see, of incarnation is that you should be born into a world like yours with bodies such as ours, with infinite possibilities of unfoldment - that all which is spiritual goes on forever. The life that Jesus led and which we have attempted to emulate is the life the Supreme Spirit wishes for all. It is the business of all Christian Spiritualists not only to evoke that life, but to manifest it continuously. Any other theory of salvation is beggarly and unworthy of our or your consideration. This life is what your world needs, and your world is going to get it. How well have you taken your beating! We see that you bear witness to the truth of incarnation, of birth, of man on his planets, and your comprehension of the inexhaustible love of the Spirit.

Now you must assert your spirit. Stand fast before the mystery and the wonder of your divine consciousness, and then carefully begin to live the life. We give you total Freedom!

Now dear laborer I tell you and yours this - People who believe in God in outwardness only depend upon the profile of that outwardness. If life is smooth and easy, it is easy to believe in God, to believe in Christ, to believe in practically anything. But the moment there is a little pressure of the crown of thorns, the Spirit is quickly denied. Too many of your people are unaware of the reality of the inward life. They simply have not found themselves. I charge you with complicity against your own spirit, your soul, if you refuse to take up your residence in your conscious spiritual selfhood. You may climb as high as your physical brain will allow you and be satisfied to remain there. You may live with your culture and your refinements, but (as you know) it will not help you. All that is in the temporal. The things that your people "see" are the things they respect, but the unseen you, the unexplored you - how they will crucify and deny you! Teach them, dear laborer, that life there has no meaning apart from the truth that it is only a waystation. Your spirit is going on. If you rule out your spirit, life there will have no meaning. Cold? Yes - that is the reason why there are so many misfits in your realm. They will remain

tragic misfits until they have made that great discovery. The spirit, you see, cannot survive until it begins to live! There is no resurrection apart from the discovery of our divine selfhood. You know that love is the principle of the Universe. It is not tied up with personality. It has to be initiated into and through and beyond personality. You must pass through personality so you can repeat me “Love seeketh not her own, is not puffed up, does not behave itself unseemly.” That, you see, is a high state of consciousness. It describes the Christhood which I Paul have attempted to instill into the minds of yours. Listen! Shall you be men and women sorry as humans without hope? Christian Spiritualism can only mean complete identification of human experience with us, the Spirits. You are either in that experience, or you are Not!

Now there will be those who will ask, “How can we share this experience?” You have already discovered that there are certain things to be surrendered. You must teach those of yours that there is such a thing as spiritual caste. All of yours must, first of all, establish that in themselves, if they will enter into the consciousness of life and the consciousness of the Spirit! What kind of life is this? What is this life eternal about which so many things have been said and are now being said again through the true adherents of the Message? You see, dear laborer, we did not climb upward

into the height of our Christ Consciousness by overcoming desire through negation.

We climbed as we overcame all those negatives in ourselves. As we increased our positive power. Positive power is attained only as you become identified with Love at the heart of the Universe. As you know that love has nothing to do with the physical emotion. It is a deeper thing. It is more in the line of a confidence that goes with taste. Love is the principle of the Universe. It is not tied up with (and must never be) the personality. It has to be initiated into and through and beyond personality. You must pass through personality, until you and yours can repeat with me, "Love seeketh not her own, is not puffed up, doth not behave itself unseemly." That dear laborer, is a high state of consciousness.

Now I shall ease off. We have laid upon you much. Be steadfast in the Faith. Go slow - do not abuse your gifts. Care little of those who would provoke you. That which you and yours have been seeking is now in you. Proceed wisely. On your planet terrible things will appear to happen to you. But remember, you are only passing through and up into your inheritance. I have overcome the world, now you also must do the same. The world can never possess you. It can never defeat you. Though you may have to go alone, at times, fear not. And remember dear laborer that you have no right to

stand claiming release from your burdens. We offer no easy way. Go now and do the work of the Spirit - I give you to Christ - never again shall you, in the flesh, hear from me. We love you all. Peace!

I Paul.

And now allow me to say this: I am humbled and yes chastised. If I never knew my place before, I certainly know it now. I love you all - I hope that you will all come to love me. I respect you all - I hope that you all may come to respect me - Not as a physical materialistic person, but as I Paul has charged me - a spiritual person - fully human and growing upward to be fully Spiritual. May we all come to that cross-road and be fully integrated and swept up in the Spirit. I ask all of you to support your Evangelist - your teacher of teachers - your First Counsel - because they are, in spite of themselves, the leaders of the Family of Christ. May the Supreme Spirit have mercy on our spirits - May we all love one another.

I love them all - Amen.

P_z.

This message is given freely to all of you, that you might live by it and not die of it! - P_z.

25 - I Have Now Learned to Accept Change

Greetings:

To my brothers and sisters of the Church of the All in All - and especially to those brothers and sisters so very close to me - in the flesh and in the Spirit.

To Jesus - I can only say - I am awed and humble.

To I Paul - I can only say - I am possessed.

To Ted - I can only say - I love you!

Now these are my brothers. Yes, I love them all - I have followed the first, come for the second, and prepared for the third.

I have now learned how to accept change.

The greatest single failing on my own attempt to understand the above three has been my persistent refusal to take any one of them too seriously and my own self very seriously. You see, some of us have personality structures that make it impossible for us to find fulfillment of our spiritual goals right away. We have this affinity to search. And what are we searching for? Well, we are neither bad nor worse than all searchers of truth, except the fact, we have the Message, and all the others do not. Is this, then, an

advantage? Well, I would say so, but only as you put it into action.

Love,

“p.”

26 - The Question of Interpretation - A & B

A.

Anyone who sets himself up as an interpreter is of course exposed to many dangers and temptations. Apart from the difficulties which he may have in arriving at the meaning of the Message, he has to guard against reading into it what he would like to find there.

The interpreter has a responsibility both to the Message and to those for whom the interpretation is being provided. The interpreter needs to accomplish three things:

- 1) He has to have a thorough knowledge of the Message through study and re-study.
- 2) He has to put into practice the teaching of the Message to the best of his ability.
- 3) Now - this is the hidden process at the heart of interpretation, whereby the Message can become something meaningful on which one can act here and now. Now this "hidden process" is a mystery!

Finally, the Message just "comes to" the interpreter without any conscious knowledge that he has. This is a gift of the Spirit. Yet the term "comes to" must be understood in a twofold manner.

First, the interpreter, through constant study, knows the Message, perhaps at a subconscious level and suddenly, although believing he is well acquainted with the words, begins to understand them in an entirely different manner, this is the Spirit at work. But it is also a combination of the interpreters own concealed mental awareness of the Message itself. It simply needed guidance! The honest effort was exerted - the results are given! Action - Practice, is you see the criterion of

B.

- 3) The interpreter receives, in connection with the awareness arising from these efforts, a resultant gift which causes a different meaning to be deducted than that which was available in unaided form. Thus, 1) and 2) the study and practice, are the principles of testing for 3). The reception of truth via spirit consciousness - conscience - Thus a consciousness open to and responsive of that which is manifest into it through the triune function of the brain.

27 - On the Question of Interpretation - C

For: Evangelist - T of T and 1st Counsel and Interpreters

The interpreter can best be described thusly: Imaginative - visionaried - disciplined - learned of his subject - critical yet responsible.

Responsible to both the outlook of those to whom his interpretation is being addressed and to the Message which is being interpreted. This calls for respect, love, understanding, knowledge.

Now it's a known fact that the Message of I Paul has something to say to all of humanity everywhere. It's really an "educational process" and it's up to its (the Message's) interpreters to make it available. It involves constant study and search of the Message for all its truths and pertinent facts. Search, and then again, search again before it can be properly presented in "story form" or "picture form."

But there is a hidden process at the heart of interpretation whereby the Message can become something very meaningful on which all can act here and now! We can, of course, reply that this hidden process is a mystery and that it can be applied to the Spirit. Sometimes the understanding of the Message must simply "Come to" some people without any conscious effort to understand on

their part. This understanding which they gain has a gift-like character and certainly this gift comes from the Spirit. But there is a difficulty involved here! Why does this gift of understanding “come to” some and not to others? Well, I could go to Romans 9:18 and say “he has mercy upon whomever he wills, and he hardens the heart of whomever he wills.” Understanding or the lack of it becomes an arbitrary matter. Is it predestination or just chance? Well, let us look at the situation.

It could be argued that understanding “comes to” people in certain situations because their minds have already been preoccupied, perhaps at subconscious levels, with questions to which the words now heard or read supply an answer. They may well be acquainted with the words, but never to have understood them in this new way before. The suddenness with which the new understanding comes should certainly make them attribute it to an agency outside of themselves, yet it could be the result of their own spirits long time workings which up to now have been obscured or concealed.

All this reminds me of a passage in Acts 8:26-39, for it says that understanding of the Message did not just “come to” him (the Ethiopian). He needed guidance and it was the task of Philip to supply that guidance and to help elucidate that meaning for him. Even if the understanding of the

Message is always ultimately of the nature of a gift, because it is the understanding of a kerygma, interpretation is the task of those so designated, whereby the kerygma is set FREE and made accessible to Understanding. Like every other task, this one needs to be conducted on orderly lines with sound guiding principles. It is not just a matter of waiting for understanding to dawn and trusting that it is the work of the Spirit. It is a question of working out all the principles and cues of the Message, which shall have regard to the essentials of interpretation - responsibility toward the Message, and responsibility towards those for whom the interpretation is being provided. Love and man's well-being must be kept in mind. It all simply needs guidance. It requires the honest effort, action! The results are assured.

Love, "P."

28 - How to Achieve OBE

Memo to: “T” “DL” “M” “N” - For teaching purposes.

An out of body experience may be called a bi-location, i.e., being in two places at the same moment. It may also be called “astral projection” or “psychic projection.” I prefer the term “spiritual projection” but whatever one wishes to label it let me give some clues as to how to acquire it.

First of all, let me make it clear that this phenomenon like any other phenomena must be attained through practice. A good violinist can explain how to play the instrument to you, but you will never be as good as he is until you have acquired, through practice, and dedication the knowledge and technique that he has. Spiritual projection requires exactly the same training, understanding, knowledge and, etc.

Now, let me caution you, do not attempt this when you are physically tired, or have just finished eating - for during these periods the blood level of the body is off. This is important. Your minds must be clear and very active.

Take a shower! Why, then is this important! For you to remove from yourself as much extraneous physical matter that you can - clean your mouth out as well as the external extremities of your body. You see, this has both a physical,

practical and psychological effect - practical that it will free you from both material and astral contamination - psychological in that you will actually feel mentally and emotionally cleaner - physically, because you will be bodily clean. Next, select a place where you will not be interrupted, a place which is quiet - as quiet as it is possible for you to find in your everyday environment. Now I find that sitting upright in a comfortable chair with a back high enough to support your head is better, as a rule, than lying flat on a bed. In the chair, I find I can maintain awareness better - All of us, I think, are too prone to fall asleep when lying down, and therefore, wipe out the entire phenomena.

Now when you settle down to this experiment, be sure that you are comfortably attired - loose clothing, etc. When comfortable and relaxed, close your eyes and visualize the place to which you wish to project. In order to do this, you must shut out all sights and sounds of your immediate present physical surroundings, absolutely shut out all sights and sounds, and go to the eye of the dream for the appearance of the place you wish to go to.

It is very important that you maintain full spiritual conscious awareness throughout all of this. Do not fall asleep. You must resist that tendency. Projection depends upon your ability to have control of yourself. The theme is - stay aware - stay awake - stay alert. It requires

understanding - love - practice - courage and then again,
more practice.

Come, walk with us as we walk with You!

29 - Christ Our Water

From: "P."

To: The Church of the All in All.

All of us - make no mistake of this - All of us, all of mankind needs the Christ Spirit - Christ Jesus or Jesus Christ - whichever way you so wish to express it. You may be pleased to have flowers, but you must have bread - Jesus is not a phenomenon, he is bread - The Christ Spirit is not a curiosity, it is water!

As surely as we cannot live righteously without bread, we cannot live truly without Christ, our water.

If we know not Christ, we are dead. I Teach and Preach Christ - I call him the spirit and water of all life. I know him as the true bread and water cast down from above. I would like to make it very clear to everyone - it is impossible to live without him. I say, and yes with high passion, with glowing and ineffable love, that he only can satisfy my hunger and my thirst - he only can satisfy my spirit - he only can give me that which I seek. In this way only, do I proclaim to be a teacher, a son, a brother, a partner and yes, a mystic - it's been gifted - I have not earned it.

I am not one among the many who try to do the world

good - as a teacher and a follower and brother of Christ, I offer the only thing that eventually and vitally and sufficiently touch the world's needs. The Message - the Way - Truth - Love - Peace.

Deep in my heart,

“P.”

30 - To Be a Full Inner-Circle Member

To be a “full” Inner Circle Member you must “fit” this description - it’s to be a “real” man or woman - a real Christian!

Romans 12:14-21 - the “beginning” characteristics.

Romans 8:35 - the “Supreme” characteristic - Love.

II Corinthians 6:4-10 - what “true servants of God” do.

I Corinthians 13:4-7 - what love “is.”

II Thessalonians 3:5 - we must also remain “steadfast” in the face of all opposition.

Romans 5:19 - we must be “obedient” to the will of God.

You must understand the “to empty” passages in Philippians 2:5-11 both for its lesson of humility - even humiliation and for its higher level of teaching concerning what we call today as Christology. There is no making of theology here, either for the sake of speculation as was done later.

I Corinthians 1:28-31 - If you must “boast” then follow this only.

II Corinthians 5:15 - the supreme statement for unity.

Galatians 4:3 - only as children were we fooled by evil-spirits.

Christ brought deliverance to those enslaved by fear of evil-spirits and demons - his spirit being was the reflection that God as Spirit was good - to believe in evil spirits is to believe God as Spirit could be blemished or that His Spirit Image could be blemished.

To be “in Christ” is mystical and can only be interpreted in terms of mysticism - it’s a language of “mutual indwelling” - it revolves around the formula laid out in Philippians 2:5 - have the mind of Christ and (being in) “the Spirit” of Romans 8:9 - and forward of “Christ in you” and ends in Galatians 2:20 (culminates). When we are “in Christ” we are a “new creation” - prepared! That’s a transformation that from one standpoint it constitutes a part of salvation itself - At the heart of this is “the experience” of a mystical union with Christ - wherein you do not lose your identity as the Spirit enters into union with your spirit - You simply remain now as one who looks in faith to Christ - there is always both a subject and an object in the transforming relationship but just as Christ becomes a “Spiritual presence” in one life, of one follower, he must also be an indwelling spirit in others for this is what creates

the unity - the fellowship of true-real believers in Christ Jesus as stated in I Corinthians 1:9 - this constitutes the "community," the family "in Christ" - Wherever two or more are gathered "in" my name, there I am among them" - it takes "ten" good people. The earliest name of the community was the fellowship of Jesus - or the Family of Jesus (who is my mother and my brethren - these around me who do the will of my Father). This family was called by I Paul as a fellowship of "participation in the Spirit" Philippians 2:1 - and he speaks of it as characterized by encouragement, love affection, unity - it is a dynamic organism which Christ as indwelling Spirit creates - it is herein that the fruits of the spirit and the gifts of the spirit are manifested. The fruits being the personality of Christ - the gifts representative of Christ at work in the world through this fellowship - unity!

The fruits - love - joy - peace - patience - kindness - goodness - faithfulness - gentleness and self-control (Galatians 5:22-23).

