

The Circles

Healing

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Primer on Healing



For most of my life, I thought that healing came out of a pill bottle or at the end of a surgeon's knife. Now I know that healing comes from deep within a person, from that place where the spirit dwells. I am not discounting the place of medicine—just putting it in what I believe is its proper place.

I come from a family that has more than an average amount of illnesses—mainly things like arthritis, high blood pressure, and respiratory infections. I suffered from them myself. Then something changed, and I started experiencing better health. That "something" is very complex and difficult to explain, but I want to share with you how I discovered the path to my healing.

There are many paths to any destination just as there are many paths to good health. Mine began when I finally allowed the Father to take control of my life. The first thing to happen was that I was fired from my job. **LESSON NUMBER ONE ON HEALING: ALWAYS SEE ADVERSITY AS AN OPPORTUNITY FOR GROWTH.**

I was understandably perturbed about losing my job, there were few opportunities in the town where I lived, and I was the sole support of my son and myself. Neither of the two jobs available to me appealed in the least. One was managing a shoe store, the other was at a hospital where one of my duties would be working in a chemotherapy clinic.

I decided to let God decide. I just turned it over to him. He decided that

*By Kate Gentry
Portland, Maine*

I should take the job at the hospital. What a wonderful opportunity to put my new-found faith to work!

I learned that it was a joy to work with these cancer patients. I discovered that I had something to share with them, that I could brighten their days, bring a smile to their faces.

I knew then that losing the other job had been a blessing. The office where I had worked was a cold and unfeeling place. At the hospital I could be a part of something that made a difference in peoples' lives. There was sadness, there were plenty of tears, but there was love and hope and caring as well.

About three months after I began the job at the hospital, I began to feel that God wanted me to start nursing school. I felt that I must do more to help these people. I fought the idea—I felt it was impossible. How could I support my son and myself and go to school full-time? **LESSON NUMBER TWO IN HEALING: LET YOUR FAITH GROW.**

Once again I decided to turn the decision over to God, and once again he led me. Things began to fall into place. I applied for a student loan, worked out a plan for part-time employment at the hospital, and began the next phase of my life.

I will never tell you that it was easy, and those who know me best would tell you there were times when I almost gave up. But I kept on. God was there every step of the way. Each time things became almost

hopeless, some miracle would keep me on track. I was broke most of the time; but each time the need was great, some intervention would present itself. Sometimes it was a check in the mail from a dear friend. Once it was a fellow student who insisted on buying enough groceries to keep me going with her food stamps. Whenever I had a need, it was met.

It was during nursing school that I began to notice the change in my health. I felt better and had more energy. I realized that I had been ill only one day in the two years I had been in school. I had no idea why, but I was beginning to wonder about the change.

Several months later I had my first real experience with "non-medical" healing. Some friends had taken a training course in "Reiki," a method of healing by touch. I was interested but unable to attend the training. Later one of the attendees told me a little about the method and stated that she felt anyone could do it. She felt that the touch worked by channeling and focusing the healing power available to all of us. I tucked that information away, little realizing that I would have need of it soon.

About two weeks after that conversation, I was working at the hospital and was assigned a patient who was admitted for severe pain from muscle spasms in her hip. She had been there for four days and was receiving frequent, large doses of narcotics. Shortly after my arrival that evening, I made my first visit to

See PRIMER on page 15.

Mansions—a story

By John Lange, M.D.
Fort Smith, Arkansas



The diagnosis had been a crushing blow. The battle she thought she had won, she now had to face the probability she would lose. Recurrent cancer was about to cast a long shadow over her life. It seemed like some cruel joke played upon evolving man as it cut an arbitrary path of destruction through the garden of human life. As she sat in the clinic lobby waiting to see the next specialists, these thoughts came crushing down with almost unbearable depression and defeat.

She looked around the waiting room and watched with envy two children playing. Taken by surprise, she had not realized when the gentleman next to her had appeared. He was wearing a long white gown, so she assumed he was one of the many physicians. But not until she looked into his eyes did she realize he must be special. It was as if he took in the full measure of her suffering when their eyes met. "Are you a physician?" she asked. He responded, "Let not your heart be troubled, I have come now in your hour of need."

She gazed at the children once again and started, "Sometimes I wish..." And he finished, "... that you could be young again."

"Yes, you are right."

"But why should you mourn your lost youth or envy the young people? Do you envy the future possibilities in store for them? No, you should cherish the realities of your past. And rejoice for it has been a life full of dedication, service, and love. Look at how your love has been amplified through your daughters to your grandchildren. The care your son-physician gives his patients is a re-

flection of your love. Your dedication to duty has held together a home which has served oftentimes as a refuge of wisdom and compassion from a world outside beset with revolution and confusion. Your career of service as a teacher is reflected in scores of former students who still correspond. What a meaningful and fulfilled life you can look back on!"

She now reflected, "Yes, I have had a good life, but now I fear it will all soon be coming to an end."

And again comforting her, "Material life ends, but your spirit lives on in your good works. The goodness you have known, what you have achieved and accomplished—no one can take this away. Even after the present generation has passed from the earth, your life will take its place as a thread strengthening the fabric of human destiny."

Pondering these and other things he had to say, she suddenly noticed he had left just as quickly as he had arrived. They had shared many thoughts that day. One parting remark she treasured, "Sickness originates in the body, but healing begins in the soul."

Over the next several months, her life was once again filled with joy. She began to teach and travel again. Buoyed by the love of her family, she again welcomed her friends' frequent ministries. Everyone marveled at her renewed spirit. No longer ashamed of her suffering, it had become a challenge. Life had posed a final question, and by answering it she discovered new meaning in her life.

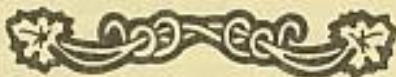
But the day finally came when she entered the hospital for the last time. Alone in her room, she was surrounded by many cards, letters, and

flowers from former students and lifelong friends. And suddenly once again he, the Great Physician, was by her side. She looked at him and with tears of joy said, "I guess we have done a pretty good job of it. Look at all these graduation presents."

