

THE CHRISTMAS STORY

By Alden Truesdell

NUCLEAR PHYSICS has opened a new source of power, important enough to cause this age to be named the Atomic Age. The Mechanical Age with its thousands of horsepower has given place to an era of power measured in tons of TNT.

But atomic energy derived from fission has about the same relation to the energy that will be derived from fusion (when the technique is mastered) as does a dynamite cap to a charge of dynamite. In atomic matters, the age is in its infancy; for more power will eventually be obtained by not splitting the atom than by splitting it, and greater results will be obtained by fusion than by fission.

You may wonder what all this has to do with the Christmas Story. It is mentioned for the purpose of comparison; for in the Christmas Story is the revelation of a Power of such intensity as to escape the finest instruments of the nuclear physicists. This revelation was not by a great explosion; nothing was destroyed, but something was brought forth. It was reported to shepherds, who were able to see it because of their simplicity. A new star was seen by the Wise Men of the East, whose wisdom enabled them to see the signs of the times. The Power of this Event was so great that even those who endeavored to be unconcerned complained later that "those who have turned the world upside down have come here also."

Let us consider some of the accomplishments of supernal Power as compared with those of the power to be attained by fission and fusion.

Men hope the scientists will develop ways to relieve the hungry nations by setting up huge atomic plants. But One Man, by the right use of the Universal Substance that outpictures as atoms, fed thousands in a desert place, when food was unattainable. Scientists hope to relieve sickness by the use of atomic radiation. This One Man healed all manner of diseases by remembering to speak from the Fundamental Reality back of the atomic structure. Science hopes to raise the standard of living for the earth's millions. For the ill-housed peoples Jesus promised many rooms in the Father's house; and He taught them to acquaint themselves with the Father, whose people eat, drink, build houses, and abide in them. "Your Heavenly Father knoweth, " He said, "that ye have need of all these things."

Scientists hope to prolong the span of life. Jesus Christ, by the Power invested in Him in the beginning, before the world was, overcame death and demonstrated resurrection into Eternal Life.

The full import of the Advent of Jesus Christ has not yet been revealed; but enough of its vital influence has been seen to convince us that here is the Power that will redeem the race through transmutation and resurrection.

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SPIRITICITY December 1960

A TREATMENT: I AM SATISFIED

By H. B. Jeffery

I LOVE to be just what I am; I am perfect; all are perfect.
All there is, is God; all there is, is perfect. "Be ye perfect."

All the presence there is, is perfect; omnipresence is God Almighty.
All the intelligence there is, is perfect; omniscience is God Almighty.

Eternal, unchangeable, indivisible Truth is perfection.
Perfection is the universal necessity of all that is.

I am forced, compelled, obliged, immutably constituted, to be perfect.
All there is, is finished, completed, accomplished, attained, perfected.

I must be what I am, and I am perfect.
There is nothing else - not hopes, not futures, not efforts; now is my
perfection of spirit.

My perfection is my rest in the living, unchangeable God.
Not stagnation, not growth, not change, not amelioration - but God.

I keep my saying of Jesus: "It is finished" - the eternal finishment, the
eternal beginningless completeness.
What is true of me is true now, perfectly true now; Truth is good.

I am perfectly good, perfectly blissful now; perfectly spiritual now.
Whatever is, is true of me now; I am perfectly healthy now.

I am not partly perfect, because Truth is indivisible perfection.
Crammed with perfection, pervaded with irresistible perfection, I Am.

All my ancestors are permanently perfect - permanently perfect.
All creation is permanently perfect - permanently perfect.

All the race is permanently perfect - permanently perfect.
All my associates are permanently perfect - permanently perfect.

I acknowledge this most wondrous mystery of absolute and living
perfection.
I perceive the wondrous mystery of living perfection, and I glory in it.

All is perfect: I rest, I rest, I rest, in constant and living
perfection.