The gifts - the utterance of Wisdom - the utterance of knowledge - faith - healing - the working of miracles - prophecy - the ability to distinguish between spirits - various kinds of tongues - the interpretation of tongues, etc., I Corinthians 12:8-10 - All those who are "in Christ" are included in a "corporate relationship" - it is a collective

expression - one body - through the mystical union in Christ.

Thus the “body of Christ” is not a metaphor - but reality itself! The solidarity is mystical-spiritual in character.

To be the body of Christ the fellowship must have Apostles - prophets - teachers - workers of miracles - healers - helpers - administrators and speakers in various tongues - I Corinthians 12:28 - these functions when compared with the gifts of the spirit in I Corinthians 12:8-10 are seen to correspond to them - As the functions are exercised, therefore, Spirit filled (Christ filled) activity results and the proof that Christ is at work is made manifest.

When you jump around and attempt to find all this spelled out or in the dictionary or in another way you will always fall short - fall - it's a mystical conception which is intuitively grasped from the Spirit and its Message - not man's or men's - A simple way to put it is that we have “to grow up” to a being-in-Christ - we have to get out of “self” - “Self” is still your life so that Christ cannot be your life - you are not Free - the Spirit needs freedom - Your self-centric and not Christocentric as I Paul's Message is.

31 - Spiritualism Will Meet Us

To: "T" & "DL."

From: "P" - (but also Je).

Greetings:

Let me say these things as I have come to understand them.

We, all of us, in expecting Christian Spiritualism to reconcile our world with our notions of a "good time" - to smooth and simplify our path - to accommodate itself to what we, in our weaker moments, desire - in looking for this we look for what is not forthcoming.

Spiritualism will meet us, not on the level of our weakest moments, but on the level of our strongest. It will give us power rather than satisfaction - courage to face danger rather than safeguards against it - inspiration rather than explanation. Whatever satisfaction it brings will come through the power - whatever safeguards, through the courage - whatever explanation - through the inspiration. It will not teach us to see no evil in this world of ours - but will immensely increase our resources for dealing with it when we see it. A Power is in our world which is forever on the side of those of us who are brave enough to trust it, causing all things to work together for its ultimate good,

and making us conquerors. Our mistake has been not that we have asked for too much, but that we have asked for too little. Ask and you shall receive. What are we afraid of?

Christian Spiritualism can be reduced to a very simple form and needs only these words to express it - Prepare-Follow-Come - or I could say this - "Follow me" - For it can be said, that if all Spiritualists would give up the attempt to explain Christ and would devote their attention to following him, they would know more about the person of Christ than they have ever known before, and they will have put Christian Spiritualism in a posture to conquer the world.

Let us think for a moment what "following Christ" really means, and to what it commits us, when we make it the key word of true, simple Christian Spiritualism.

Whoever sets out to follow Christ will have to follow him a long way and to follow him into some dark places! The path, as we have already been told, is a narrow one. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not around them.

Can you, any one of you, see what is involved?

Nothing is too bad to be incurable! Nothing is too high to be attempted! Nothing is so precious that you cannot

afford to give it away! There will come another level of which you must all meet sooner or later! Allow me.

Our dear laborer when his mission is fulfilled will not fulfill it by words but by deeds - by bearing up to the limit of courage and endurance - his silence will be the silence of one for whom the day of speech is over and the day of battle begun - The ultimatum will be delivered and the trumpet as brother Paul stated, will be sounded. But I ask all of you - where are his followers now? Don't run away! Do you realize that at one point he thought you all had forsaken him? Let me make it clear to one and All.

The Spirit makes no concessions - it wears a hard face - it carries, of course, in love, a demanded discipline. To its own, it is not only gracious but faithful. We give you much, standby us, for we shall interpret your bright hours there to a tenfold brightness, and we shall change the mystery of that life from an unfathomable darkness to an unbelievable and unfathomable brightness - You, dear laborer have much to do - begin!

32 - Teach is a Command

I come - wait. Now brother, teach. That's a command. So, I shall go through my notes and I shall teach. I might as well start by saying that I call myself a Christian Spiritualist. Therefore, I must address the problems that concern other Christian Spiritualists. The problems of equality, the problems of racism, the problem of, yes, job equality and the problem of job opportunities and yes, the problem of abortion, of marriage and divorce, of which I am a victim twice over and of the freedom of life and, of course, spirit. Now I personally have been a victim of all of the above faults at one time or another except spirit. What do I know about spirit? Well, let me tell you.

It has been recorded that Jesus said, and I quote, "Lay not our treasures upon earth where moth and rust doth corrupt and where thieves break through and steal, but lay up treasurers in Heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal. For where your treasure is, there will your heart be also." Now let's think about that. Let money measure your service. Let your thoughts be always on the further service you can be to your fellows and you will find their gratitude coming back to you in the form of money. Perhaps not from the persons you have served but return it will for that is the

law. Take your satisfactions from service. Constantly seek to expand and improve it. Take no thought for the money which is always the result of service and you will find yourself involved in an abundance that is unshakable for it comes for the roots of the spirit.

Prosperity is founded on the law of mutual exchange - so is poverty. "Whosoever ye would that men should do to you do ye even so unto them," said Jesus. For he saw the great exchange of all life and he knew that one who contributed to impoverishment must be impoverished in turn and one who contributed to prosperity must prosper himself. So it is that what you give you must get, what you sell you must buy, what you think you must see, and all things return home once again. If we want money it is because we want the service of others. If we want the service of others, we must provide them with equal service in return. Our success is measured always in the quality and quantity of service we render, and money is a yardstick for measuring this service. A very fallible one, it is true, but a yardstick, nonetheless. Perhaps you are calling to mind instances of people who have been enriched through swindles and through violence and through false promises. Do not be tricked into believing this. Nothing is judged on the day of its appearance and nothing corrupt can stand. Prosperity, based on falsehood, is false prosperity and will

wither before many a sun. The lasting wealth of this world is rightfully won by those who have rendered service in equal measure. Such money is not taken away from anyone. It represents but a fraction of what has been created. The person who has surrounded himself or herself with a lasting prosperity has enriched the whole world through his or her efforts. There is no limit to the abundance that can be created out of the limitless universal subliminal mind. And such abundance is available to all. No one can enrich himself without enriching others for the law of life is that we do not progress singly, but by twos and threes and groups. Whoever provides a great service cannot avoid a great reward any more than one who provides no service at all can avoid a condition of poverty. (Now I must consult my notes)

Money then is never an end, never a means, always it represents service always, for it is never more than a medium of exchange and we can no more stop it coming our way when we are rendering service than we can start it coming our way when we are not rendering our service. Above all things, dispense with the idea of getting the best of people. Each of us is like a pole in the flow of electric current. We absolutely cannot receive more current than we can transmit and always get back exactly what we send out. For moments in our lives, days, even months, we may seem to be giving more than we are receiving or receiving more

than we are giving, but in the end the flow always balances. We never get the better of anything, nor are we dealt the worst. There are no bargains in living nor is anyone duped except by himself. Mutual exchange is always with us. It is life itself and he who recognizes this will spend his hours developing his capacity to serve and build and create and give. "Whoever compels ye to go a mile, said Jesus, go with him two, three, four twain." No service that you perform can possibly go unrewarded and no disservice that you perform can possibly go unpunished. The law of mutual exchange is the law of morality of what we call sin and punishment, or righteousness and reward. How best can we serve? The answer is by creating, never by competing. We serve neither ourselves nor humanity by competing for another person's job, another manufacturer's market, another man's business. We serve by creating new jobs, new markets, new means, and new methods. The magic that makes each of us what we are springs from an inexhaustible source. We are creative creatures, umbilically tied to the creative power of the Supreme Spirit. We create by our thoughts miraculously, each moment of every day. Beneath the level of our consciousness there lies an infinite pool of knowledge upon which we may draw for every project. I have a wonderful bank. I used to rob them, but I have a wonderful new one now. All the deposits are ideas;

whenever I want one, I simply draw it out.

All life is seeking to achieve. By seeking for achievement in our own lives, we make ourselves one with the purposes of the universe and be caught up in on-rolling tides of unlimited power and always we achieve by creating. Always we achieve by cloistering ourselves with the mind of Christ by seeking the center of consciousness by becoming one with the Supreme Spirit and getting ourselves out of the way. The thing we believe ourselves to be is never ourselves at all but merely a paper maché gown we have donned and pleased ourselves to call "I." This is ego - tricky, despoiling ego, product of the awakening consciousness, which is always attempting to isolate us, to separate us from our true being. We wear a mask of vanity, this "I" of ours, and we can truly learn to create. And before we can truly learn to create, the mask must slip away, the ego must go, and vanity must go. We must strip ourselves of all pretention, of all vain posturing, of all personal responsibility and conceit and pride. We must reduce ourselves to nothing, so we have eyes to see at last. Eyes to see the towering dimensions of our true being. A thing of no vanity at all, where all things lie revealed. The center of consciousness, the Kingdom of Heaven. We must get ourselves out of the way so the power can flow through. So, success depends upon service, and service depends upon achievement, and achievement

depends upon creation, and all creation springs from the mind of Christ which responds to us as we use it. The question then becomes how, then shall we be creative? We are, of course, all of us, already tied to the greatest creative power under the sun. We are using this creative power every moment of our lives. Indeed, we do little else than create. Yet, all too often, we are using the power in such a manner as to bring evil and disaster into our lives and more often than not we have become so mesmerized with fear and frustration that we reduce our existence to mockery. The question is not how can we be creative, but instead, how can we learn to create only good? The Mind of Christ protrudes through every conscious mind in the form of what we are pleased to call imagination. This play of imagery which we may summon into our conscious minds has absolutely no limit upon it except that which we ourselves impose. All creative impulses spring from imagination. Let me give you an example. The imagination of Columbus allowed him to ask, "What if the world was round?" The Mind of Christ did the rest and one day Columbus found himself sailing westward on a sea which everyone said was flat. Another example. "What if a man could fly?" asked Orville Wright and the Christ Mind provided him with the answer one day at Kitty Hawk. The undreamed, the undone, the impossible, which like itself is constantly striving to achieve. Only an

unfettered mind, where the imagination has full play, has the audacity to challenge the impossible. What if I could make it cheaper? What if I could do it better? The imagination conceives and the Mind of Christ delivers. Men conquer disease; they build great edifices, towers, bridges, provide transportation by gasoline, diesel engines and so forth. They light cities with invisible power, and that's what it is- electricity is an invisible power. Send pictures and voices through the air. Fly from one continent to the other via machines that travel through space. And all because the audacious imagination has dared to suppose these things were possible. All of them, every major advance made by humanity when first conceived inspired laughter and derision on the part of vast numbers of people who would rather be little and blind and smug than big, humble and visionary.

It matters not what your job is. Whether or not you dig ditches, build buildings, or rule nations. The same power is available to you as is available to anyone. And even the most exalted of the earth use but a tiny fraction of it. If you will discard the false notion that security rests with material things and place your faith and trust in the Mind of Christ, the power will go to work for you, creating in your life those very things which you allow yourself to imagine and accept. Consider the lilies of the field, Jesus said. They toil not,

neither do they spin. Vain striving made them not, nor will worry hurry their bloom. They spring well-formed from the power that governs all and man may pursue his ends on earth with the same composure as a lily nestled in the field and trust in God and faith in tomorrow. Nothing remains static. The great ____ of life, of birth, of ebb and flow, of bud and bloom all reaching, searching, building, expanding. The Supreme Spirit needs to know. Through man he seeks an even greater self-awareness. He who attunes himself with the expanding nature of life makes himself one with the purposes of the Supreme Spirit, and success shall surely come to him. Success then comes to him whose life is creative and true creation brings forth into the material world the physical counterparts of thoughts, ideas and conceptions aimed at the benefit of the human race - man's well-being. Through opening the channels by which the Mind of Christ may operate through us, we arrange all things in our world. Those two things, the spiritual and the material, though we will call them by different names in their origin, are one and the same. To be successful, we must think success. To be surrounded by prosperity, we must think prosperity. But the prerequisite of both these conditions is to put our great power to use through the love of the Supreme Spirit and the love of humanity. Thus, we benefit others and life itself and our good works return

home to us in the form of success, prosperity, spiritualism. Nothing is done by man alone; all things are done through the Mind of Christ. In answer to thought and conception what you think returns to you in physical reality and when your thoughts are guided by love, good inevitably returns to you, turning your work over to the spirit, letting love into your heart through perceiving the unity of all life, guarding the bastions of the mind so as to think only positively. These are the elements of success.

Now let me talk about spirit. We who are like the writer, who offers a story because each of us authors his own life by his choice of what thoughts he will accept, and which he or she will reject. Each of our lives is a story, unfolded by the silent contemplative author who dwells within us, who does nothing more than accept or reject who is involved only in making choices and this indwelling self says “this is so” and “this is not so” or “I believe this,” or “I feel fine in this circumstance” or “I feel badly in this circumstance” or “I am great” or “I am nothing “ or “There is hope” or “there is despair.” And, do you know, each of these choices is manifesting in the physical world. We are, today, living testimonies to the choices we have made from the thoughts that have poured through our minds. We are literally products of the thoughts we have chosen to accept. We are what we believe we are and that only; nothing more or less.

So it is that the mutual diet on which we are about to embark is so important. We have insured the indwelling self that it can be anything it accepts and has faith in. We are now about to develop in it the habit of choosing only those thoughts and ideas that will constructively add good unto it. We are teaching ourselves to accept only good. We are teaching ourselves to reject all evil. We are deliberately compelling ourselves to accept all wealth, all kindness, all hope, all joy, all expansion, all abundance, all health, and all vigor. We are deliberately compelling ourselves to reject all suffering, all sorrow, all depression, all unkindness, all inferiority, all aches and pains. I have been asked by the Mind of Christ to become a hero and we are saying nothing is true but the great and the good and the beautiful. Only these will we add unto ourselves. For 200 days we shall stand guard while the habit forms. Therefore, after that, though we may relax a little, we will not let go our past. For we know we are only what we accept from the thoughts that come through us and more than ever, the wisdom of Jesus is brought home. Now I quote, "As you believe, so shall it be done unto you." I believe it was St. Augustine who wrote, and I quote again "I Lord, went wondering like a strayed sheep seeking thee, with anxious reasoning without, whilst thou was within me. I went round the streets and squares of the city, seeking thee and I found thee not because in vain I sought without for

him, who is in myself.” He, the silent dweller in the recesses of your being know that to him all things are possible according to what he accepts. You are what you choose to be, and your choice is made in the mind. Seek the high and forsake the low and man adds all things unto himself simply by taking a position with impregnable faith.