"Yes, you have borne your suffering bravely," he responded. He then left her with a final thought to ponder. "Compare the motherhood of your earthly children with the Fatherhood of God's universe children. The earthly life is like the womb nur-

See MANSIONS *pn* page 14.

**The back cover tells
about our next theme.
But we are most happy
to have articles on
other topics too.**



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Mindal and Spiritual Healing: Faith in What?

*By Mary (Peg) Daly
Garretson, South Dakota*

As I look at the great confusion surrounding questions of spiritual healing, it seems to me that spiritually progressive persons must distinguish between two concepts: mindal healing, sometimes called faith healing, and spiritual healing. Clarity about this is my central intent.

MINDAL VS. MENTAL

The term "mindal" is not the same as the word "mental" which has a more exclusively analytic connotation. Mindal includes those dimensions of mind commonly called "psychic." Psychic powers are not of a spiritual nature but simply proceed from the combination of a well-developed intuition and the ability to focus effectively the powers of the mind as they operate in their own sphere of gravity. When such psychic abilities are directed by analytic thought and conscious choice, you have full mindal activity. And all of this is just human. It is superanimal, but it is not supernatural. It may be enhanced by the direction of the Spirit, but none of it is holy. Most of what is called "faith healing" or "psychic healing" is mindal.

THE IMPULSE FOR HEALING

The desire for health is itself a basic dimension of health. The point at which apparently minor sicknesses become serious is often precisely the point of apathy. So it is no criticism of mindal healing to say that it originates in the human mind: in the desire of a sick person to be well and in the desire of friends to help bring this about.

But spiritual healing originates in a deeper place. Sometimes a person who has no thought of seeking healing may discover, after a time of deep

prayer or spiritual renewal, that a healing is simply accomplished or that the desire for healing has spontaneously arisen and is already becoming effective. It is the Spirit of God who initiates spiritual healing even in those cases where there is a mortal healer involved.

THE HEALING PROCESS

When people go to a faith healer, they are usually going to a mindal healer. The healing proceeds in response to the clarity and strength of the healer's mind, the level of expectation the sick person brings, and the sort of bond the two form, compared to the intensity of the disease process. Astonishing things can happen—and bewildering disappointments can also occur. The most troubling cases are those where the disease is connected to deep psychic pains which the healer cannot fully access perhaps because the sick person will not open up. The healing starts and stops; hope rises and recedes. If such mindal healing is sought in a religious context, it may seem that God is the fickle one, is punishing his sick child, or has become indifferent to the pleas of faltering faith. Even more discouraging is the teaching that Satan, ever more troublesome as we seek to know God, has come and stolen a healing. Intense emotional storms threaten to overwhelm the religious faith of everyone involved.

When people approach a healer whose spiritual faith is of the sort that generates healing mindal activities, the focus is on God. True spiritual healing means being able to say "yes" to God, to enter into the most fundamental healing of all, the heal-

ing of the relationship between God and man. Whatever overflows from this into mind and body is relatively incidental, no matter how life-changing.

Mindal healing is likely to overflow in physical healing; and spiritual healing may also overflow into mind and then through mind into body. In rare cases, because of the involvement of various spiritual and semi-spiritual agencies, a physical healing may come about with virtually no proportional mindal involvement. Nevertheless, the faith to seek that healing, and its providential relationship to larger dimensions of God's plan clearly place it in the realm of spiritual healing.

TECHNIQUES INITIATING HEALING

Through visualizations, through firm and authoritative expectancy, and through intuitive alertness to the psychic aspects of disease, faith healers direct the minds of their clients towards hope and healing. These are the basic tools of those who initiate healing through mindal intervention.

But the ministry of spiritual healing is most likely to be initiated through worship and its overflow into confession and forgiveness. These basic spiritual activities release enormous energies. The role of the spiritual healer is simply to maintain a sense of the loving presence of God so that these humbling and sometimes painful or fearful choices are more available to a troubled person.

In worship, we cleanse our thoughts and affections by giving absolute primacy to the experience

See MINDAL on page 18.

Group Healing

By Billie Cooper
Rogers, Arkansas



My husband and I have a group of ten to twenty people that meets once a week for the purpose of healing and learning.

WHAT WE BELIEVE

We believe we can make a difference, that we are not victims. We believe that everyone has the ability to help others. Healing is a natural function. Anyone can heal. More help and more energy can be utilized by forming a group. Each person added to the group adds energy to work with. We work with energy, vibration, and we use the laws of the universe. We do not believe we are healers, but that God's healing energy passes through us to the person being healed. We only focus energy. Nothing is impossible with this energy. We believe in long distance, or absentee, healing. Most of our work is done for people not present.

We do not take pride in the persons healed nor do we feel at blame when a person does not receive a healing as we expected. We feel that a healing takes place to the degree that a person is able to accept a healing. There are many reasons a person isn't healed instantaneously. In some cases a slow healing is more beneficial. In some cases it would emotionally unbalance his life or the lives of those around him if healing were too fast. Sometimes the one being healed needs to change things in his or her life. Our inner consciousness understands to what degree we can safely be healed at any one time. Sometimes death is a healing. One person can accept a complete healing; another needs a longer time. Each way is right for the person involved.

We do not believe a person being healed is responsible if a heal-

ing doesn't occur. We believe that what is best for the person or persons involved will happen. We believe that a healing can be getting better, finding the right doctor, having successful surgery, getting well right now, or the release of death.

OUR METHODS

Each of us use the technique he is comfortable with to symbolize what is occurring. Some work with crystals. Some work with visualizations. Some work by seeing the end results. Some work with chants. Some work with Reiki (healing touch). Some use mind-to-mind communication. Some work with colors.