SPIRITICITY December 1960

SYMBOLS - MYTH - METAPHOR

By Robert Applegate, Jr. Ph.D

AS SCHOLARS often say, the natural language of religion is myth and metaphor. This is inevitable. Our language consists of symbols that represent visible, tangible things and common, ordinary experiences. The only way these symbols can be used to describe the invisible, intangible things of the Spirit is by comparison. The primitive man does this by telling a story (a myth). He feels or perceives some truth about God, but he cannot put it into logical terms; and so he tells a story embodying the truth (such as the Story of Adam and Eve). He compares some aspect of Spirit with the human activities with which he is familiar. The truth is not in the details of the story; it was never meant to be. There is truth in all the Greek myths (as in the myths of the early part of Genesis), but no one would think of taking these myths literally.

More sophisticated man uses the briefer device of metaphor to try to describe what he has learned of God (as Paul aptly compared the Atonement of Jesus Christ to a propitiation, to a ransom, to a reconciliation; as Jesus compared Himself to a vine, to a door, to a shepherd, to a sheepfold). The metaphors are always in images that are understandable in the age in which they are spoken.

In a later age materially-minded men interpret both the myths and the metaphors literally. And this soon leads to a theology that is ludicrous. So we find intelligent men seriously proclaiming a God that thinks like a man, acts like a man, takes vengeance like a man. We find them proclaiming a spatial heaven and a spatial hell. Such proclamations cause the average man to take his religion lightly, except as something that makes him feel good. They have also caused the virulent attacks upon religion of such as Robert Ingersoll and the delightfully cynical remarks of such as Mark Twain. What these men attacked is one of the accidents of religion, theology; not the essence of religion, reverence for God.

The secondary accretions of religion - the theology, the ritual, the ecclesiasticism - have loomed so large in men's minds that they are usually what is meant when the word "religion" is used. Accordingly we use the word "spirituality" to designate the essence of religion, which is reverence for God, obedience to Him, and absorption into Him. All this is what Socrates called a homoiosis theo - a becoming like to God. Of this he said: "In the struggle that will decide whether good or evil is to prevail in us the issue immeasurably greater than at first sight it might seem to be; and therefore we must not allow ourselves to be carried away by anything in the World - not by honors, not by riches, not by power, and not by poetry either. . . . We must do everything that lies in our power to attain to Virtue and Wisdom in This Life. The prize is so splendid and the hope is so great."

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SPIRITICITY December 1960

POINTS IN DOCTRINE

By Nell Truesdell

SOME OF our readers, who live far from us and have never met us or attended any of our classes or services, have asked us to state a few of the main points of our doctrine of the Christ Truth. I shall list three points and enlarge on them as best I can.

1. God, Jesus Christ, and the Holy Spirit are the central theme of our teaching and ministry.

GOD. Each person worships his own conception of God, but God is always beyond the limits of a man's conception of Him. Though God's Presence is closer than the breath in man's lungs, unless a man becomes aware of God's nearness he will continue to worship Him as though he were afar off. But man has a special capacity to perceive, estimate, and appreciate the Divine Influence. This capacity may be developed and sharpened through prayer, meditation, and contemplation. "Seek, and ye shall find," instructed Jesus Christ.

JESUS CHRIST is a familiar figure to all Christians, but he stands out among men because He proved that He was the Son of God. At one of the crucial times in His experience, when the Jews had taken up stones to stone Him for blasphemy, he quoted the statement from the Old Testament: "Ye are gods; and all of you are children of the Most High." (Psm. 82:6) Then He said, "Say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the son of God?" (John 10:36)

Jesus proved His Christhood by His life, His works, and His Resurrection from the dead. We say that the Christhood of Jesus is the Livingness-of-God in man. This is not acquired by man through experience, but it is inborn in every person. Paul caught this and said: "I live; yet not I, but Christ liveth in me. . . . For me to live is Christ." (Gal. 2:20; Phil. 1:21)

HOLY SPIRIT. Jesus called the Holy Spirit the Comforter: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of Truth. . . . The Comforter, which is the Holy Ghost, whom the Father will send in My name, he shall teach you all things." (John 14:16-17,26)

The Christ that identified Jesus of Nazareth as the Son of God is the Activity, the Almightyness, of God that created man and gives life to him. The effect of that Activity upon man, and in him, is the Holy Spirit.