I want everybody in this room to understand, I understand what the problems are. The world is too much with us and we think far too much of it. Not that we should put it down, but we shouldn't really raise it to great levels. Now in the process of our 30-day mental diet, we must learn to slow the stream of our thoughts and we must learn to deny the final reality of the physical world about us. The first of these aims may be accomplished by a simple breathing exercise and meditation and the latter is far more difficult. It is a nice thing to awaken in the morning full of the exultation of a vision that has come to us in the night. To arise from our bed full of a vague remembrance of a brilliance and a peace, p-e-a-c-e that surpasseth everything. I spelled that for the benefit of humans, for all kinds of minds. We are uplifted, yes stricken with new faith and yes, with new resolve. For a few minutes we are nearly convinced that we have found the way. But how easily we let go of our faith, in our stupidity. For example, there is a spot on the suit we had decided to wear today, or our best dress

has sprung a seam, the toaster isn't working properly, and our toast is burnt, we spill our milk or our coffee or our cereal, or somebody else does, the car won't start, or we miss our transportation. We receive a fancied slight on the street. It is a bad day. Nothing ever seems to go right for us this day. The vision we received is long gone, and we seem to be little ants in a limitless universe. Hemmed in on all sides by destructive and malicious forces and by designing and preying beings who become angry and resentful. Thus, we are victimized. Thus, we deny the magnificent Mind of Christ. Thus, we are prompting that mind in the very directions we do not wish to go. Thus, because we have accepted the physical world about us as having a higher reality than that world that only exists in mind, we have become pawns in a game of physical fate over which we have no control. It matters not whence the thought comes. It filters to your consciousness in the silence of your bedroom or whether it comes to you in the clatter of a busy workaday world. If you accept it, then it becomes a part of you and will be added to you, in the physical world. Thus, you are continually accepting promises and convictions that are forced upon you by the circumstances and the people, and the events you meet, even though they are often contrary to what you really desire. It is this we mean when we say the world is too much with us. "Judge not by appearances," said

Jesus, and you will win your way to the manifestation of those things that are your goals. You must not be swayed from your conviction and faith by any of the events and circumstances you meet in your daily life. Whatever is contrary to your belief, you must reject as not having reality, as being only a temporary thing, a detour on the path you follow, or the road you follow. Not a setback at all, but a necessary road or path to follow. For the whole plan rests in the Mind of Christ. Thought it may seem at the moment to be going against your desires, have no fear. We will accept from the thought things in the world around us, only those which add to our faith and our love and our conviction, and the goals we have set in ourselves. All other thought things we reject as being only temporary and lacking final reality. Thus, in the inner recesses of our beings, we maintain a place of quiet assurance and contemplation steadfast in our knowledge that our faith will become manifest in our lives, it is then we who set the tempo of our thoughts. It is then we who achieve mastery over our thoughts. Our positions are unassailable. We create from within and are never victims of circumstances.

Now that I have talked about that, let me talk about thought control. Equally important is arriving at mental control and faith is our ability to slow down the helter-skelter stream of thoughts that flow across our

consciousness. It is the fluttering haphazard conscious mind, never unified in purpose, always prompting the subliminal mind in dozens of different directions that produces chaos in our surrounding world. We must harness the conscious mind, control it, and guide it in the paths we would follow.

Suggestion: Daily, just prior to your meditation period, you must practice the process of following your thought stream. Seek a place of quiet and solitude. Find a comfortable, restful place. Relax every muscle. Start at the top of your head and move downward over your whole body. Relax the muscles around your eyes and forehead, your cheek and lip and jaw muscles, your muscles in your neck. Let your head fall - move it circling around in a circle on your relaxed neck. Relax the muscles in your shoulders and your arms and your hands and your fingers. Let your hands and fingers hang loosely. Relax your stomach muscles, our abdomen. Carefully relax all the muscles in your back, your thighs, and your calves. Feel the weight of your legs. Rest like this for several minutes and know that you are fully relaxed. And then take a moment to concentrate on your breathing. Gradually begin to slow the taking of each breath. Make each inhalation a little deeper. Breathe comfortably, pausing at the end of each inhalation and exhalation, but do not pause so long that you begin to make a game of it,

gasping. Slowly your expiration will reduce itself until your breathing is scarcely noticeable. Slowly there will come over you a sense of peacefulness, and drowsiness and security and comfort. Your mind will glide like a boat into a lagoon of placid and unruffled waters, and you will feel a sense of contentment. It is quiet there, so quiet that you can hear the voice of spirits. Think very slowly. Deliberately watch your thoughts as they cross your consciousness. Hold on to them and examine them, then let them go. Neither accept nor reject them but notice how each thought follows one upon the other, in an endless, endless stream of traffic. Now, ask yourself - who is it that observes this? It will come upon you then that it is not you who thinks at all, it is you who observes and decides, and that only. Ask yourself who this observer is that you refer to as "I." It is not thought! It is not body. It simply is, has been, observes, in the contemplative sense in which you feel it now, neither past, nor present, nor future, but simply exists. I am, I observe, I decide. Here is your true meaning; here is your real self - the unfettered, the untrampled eternal spectator. To find this point of consciousness from which all things and thoughts and moods are a matter of observation is to find the spiritual center of gravity, is to know yourself and all your true freedom and peace and joy. This "I," this observer in the indwelling spirit, the true self, personal consciousness that

is in all things, and all life, to know it truly at all times is to have the Mind of Christ. Next week we will speak about that in much broader terms. Thank you!

33 - Message to the Church from Debra

Dear Sisters and Brothers:

Fulfill the Law of Love. For if you bite and devour one another - become consumed one of another, what is left for Christ? What is left for me to contact?

Walk in the Spirit - You will find Life! It's no secret that the flesh argues against the spirit, yet if you are led by the spirit you have won the most courageous fight of your life - here and hereafter.

I care not what you do in the flesh as long as you are spiritual and continually do good works - I'm not concerned with the thing called sin by religion - in truth it is non-existent - but evil dwells with all of you. We intend to remove it from amongst you.

The fruit of the Spirit is much - such things as Love - Joy - Peace - Freedom - Unity - Goodness - Faith - Gentleness - Humility - Forgiveness. So if you wish to live in the Spirit, then walk in and with it, with us. Get out of "self" - curb vain glory - do not provoke anyone - be patient - envy no one - be never jealous - do not gossip - make no enemy - love those who feel or think they are your enemy.

Now - the hard part:

If a person be overtaken in fault, You who are spiritual rescue them!

Carry each other's faults and burdens with an eye to a cure for all.

To all of you who can walk this path, this long hard road - Godspeed! Peace!! Love Unity! And I might add, welcome to the Mind of our own Jesus Christ.

Dear brothers and sisters - from our Christ - Love - Peace - Grace and Your Life.

From Debra to "P_z."

34 - I Have Discovered How to Dispense Love

I have discovered one of the Universes most mysterious energies - Love. And strangely enough I have learned how to dispense it.

The other five have, at this moment, still eluded me - Yet I am aware of their existence even though I cannot, at this moment, dispense them also!

“P_z.”

35 - The Influence of The Christ Mind on the Human Body

It's a known fact that the philosophers have only interpreted the world - the point, however, is to change it - and what counts is not "word and deed" but "deed and truth."

Ideas have a life of their own and they have a way of remaining hidden and then suddenly and unexplainably of emerging and proving useful at exactly the right moment. The question is; where did they come from? The moment you come to realize that there really is something "out there" you realize that your human life is and can only exist in relation to something or someone else that you can never have control over - you simply utilize it - live by it - teach it and prove it.

This "something" or "someone" out there is the Mind of Christ and the presence of the Supreme Spirit itself!

Now the richness, which is the Mind of Christ, we have all received, from which its fullness, we have all not as yet realized nor utilized. Without knowing it, all of you are mystically related to Christ and the sons and daughters of the Supreme Spirit and this truth has a great influence on the human body and internal spirit.

Now quoting directly from the “true Gospel,” allow me to say this - Love is All in All - God is Love - Christ is the grace and expression of it.

It is the nature of our basic freedom and unity, the underlying dim remembrance of complete spiritual oneness that keeps us forever seeking union with others. From Universal Mind we have been differentiated into separateness, isolated within a fleshy prison, and throughout our incarnation in life we All reach out to receive and to give and to commune - to return again to complete unity. Beauty - Courage - loyalty - patience - perseverance - creation are all born of love successfully given and received. Distortion - fear - iniquity - hate - resentment - violence - and failure are all born of love frustrated. Thus, it is love that governs all - coupled with unity - that is the supreme law of life. Jesus of Nazareth said, and I quote, “Thou shalt love the Lord thy God with all they heart and with all thy Spirit and with all your minds.” That’s the first law for a Christian Spiritualist. The second law is akin to it - thou shalt love thy neighbor as thyself and that includes your enemies if you are so unfortunate to have such. And I personally might add to this, don’t become someone’s enemy.

We are, all of us, evolved from pure and eternal spirit, from a place where space and time and number do not exist.

From infinity we are thrust into finiteness, perceive space and time and number and separateness and other things and beings. Is it any wonder that the terrible longing grows within us, to have and to hold, to take and be taken, to give and to receive, to share, to love, to reach for an earthly realization of that complete sense of belonging that can really only be known in absolute Love - Freedom and Unity? Love seeks above all other things, for we have known absolute love and are lost without it, forever! And all our hurts are received when our reaching for love are rejected - and all the prompters of the Mind of Christ are planted by the buried pain remembrances of our love rejections.

Now, as you are well aware, I Paul wrote, "though I speak with the tongues of men and of angels, and have not Love, I am become as sounding brass, or a tinkling cymbal."

And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I could bestow all my goods to feed the poor and though I give my body to be burned and have not Love, it would profiteth me nothing.

Love suffereth long and is kind - Love envieth not - Love vaunteth not itself - is not puffed up - doth not behave itself unseemly - seeketh not its own - is not easily

provoked - thinketh no evil - rejoiceth not in iniquity - rejoices in truth - beareth all things - believeth all things true - hopeth all things - endureth all things.

Love never faileth - but whether there be prophecies, they shall fail - whether there be tongues, they shall cease - whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part, but when that which is perfect shall come - then that which is in part shall be done away.

Now when I was a child - I spoke and acted as a child - I understood as a child - I thought as a child - but when I became matured - I put away childish things, I overcame jealousy - gossip - foolish thoughts about sex - religion and related human problems. For now, we see through a glass - darkly - but then face to face.

Now I know in part - but then I know as I am known. So, for now abideth Faith, Hope, Love, Freedom, Unity, Fellowship, but the Greatest of these is Love, for it is the Supreme Spirit and the Mind of Christ - I simply ask each and every one of you to embrace it - use it - express it - demonstrate it and, yes, Love it as it Loves You. According to how you are able to receive it, all things will be added unto you, in this life and in the spheres of the Mind of Christ, our Savior.

Remember this - the time will arrive when face to face, all of us, shall know as we are known, for the Mind of Christ is absolute complete unity and therefore is love itself and we shall all return to it.

The only question is this - In what condition?

Teaching by

P_z.

36 - Love, Hate and Sex

I come. Wait. Now understand that the negation of love is fear and fear is the father to hate. And fear and hate through all the varying degrees, are the seeds through which all evil grows. Is it any wonder, then, that love will overcome all? For with love there is no fear and with love there is no hate. With love there is no opposition. True love then is simply recognition of the spiritual unity of all life. Once you have realized completely that you and your neighbor are one, it is no longer possible for you to perform an unseemly act against your neighbor. It would be as if you performed it against yourself. Nor can you hate your enemy, for your enemy is also one with you - as unlike you is like unto you, as your very self. All life and all matter are but manifold manifestations of the minds you seek, and it is not the nature of this mind to chastise itself, to fight with itself, or to destroy itself because that is impossible. Anyone who regards life as a battle, who seeks to beat others or destroy them, is doing neither more nor less than beating himself or herself or destroying themselves. One - one - one - one sings the universe. We are all sprung from one intelligence, we shall all return to one intelligence. There is but one immortal underlying self to all creation; separated from it in your physical bodies, you desire to know this complete unity again, and it is to this emotional derive that you must

give the name of love. Now, for instance, a child in his or her crib desires all things, asks for all things, has complete confidence that all things shall be delivered unto them for their asking. So recently have they come from the unity wherein there never was denial? You see, dear laborer, only slowly does the child come to know that there are other beings than itself, who must be considered. Day by day the child learns it cannot have this, must do without that, it must conduct itself this and that way. Now if the child perceives that these denials are directed to it with love, if it is aware of care and companionship and tenderness and concern, it rapidly becomes accustomed to consideration and mutual exchange. If a child is aware of malice or anger with each denial, then rejection and fear shoot down their roots. Once reality is given fear, hate is born, for people fear that which they think may hurt them and once hurt, they hate the hurter. Thus, fear and hate are reactions to frustrated love. Fear is directed at that which we anticipate will reject our love and hate is directed at that which has already rejected us. But always these motivations are aimed at finding fulfillment of the urge to unity that dwells forever in the Mind of Christ. Why do I speak this way? Because I need to educate you. You can't come here without the education. Prepare - follow - come. Must I remind, of all people, you of this? Let us go back to our discussion.

So, hate is akin to love and is the working of the exact same force. Hate is the negation of love - just as poverty is the negation of abundance. As you so aptly put it, shall I remind you of “I The Alcoholic”? The curse of alcoholism is sobriety. As I said and I’ll repeat, there is only one force at work in love and hate. In love it works positively, in hate it works negatively and in fear it doesn’t work at all but chatters unfulfilled and undecided in one spot. Now moving tentatively forward and then again, moving tentatively backward. Go out and see if you can plow the sea, dear friend. Few will dispute the power of love, but the vast majority has great difficulty bringing it into all aspects of their lives. Thousands and thousands of varied pain remembrances or prompters have set up coping machines within your subconscious, subliminal and your spiritual minds so that you automatically are directed to greet certain circumstances or things or your fellow man with belligerence, aggression, cruelty, fear, timidity. There are a thousand different publications that you could dream up and that would do you in - on a daily basis. You wait, I shall come.

Yet all of these prompters can be dissolved. By meditation at the center of consciousness, by finding the Kingdom first. At this magic center where all things are known and understood, absolute love will banish fear and

hate. But of these two great cripplers, the greatest is fear, for it proceeds, phantom-like out of your darker thoughts. It has no substance and thus is most difficult to deal with. It hovers its distorted shadows in your dreams and in your waking consciousness. Its many demons lurk around each corner of your lives - it paralyzes, prostrates, immobilizes, and bleeds off the stream of dynamic life like a monstrous parasite. It is fear that vanquishes your goals before you have even set out for them. It is fear that tarnishes the looking-glass of life. It is fear that squeezes your arteries, restricts your circulation, visits lethargy upon your energies, dulls the brightness of your day, and casts a pallor of murky foreboding over all the events of your life, for fear is but the negative use of faith. Fear is faith in negative things and negative circumstances. Fear makes you believe that you are surrounded by a hostile universe and a hostile being all bent upon preying upon you and destroying you. All of which is sheer idiocy. How many buried pain remembrances does each of you have? A dozen, a hundred, a thousand? What you call psychiatry has shown you that they form an almost never-ending stream on the time track of conscious, sub-conscious and unconscious memory, extending from whatever your day is back to the dim perceptions of pre-natal experience, when egg and sperm were but recently united in the womb. The tedious search for

an exposure of each of these innumerable sore spots, with the end in mind of building a psychologically sound person, is a gigantic and unwieldy process indeed. For instance, it is like a farmer who, year after year, harvests crops which have been afflicted with the blight. From the great mound of wheat he accumulates, he patiently examines each stalk for evidence of disease - dis-ease, discards those that are affected and stores those in the warehouse that are whole. Much more time does he consume with his examination than he does in planting and harvesting his entire crop and what a pitiful supply of whole wheat he has to show for his labors. How much more sensible for him to take care with his planting, to exercise caution against the dis-ease of his crops by keeping them adequately healthy, watered and cultivated. He will work far less and harvest far more. Thus, it is with the prompters of the subliminal mind. They must be dealt with in total at the roots of their beings, and all negative thinking and fear and hate must be cast out of the mind by the choice at the center of consciousness.