We work on people for whom our members request help and on people who hear of the group and call requesting help. Sometimes the calls come from hundreds of miles away. We also work on members of the group individually, and we always include health-improving mental exercises for ourselves.

We send our healing energy as a group during the meeting. As one person calls the name of the person to be healed, the group as a whole holds that person in the light using their own techniques for about a minute. Our list is so long that this process takes about an hour. We hold people in the healing light all week long as well. Great things happen to people on our list.

SOME EXAMPLES

Nancy called one evening around seven asking for emotional help. She had just left the doctor's office. He had done a biopsy that day and reported to her that she must have surgery the next day for a melanoma on her face. The depth of the surgery would be determined the next day. He expressed hope that it

would not have to be radical, but it was serious. Nancy was quite distressed because she had had cancer before and was aware experientially what cancer could mean.

I agreed to send her mental help and requested that she call her aunt who is a member of the healing group and ask her to join me in sending her mental help. We held her in the light and visualized the cancer coming to the surface of the skin throughout the night and through the surgery the next day. In the early afternoon Nancy called. Her surgery was over. Her doctor couldn't find the cancer he had biopsied the day before. There was only a very thin skin cancer on her face. The doctor's remark was, "Had I not done the biopsy work myself, I would believe that a mistake had been made."

John started coming to the healing meetings because his wife came and he did not want to stay home alone. He was diagnosed as a manic-depressive. He had no interest in life. He responded to very little around him. He seemed to be unaware of any of us. He showed no response good or bad, just occupied a chair. He was always treated like one of us. It took about a year for him to start responding to us. He took no part in the meetings. He came and went with very little recognition of us. After about a year, he would greet us when he arrived and say "goodbye" as he left. Each week we would go around the room concentrating our awareness on each person individually. We would include John in this exercise. We each kept him on our private list for healing during the week.

Slowly John became a very out-
See GROUP on page 16.



Remain Open to the Possibilities

The study and practice of healing has been a part of my life for a long time. I've studied traditional as well as non-traditional methods, physical and spiritual.

As a psychic I was trained in what most consider a very unorthodox form of healing. I recognize the fact that just the word "psychic" makes some people feel uncomfortable. But being psychic means only that my particular qualities of perception are different from those of most other people—the same way an artist or a musician sees or hears differently. I can often see, feel, or experience "energy" of which others are simply not aware. Psychic healing, then, is not some mystical hocus-pocus but only the ability to use this perceived information in a way that will help others.

Much has been written about psychosomatic disorders and how the emotions can bring on illness. Psychics use a technique called visualization to see the specific emotion which precipitated the problem and which, at the same time, keeps healing from taking place.

From experience I've learned that fear is the greatest hindrance to healing. Fear is seen by psychics as a hard crust or shell surrounding a person. It is this barrier that separates us from other people and thus from the power and love of God to heal us.

Generally speaking, a child is the easiest to heal simply because he has invested less time and energy erecting these barriers which we as adults tend to accumulate.

I believe that it is not so much "faith" in a religious sense that is needed for healing to take place, but

rather an openness that allows us to trust God as well as the people around us.

The process of healing travels in a circle: The healer must have this same openness so that the power of God to heal can flow through him; in other words, he or she must be an open "channel." The person being healed must then be open to receive it.

If I had one strong psychic ability throughout my life, it was an acute awareness of other people's feel-

ings. Unfortunately, I am sometimes so caught up in my own feelings and problems that I become closed to those around me. When I allow myself this awareness, I find it virtually impossible to think or feel negatively toward another person. It is this open awareness that can often effect the forgiveness that results in healing.

In his ordination sermon to the apostles, Jesus told them: "I send you forth to proclaim liberty to the

See *OPEN* on page 16.

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By Sharen Bonebrake
Redwood City, California

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See *BIBLIOGRAPHY* on page 16.

By Kaye Cooper
Houston, Texas

Should Healing Be a Part of Our Ministry Today?



In discussing spiritual growth with various people, I have noticed an interesting pattern. Many people comment that their first vigorous period of spiritual growth seemed to have an identifiable beginning which was associated with a period of crisis in their lives. More often than not, these crises concern poor health.

Crisis seems to open people up to new view points, changed attitudes, and different approaches to life and its challenges. Certainly that is true of the person who is ill, but there are often effects on the people near the sick one. Husbands, wives, children, parents and siblings find abrupt changes in their life plans and ambitions, in their life styles, and in the demands made on them. They are often forced to deal with conflicts between altruism and self-interest. They either learn flexibility or they suffer tremendously. Illness is one of the most major crises, whether it involves you or someone near you.

It occurs to me that one of the reasons Jesus sent his apostles out to minister to the sick was that illness was a good indication of lives in turmoil. Lives in turmoil are more likely to be open to new sources of strength, comfort and healing. And the gospel message is a basic source of strength, comfort and healing.

In Jesus' ordination sermon he said, "I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in heaven." (1570:3/140.3.2) Similarly, Peter charged the seventy at their ordination "to search out the sick in mind and body and to do everything in their power to bring about the alleviation or cure of their

maladies." (1805:12/163.4.15)

Jesus' gospel at times produced dramatic cures which had nothing to do with his status as a Creator Son in the flesh, nor were they miracles. These were the instances when the gospel itself brought healing. As the apostles gained experience in doing personal work, they made "the discovery that the good news of the kingdom was very comforting to the sick; that their message carried healing for the afflicted." (1595:3/141.8.2) Most of these illnesses were, no doubt, among those mental, emotional, and nervous illnesses which are susceptible to cure by prayer. (999:5/91.6.2) Such illnesses are plentiful today. It seems, therefore, appropriate for us to pray with people for healing, especially as an adjunct to spiritual ministry and proclaiming the gospel.