An example will show what the Holy Spirit is. Think of radium; think of its glow (activity); think of the effect of its glow. This effect is rays that scientists use in experiments. So the Holy Spirit is the EFFECT of the Activity of God.

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2. A person always moves in the direction in which he looks.

If you wished to travel to any point on earth, you would first mentally look toward that point. As you planned the route, your attention would remain fixed on your destination.

With most persons, the day-to-day efforts to exist cast a veil between them and a vaguely longed for goal. Because they are not steadfast in looking toward their goal, their time and resources are consumed while they are detained at lesser points. In our modern culture people make furious efforts to keep up with their immediate friends, who at best move in superficial orbits; and so they not only lose sight of a worth while goal, but sacrifice the fruit of their daily labors on clothes, gadgets, and other non-rewarding articles.

The wise person makes God his goal. He sets himself to know God who not only guarantees life everlasting, but richly provides that things that are needed day by day. At first glance, the belief in God as a goal might seem to be a waste of time and a loss of worldly gain. But the authority of Jesus Christ cannot be disproved. He promised that anybody that sets his vision Godward will be taken care of. "Your Father knoweth what things ye have need of before ye ask Him. . . . It is your Father's good pleasure to give you the Kingdom." (Mt. 6:8; Luke 12:32)

Jesus Christ was clear in His instruction that God is man's goal. At the Last Supper, He comforted his men with these words: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." (John 14:21,23)

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3. Thought is not as rewarding as we believe it to be.

The ability to think is at once man's blessing and his curse. Thinking is not a safe guide for man because it is directed and controlled by man's personal will. Ages ago, a philosopher said that the highest thoughts of men are as filthy rags.

Our intellect is the thought-machine of consciousness. Man's will controls and directs this mechanism according to his desire until he awakes to the understanding that he is a spiritual being, not a mortal being. He then may set himself to learn how to turn his intellect over to God and let God think His Thoughts through his thought-machine. This means, of course, complete surrender to God. We recall Jesus' struggle against His own desire when He prayed in the Garden of Gethsemane: "Father, if Thou be willing, remove this cup from me: nevertheless, not My will, but Thine be done." (Luke 22:42) It is reported that an angel then appeared and strengthened Jesus; and we know the culmination of this supreme surrender: Jesus was resurrected into eternal Life.

Thought, under the control of man's will, is formulative, not creative. It is like a hollow vessel, or vase, that is used as a container. Of itself, thought is devoid of power. Controlled by man's will, thought appears to have power; but the power is in the Essence that sustains a thought. When man lets go, or stops holding the thought, it dissolves into nothingness and the formless Essence that had been held captive by the thought-form returns to its Divine Habitat: the Mind of God.

Jesus Christ never advocated the practice of "holding the thought" to get things or to do works in the world. He taught that man is to take no thought for anything at all; that man is to watch, pray to God, and steadfastly look

toward the Most High; that God knows what any man needs before the person himself is aware of a need; that God has already provided for all man's needs.

We have found that Jesus' teaching is the Truth; that it never contradicts itself; that it cannot be disproved at any time in any degree; that obedience to it begets understanding; that understanding rewards us with blessings of God that far exceed our ability to get spurious equivalents by our own efforts. This lesson is not easy to learn in a world where material values cloud spiritual values; but it is the most profitable of all lessons to accept and put into daily practice.

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MEDITATION ON GOD

By John Cassian

MEDITATION ON God is maintained in many ways. For not only is God known in the admiration of His incomprehensible Essence (which is still hidden in the hope of the promise); but also He is seen in the greatness of His creation, in the consideration of His justice, in the help of His daily dispensations: when for instance with a pure mind we consider what He has wrought with his dedicated ones throughout the ages; when with wondering heart we marvel at the power by which he governs, controls, and rules the Universe, and the immensity of his knowledge and His eye, which the secrets of the heart cannot escape; when with an ecstasy of admiration we look at (1) His clemency, which, with tireless magnanimity, bears the innumerable errors that are committed in His sight every moment; and (2) the calling by which he receives us through the kindness of His mercy, when we have done nothing beforehand to deserve it - when we consider, further, that He ordered us to be born in such circumstances that His grace and the commands of His law were taught to us from our cradles; that he has chained the adversary in us (i.e., self-will) and rewards us with eternal happiness and everlasting rewards, asking only the consent of a good will; and, finally, that for our deliverance, he gave to us the dispensation of His Incarnation and spread the knowledge of the wonders of His mysteries among all nations.