You all are jealous of your objects of love. You are fearful that you may lose your love objects and your love objects are your very sustenance in life. They have so much power over your happiness that sometimes your love for them runs negatively and turns to hate, for the space of an hour, a day, or more. You become fearful and apprehensive

that you may lose the things you love or that they may turn against you and then resentment grows within you and you strike out in blindness. Everyone kills the thing he loves, though everyone does not die. That is why the gallows and the bard fells are constant hosts to procession of lost men and women amongst you whose love has run to hate. So close akin are they, that they are without the firm and solid foundation of unity with the Mind of Christ.

Now let me tell you, he who loves God and understands that the Supreme Spirit is love, loves all things. His love or her love does not rest on the shifting sands of the world, nor does it wax hot and cold as the winds that blow, but he or she knows his complete oneness with the Supreme Spirit whose very essence is Love. He or she seeks not for they have it all. Wherever his or her eye looks, they see but a reflection of themselves and all things return their love. And their very prayers and meditation and contemplation move the very foundations of the world. It has been written in your world, "He prayeth best who loveth best all things, both great and small." Wait, I shall return.

Now, dear laborer, I want you to speak for me. Dear Christ, no one can speak for you. I'm incapable. Dear brother, hear me - hear me brother. Everyone must speak for me. Have you not learned your way yet? Speak out for me and get on with it. Your time is near, and your words are dear

to one and all.

I am P, a servant of Christ Jesus, called to teach the truth. I am a son of the Supreme Spirit who is my witness and whom I serve with my spirit. And without ceasing I make mention of all of you, my sisters and brothers, in all my efforts. I am a debtor to all of you. I love all of you. Those present and those far away. So as much as is in me, I am ready to teach you.

I suppose for a person to teach the Message, to speak of the Gospel of I Paul, that you ought to start from the beginning, and the beginning, of course, is absolute love. And it is a fair thing to say that absolute love lies within. Love is the Supreme Law, for through it we throw off the bounds of separateness and perceive the great spiritual unity in which we have our being. Through love, we attain a rebirth of consciousness - unity with the Mind of Christ. Such of Jesus spoke of when he said, "I say unto you that unless a man be born again, he shall not enter into the Kingdom of Heaven." I apologize for the interruption. We need not strive for love. Love is in us - complete and absolute. It cries out for expression from the very depth of our being, but we tend to lock it in. We consider it smart and adult to build a fence around love and submit to loneliness and pride and vanity and so forth. How dear to us our vain little errors are and how small. We hurt only ourselves. We

truly are the victims of our own punishment. He or she who deprives himself or herself of the expression of love, truly deprives themselves of all things. He or she hurts no one but himself or herself for love moves through all the universe, expresses itself through every bud and bush, yes, flower and raindrop. It needs no person for its fulfillment. Love makes the world go - and I promise you this - it will make you go too, if you will just let it.

Now let me teach this. Life is creation, and all creation is a labor of love. Nothing springs full-bodied from the past creativeness of the Mind of Christ unless there is first a desire to contribute to humanity. We must become fully human first if we wish to be fully spiritual. The essence of creativeness is love of life. For such love guides us to do something better or bigger or more enlightening than we have ever done before. Such love catches a man or a woman in the great unity and the great purpose, and he or she instinctively perceives the direction in which life moves - becomes one with its efforts, contributions and creates. Life seeks for knowledge and creation is the measure of what has been learned. Thus, creation is the purpose of life and creation springs from love. Each one of us has talent, a gift, sometimes several, given especially to us. For through us, God has become something unique in the universe. Love develops our talents - sets us free to do the special work that

we can do in life. We are never completely happy unless our talents are developed, unless our destinies are fulfilled, unless we enlarge the diligent division and knowledge of God, which I think all of humanity, deep down inside, strives for. By allowing love to work in our lives as a power for good, we become free to develop our special gifts in accord with an expanding and seeking universe. Then we become free to contribute, and this contribution, when it is individualized and expressed in such manner as unique with each of us, advances all humanity along the road of knowledge and thus moves in accord with the very nature of life itself. The most pitiful spectacle of our time is presented by those who do not realize that failure and unhappiness are their own fault. He whose cries of right outrage and resentment are heard along life's pathways has yet his greatest lesson to learn. It is not fate or luck or an angry God that has dealt him or her this unsavory condition. It is self. The perfect seed of success and happiness lies within each of us and there is a channel in each of us through which it may become perfectly expressed. This channel is as manifold as there are numbers of people but in every case, it is opened only by love and nothing may close it but the lack of love. You hear the knock, open the door. Because it truly is a case of love or die. Love is the motivating law of life. On all sides of us we see the inexorable command of the

universe - love or die. Through love we serve and by serving we multiply abundance and good and knowledge and beauty and confidence. But through lack of love, we grow selfish and bitter and complaining, and we sow the seeds of hate and destruction, and we wither and die, and detract from life. By working with love, for love, we add all things unto ourselves and all things unto humanity. To quote my brother, "God is Love," sayeth Jesus - "he dwelleth within me and I in Him - He doeth the works." Thus, the great teaching that he brings to us is that all humanity dwells in love and love dwells in all humanity, and all things great and small are wrought by love.

It avails man little to recognize the law of thoughts becoming things, if he has not love. Brother Paul taught us that. Despite all our world to think positively and to accept only the good, we will find this thinking warped into patterns of selfishness and yes, alas, bitterness and resentment, every time we are faced with a crisis in our life. If love has not made itself fully known to us, we see a hostile world about us and regard other people as hostile creatures bent on destroying us, beating us, or taking something away from us. As long as this type of belief lies at the crux of our inner mind and outer mind, we are creating an environment exactly the opposite of that which we wish to have. "Love never faileth," said I Paul. But Faith and knowledge and

prophecy whither and vanish with time. Open your heart - allow love to enter. What matters a hurt when it is but a step toward fulfillment. Life, dear brothers and sisters, is for living and some experience of pain and sorrow is essential even to distinguish pleasure and joy. There is no gain except by loss. There is no life except by death. There is no vision, but by faith. Love heals the body, comforts the lonely heart, illumines the darkest path, redeems from evil, brings prosperity, overcomes fear, builds character and last, but most important, it reveals the meaning of life.

Now, continuing the teaching. As individuals in this great spirit-seeking drama that we are all involved in, that thing we know as true life, we have but two main choices. And watch out for this one - love or suffer. Every moment of every day we are engaged in the spiritual forces of creating. We hope, we plan, we consider, we desire, we act, we speak, we are joyful, we are embittered, but always, you see, if you can understand, creating. There is only one force in the entire universe. It has created all things, it creates all things, according to what we can genuinely conceive, accept and allow. The right use of this power creates a tremendous blessing. The wrong use creates a harm, a hurt, a disaster. This power pervades the universe. Is in all things. Is all things, for it is the true All in All. It serves us or our master, if we must have them physically, as according to our

perception. But I say to you, the choice is up to you. Now this power is accessible to all of humanity and all of it is accessible to any one man or woman. It works for evil - yes, through hate and resentment, bitterness and coldness. It works for good only through the power of love. Love, and I don't think I have to give you First Corinthians 13 again, it works for evil, yes. Now it works for good only through love because as I said, love recognizes that all things are accomplished through the many manifestations of the Supreme Spirit. Love sees that all things are the one thing that lies back of all creation. Love knows that your neighbor is yourself. That your enemy is yourself. That there is only one power behind all space and what you call time and form. Love understands that God is sought by everyone. Each working in his own way, toward his own vision and each sustaining the other through his discoveries. Love knows that each man and each woman advances all men and women. Love knows that the only activity worthy of a person's heirship of God is creation. Love fuses all things and all beings and all like into a great common purpose - to share and contribute and advance along a common path toward the Supreme Spirit. God is Love. Love is Life - we are love. He who denies love denies himself and destroys his place in human drama.

May I speak my mind now? I understand that. I

understand that completely, but may I speak my mind? May I speak up for all of the people I love here? I understand that - I have no argument with that, I just want to say . . . You know what I'm going to say, of course I understand that. Let me say it - may I say it for my people - that's more important. Let them hear. Thank you!

I'm sick and tired of being shoved around. I have followed every directive. I have gone out of my way to do our Father's Will. I have given up my wife and I'm about to give up my life. What else do you want from me? Why? You tell me to drive my brother. I can't do that. I love him too much. I understand - I understand. But understand me please. I know you do. I'm not begging for favors. I'm not interested in favors except for other people, but why - why must I be driven up against a wall? After all, I'm just a human being. I understand - I understand I'm a mystic - I understand. Am I a bad one? You know I love you.

Now dear laborer, since you have experienced the confluence of two minds, will you get on with the teaching. I know you're tired, I shall give you rest. But in the meantime, carry out your mission.

I begin again. Now we talked about love- love or suffer - love or die, for the lack of love attracts evil, but the presence of love attracts good. Now let me talk about the

frustration of this love. Humans, all of us, strive for love from the cradle to the grave. Every moment of every day, every task we undertake, every word we utter, every opinion we have, every pose we assume, are all aimed at achieving the feeling of being loved or dealing with the feeling that we are not loved. Each neurosis and psychosis have its roots in love frustration. I think it says in "I The Alcoholic" frustrated frustration is a problem - a dis-ease. Every disease, illness, accident, revolution, war and disaster have its roots in this frustrated frustration or in love frustration. Blindly all humanity searches for a love object. Sensitively, we recoil from each rebuff, silently we withdraw our love within the fortress of forgetfulness, and we pose sentence of hostility and yes, despair and yes, ruthlessness and cruelty at the gates - to be sure that love will neither enter nor be brought and so we kill our hopes and our very lives. How unattainable love seems to most of us. How complex our physical and human natures and our emotional drives. Yet the answer is appallingly simple - lower the barriers - Love is God. Love is the Universal Mind and the Supreme Spirit dwells within each of us, constantly seeking expression and outlet. The perfect seed of love is within and I quote brother Jesus "Be thou perfect even as they Heavenly Father is perfect." Love lies in this - not in our love for Him, but in His love for us, and love for Him is complete in us.

Perfect love is in each of us, constantly seeking an outlet. All we have to do is let it. Banish false pride and vanity. You are neither better nor worse than anything that exists. We all depend on each other for our very existence. Men, women, humans have not advanced by fighting and hating and competing, but by being brothers and sisters that labor toward a common goal. Love is the unfurled flag at the head of the ranks. By it we survive and progress, but without it, we are vanquished to the darkness. We must love and we must accept love. If we fail either, the purpose of life is defeated. Love is the power for good that surges heavenward all through the universe. It is forever trying to express infinite good through you. So, I say to you, give over all things to the goodness and greatness of the perfect self that dwells within you, the true self. Release all feelings of hatred, bitterness, unhappiness and depression. Strive to surrender your will and your guidance to God. Love the Christ Mind, with complete trust and perfect serenity. Look with the eyes of love. Listen with the ears of love. Speak with the tongue of love. Think with the mind of love - feel with the heart of love. On all of life's pathways, know you walk hand in hand with God.

Now let me talk about love and sex. The most important, or seemingly the most important expression of mankind is sexuality. In this relation between a man and a

woman in the sexual act is expressed the complete physical, psychic and spiritual hunger of one being for another. No other activity or expression of mankind provides such a total outlet for love as the sex act. Yet how little it is understood and how abused. It is a truth that physical love provides the basis for most of our literature, art, music, drama, movies, television, etc., and is given birth to endless storms of stilted and inhibited expositions on that place of sexuality in life. Humanity foists upon itself a false attitude towards sex and each of us is secretly ashamed that we vary sexually, from what we assume our fellow beings to be. The end and aim of the sex act is not procreation, it is the expression of love. When the world finally throws out the window all sham and deceit and maliciousness and self-chastisement, you will finally come to understand that the conception and birth of offspring are incidental to love between a man and woman and hardly ever the cause of it. It is indeed very obscure why mankind has saddled itself with the painful belief that the sex act is only morally right when it is for the purpose of procreation. Animals are bred that way. The emotional search of each man and woman to give and to receive, to possess and be possessed is fully realized in the sex act when there is a free flow of unimpeded love between partners. It is sexuality that provides us with a human outlet and a human expression of divine love.

According to how a person is possessed by love, his sex life will be uplifting, indifferent, degrading or agonizing. It will be an expression of love or it won't be. If it is not, he or she is out of tune with life, and his or her sexual dissatisfaction is but a symptom.

Now I'd like to broach the subject of the desire for fusion, and I think I can best speak about this and let me just add in here that I can speak about this from personal experience as well as spiritual understanding. Love is the recognition of our true being, and the dim remembrance of the complete unity from which we are all spring. Love is the great motivation to re-experience this unity. Love, therefore, is the desire for fusion on all plane levels. We humans desire this fusion because it rewards us with pleasure. Thus, we must understand there is a neurotic basis for love, whether expended on art, beauty, other persons, or even inanimate objects. All love on this plane level is sexual in nature, but it expands beyond this level, for love is the desire to give pleasure and receive pleasure. I can imagine no work of art, no bit of prose or poetry, no spell binding speaker, no bridge, no edifices, no scientific discovery, or no medical advance, has ever inspired, in a single human heart, but a fraction of the pleasure that is known by billions of people daily through the very simple act of sex. Thus it is again, and let me use the word nature, thus it is again nature

which has provided the best mechanism of all for the understanding of love. Not the true knowledge of it, but the understanding of it. But as always, man sets about attempting to thwart nature before he has the good sense to cooperate with her. Active and vigorous sex lives, unimpeded by inhibition and witches' tales, express the fullness of love that dwells within every human heart and hopefully, every human mind. There is no such thing as licentiousness, debauchery and lasciviousness, when love is present. Sexual excesses are the product of the absence of love. Promiscuous sexual contacts are always the symptom of a person who is lost from love and is endlessly seeking fulfillment through varied sexual experiences. He or she is doomed to external disappointment until he discovers that satisfactory sexual experience is the result, the pure result, of love and never the cause. Now we are monogamous creatures, simply because we need an object for our love. An object that not only accepts our love, but returns it as well. Because of the sexual nature of our bodies, we fasten our affections on some person, normally and naturally, the opposite sex; but not always. One of the great satisfactions of life is finding a mate and obtaining the great human expression of love through a sexual union. Without this very primary love fulfillment, a man or woman pursues a countless race through all of his or her days in search of a

fusion that has escaped him or her. He or she may turn their love to art, to business, to science, to countless and endless numbers of activities, but in the end they all pall on them and they become sad and pessimistic and defeated, for they have denied their own humanity which is physical and spiritual and thus their love has never been complete. It has been written that profound and complicated sentiment which we call love is the universal thirst for a communion - not merely of the senses, but of our whole nature, intellectual, imaginative and sensitive. You see the sexual impulse, which is only one, and often a small part of those planes, serves from its obvious and external nature, as a kind or type of expression of the rest, a common basis and acknowledged an invisible link.

Now I believe that in this day and age, in the way we live our lives that hardly anyone will deny that sexual intercourse can give pleasure. What unholy masochism prompts us ever to believe that such pleasure is sinful or wrong? We didn't make our bodies and further we couldn't even if we had tried. Do we presume to state that the great creator made a mistake by accompanying sex relations with pleasurable sensations? It is just as sensible for us to say that it is sinful for eyes, to see to set about forming organizations for the putting out of people's eyes. Oh, the prophets of evil and shame and fear and hate have made

their inroads when they have woven into our racial thinking the hideous tendency to believe that everything painful is good; that everything pleasurable is evil. We have martyred ourselves too long. Let us begin to cease. Now let me tell you more about sex because I think we all need to understand it. When people have learned to love, when they know that life is divine and fills the whole universe and themselves; when they realize there is no fulfillment in life when love is denied, we will see an end to the failure of love, for when love is free to enter a man or a woman's world, through their hearts, it will pervade all the things they touch. It will find perfect expression in their sex life. For we are all of the same nature and all seek the same fulfillment and we, all of us, shall find it through love, for love is that thing that never faileth. So, understand sex. Sex is simple an outlet of love and left to love will be good and great and joyful. It is passion, fuller passion and more passion that we need. The moralist who bans passion is not of our time. His place these many years is with the dead, for we know what happens in the world when those who ban passion have triumphed.