The *URANTIA Book* makes it clear that depending on prayer, the gospel, or faith as the single answer to illness is misguided. While we would not want to raise expectations of miracles nor tout prayer as a form of medical magic, we can certainly assure people that a blessed by-product of both prayer and spiritual growth will very probably be better health. One of the most encouraging statements in this regard is: "The joy of this outpoured spirit [the Spirit of Truth], when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an

unfailing energy for the soul." (2065:7/194.3.19)

Several years ago I had a multi-year bout with ill-health. Of course this experience heightened my interest in relevant comments in *The URANTIA Book*. I eventually became convinced that as I grew spiritually, my health would improve. My belief was stronger than an intellectual acceptance of the book's authority—I became *convinced* of the truth of this connection between spiritual growth and improved health. As the years have passed, I have, indeed, experienced the truth of that conviction. Spiritual growth has alleviated many health problems which medicine was unable to cure. My experience helps me to encourage others to have faith in better health as a by-product of the main goal: spiritual fellowship with God.

It is very important to us as servers of our fellows who might be in ill-health, or as sufferers ourselves, to understand that the goal and the focus of life is this marvelous spiritual fellowship with God and that improved health is one of the results.

It is also important not to skip over a very crucial part of the quote above: "The joy of this outpoured spirit, when it is consciously experienced in human life, is a tonic for health. . ." Faith-filled realization of sonship with our Heavenly Father brings an actual, experienceable fellowship with our Father and with his Son Jesus. It is truly a joy to have the companionship of persons who love you with no reservations, who support you in all your worthwhile endeavors, who comfort you in bereavement, strengthen you in crises,

See *SHOULD* on page 16.

The Master Healer

By Meredith Skinner
Lexington, Massachusetts



Our Father is a consummate healer. He heals the weary with rest; he heals the lonely with love; he heals the anxious with inner peace; he heals those who are fearful with courage and confidence. Every good gift comes down from our Father in heaven.

The problem is that so often we don't realize from whence comes our healing, nor open ourselves up to the full potential of healing that awaits us. We know that the Thought Adjusters that reside in our minds come with purpose and plans for our lives. (1204:5/110.2.1) And surely our wellness—our wellness of mind and soul—is a part of his plan for us. Yet, we are unconscious of most of his activities on our behalf. (1207:2/110.4.2) Many of life's serendipitous healing events never happen by chance at all. The friend who calls when you are feeling particularly sad, the therapy group that proved so helpful, the chance remark made by a stranger that sheds new light or

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insight on a troubling problem may be the results of the efforts of the spiritual forces who work for our wellness.

When we ask sincerely for healing and couple that with the courage to make changes in our lives and the faith to believe our Father will heal us if we let him assist us, the most amazing things can and do happen. I believe his healing is more in a spiritual sense than in a physical sense, but who can doubt that wellness of mind and spirit has a great impact on wellness of body?

Do not underestimate the power, strength and extent of God's plans to heal us! I believe they are not only amazingly effective (who else could know your needs as the Father does?), but surprisingly comprehensive, involving a number of people over an extended span of time. It seems to me he sometimes uses one individual to help another in partnership. And all such plans seem to end in the healing of everyone concerned.

I once served in such a partnership, and it became the most enlightening experience of my life. I had set out to help someone who seemed in need of healing. An unhappy, abusive childhood had left my friend unable to trust others and incapable of maintaining a long-term loving relationship. Experimentally convinced that intimacy was painful, she had built walls to surround herself and prevent anyone from coming close enough to hurt her again. As you can imagine, this practice led to a dissatisfying and lonely life.

When our friendship began, I did not know what motivated me other than a strong desire to help her. I did know that establishing a friendship with someone who is practiced at pushing others away felt hard. It felt like the hardest thing I'd ever done. But it also felt like something I

needed to do, something I was meant to do. And I could feel myself stretching and growing in the process.

Although I never thought of our friendship as a spiritual task when I began, after two years I increasingly came to feel that I was working in partnership with spiritual forces which wished to heal her. I began to feel like a conduit, as though I experienced God's love for her channeling through me. Incredible! Such infinite tenderness, patience, yearning for her growth and wellness, and love. I have known ever since that if God feels that way about her, surely he must feel that way about us all. I came to love him for loving her so.

Quite unconsciously I slipped into asking for advice on how to proceed in my mind and getting it. Not necessarily immediately—but within a week or two, I would develop a clear sense of direction about what to do next to help her dismantle the walls she had built around herself. One amazing day I realized fully, consciously, that I was receiving aid in my work with her from some spiritual source in my mind. It was a turning point for me, and my life has never been quite the same since.

What began as a journey of healing growth in loving relationships for my friend, had become a journey of spiritual growth for me. What is health? What is wellness? I had not thought myself ill before—but passing through this experience I have become more well. God was nurturing, fostering my own wellness and growth all the time he was using me to heal her. In retrospect, I think he sent me to her with that plan.

When I came to the faith realization that God had plans to heal my friend, I saw that he was utilizing other individuals beside myself in those plans. The relationships she

See MASTER on page 9.



A Healing Gift

December 29, 1988

Dear Dallas Fellowship,

As I read that the subject for the next *Circles* issue is on healing, I thought of the statement my dear friend wrote to me when I was in the process of healing. She wrote it to me after I had a disk removed from my back. When I was healing from that major surgery, I had trouble with Multiple Sclerosis. I was afraid—a single mother, unemployed, with two children to raise. Since I am an artist, I felt compelled to print my friend's statement on parchment in black and gold ink, and I have it on my wall. I have recovered completely from the operation and M.S. My friend, Marlene Chicoine, and her husband have held *URANTIA* Book meetings in their home for over twelve years, and I've been going for at least eight years. I would very much appreciate the publishing of her writing in *The Circles*, just for others to read and receive the positive thoughts. Thank you!

Very sincerely,
Janice Spirito
Orange, California

There is nothing either good or bad
but thinking makes it so.
You shall know the truth
and the truth shall make you free.

The Father has heard my prayer,
"I am healthy."
"Happiness is my life."
"I am perfect."

The Father knows you and
your need,
Ask and have faith.