There are, moreover, other innumerable thoughts of this sort that rise in our minds in accordance with the quality of our lives and the purity of our hearts. By them God is both seen and held by the pure vision. But no one will be able to maintain these meditations continually if there still remains any earthly desire in him; for the Lord says, "You cannot see My face, for no man can see me and live" - that is, live to the world and earthly desires.

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GREAT AND awesome are those things which the Lord works for his faithful ones while they are still in this vessel of corruption. They are scarcely known to any man - only to those who have experienced them. The Psalmist considered these things with a pure mind (in the experience of himself and of those who had arrived at a similar state of consciousness); and he cried: "Great are Thy works! and that my soul knows right well." . . .

For what could be a greater wonder than that in a brief moment apostles should be produced from rapacious Quislings, that preachers of the Good News should be made from truculent persecutors - to such a degree that, even to the shedding of their blood, they proclaimed the faith they had persecuted? These

are the works of God that the Son along with the Father works today, as he protested when He said, "My Father is still working today and I am working." ...

I will pass over those secret and hidden dispensations of God which the mind of all dedicated ones sees taking place in themselves every moment - that celestial infusion of divine joy by which the dejected mind is raised up with the quickness of an inspirited happiness, those flaming ecstasies of the heart, and those solaces of gladness that are as inaudible as they are unspeakable. By these, when we are sluggish with an ignoble apathy, we are often aroused to fervent prayer, as though being awakened from a sound sleep. This, I say, is that joy of which the blessed Apostle said that "eye has not seen it, nor ear heard it, neither has it entered into the heart of man." That is, the man who is dulled with earthly weaknesses and holds to human desires sees nothing of these gifts. So the Apostle says (as much of himself as of those who, like him, have turned their backs on human nature), "But God has revealed them to us by His Spirit."

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FOR THERE is as much difference between man and an as there is between the things to which their attention is given - whether to heaven or hell, whether to Christ or Belial, according to the saying of our Lord and Deliverer: "If any man serve Me, let him follow Me; and where I am, there shall also My servant be"; and again, "Where you treasure is, there will your heart be also."

(Cassian, Conferences I, 15 and XII, 12, 16. Translated by R. A. Applegate, Jr.)

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Alphabet of
DAILY MEDITATIONS
For Every Week Day of the Month

December 1960

1. ABIDE under the shadow of the ALMIGHTY.
2. BEHOLD what manner of love the Father hath BESTOWED on us.
3. Ye are all the CHILDREN of God.

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5. Wisdom is a DEFENSE.
6. God shall help . . . and that right EARLY.
7. Whatsoever thy hand FINDETH to do, do it with thy might.
8. Ye are of GOD.
9. Be not HASTY in thy spirit to be angry.
10. Wisdom IS good with an INHERITANCE.

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12. Eat thy bread with JOY.
13. Yours is the KINGDOM of God.
14. Beloved, LET us LOVE one another.
15. MAKE joyful noise unto the Lord.
16. Love thy NEIGHBOR as thyself.
17. By the OBEDIENCE OF ONE shall many be made righteous.

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19. In the day of PROSPERITY be joyful.
20. QUIT ye like men.
21. REMEMBER the Word.
22. Wisdom STRENGTHENETH the wise.
23. He (the Comforter) will guide you into all TRUTH.
24. God hath made man UPRIGHT.

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26. Through God we shall do VALIANTLY.
27. WALK ye in Him.
28. YIELD YOURSELVES to the Lord.
29. He was ZEALOUS for my sake.
30. The Lord is my shepherd; I shall not want.
31. He shall give His angels charge over thee.

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"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

SPIRITICITY is the Working Power of the Spiritual Principle
as electricity is the working power of the electrical principle.