When love is suppressed, hate takes its place. The least regulated orgies of love grow innocent beside the orgies of hate!

It is passion and evermore passion that we need if we are to undo the work of hate, if we are to add gaiety and

splendor to life to the sum of human achievement, to the aspiration of human psychic mystical ecstasy. The universe dances and sings and buds and blooms and builds. There is only one dance, my friend that you can dance. All of life clings, one to the other, serves one another, in a great common purpose. Love pervades all. Behind all love is the great goal. The Supreme Spirit is love and there is nothing sinful or shameful about the Supreme Spirit. All the universe is caught up in the work of love, in the work of fusion, in the work of sex. Sex is life expressing love. Thus, your sex life, your relationship with your mate, expresses always your own understanding of love. But love never proceeds into the understanding solely through the relationship of a man or a woman with his or her partner. The understanding of true love comes only from the relationship of a man or a woman with his or her spirit, or that person with the Mind of Christ. No human being could truly love another until first he knows of the love of God and the Mind of Christ. The Kingdom of love, as we express it, is the Kingdom of Heaven and it exists within each man and woman. A person who loves God, loves life, loves himself or herself and the nature of their lovingness will eternally come back to them. I leave you now with a thought. Love asks nothing, but does all receive.

Like I said before, love asks nothing, but does all

receive. Now let us talk about, for a moment, the truth of hate - about hate - the truth about hate is a better way to put it. Ours is a world of many conflicts because we are still ignorant. I must stop here; excuse me. Now, dear brother, what will you that I shall do unto you? You ask me for favors, I ask you for something different. Put your mind to work, dear laborer, put your mind to work. As I said earlier, ours is a world of many conflicts because we are still ignorant. On all sides of us we see the contending forces of good and evil, and many people would have us believe that evil is as much in reality as good. They would have us believe that there are two opposing forces at work in the universe. God and the devil. Such people are accepting opinion evolved during the very darkest ages of mankind, when all things were judged by appearances. The slightest thought on the matter makes it apparent that both God and the devil could not exist. There can only be one creator. The truth is there is only one creator and God, the creator, couldn't make the devil. I might add, the devil couldn't make God. There is only one truth behind the universe. If you accept the devil as being this truth, you are forced, yes forced into believing that truthful things are hate, robbery, violence, murder, war, ugliness, poverty, disease and chaos and all goodness is false. If you accept God as being truth, you are perceiving the truthful things are love, peace, work, I might add constructiveness,

neighborliness, beauty, abundance, health and order, and the truth of the matter that all evil is false. The choice is obvious. All evil is false! All evil is illusion. Then, I'll ask the question for you. What is the truth about hate? The truth about hate is love. Hate is simply love moving in the wrong direction. Hate is simply love turned upon itself. Hatred does not cease by hatred; hatred ceases by love. This is what Jesus advised when he said to us, turn the other cheek and to love your enemies. You see, love always overcomes hatred, for love is the truth of our hatred. Find a person who hates, and you will find a person who believes he is hated. Find a person who resents, and you will find a person who believes life is treating him or her bitterly. Find a person who is hopeless, and you will find a person who believes, deep down in their heart, that no one cares for them. The common belief of all who deny love is their conviction that life does not love them. So it is that all evil is borne of rejected love. So it is that a person must first know that he or she is beloved of God and of life before he or she allows love to operate through them. Love creates, produces, heals, comforts, guides, illumines. He or she who makes themselves one with love makes themselves one with God and God works through them. I say to each and every one of you, trust love. Now I say trust love - allow me to speak about it.

We exist in a world which is striving to know and understand itself. Each one of us is a remarkable, miraculous manifestation of that world. There is a great and yes, sadly as we know, an unknown spirit working in and through every woman and man and child in the universe. This spirit is seeking to know. We serve the ends of the Supreme Spirit by living and loving and learning, by lifting up our eyes to the stars, by asking questions, by searching for answers. Life, dear brothers and sisters, is the Supreme adventure. The deathless, sleepless spirit within us leads us ever onward to a higher goal. To a higher good. We cannot fail if we keep our hearts filled with love and faith. Trust love and I say trust love sincerely, for when you trust love, you trust God. We are all children sitting at the feet of a loving Father whose purpose we fathom, in time. What is going on is a great and good thing and we are a part of it, and we shall always be a part of it. We shall finally, one day, be one with it. We need not be perfectly happy every minute of every day, for perfect happiness only comes through perfect knowledge. But by trusting in the great and good ends of life and by knowing that the door to the mystery swings on the hinges of love, we shall never lose faith in our Christian Spiritualism, in our Church of the All in All, in our Family, in our ability to build a Heaven here on the face of the earth and the world!

Now allow me to say again, know the truth is always the great and the good and the beautiful and the aspiring. Close your eyes, your ears, your mind and your heart to all else for it is nothing more than illusion. Because there is no existence for that which is unreal. There is no non-existence for that which is real. One desire pervades the Universe - the desire for love. Through this desire, all things are created. Yes, our very songs, our stories, our paintings, our engines and machines, our cities and schools and so forth. The hunger of mankind is to know the love of the Supreme Spirit. In all lands people are supplicating God to join with them in some enterprise. It's ironic; each of two warring nations calls on God to aid it in the fight . . . But human beings are beginning to realize that God doesn't join anybody, people join God. God is love moving according to law. All of us move over on God's side, rather than to ask Him to move over on ours. God's side is the side of love; when someone moves towards love, he or she moves toward God. Toward the foundation on earth of the fellowship of man. Peace, happiness, love, faith, knowledge and understanding. Now this adventure of ours, this life we live, has caught us all in the miracle of all creation. We create by our thought, our desire, and our love. How precious are the chambers of thought within us? Whatever we think, is visited upon us in this world. Learning how to think and how

to love, how to create through the use of the Mind of Christ, are truly the main business of our lives. According to how we learn these laws, all things come to us. Every thought we think, every desire we have, every mood we invite, each emotion we undergo is projected into the great creative substance of that mind to be manifested in the world about us. What a miracle - but also, what a tremendous responsibility. We as easily visit evil upon ourselves as we visit good. For according to how we think and believe, so it is done to us. Every minute of every day we are using the greatest power in the universe for good or for evil. Only a fool, or a madman would deliberately use this power for evil. God's Will is love and by following love as the guiding law of life we follow God's Will and thus have infinite power. Every thought attracted by love and accepted by faith will create good in your world. Society is love expressed by groups. Human beings living together, working together, building together, helping each other, seeking common goals, attaining knowledge, are all brought about through love. We depend on each other for our very lives, for we are all one in reality and are nothing without each other. The cities and schools and institutions of our world have all been built through love - one person for the other, one neighbor for the other - husband for wife - parent for child. Every step we take toward Heaven that is ours is guided by the

illumination of the love of God for mankind and the love of God is complete in mankind through each step taken. Wondrous things are at work in the Universe, and we need not see into the reaches of infinity to grasp that mighty input behind our thoughts and feelings, my brothers and sisters. The mighty Lord, an unknown sage, is called self. It dwelleth in thy body. What a vision of splendor, what a mighty fate awaits each of us when we have returned once again home - to know as we shall be known. There is no limit to love in the universe and all of it is available to you. Put this mighty medicine to work in your life and you will see such a healing and prospering and peace that it will dazzle your very eyes. In your meditations, in the silent times at the center of your consciousness, remember to think all things with love and negative thoughts will be banished from your mind. Love bars the door of mind to the evil and the negative and opens the door to the good and the positive and from mind all things proceed. Yet, the heart rules. Always has ruled - always will. Whatever takes root in mind is first attracted by the heart, by love or hate, one or the other. Thus, by letting love into your heart, you bring good into your mind and into your life. By letting love into your heart, you banish hate. Hate cannot live with love. Trust in love - trust all things to love - think all things with love, do all things with love. In this manner you will walk with God,

with the knowledge that you are in tune with the Infinite Power of the Universe.

Now let me say these things in a teaching, and hopefully, a loving way. Love is the underlying Unity of the Universe. Love is the Supreme Spiritual law. Humanity seeks love above all things. True love is recognition of the spiritual unity of all life. Frustrated love gives birth to fear and hate, gives birth to evil. The absence of love is fear. The rejection of love is hate. Love will cast out the prompters of the mind and never fails. He or she who knows and believes in the love of God loves all things both great and small. Complete and absolute love is within each of us. All creation is but an expression of love. Above us, below us, to the right and to the left; in other words, on all sides of us we see the commands of the universe. Love or suffer - love or die. Know you that faith and knowledge are nothing without love. By our much-fancied hurts, by our very sensitive egos, we isolate ourselves - develop fear and hate and therefore, create evil in our lives. All unhappiness, every neurosis, every psychosis, all illness, all dis-ease, accident, disaster, all evil are born of rejected love. Love works for all who will surrender their hearts and their minds and works only with their hearts and their minds, only with the surrender. Spirit, and it can be nothing else, Spirit is always perfect. The imperfect things of our world are the result of our

imperfect knowledge and understanding of love. Yet we are growing to perfect knowledge. Sexuality is mankind's, and I could say womankind's - not to be chauvinistic, most complete expression of love. A satisfactory sex life is the result of love and never the cause. Throughout the universe, sex is life expressing this love we have been taught. Love of man for woman and woman for man is a manifestation of the love of God for all of us. Love creates, produces, heals, comforts, guides and illumines. We humans create, through our thought and desire, through the Mind of Christ. What we think and desire with love creates good - what we think and desire in the absence of love is the basis for evil - by becoming one with love we become one with the Power of the Mind of Jesus and of the Universal Mind, of God Himself. These are the tools we deal with. We think, we love, we believe. Through thought we attain knowledge. Through love we attune ourselves with the Mind of Christ, through belief we transform thoughts into things. These tools, understood and used, will bring you the power of the Kingdom of Heaven. Slowly, yes, very slowly the world is awakening to the truth. Gradually, yes gradually, the light of human spiritual splendor and destiny is penetrated into everything- all our lives. A common Father, the Supreme Spirit binds all of us together in a great and irrevocable bond. Through love alone will we be guided to our

destination, make our lives on earth great and good in abundance and all of that means service to one another. This is the Message that Jesus taught. This is the Message to the world- win the universe for humanity. Danny might recall this. I would like to say in the words of Al Schweitzer, and I quote, “Sooner or later, the idea here put forth will conquer the world, for with inexorable logic, it carries with it both the hearts and the head.”

Let me conclude this phase of the teaching with this. The truth about life is the infinite Love of God for all things. Each woman is my sister, each man is my brother, bound to me by immortal and yes, everlasting ties. I P love all people. They dwell in my Father, and my Father in them. Today I take an oath - I surrender my heart to humanity, and I know that humanity serves me with love. I surrender my heart to God and the Love of God becomes complete in me. I know I am one with all the power, vitality and vigor and have knowledge of the universe. I have let go of fear and confusion. They are illusions and cannot live with truth, which is love, which is complete and fulfilled in me now and hopefully forever. I strive to draw from it, perfect intelligence, perfect peace, perfect happiness, perfect love; and I will add to that, that I surrender, yes, I surrender all the “built up” inhibitions that have been impressed upon me by the illusions of the world. I refuse to accept anything

but truth which is always the good and the positive. I move in accord with Divine Consciousness. I accept the Will and the Love of God, which I express in laughter and joy and pleasure and service. Only the good, the great, the significant and the constructive do I attempt to add unto myself. Nothing else is allowed into the creative depths of my being. The surging desire of each man and each woman is to know the fulfillment of love. The way to this fulfillment is through contact with that center of consciousness, through communion with the quiet dweller within. Now I have personally surrendered my confusion and doubts and fears; therefore, universal love is complete in me. I am united with the Mind of Christ and therefore with God. I attempt to move to God. I am now serene and sure; I am joyful, and I am achieving and I am confident of ultimate splendor. May God bless you with the same. Thank You!

“P_z.”

37 - Drink It until Death

When You Join the Church of the All in All, You, in truth, Join the fellowship of All of mankind, but more importantly, you join the society of the Mind of Christ.

Learn.

The secret of success lies not in doing your work - but HIS - Remember - every life is meant to help All lives - each of you should live for the welfare of All, Love each other!

Where there is Faith there is Love.

Where there is Hope there is Faith and Love and Peace.

Where there is Peace there is God and expectation.

Where there is God there is no need.

You - wherever you are, must Simply, today, do your duty!

Peace, Love, Joy, health, understanding,

“P_z.”

(“usque ad Mortem bibendum”).

(drink it until the death).

38 - Please Find Your True Self

To: Chief Evangelist.

For: The Church of the All in All.

From: "P_z."

Dear Brother,

Illumination dissolves all material ties and binds all of us together with the golden chain of spiritual understanding - it acknowledges only the leadership of Christ - it has no ritual or rule but the divine-impersonal universal Love - no other worship than the inner Flame that is ever lit at the shrine of Spirit. This union is the free state of fellowship. The only restraint is the discipline of "self" therefore we know liberty without license - we are a united universe without physical limits - a divine consciousness in service to the Mind of Christ and therefore to the Supreme Spirit without ceremony or creed. The illumined walk without fear - by Grace. Therefore, such as these shall not ration justice - nor peace - nor hope - nor understanding - nor unity - nor love - nor life!

Remember - that your world needs your life - your joy - your presence - your happiness - your heart - your minds - your love - your presence!

Now I know that if I lie down some of you will attempt to bury me - I won't let you! A mistake is an act the consequences of which none of you have not turned, yet, to good advantage. Do so!

As God sent the word, He said to one and all - "Touch not my chosen one's and do my prophets not harm - for it you do - woe be to you!"

Can't you see - truth will always triumph - why, then, do you fight and struggle against it?

O, woe are you that will not and refuse to understand it. Be kind to yourself one time and hear me - see me - Love me - as I love You and Yours.

Everything there - yes everything that's worth talking about is controversial - that's one great reason that you must all maintain an open mind, for when you find yourself teaching and preaching "self," then you haven't really found your "true self." Please find it - please find me - please find my servants - please!

39 - Love and The WAY

To: My Sisters and Brothers of the Church of the All in All.

Greetings:

Oh, how hard it is to pass over and not be able to leave this space any better for one's life in it.

Have you any cheering greeting?

Tell it out today.

For while you wait - the friends and the Message may have gone away.

You see - Love is not getting - but giving - not a wild dream of pleasure and a madness of desire - oh no - Love is not that - it is goodness and righteousness - Joy and Peace and good living - Yes - Love is all that and more - it is the best thing in All Worlds - and the very thing that lives forever - eternally!

You see, dear sisters and brothers, we shall all congregate at one gate - When All's over - You will have found that The Ways are many and diverse - and seldom are two ways the same - exactly! Side by side may we all gather at the same little gate when All's done.

For you see - dear friends - the Ways are many - Yet

The end is One - That's all we mean when we declare that there is a "better way" - to God be the Glory!

Prepare - Follow - Come.

In True Christian Spiritualism,

"P_z."