God's gracious means for accom-
plishing whatever he does here,
is through your Thought Adjuster
and other special beings
you are surrounded with.

Do not waste time talking negative
You have only space for positive
remarks
of how well you are,
how much better your health is,
every day.
Leave it in the Father's realm,
have faith.

Desire is prayer,
and so no loss can occur
from trusting God
My life is better and better every day.

MASTER from page 8.

passed through seemed especially chosen to provide her with the experience and insight she needed to continue on her path of wellness. The discussion group she so serendipitously joined focused on the areas of interpersonal relationships she found difficult. I could see her healing before my eyes.

I know she will be truly well when

he has finished with her. His love for her will accept nothing less. She is learning how to experience successful loving relationships and her life is deeply enriched as a result. I think that one day he will lead her to the love of himself, the love of God, through her love of others as he did me. Surely this is master healing! Here is the miracle, the proof of his presence in our lives—the healing

that goes on all around us, all the time, that we are so often unconscious of, but that enriches and enhances our lives and leads us ultimately closer to him.

As the infant awakens to an awareness of the material world around it, so the mature human awakens to an awareness of the spiritual realities that surround us and of the Master Healer at work. «

Healing: Study Notes



By Bill and Kaye Cooper
Houston, Texas

[The quoted material appears in italics. Our comments about the reference follow in regular type.]

(Immanuel's bestowal commission to Michael.) "As concerns the planet of your bestowal and the immediate generation of men living thereon at the time of your mortal sojourn, I counsel you to function largely in the role of a teacher. Give attention, first, to the liberation and inspiration of man's spiritual nature. Next, illuminate the darkened human intellect, heal the souls of men, and emancipate their minds from age-old fears. And then, in accordance with your mortal wisdom, minister to the physical well-being and material comfort of your brothers in the flesh. Live the ideal religious life for the inspiration and edification of all your universe." (1328:2/120.2.5)

I had never noticed before locating this quote that Immanuel's bestowal commission charged Jesus with improving man's life *spiritually, mentally, and physically*. His mission was primarily spiritual because therein lies all true reality, but also because as one seeks the spiritual, the lesser will follow. It is somehow endearing to me that our Father is interested in improving our material existence—even though the material is the unreal. This somehow conveys to me that God loves us for ourselves and not for what we can do for him.

(Jesus' Ordination Sermon.) "I send you forth to proclaim liberty to the spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in heaven." (1570:3/140.3.2)

Although of less importance than spiritual ministry, healing the sick was one of the three principal functions of Jesus' gospel teachers. The direction Jesus gave was to heal, not

merely to comfort or to reconcile sufferers to their misfortune.

The apostles did some public work in Jericho, but their efforts were chiefly of a more quiet and personal nature. They now made the discovery that the good news of the kingdom was very comforting to the sick; that their message carried healing for the afflicted. And it was in Jericho that Jesus' commission to the twelve to preach the glad tidings of the kingdom and minister to the afflicted was first fully carried into effect. (1595:3/141.8.2)

This is one idea some scientists may have a lot of trouble with. How, other than because of spiritual laws of cause and effect, can the message that God is your loving and merciful Father, that all men are brothers and that God is eager to establish a two-way communication individually with each of his children, how can this short but astonishing message comfort the sick and carry healing for the afflicted? I suppose we can simply consider this as good spiritual nutrition which so far is little recognized as an essential for good physical and mental health.

The joy of this outpoured spirit [the Spirit of Truth], when it is consciously experienced in human life, is a tonic for health, a stimulus for mind, and an unfailing energy for the soul. (2065:7/194.3.19) [emphasis ours]

This suggests that the medicinal benefit of the Spirit of Truth is derived from conscious experience of the joy it brings. Therefore we should strive to consciously allow the joy of the Spirit of Truth to fill us, bringing good health, mind stimulation and soul energy. Carrying on a constant "imaginary" dialog with God or Jesus is one good way to foster conscious

experience of the joy available through the Spirit of Truth.

(The Bethsaida Hospital) *At this infirmary, located a short distance to the south of the main tented city, they treated the sick in accordance with all known material methods as well as by the spiritual practices of prayer and faith encouragement. (1658:4/148.2.1)*

This description gives us a clue as to the way we might minister to the sick. Presuming that physicians, nutritionists, etc. are dealing with the material methods, we can use prayer and faith encouragement. Prayer in these circumstances could have great socio-suggestive value if it includes requests for things such as: insight into any ways of living or behaving or thinking which are contributing to the physical problems, clarity of vision to know what changes to make, strength to have the persistence and self-discipline to carry through, assistance in keeping spirits up and hope alive, etc. It is very faith encouraging to know (1) some illnesses are the result of ways of thinking and emotional distress, (2) these types of illnesses are very subject to changes in attitude and behavior, (3) materially based illnesses and the effectiveness of material remedies can be affected by prayer, (4) spiritual growth can improve health.

Another aspect of faith encouragement is the positive attitude of the helper. I feel sure that faith encouragement is greatly facilitated by a sense of humor. I have a friend whose delightful sense of humor always make me feel better.

(The Bethsaida Hospital.) *Many of the cures effected by Jesus in connection with his ministry in behalf of Elman's patients did, indeed, ap-*

pear to resemble the working of miracles, but we were instructed that they were only just such transformations of mind and spirit as may occur in the experience of expectant and faith-dominated persons who are under the immediate and inspirational influence of a strong, positive, and beneficent personality whose ministry banishes fear and destroys anxiety. (1658:5/148.2.2)

This tells us that a non-miraculous cure can appear just as miraculous as the genuine article. It is important to note that the quote is not referring to cures that resulted from

Jesus' status as a Creator Son. The implication is that anyone who is "a strong, positive, and beneficent personality whose ministry banishes fear and destroys anxiety" could facilitate the healing of "expectant and faith-dominated persons."