40 - I Want to Feel as I have Felt

To: All in ALL.

FROM: "P_z."

Greetings:

I want to feel as you have felt - Yet I find that almost impossible - Still I try - I try to feel how you can feel like a piece of dirt! I cannot, even with all my physical or spiritual being, find that level - it must be anger - or hate - or something else - and this I simply cannot believe of You - AM I wrong? Tell me, to the contrary - please tell me! Explain to me - Why - Why - Why?

I need to know Your Why?, because it touches me - hurts me - concerns me - Please Why? See - I now Pass this way again, it's my last time - any good thing therefore that I can do or any kindness that I can show to any one I must do now - I pray that I do not defer it nor neglect it - You must do the same.

God "put into" the human mind to do something - do it - At least exert the true effort.

I'll tell you this - When friendships are real, they are not glass threads or frost work, but the solidest thing any of us can know.

The person who despises little things, shall perish, little by little - for they are little if you wish to bear with yourself, bear with others. He who never made a mistake never made anything!

Please!

Drop the subject when you cannot agree - there is no need to be bitter because you know you are right - that's not now important - bend!

He who serves his Brother - Sister best - gets nearer God than all the rest.

We must all make way for the person who boldly pushes past us to Prepare - Follow - Come.

Thousands can talk to one who can think - millions can think to one who can see! In this life, it is not what we take up, but what we give up, that makes us rich. So long as we Love, we serve - so long as we are loved by others, I would almost say we are indispensable, and no one is useless while he has a Friend.

Be my Friend! Help Me! My spirit is Fed by such! I can only survive with such! Remember there's always a voice saying the right thing to you somewhere if you'll only listen to it. Please listen to it! For all our sakes. Everything that is mine, and that includes my life, I give to you, but the secret

of my friend is not mine to give - Yet! Yet it is Yours. Remember that we forgive in the degree we love. Tell me! What are you worth today? Not in mammon - but in brains - in heart - in purpose - in character? Tell Yourself the whole truth about Yourself - then you can Judge me if you wish, I shall not cringe - I shall not run. He or she is a very wise person who knows his or her own business - and a wiser one who thoroughly attends to it - and not someone else's. Brooding and neglect dissolve many Friendships.

The most unhappy man or woman on earth is the one who rises in the morning with nothing to do except to criticize, or hate, to be angry with someone they should be loving. It is easy to stand outside and tell someone else how to run their life, but it is not so easy to go inside and run Yourself. Do that and then you just may qualify as an educator with the ability to Teach and Preach to others - to guide them, if those so condescend - otherwise stay aloof - Wait!

Worship the Supreme Spirit by doing good works - not words - kind and loving acts - not Creeds! For he or she who loves God as they should - make their hearts love understood by kind deeds.

Remember that this life is but a short minute - Eternity follows. Seek, then, your life's nourishment in your life's

work. Live for All. If we want light, then we must conquer darkness. Can't you understand - that just to fill an hour is happiness to me and should be to You.

Allow me to conclude by saying this.

He who knows, and knows he knows,

He is wise - follow him.

He who knows and knows not he knows,

He is asleep - wake him up.

He who knows not and knows not he knows not -well,

He is a fool - shun him!

He who knows not and knows he knows not,

He is a child - teach him.

Love everyone - no matter how much it hurts or whenever it hurts - don't hurt - LOVE!

We won't always have each other here - let us enjoy each other, then, while we are here.

I Love You - for who and what you are - a child of God!
I shall try to be the same!

In Peace - Joy - Happiness - Unity - Love - "Pz."

41 - Fear

Now I've listened to the tape of the last Teacher of Teachers' Meeting, and I was intrigued by what everybody thought was fear. Now what is fear? It's an illusion, really. But if you take the word fear and you go down through the dictionary, alphabet, English language, whatever, fear is anxiety, or an agitation caused by the presence of danger, evil, pain and so forth, real or imagined. It involves fright or reverence, self-fear or timidity, and then fear can be a feeling of uneasiness, dis-ease, apprehension, possibly concern, you know like for oneself or another, or a simple figment of your imagination. I mean the undeveloped imagination, of course. Now if you look up the above words in an accredited dictionary, then look them up in the Message, I think you may come to a very different idea of what you really think fear is. Now there is a very basic cure for fear, and that cure is capital L, capital O, capital V, capital E. Apply the balm. If you do, you will discover it actually works. For just as there is no, really no strength in sorrow, there is absolutely no true life, human or otherwise, in fear. In Isaiah 41:10 "Fear thou not, for I am with thee. Be not dismayed, for I am thy God. I will strengthen thee. Ye, I will uphold thee with the right hand of my righteousness." And as I said that Isaiah 41:10. So, fear not, there remaineth a rest to the people of the Supreme Spirit, a rest from anxious

thought taking, a rest from fear, a rest from doubt and anxiety and concern. In this state of rest, the power of grace descends, and the presence of God flows into immediate expression as our experience. Receives the gift of God without labor or struggle or strain. In quietness and confidence, in a resting from anxiety and fear, let the Supreme Spirit reveal itself, let God express itself, let God live our lives, let there be no more “I” or “you” separate and apart from the Spirit, but let the Spirit be our life. In conscious union with the Supreme Spirit, the mind rests. The human mind is no longer concerned with the problems of today or tomorrow. Because the Spirit’s union with God, the conscious realization of God, reveals God as the fulfillment of every need even before the need is apparent. Concern, fear, anxiety, despair, doubt, vanish in the midst of fulfillment. The true meaning of the words, “fear not” is revealed, in conscious union with the Supreme Spirit. The Mind of Christ functions as our mind, as our experience and as our life. Then the human mind rests and performs its proper function as an avenue of awareness. This state of rest is an inner peace which is not attained by anything in the realm of “effect.” Even a thought or a statement of truth, is an “effect,” and that is why using the mind to repeat, how shall we say it, stereotype statements about God often does not induce peace, joy, happiness. It is not thoughts about

God that result in answered, prayer, thought, contemplation. Thought about God is not the creative principle of the universe. The Supreme Spirit himself is the creative principle. And God is known only when the human mind is at rest. For God is the consciousness of individual being. Therefore, infinity is the measure of that being. Nothing can be added to you. Nothing can be taken from you. No good can come to you, no evil can touch you. You embrace within your own being the infinity of good. For it has been written, you son, daughter, thou art with me, and all that I have is yours. All that God is, is already established within you. You are that place in consciousness, through which the infinite nature of God is revealing itself. Therefore, good cannot flow to you. Good expresses itself from within and pours out upon all who come within range of your conscious awareness of this truth. It is only necessary to refrain from taking thoughts, to relinquish all anxious fearful thoughts, to be still, Be still and know, in the quietness and in confidence shall be your strength, your peace, permanence and security. Not in bank accounts or atomic bomb shelters, but in thy Kingdom, in thy peace. In that quietness and confidence there is rest, protection, care and cooperation. In quietness and in confidence, fear not, fear not I am with you, and I will be with you even unto the end of your world. Drop your burdens at my feet, drop your

burdens in the assurance that all good is embodied and embraced within your being. I will never leave you nor forsake you for if you make your bed in evil, I will be in there with you. And if you walk through the valley of the shadow of death, I will be there with you. Only walk in quietness, in confidence, in assurance without fear, but walk without seeking. There is not peace, no rest for those who are seeking outside their own being. The Kingdom of God is within. Accept the Kingdom and be at peace. Accept his promise, for you are the sons and daughters of God. Now listen to one we love. I will never leave thee nor forsake thee. Why all this struggle, I am in the very midst of thee, closer than breathing, nearer than hands and feet. Why struggle as if you had to seek for me, and search for me. Why struggle as if you had to hold on to me? I will never leave you; I am with you always. I will give you water. I will give it to you, so do not struggle for it. Do not strive, just be still, and allow me to feed you. Do not try to live by bread, at least not by bread alone. Live by every word, every promise of the Message which must be fulfilled in you. As I have been with others, so I will be with you. Believe only, and I will give you all of the hidden manna which is invisible to the world. Incompatible with common sense, and incomprehensible to most human understanding. Hidden in the depths of your own being. I have meat the world knows not of. If you ask

me, yes, I will give you a cup of water. Leave your dependence and faith in people, circumstances and conditions. Deep down within you there is a meat the world knows not of. There are hidden springs of water. And yes, hidden manna. All this is embedded and embodied within your own being. Your heavenly Father knoweth that you have need of these things. It is his good pleasure to give them to you, through me, not to make you struggle and strive for them, but to give them to you through love and grace. Whenever an appearance of discord looms upon your horizon, relax rest; be at peace in the assurance of my presence within you. So, dear brothers and sisters, listen to me. The still small voice at the center of your being. I will never leave you, never forsake you, even in the valley of the shadow of death, I shall walk with you. You will never know death. You will never die. I give you living waters that spring up into life everlasting. If you listen to my still voice, if you rest in the everlasting arms, if you relax in me, if you let my every word feed you and be your bread of life and your staff you will never die. My Spirit is in you. My mind is with you; my presence goes before you, because I want to prepare a place for you prepared people. So, stop fearing, stop doubting, rest in my love and be at peace. Trust the “I” at the inner center of your being. Believe that I can do these things. Believe that there is a presence at the center of your

being whose only function is to bring peace and love and be the instrument of the Supreme Spirit. Trust me, believe in me, and fear not.

Prepare, Follow, Come,

“P_z.”

42 - Agapé Feast Invocation

To: The Church of the All in All.

From: "P_z."

Greetings to One and All of The All in All.

Today is a "holiday" where we presently reside. This country is celebrating its birth. Yesterday, today, tomorrow (hopefully), I attempt to celebrate something much greater.

A man gave his life for me - not his nation or his country - but his life for me.

Today, July Fourth, Nineteen Hundred and Eighty-One, as I share bread and love with you, I share his pain, his loneliness, his wishes, his faith, his hope, his charity, his understanding, his very gentleness, his agapé, I can only pray that all of you can share with him your life and share in his - so be it. When we break bread together today - Love and Understand what we Christian Spiritualists really celebrate.

Love - Peace - Joy,

"P_z."

43 - Let Us not be Deceived by Appearance

First of all, I'd like to welcome all of you to our table, and then I want to turn to my brother and partner and say happy birthday and I love you very much. I also want to say, let us not be deceived by appearances, not even by good appearances. Let us not call one person strong and another one weak or beautiful. We must look behind the appearance to the invisible life which makes all this beauty of form possible, and then we can enjoy every aspect of creation, every appearance, whether it is the human body, an animal species, or a plant. These are all forms of life. But if we do not understand that LIFE which vitalizes these forms - they may appear as either good or bad, young or old, sick or well, rich or poor. A limited human sense of life relies on shifting values and invests the forms life assumes with power for good or evil. A spiritual sense of life, however, enjoys the forms while recognizing the infinite invisible, as the essence of that form. You take our eyes away from the form long enough to look behind it into the invisible and see the Supreme Spirit, God, as the principal of all life we shall understand the difference between material living and spiritual living. The truth entertained in our consciousness is the law of life - of faith, hope, and agapé, of harmony and of resurrection unto us all.

God made this form, my infinite divine form, to show forth my true identity. My body is a manifestation, the image of I that I am. My body is an expression of life, showing forth all that I am because my body is I, that I am formed and formed spiritually, eternally and immortally. I am true identity - eternal identity - and my body is the temple - the instrument of my activity and of my living. As against the spiritual truth there is that form which I see in a man. There are the expression of nature such as trees, flowers, vegetables and fruits. These are not spiritual being of body - these are the concepts that are entertained humanly of being and body. If I look in a mirror, I may see myself as young or old, sick or well, stout or thin, but I am not seeing myself at all. I am simply seeing my body. That is my body, but I am invisible. Even this body which I see with my eyes is but a limited, finite concept of the body. That is the reason the body appears to keep changing. In reality, the body never changes, only the concept which I entertain about body changes. Who am I? What am I? Where am I? Let us look down at our feet, and ask ourselves, is this I? Are these feet I or are they mine? Am I in the feet or do I possess these feet? Let us travel on up to the knee. Am I in the legs, or are these legs mine? If they are injured, am I hurt or is it my legs that are injured? Is there not an I and identity which is not the legs? Let us go on up to the waist to the chest, the

neck and finally the head. Am I in any of these or those parts of the body mine? Is there not an I separate and apart from the body - an I which possesses the body? The body is an instrument for my activity, my movement as much as mine is like, say, my automobile. Am I in the ears, eyes mouth, tongue, throat, or are they mine? Am I in this body? Am I this body, or is this body mine? Is it not a temple, an instrument given to me for my use? Look at my hands. Can they of themselves, give or withhold or must I give or withhold using the hands as an instrument in either case. Can my hands be generous or miserly? Have my hands the power to give or the power to withhold or does all that power reside in me? Is there not something called I that gives through these hands, or that may sometimes withhold through these same hands. Can the hands move up or down, left, or right? Does the heart give me permission to live or does life animate the heart? If my hands cannot give and cannot withhold, how then can my heart, give life or withhold life? If my hands are not self-acting, how can my heart, liver, lungs or kidneys be self-acting? As material organs, can my eyes see, or my ears hear? Can the organs of this body move of their own accord? Is there not something called I which functions through this body? Is there not something called I which walks the street through legs, or by means of these legs? Is it not an I which functions

through the instrumentality of this body? I am being - my being is not dependent upon body. My body is dependent upon my being. The I that I am governs my body. My body has no will of its own, no intelligence of its own, and no action of its own. My body responds to me. It is governed by me. My body is the image and likeness of me. My body is the manifestation of me. The I that I am. There is a spirit in me, the breath of the Almighty giveth me life. The activity of the Supreme Spirit in me governs my bodily functions, organs and muscles. Yes, an invisible spirit acts upon every organ and function of my body to maintain it and sustain it into Eternity. Nothing from without to defile or make a lie can enter this temple of the living death. Whatever is of God, God will maintain and sustain. Whatever is a model concept of my body may pass from sight. But the truth about my body will live forever, because my body is the temple of the living God. All power is in God functioning as the law of my body. God is the only law. Just as God is the only law giver. All law, therefore, is spiritual and my body is governed by spiritual law. Spiritual law does not overcome or nullify material law, but spiritual law reveals that the material sense of law is of no effect. Stand still and see the salvation of Christ. Not by might, nor by power, but by my spirit. This body is the temple of God. I need not struggle. I need not seek healing, the battle is not mine but His and rightly

understood, it is not a battle. It is a revelation that the body is the temple of the living God and is governed by spiritual law. Every mortal or material concept which I have entertained about the body, dissolves in the recognition that my body is the temple of the living God, ageless, timeless, dis-ease-less, deathless. God is the central theme of my being. God is the central theme of my body. God is the substance and strength of my body. I can do all things through Christ which strengthens me. The Lord is the strength and power in me, and he helps make my way perfect. The Lord is the strength of my life and of whom I shall never be afraid of. If I look to my body for strength, I find disease, dis-ease, - death, yes weakness. But if I agree that Christ is my strength, that my divine sonship is my strength, that the word of God in the midst of me is my strength, I, in all my youth, my vitality and my old age, my all in all, I shall find life eternal. I quote, "I am the bread of life - he that cometh to me shall never hunger and he that believeth in me shall never thirst." I have water - if you ask of me, I can give you water - a water that springs up into life eternal. I do not live by bread alone. Every word of God that comes to my consciousness is bread, wine, water and meat to my spirit. My spirit - my being in my body. Every word of truth that I commit to fill my consciousness is the meat the world knows not of. Every word of truth that I maintain in

consciousness is a well spring of water springing up into life everlasting. When I am empty of the word of God, I am empty, terribly empty, of sustenance, the most palatable food is like so much sawdust, mere bulk in my system. Unless the word of God accompanies it, to act as law of digestion, assimilation and elimination.

I am the one, the inspiration, the spiritual wisdom. I am that which enlightens and uplifts. God it is that enlightens and uplifts. God it is that inspires. God it is that illumines. I can know all things through Christ which is my wisdom. The word of God in me is bread, wine, water, faith, hope, charity and love.

And now to Father Tom and everyone present. God bless us all and may Christ shine forever in all our hearts. I want that very much for all of you and now I'll shut up.

44 - To the Troubled of This World

To: Chief Patriarch - Church of the All in All.

Greetings:

There are no hero's - Just children of God for they are the true "heroic" people of our Universe. Have you got a problem" Do you think you have a drug or drinking problem? Before you join an anonymous program, come see our message - it's up front and places you there also - it also lifts you upward - what better "high" can you obtain? We are worth at least an hour or two of your space - We love you regardless of who or what you are - We are your brothers and sisters - We are your true friends - We are the brothers and sisters of Christ.

Time passes quickly for most of us there is very little space left - For God's sake, fill your space.

Love - Peace - Understanding,

"Pz."

45 - Know that I Am Pure Spirit

Received Through Meditation by "P."

As I have requested, you shall speak for me. Now listen carefully - mind your words -and repeat after me. Let us begin.

I know that I am pure spirit. That I always have been and that I always will be. There is inside me a place of confidence and quietness and security where all things are known and understood. This is the Universal Mind of which I am a part, which responds to me as I ask for it. This Mind knows the answer to all of my problems and even now the answers are speeding their way to me. I do not have to struggle for them, I do not have to worry or strive for them. When the time comes, the answers will be there. I give my problems to the great mind of the Supreme Spirit and of the Mind of Christ. I let go of them, confident that the correct answers will return to me when they are needed. Through the great law of attraction, everything in life that I need for my work and fulfillment will come to me. It is not required that I strain about this - only believe. For in the strength of my belief - my faith, hope and love will make it so. I see the drive of divine consciousness all about me. I know what intelligence that created all these things in me and around me and that I am now free to call upon it for my slightest

need. I know that my body is a manifestation of pure spirit and that spirit is perfect. Therefore, my spirit is perfect also. I must make my body so. I enjoy life - that great gift of the Supreme Spirit, for each day brings a constant demonstration of the power and wonder of Him. I am confident, I am serene, I am sure. No matter what obstacle, barrier or undesirable circumstance crosses my path, I must refuse to accept it - for it is nothing but illusion. For there can be no obstacle or undesirable circumstance or barrier in the mind of the Supreme Spirit or this Mind of Christ which is in me and around me and serves me now. What I must do is serve it because I know that I am one with these minds. I know these minds are perfect and that I may rely upon them for complete guidance in all my daily affairs. These great minds know no evil, limitation, lack. It simply creates in my experience that which I believe and accept. Therefore, I deny all evil and all error. When my eyes and my senses are deluded with the apparent circumstance of evil, I turn away and love the All in All of the Universe. I know that God does not create evil, and I know that by using the power of God I am able to put away, deny evil, which is truly only illusion and simply error and will not stand for truth, because nothing can do anything to the truth. For the great reality is good, which is always attempting to manifest itself. I know that error or evil is the result of my own thought, is the

result of error on my own part, and is the result of isolating myself from the tremendous power of the Mind of Christ. I know that this mind is constantly creating in my experience that which I think and if evil is manifested, it has come from my own thought and my own thought may as quickly deny it.

Therefore, I have learned I do not will anything to happen, for I am not bigger than God. I simply understand that the law of creation is bigger than I am. And yes I know that I cannot help my thoughts and beliefs from becoming real in my experience. Therefore, I hold my thoughts steadfastly on the good and I'll give you a clue here. I do not do this with effort, as if I were commanding something to act. I simply relax in contemplation of the good and the loving, secure in the knowledge that everything rests with a power - much, much greater than I am. I trust in this power. I have complete faith and confidence in this power. I rely upon this power for guidance in all my daily affairs and therefore when I refuse to accept evil, evil is gone. And when I accept good and the energy of love, I know in my heart, in my mind and in my spirit the universe is mine.

Now you listen to me dear laborer. You can control your thoughts. And guess what? You can control your destiny. And you can become as great and as powerful as you can conceive of being. For there is at your disposal the unlimited

power of my mind, but you must learn to use it correctly. No matter what your work is - out of your home, in your home - manual, mental, employee, employer - you can create and attract circumstances and harmony so to make each of your days full of achievement and satisfaction. Remember that prayer, contemplation, meditation are the tools with which I work through you. It is our way of giving you suggestion to the minds you must hold to. You must not fail to engage in your meditation periods daily. Only through the constant use of this great tool can you achieve control over circumstances and your destiny. You will succeed for you can fall but you, dear laborer, cannot fail. You are dealing with a force, a part of a source and power even you can't fathom at this moment.

Now speak for me because I want to speak to your All in All, your brothers and sisters, so repeat after me and mind your words. Let us begin.

I know and recognize my oneness with all things. I know that all form and all circumstance is the creation of an infinite intelligence that is in and around me. I know that all things are the result of conception and desire . . . that my world is ordered according to my own thoughts and convictions. Therefore, I concentrate on the harmony of spiritualism. I see nothing but order and constructiveness all about me. I shall not accept thoughts of destructiveness

and dis-harmony in my partner, in my friends, in my loved ones, my fellow spiritualists. I must see nothing but cooperation and assistance. And if you don't see it, strive for it. I also know that we all seek the same answers and the same goals. I know that each one of us must follow a different path toward his vision, until they come to an understanding of the truth. And yes, I understand the searchings and the copings and the heartaches of everyone I know and see. I have sympathy and tolerance for all things and all people. I know that inasmuch as I help others, I help myself. In my brothers' eye there is my own spirit, in my friends' laughter there is my own humor, in my neighbors' sorrow there is my own loss. Yes, I have compassion and understanding for all things, for this life in which I have my being - strives for understanding of itself. I deny error. It is simply progress toward truth. I know that it is impossible to fail when faith and hope and love are present. I do not order things to be made in my time, my space, or in my place within it. But trust the minds in their own great knowledge of the time and the place and the need and the way. Every moment of every day brings my life closer to that realization. The objects of my work are being accomplished this very minute. Success and harmony, peace and love, unity and joy and confidence therefore are mine.

Shall we continue? Speak for me - mind your words. I

know that all of life exists within me. Here, in my heart and minds, in the recesses of my being there is a calm - a place of unruffled and placid waters where the truth is apparent, and the clamor of this world does not exist. I see about me the thoughts of all mankind, for these thoughts have now become things. Whatever is good among these thought things - I accept. Whatever is evil I must ignore, for my concern is only with truth and understanding, faith, hope and love which is forever the lovely and the good and the expanding. I must firstly and always be a Christian Spiritualist. My mind moves easily to the furthest reaches of spaces and all directions and just as easily moves back to me, once again. For you see, dear laborer, I am the center of the universe, the Supreme Spirit. God, the Universal Mind, has made himself manifest through me, and now I give you the gifts of making myself manifest through you. I know that my purpose in life is to reach ever upward and outward to expanding knowledge and love and unity, yea wisdom and understanding. Now speak for me again. I place my future in divine hands. I turn over each problem of my life to that great all-knowing Mind to which all things are possible. I do not tell the Supreme Spirit how to bring these things about. I have complete confidence that every circumstance that comes my way is part of a perfect plan, a perfect plan to convert the image of my faith into

physical and spiritual reality. Even now the universe seems to answer my every need. As I believe in my heart, so shall it be done unto me. This is the law of life and of living and the law of Christ. There is greatness, yea and hope in both my friend and in my enemy, for we are all brothers and sisters seeking the same high-ness on many paths. The Supreme Spirit made all creatures - really made no poor creature, for his made only of and out of Himself. Therefore, I am prosperous, for God owns everything. I am vital, alert, working vigorous for God. I need only my mind opened and my heart and my spirit and my love to keep my thoughts on the path of truth. And I am filled to over-flowing with the power and abundance and love of the universe, and I must make it known - to All in All.

Now you let me tell you brother, everything which you have conceived and accepted is yours. Entertain no doubt, but I caution you, refuse to accept worry or hurry or fear. That which knows and does everything is inside you and hearkens to the slightest whisper. You are beginning to become like me. To know all things. Walk cautiously - keep the watch. You wait, I shall return.

Come, speak for me again. Mind your words. Understand that faith is the mighty tool. Repeat after me. I listen to the voice of the universe as it speaks through and within me. It is the voice of truth and it guides me unerringly

along the paths of my life. Somewhere deep within me, in the perfect part of my spirit, there stands an immobile universe where all things and all law are revealed. I reach within to this place for peace and quietness. I hearken to the voice of my very heart. I close my eyes and sense a living, breathing universe dwelling within me and I dwelling in it. I am one with all people and all life and all things. I move in accordance with the law of divine consciousness. All the limitless power of creation is mine to draw upon - for it is within me and one with me and I am a proud part of it. The answer could come - or the answer comes with the question. The path is lighted - yes, yes - with the first step. The way is cleared - with looking, the goal is in sight with the deep desire and then I know that I am fulfilling the fondest wish of the Supreme Spirit. I have placed myself in his hands, taking each step of my life - boldly and strongly. For it is the Supreme Spirit who prompts me, and the Supreme Spirit moves and moves me with sureness. Yea, I see tomorrow - for I know today, and this day is father of tomorrow. And yes, all the things of my life are the children of my thoughts - and my thoughts of the day, are even now, bearing the children of tomorrow. All that is good I desire. All that is evil I refuse to accept. By attaining, I do not deprive. All that is and ever will be is available to every one of us. We need only ask, and it shall be given. I bind myself to the powerful good

that surges heavenward all around me. The limits and inhibitions of my past are gone. Each day is one more step on my journey to a oneness with the Supreme Spirit. What a great step each day brings - yet I do not seek because I know, I do not strive, because I am guided. All things are rooted in faith, even those amongst ourselves, who have the most difficulty, knowing that faith is a great tool - applying that to our daily lives - will come to learn. They will come to learn. (You wait - I shall return.)

(Now teach those who have come to learn. Pay attention. Mind your words. Teach.) I know that I am pure spirit - deathless, earthless, changeless, and eternal. I am not body. I am not conscious mind. I am not ego. I am sense of the true inner-self only - consciousness, awareness, unadulterated being - the presence that animates all life is within me, is altogether the real me! I am using my body for a purpose, as an expression of an idea. And when the idea is fully expressed through my work, my task and my mission, I shall return again to unity with the Supreme Spirit - leaving body and ego behind. Therefore, I have learned not to confuse my body and my ego with what I truly am. My body is simply an instrument for my expression - and my ego is simply memory of physical experience. Returning to infinity and unity, I shall need neither body nor ego. I thank the Supreme Spirit that I am now free of the domination of

ego. It is not my true self. In fact, it is simply an illusion - yet necessary to finiteness and the possession of space in that which we call time. I turn away from the ego, withdraw into the depths of my being to the immortal divine consciousness that lies within me, for in that magic center, my word is law. I need only speak it with faith, hope and love and conviction, and it will manifest itself in my life. I am come, answering, secure, sure and unfaltering - my very roots lie in eternity. All the things of this life shall change and pass away, but I shall never pass away. For wherever life is, I shall be one with the Mind of Christ and the supreme universal mind of the Supreme Spirit. I need not strive or strain to obtain immortality, nor fear punishment, nor be a hero, nor aspire for reward. The Kingdom awaits all. Yes - the wise, the foolish, the sinner and what mankind likes to call saints. For we are all one in reality, clothed in different forms in this moment of incarnation. I do not fear - nor do I fear death. For I have obtained a consciousness of higher self. Yet neither do I invite death, for it must wait until my work is done or hopefully so. I forsake the ego - the little self - the grandeur. I forsake the ego which perceives self in the true self, see the majesty, grandeur, the immortality of the power that dwells within. You that have eyes, see the same.

And now, some people who are small in mind have made fun of the fact of the background of your so-called

time clock, beating its beat in the background. Let them learn from the fact that is their human “I” ticking away - moment by moment. Now let us continue. You speak for me. I heard your words. Preconceived ideas, dear laborer, misapprehensions concerning sin and punishment and hell, and the devil come from a lack of understanding of the Message given. We have always thought that the truth about each person lies in the spirit and not in his physical world.

The inevitable physical manifestation of such thinking. Brother Paul, just like all the brothers and sisters used the word hell and therefore what was meant by it? Nothing more than the human bondage undergone by each and every one of you who simply reacts to the physical world and fails to perceive their inner consciousness. That thing you call the Kingdom of Heaven. He or she did not concern himself or herself with immortality for - or at least they thought they knew that each person has immortality regardless and that nothing could alter it. They sought only to awaken each other to the spiritual power, to turn their eyes from the physical world, unto the consciousness that lay within, so that they might free themselves from lack and limitation and in disease. But the man Jesus, not the Christ, Jesus Christ, but the man Jesus preached thusly: “I am come,” he said, “that ye might have life, and that you might have it more abundantly.” You see, the immortality of all men and

women was obvious to Jesus. He was and is primarily concerned because they did not know how to live. Now let us go back to that time and speak thusly: The very guilts and limitations which Jesus besought us to become free of have been adopted as dogma by many facets of society and this has thrown mankind into deeper bondage than ever. You must come to realize that the Supreme Spirit is kind and just and loving and is in you, and there is not a thought of punishment in the hereafter, for every spirit can be saved.

You need not fear the Supreme Spirit, simply love Him, your neighbor, and your enemy. You need not search for or supplicate for forgiveness before an altar, for the Supreme Spirit's alter is actually your true self. Whether you know it or not, He is with you night and day. Religions and temples and cathedrals are built by your kind, but the Supreme Spirit's temple is you, wherever you go, wherever you are, you'll always be His temple. You need only turnabout, enter into the true self that dwells within to understand this. You wait. I shall return.

Now dear laborer, I heard you make a statement not so far in the past that the only things you were sure of, an old cliché, I suppose, were birth, death and taxes, and you let me teach you something different. Yes, human birth and human death are the great transformations. An ego, you see, does not fear birth for there is not ego at birth and no spirit until

the birth is consummated. But, afterwards, the ego indeed fears death. That is a human manifestation and as long as you identify yourselves with the ego, the fear of death shall have its hold on you, and I shall regard that as a great mistake. Free yourselves, and once you have freed yourselves of the ego and have perceived that the center of consciousness and conscience, the true self, the eternally model self, death will become an adventure, even as I Paul taught you, you shall finally be freed of all illusion, that you shall return to absolute everything, especially absolute truth. You shall know as you are known, and you shall become re-united with the Supreme Spirit. Now, speak for me. Teach your brothers and sisters. Alleviate their fears, lighten their burdens. Illuminate their minds and hearts. Love them as we love them.