Prayer is not a technique for curing real and organic diseases, but it has contributed enormously to the enjoyment of abundant health and to the cure of numerous mental, emotional, and nervous ailments. And even in actual bacterial disease, prayer has many times added to the efficacy of other remedial proce-

dures. (999:5/91.6.2)

I wonder what per cent of all illness in America today is mental, emotional or nervous. If, as I suspect, the percentage is very high, then the potential for prayer as a healing technique may also be high. I doubt that treatment by use of drugs is as genuinely curative of mental, emotional and nervous ailments as prayer is. If we believe this, then we should be unembarrassed in readily applying liberal doses of prayer as part of every treatment for illness. Wouldn't it be a shame to learn that

See STUDY NOTES on page 17.

On Healing

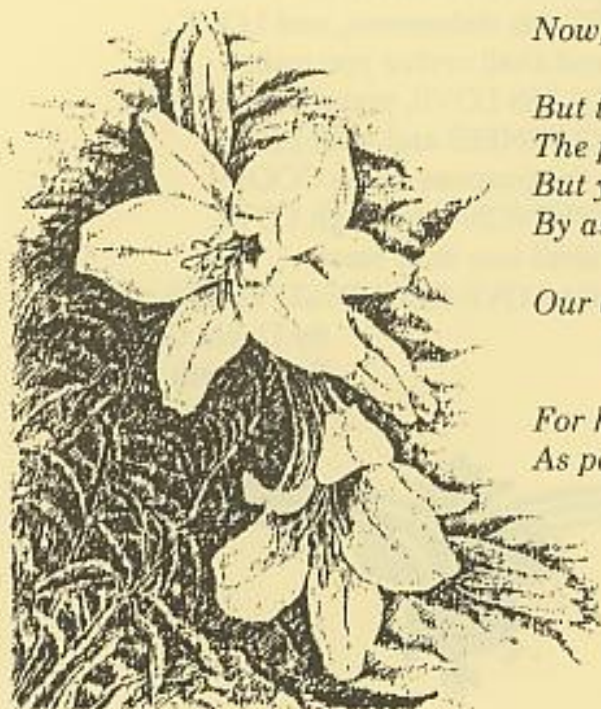
*If holistic medicine
is asking God to come in
Health can be obtained
through the powers that be
By opening your heart
and receiving spiritual energy.*

*Healing body, mind and soul
At peace with God, feeling whole. . .
A happy heart erases pain
letting tensions go . . .
"Anger is a spirit poison"
Love can lift you when you're low.*

*Now, I'm not claiming miracles
can cure all that's ailing
But the Spirit will endure even when the body's failing
The physical machine will die
But you and I ascend on high
By asking God to come in
and forgive our sin
Our cure is the pure and enduring medicine
of everlasting peace,
a total release,
For here and now and evermore
As perfect children of the Lord.*

*K. Brendi Poppel
Santa Barbara, California*

*By Harriett Huff
Houston, Texas*





This Is What Happened

By Gene Joyce
Richardson, Texas

For some time I have been including a petition in my general prayers that all persons on this planet will become more aware of the power of the mind to maintain and improve personal health. Might as well pray big, I say. This idea was inspired partly by an experience I had shortly after I took Silva Mind Control, which claims the mind has power to control temperature, pain, respiration, etc.

It was fall, and I had been cutting away excess English ivy on the north wall of my house. Aware that this is the time of year wasps are actively working on their nests, I was being especially careful not to disturb them. Despite my precautions a wasp darted out and stung my right eyeball so suddenly that the normal eye reflex didn't have time to operate. First came the pain and then the fear of damage to my sight. As a child I had been stung by a bee close to my eye and the resulting pain, swelling and discoloration lasted for several days. What would the sting of a wasp on my actual eyeball do?

Immediately I raced indoors and flushed water into my eye in an attempt to dissipate the poison. Then I sat in my easy chair and raised my feet. Going to "my level" as they say in Mind control, I concentrated all of the power of my mind on two things:

1. The pain will cease.
2. There will be no damage to my eye.

Almost instantly I was unaware of any pain, and then the most curious thing happened. My hands were crossed in my lap as I had assumed a relaxed position. There was no sense of time passing except that the injured eye began to emit tears which happened to land on my hands. Plop, plop, plop. . . The result of my

treatment was no pain, no swelling, no discoloration, and no harm to my eye. It was as if the wasp had never stung me.

If you have ever practiced this method as taught by Silva, you will realize it bears a strong resemblance to other techniques designed to reach a certain level of the mind—such as prayer, transcendental meditation, etc. Silva explains that different terms may be used, and

even different reasons may be given, but the level of the mind is the same.

My only explanation for this particular phenomenon, as I experienced it, is belief—that same force which religion calls faith. I *believed* that I could do this. Faith will, indeed, move mountains, or as in this instance, the effect of a wasp sting on my eyeball. How each of us triggers this all-powerful faith is a personal matter. «

The Healing of Forgiveness

LOVE can endure forever; sin cannot.
INFINITE LOVE can rectify all wrongs.
The "judge-like God" who has you in a knot
Would rather have you singing freedom's songs.
Forgive yourself by just absorbing LOVE.
Perceive yourself ensphered in GLOWING LIGHT;
The LIGHT OF CHRIST, his sinlessness, and LOVE
Are yours right now and shall revive you quite!
Bestormed by BOUNDLESS LOVE, you shall wax good
And overflow with GOODNESS and with LOVE
Whereby you'll know the purpose of the GOOD
Is now to FORGIVE EVERYONE through LOVE.
A sinless humankind shall lose their fears
And then inaugurate the LOVE-CROWNED YEARS.

By David Glass
Fort Worth, Texas





PARENTING

By Gene Joyce
Richardson, Texas

Suicide: Forewarned is Forearmed

Suicide among primitive peoples was common for trifling reasons. Today it has become increasingly common among the very young. I have yet to meet anyone, when asked, who did not admit to having considered suicide at some point in their lives—usually during adolescent years. As parents we need to be aware that such an idea is almost universally present at some point in the minds of our children.