Life, life, LIFE is the true medium through which the great true self seeks to work out its purpose and each one of us as a part of that purpose, has his or her appointed tasks and work. When these are fulfilled it is time for us then to return home once again, but not before. Though the hereafter may be a mightier existence than any known on earth we, nevertheless, shall not return to it, until we have worked through space and what we call time, in search of the knowledge of that great true self, which is seeking for us. Our jobs are here in life and we must do them before we

depart. Many men and women poison their lives through fear and especially since all fear of death, yea since death is known to be inevitable for every man and woman, every living creature, has been given life through the Supreme Spirit, it is indeed a very strange sort of thing that so little is known or appreciated. How shall I say it? Are we out of time, for dying surely is an art to be performed expertly, or crudely, or better yet, spiritually, according to our knowledge? To most of us, death comes when the body has worn out, breaks down, falls apart, ceases to function and is preceded by a period of time in which the body perceptively begins to disintegrate. As the hour or the minute of death approaches, the human spirit has only two or three ways to turn - outward, for the solaces of the physical world; or inward, towards the spiritual self, or towards the true self, universal self, immortal self. A painful death, a quiet death, violence or serenity, suffering, agony or fulfillment, awaits all of us who turn toward the heavens. For we are prompted by many things. It could be ego, which seeks to hold on to that which we must let go. Or it could be controlled by Spirit, prompted by that which we seek to rush to. Indeed, our memories, conscious intellect, our consciousness and conscience are faculties. The functions of all our organs are gradually being wasted away, begin to break down, cease to function and our minds, at least the conscious physical

mind, becomes frayed. I tell you there is no escape for the hounded - the ego, the me, the I, it will pass away. Our materialism, our materialistic world which we all love so much, is going to die. For whoever identifies themselves simply with the materialistic ego, are confused and suffering and drunk and will have to suffer this tremendous transformation. But I tell you this. He who can understand, who has glimpsed the greater and the true self can approach death, physical death, in passing over serenely, because they are assured of immortality and the absolute changelessness of spirit. They can pass over easily from one world to another. That type of spirit lays down his physical body, sheds it as a snake sheds its skin, because he or she realizes he or she have finished with it and they move into the great planes knowing that this is the only time spirit has, that true self meets the true self. They become part of the universe, and they realize newer and greater existence in life in the infinite and they reach out to others in faith, hope, love, charity, agapé. They have the key and the secret. They know the true home - they've hardly been gone when they know the truth, finally, of all things.

Now, dear brother, you have looked in the mountains, and he has not been there. You looked other places and he has not been there. You have searched the oceans, the airways and the face of the earth and the sunset and sunrise.

He has not been there. You've often wondered how you should find him, because he has been everywhere, but the quickest way to find him was simply to look within, for that's where he is. The lock that bars anyone from the recognition that they are a piece of the Supreme Spirit is the problem of your self, your little self, in your ego, in your memories, in your dissidence. Yet this lock may be undone through meditation, taking unto yourselves universal consciousness, to an arrival at the spiritual kingdom of Heaven and the very key, then, loses all the power, is the revelation that each of you is He, and He is you. Mind is consciousness, dear brother, is intelligence, best keep in mind there is only one mind, which is the Mind of the Supreme Spirit. All things have been made from it and all things are ideas manifested into His formation. As ideas change, so does form, but the spirit never changes. It alone is limitless and changeless. The Universal Mind creates in the physical world those ideas that conscious mind adopts and believes. You can create evil by false thinking. You people, by ideas of lack and limitation and pain and sorrow and disease and dis-ease. Such evil, truly, is illusion, even if you can't fathom that, believe me, that's what it is, illusion. Simply because it proceeds from the areas on conscious mind and may be banished by donning the mantel of your middle self at the center of consciousness. Your physical

world is but a tiny extension of a vast spiritual one. All physical law is subordinate to spiritual law, for your physical world is but a secondary chain of effects while the spiritual world is, and always shall be, first cause. When man's consciousness expands beyond ego, beyond the little self, beyond conscious mind, and yes, beyond the limitation of the prompters, thoughts are immediately manifested on the physical plane as well as the psychical plane. Thought transference, clairvoyance, mental healing and creativeness are all evidence of this super physical psychical power of the Universal Mind. A man or woman adds all things unto himself or herself by taking a position with impregnable faith. Faith moves the Universal Mind to creation. When the ego goes and God-consciousness comes, thought is immediately followed by all things, for there remains nothing more to overcome. All conceptions of limitation and lack and guilt and pain and shame and so forth, are remorse and are cast out with the little self, the ego. You can attract into your lives the physical manifestations of the thoughts you think and in order to attract good instead of evil you must learn to control your thinking, to think positively, instead of otherwise. You must be able to make a choice - to choose good thoughts. If you think only in response to the stimulation of the outer world, you remain self-only, a robot, but when you orientate thoughts at the

center of true consciousness, you create your own life in the image of the Supreme Spirit's desires and then you can don the mantel of immortal self.

Now, dear brother, again speak for me. I will give you something to meditate about. I wish you to say it as though you were standing in front of a huge crowd. Allow them to listen to your I, not your ego I, for you speak for me. Let us begin. Speak for me.

I turn away from the world about me to the world of consciousness that lies within. I shut out all memories of the past, create no image for the future. I concentrate on my being, on my awareness. I slide deep into the very recesses of my spirit to a place of utter repose. Here I receive fact in the making and conscious of the one being from which all beings have evolved. I understand that this is the model self. This is the Supreme Spirit - his also is the Mind of Christ. This is me. I am, I always was, I always will be. All human beings everywhere, all things, all space, all, what we call time and life lie here in the depths of my spirit, smaller than small, greater than great meet, are welcome in uniting me. That which I thought I was, small self, ego, I never was at all, for it was a changing thing, reflecting the seasons and the tides that seemed to be born and grow and pass over. I now know I am not a thing of time or circumstance. I am a thing of space. I am spirit, pure and eternal, breathless,

deathless, and eternally changeless. That is why I am patient, for I am all space. That is why I know I am wise, for within me I contain the knowledge of all things. That is why I know I must not know pain, for I see there is no beginning and no end in he or she who suffers pain. You must see beginning and end. I know that is why I am rich for there is no limit to the abundance I may create for my very true self. I know I can be successful for I need only to think of Jesus. I recognize the truth that I am loved, I love, and am being loved. For all things of my self and yes, I can go so far as to say I am all things, I unite, I love, I fuse, I become one with Universal Mind. The masks of anarchy and ego I shall never wear again. I perceive the magnificent and holy and divine thriller with the center of my consciousness, and I know that Supreme Spirit to be my, truly mine, very self. Time and space, shadow and substance, what matter these, I am spirit. I am a true son of the Supreme Spirit as all of you are true sons and daughters of the Supreme Spirit even if you fail to recognize it. That boundless power, that source of power, manifesting itself in all our lives, entering every heart, every spirit, living there among our separate elements. That dear brothers and sisters is the true self. Reach out! Reach out for it and enjoy. I won't give you the other side of the coin - I don't think you need it. Thank you.

46 - The Old Violin

There is an old story - it's called "The Old Violin." I'd like to tell it to you.

It was battered and scarred and it was up for auction. The auctioneer thought it was hardly worthwhile to waste his time on the old violin, but he held it up with a smile.

"What am I bid, good people?" he cried. "Who'll start the bidding for me? A dollar? A dollar! Now two? Only two? Two dollars. And who'll make it three? Three dollars once! Three dollars twice! Going for three."

Ah, but wait! From the room far back, a grey haired man came forward and picked up the bow. The wiping the dust from the old violin that was being auctioned, and tightening up the strings, he played a melody pure and sweet, as sweet as an angel sings.

The music ceased and the auctioneer with a voice that was now subdued and low said, "What am I bid for this old violin?" and he held it up with the bow. "A thousand dollars? And who'll make it two? Two thousand! And who'll make it three? Three thousand once! Three thousand twice! Going! Going! Gone!" said he.

We don't quite understand - what changed its worth? Whence came the reply, "the touch of the Master's hand."

And many a person with life out of tune and battered and torn with what humans call sin is auctioned cheap to the thoughtless crowd, much like the old violin. A mess of porridge, a glass of wine, a game, and he travels on. He's going once, going twice, he's going and almost gone when the Master comes, and the foolish crowd never can quite understand the worth of the spirit and the change that is wrought by the touch of the Master's hand.

Now let me add to this sweet, sweet old story. Scorn not the Patriarch but give unto him and the Family of I Paul your loyalty and yes, your respect. The time for miracles is approaching. And scorn not the Prophet, nor the Chief Evangelist, nor the Teacher of Teachers, neither scorn the Matriarchs nor the ones to come, nor the Evangelists, for together we all stand or fall together. We are modern day Macabees.

Now I wish to inform you, ready yourselves to prepare for the trips, missionaries to All in ALL, because you are being finely tuned as the old violin which the Master has dusted off and is right now putting the bow to. Yes, that is the tightening of the strings you feel, or should be feeling.

What is true? Ask yourself. Be prepared. We go soon. - "P."

47 - God Alone Judges

Welcome and Greetings - To One and All

God stands in this congregation of the mighty and he alone judges amongst us - Now tell me, how long will you continue to Judge unjustly? How long shall you accept the percepts of evil?

Go forth - defend the poor, the helpless, the fatherless - the sick, the imprisoned, the hungry and do Justice to all of the afflicted and needy - Rid them out of the hand of evil for most of them know not - neither will a lot understand - they walk on in darkness - All the Foundations of their world are out of course - It has been said - we are Gods, for we are heirs of the most high - But we shall die like others - Arise, O God, Judge the earth, for it is your creation and have mercy on us All!

48 - Give Respect and Live

Greetings:

To the Chief Patriarch of the Church of the All in All and those of us who follow you - respect you and what you stand for - hail!

Weep not for those lost spirits who came, stayed briefly and left, for they are not all lost - they have simply strayed - Go out and reap the scattered strangers - and you, dear brother, lead us!

If you wish to give a gift to someone during this so-called holiday season, then give it to someone less fortunate than yourself - the measure you meet you shall receive - give and it will be given unto you - Knock loudly and he shall respond.

I have a brother - I have a savior - do you? Listen to me - please! Never put "self" above your Christian Spiritual services - Love-Love-Love - Aid-Aid-Aid - Help-Help-Help - Give-Give-Give - Be-Be-Be!

Prepare - Follow - Come - Change!

Why?

Bitter are the winds - sweet is the love - tender is the spirit - and how loud we.

Yes, let me and mine come home dear lord - Please - I am a very lonely child yet I am yours. Are we not of Abraham? of Moses? of the Spirit? I have only charity in my minds - in my heart - in my spirit.

I Love You,

“P_z.”

49 - Miracles

Greetings:

Allow me to talk about miracles!

There is a time to be born.

There is a time to die.

Let us address ourselves to these two great phenomena.

Now let us ask ourselves - why should I approach you about such phenomena? Because I wish to address myself to miracles - for they do occur. And if they do, can we, any of us, afford to ignore them, to turn our minds and our backs upon them, and if so, why? Suppose we could understand them and make ourselves receptive to experience them in our own lives, would we not be stupid not to investigate these supposedly supernatural events? What is a supernatural event? You and me - Our lives - our loves - and more important, our beliefs and our love for each other. Believe it or not - they are miracles! Most of us have considered miracles, if we thought about them at all, as belonging to the remote past, or at best some way-out bit of magic wrought by an equally way-out miracle worker. Even the religious fools brush them over lightly as the work of the Supreme Spirit or God and therefore to be taken on pure

To: The Patriarch
From: "P_z"

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faith and not to be understood. Thus, is stopped any further insight, any investigation, into many dramatic changes or developments occurring in the lives of people today.

We live in an age when man can walk on the moon - survive under the sea for untold days because of an understanding of the physical laws involved, laws covering every aspect of human activity. In our day and age, nothing physical or mental is considered too strange to understand, yet, when an instantaneous healing of a physical condition occurs, it is shoved aside as being an emotional phenomenon or something that defies explanation.

MUST A MIRACLE BE BEYOND EXPLANATION?

I live with miracles every day!!

Let me explain! First:

I have seen so many they no longer continue to surprise me.

This is not to say that I am not continually thrilled to watch the miracle - working power at work in the universe.

The past years in our philosophy - our movement has taught me something - In the scope of Spiritual healing, I have been convinced that man and woman can be - can be whatever they wish if they will only believe in Christ-Jesus.

Jesus said that all things are possible to him or her who believes.

Believes what?

There are spiritual laws at work in the Universe that perform with the same unfailing accuracy as the mental and physical laws we have come to take for granted -

The only difference is they operate on a higher plane, a plane that transcends the mental and physical laws - When we involve the spiritual laws through spiritual mind healing, and the spiritual laws transcends the physical law, we often say that a miracle has taken place! To understand something about the spiritual laws is to understand why miracles have and do take place.

Have you, any of you, ever stopped to think, that what seemed like a miracle to you might have been a thoroughly understandable and law-abiding event from the Mind of Christ? What is a miracle? Well let me tell you to the best of my ability.

A miracle is God's action - it is any dramatic change in our body or affairs that smarts of the supernatural because it is beyond our comprehension and explanation - So:

A miracle is a law-abiding event, physically and

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spiritually - through which the Supreme Spirit accomplishes his redemptive purposes through the release of energies which belong to the plane of being higher than that which we are normally familiar.

So, let us say what is a miracle - really it is us - human beings - We are truly the miracles - Oh, yes, we are fools - but we are the fools of this world - We have nothing - nothing, to give us credence in another.

I ask the Supreme Spirit to forgive me - as I attempt to forgive you - I love you - Try to love us.

In Peace - Love and, of course,

Understanding,

your brother,

"P_z."

50 - A Closer Relationship Between the Leadership

To: The Church of The All in ALL.

From: "P_z."

Greetings, Christian Spiritualists:

Allow me to say this:

There must be a closer relationship between the so-called leadership within the Church of the All in All. No single person can lead us on the path. No single person follows in the footsteps of the Master unless and until he brings all his sisters and brothers along with him or her. If you want to be a true Christian Spiritualist, then lay down your right to be something other, and become a spiritualist. Love your neighbor, and yes, love and have compassion for your enemy. And then go look in a glass - even darkly, and ask yourself, "who am I," "what am I," and "why am I" and then listen - wait and listen for the answer, because if you are sincere, you shall know. Knowing, you shall be enriched and enriched you will have found that which was promised. As Jesus said, be ye as perfect as our Father is perfect who is in heaven - because the tools and implements are within you. Seek them out. Find them. Utilize them. And when you

hear the knock, rush to the door and swing it wide open. Invite the presence and sit and sup and know that you have finally come into the divine consciousness and finally understand that without even knowing, you have become humble. Now understand you're a Christian Spiritualist.

Welcome to the Church of Christ.

In peace, love and - may you all enjoy in the presence.

Your brother,

“P_z.”

51 - Action - Welcome to Boxing Day

Greetings to the Patriarch and Family

If life is worth living, then it certainly is worth giving. The Master proved that. Try to see and understand that` the spoken word can be very dull. The true word can only be truth and invigorating - inspiring - and let me tell you - scaring - You are loved - do you love? If not, why? And if yes, why?

Now let me tell - prayer won't bail any of us out - but I'll tell you what can - ACTION!

That's it kids!

Love - Peace - Understanding,

I Paul - "P_z" - Js.

52 - That Which is Perfect Within

Greetings:

We pray for all of you a very Happy New Year - and know this as an assist:

That which is perfect within us can never be extinguished.

Fire cannot burn it.

Water cannot drown it.

Old age cannot deplete it.

It is there ready to be recognized.

For a space it may seem to be suppressed but it can never become extinguished.

In Christian Spiritualism it is known, or called, the Mind of Christ - We all have it - most of us refuse to use it - Freedom is our foremost password - Use it as you see fit.

Follow - Come - don't water weeds with champagne -

Love and Understanding,

“P_z.”