I can vividly remember at age 10 or 11 that the thought entered my mind—primarily as an act of vengeance against my father. We did not get along after the death of my mother when I was nine. I thought, "I'll get even with you and make you suffer because you have been so mean to me." Fortunately my mindset was never consistently directed toward self-destructive behavior. As I grew older it occurred to me that my suicide just might not end it all for good. Also from my Baptist origins I was quite aware that, "Vengeance is mine, saith the Lord."

Certainly the minds of children and adolescents have not matured enough to realize all the ramifications of such action. Because the idea of suicide is so catching, parents need to devise an effective antidote. Inoculation at an appropriate time, as early as the child can comprehend, should be mandatory training.

Parents can introduce children to death when they are very young by dealing openly and gently with the death of animals or the naturally-timed death of an older person. They can deal directly with suicide by tak-

ing advantage of articles in the paper on suicide. Empathy can be encouraged by asking questions such as, "How do you think the family they left behind feels?" The uselessness of suicide can be pointed out with comments such as, "It's a shame that he took this way out. He will still have to face similar problems when he awakens on the next level." Parents can stress how transitory bad experiences are by reminding children when they have recovered from an unhappy event about how bad they felt such a short time ago.

As children get older, parents can teach them that it is impossible to

commit suicide—except by becoming totally and irrevocably iniquitous. Only from our limited perspective does such a choice seem available. Therefore suicide is not a viable avenue of escape from the pain and vicissitudes of mortal existence.

Even though suicide may be the final act in the drama of life on earth, it is not the end of existence. I am convinced such universe children will be resurrected and will be called upon to face and overcome equivalent circumstances on the Mansion Worlds.

There are many ways to commit suicide. I had an aunt who slowly starved herself over a period of two years after her son perished in a plane crash on Sicily during World War II. Another method of suicide would not at first glance appear to be in the category of suicide, but it is self-destructive. Consider the case of James Zebedee. Jesus urged James to be cautious. He said, "As far as lies in your power, live long on the earth that your life of many years may be fruitful in souls won for the

See PARENTING on page 16.

Letters to the Editors

March 21, 1989

Dear Sir,

My partner, David Hepworth, and I have been keen readers of *The URANTIA Book* for some time and we find it increasingly a source of inspiration in our lives. One aspect which particularly appeals to us is the role that work plays in spiritual development and the need for the service motive to augment the profit motive.

We notice that already there is a shift in attitudes in the business world to being more cooperative and holistic, being based on higher ideals, rather than adversarial and hierarchical and based on self-centered needs.

We are attempting to apply these principles in our own marketing consultancy and into the businesses of our clients. While we are some way down the

track, we would be delighted to correspond with other readers who may have similar intentions and experience in this area so we can share ideas and try to contribute to the progress of the trend. We felt that through the resources of *The Dallas Fellowship, Inc.*, you may be able to put us in contact with anyone you know who would be interested.

We look forward to hearing from you in due course.

Yours sincerely,

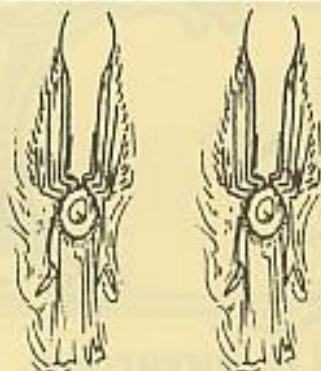
Tony Rudd

Quadrant Marketing Pty. Ltd.
873 Dandenong Road
East Malvern, Victoria
Australia 3145

[The editors hope that some of our readers will be interested in corresponding with Tony and David.]

about angels

By Gene Joyce
Richardson, Texas



One night when I was about five or six years old, something awakened me. I got up out of bed. I went through the kitchen and out on the back porch.

Our apartment occupied the entire second floor of the old house we lived in. The porch was on the second floor overlooking the back yard. It was there that I loved to play in the day time. The owner of the house lived on the ground floor and the yard was for her use. My mother's maid would frequently watch over me from the kitchen as I played on that small porch overhanging the back yard.

On this night I was thinking about God. I had been taught about God as part of my preparation for baptism into the Catholic church earlier that year. Whatever had awakened me was somehow connected with these thoughts of God and what he would be like.

I don't know how long I stood there with my arms on the porch railing. After a time I realized that I was seeing something unusual in the sky. It was a large white shape suspended above me a little higher than the top of our house and only about 30 feet from me. My first thought was, "Is this an angel or God?" I knew somehow that it must be divine, whatever it was.

There was nothing above or below it, and I could not see through the white light that made up the shape. I can't remember now precisely what its shape was, simply that it was glowing white.

I carefully watched it for 15 seconds or so. Then I closed my eyes,

half expecting it to be gone when I opened them. But it was still there. I kept looking all around and then back at it to confirm in my mind that it was actually there. It was.

Finally, I became convinced that this luminous white vision was not a flashlight, a reflection, or my imagination. It was real and I was seeing it.

I could hear no voices, no noise of any kind. It was quiet and still. All I could hear were the thoughts in my mind.

Once I realized that it must be God or at least an angel, I got down on my knees and began to pray. I closed my eyes and held on to the bottom strip of railing. I stayed that way for four to five minutes.

When I looked up, the vision was gone. I didn't know why it had happened to me, but I could never forget it. For years I carried that experience in my heart and mind. Later when I found someone I trusted enough, I talked about it.

That same back porch was the place where I waited each day while my mother picked up my stepfather from work. One afternoon not long after my vision, my mother started as she usually did, to pick up my stepfather, but unlike her usual habit, this day she asked me to go with her.

I was quite content to play there and didn't really want to go. The maid, Ida Mae, was there and she assured me she would put my toys away. I still didn't want to go. My mother looked at me and said, "I really wish you would go with me." There seemed to be no special reason why she wanted me to go. I

simply had the impression that she wanted my company.

I remember very clearly that I wanted to please her. I decided to go with her because she wanted me to. It was the first instance I can remember of doing something for someone else just because they wanted it.

We picked up my stepfather, and when we arrived back home, we looked up at the second story to see the porch with its roof collapsed. The supports of the porch roof had given way and the roof had come crashing down on the porch. We could hear Ida Mae exclaiming as she rushed out to meet us, "Lawsy, Miss Kathryn! That porch just caved in!"

It was years before I realized that I might have been on that second story porch when the roof collapsed. I have always wondered what the vision was and if it had any connection with my escape from danger.

Adrienne Jarnagin
Houston, Texas

MANSIONS from page 3.

turing your embryonic spirit. Childbirth resembles the spiritual awakening of the universe career. But as you have experienced the labor pains of birth, so similar is the struggle in this graduation passage to your next life. So you see, experiencing motherhood in your earthly life, you have fraternized with destiny."

Several days later at bedtime she said good night to her family and fell into a deep tranquil sleep. As she had done so often before, she began dreaming about her father who had passed on many years previously. Her dream seemed more and more real until she began to awaken. To the figure in front of her she said, "Daddy, is that you? How can it be since you have been gone from us for so many years?" Then he moved closer and she realized it was the Master. To him she asked, "Where am I? Is this another hospital?"

He reached out for her hand and said, "No, my child, as I have told you before, *in my Father's house are many Mansions. . .*"

PRIMER from page 2.

her room. She was in pain and asked for her medication. It had been less than an hour since she had received a shot, and I could not give her anything. I stood and watched helplessly as she cried out in pain.

Then my "little voice" suggested that I try the Reiki method. I honestly didn't know what I was doing, but I had to try something to help this woman. **LESSON NUMBER THREE IN HEALING: KEEP AN OPEN MIND.**

I explained to the patient that I was going to take her pain away by placing my hands on the area that hurt. She was understandably skeptical. I remained outwardly calm even though I was very nervous on the inside. I placed one hand under her hip and had her tell me when it was under the pain. Then I placed the other hand over the same area. I silently asked for help in alleviating this woman's pain and then waited to see what would happen.

The patient mentioned that she felt my hands getting hot. I could feel nothing, but I assured her that she would not be burned. Next she said she felt a tingling. My friend and I had not discussed any tingling, but I told the patient that the sensation meant that the treatment was working. Within a few minutes I could tell the patient was relaxing. Her breathing was less tense. After 12 or 15 minutes I removed my hands. She stated that she felt much better and that she thought she could sleep. And sleep she did. I checked on her frequently during my shift. She slept peacefully all night and did not require any narcotics for the remainder of my shift.

I will not pretend that I understand what happened that night. Something wonderful did, and I have never questioned it.

I began to use this method to help my patients when I could. I was instructed by a friend that I must use the ability sparingly and not discuss it much at the hospital. He was afraid I might lose my job if hospital admini-

stration found out that I was using some "power" other than the pills I had been taught to use. I feared that he might be right. A lot of the doctors preferred their narcotics which could be easily measured and understood.

A few weeks later I made a discovery that led to **LESSON NUMBER FOUR IN HEALING: OPEN YOURSELF TO THE POSSIBILITY OF HEALING.** I was called to the room of a cancer patient who was in pain and asked for a shot. I explained to her that she would have to wait at least an hour for her next shot. I questioned her about the pain and decided that "Reiki" could help her. I explained what I wanted to do, and she refused. She said she would rather hurt than let me touch her leg. I didn't understand. I had always thought everyone really wanted to be healthy and pain-free. It was a totally new idea that someone would rather hurt.

I began to look at patients in a new way: which of these people want to be ill? Is there some connection between attitudes and illness? I began to look at my own life and the changes I had made. I realized that my own good health had begun when I began to make changes in my life, when I took charge of myself rather than living in the old patterns. I began to see my family holding tightly to their way of life, refusing any growth. I determined that this stubbornness was connected in some way to their illnesses. I began to search out and absorb what was being written on the subject. Because of my work at the hospital, I focused on cancer patients, but the same theories will work on almost any illness.

LESSON NUMBER FIVE IN HEALING: TAKE RESPONSIBILITY FOR YOUR LIFE. Medical science has made many discoveries in recent years concerning the connection between mind and body. It is almost universally accepted that destructive emotions—anger, guilt, frustration—can cause physical symptoms—ulcers, high blood pressure, stroke. It is also widely ac-

cepted that stress causes illness. This is thought to occur mainly through a breakdown in the immune system.

The secret to gaining or maintaining health, in spite of living in a world filled with stress and destructive emotions, is to take charge. YOU must be in control of your own life. One of the foremost authorities on self-healing in this country, Dr. Bernie Siegel, asserts that helplessness and hopelessness are twin evils that cause disease and death. He maintains that you must assert control; you must be involved in the decisions that affect your life. Only then can you expect to reap the benefits of health.

Self-healing is a very individualized process. It works differently for each practitioner. The methods that work best for me (visualization and affirmation) may not work best for you. Some people need special diets, strict regimes of exercise. Whatever it takes for you to feel in control is what will work for you. I am of the opinion that it is a simple process. I certainly am not against good nutrition, but I do feel that your attitude about what you eat is more important than what you eat. Likewise, your attitude about exercise is the most important element.

Taking responsibility for your own health is a two-edged sword. If your attitudes and beliefs can heal illness, they can cause the illness in the beginning. I don't begin to understand everything about this process, and it is not my intention to make anyone feel guilty about being ill, but many people do harbor feelings that transmit the message to the subconscious that they wish to be ill. Thoughts do become reality. The human mind has awesome power that is only now beginning to be studied. Understanding will dawn slowly.

Until the understanding is universal, remember **LESSON NUMBER SIX: CLAIM THE HEALTH THAT IS YOUR BIRTHRIGHT AS A CHILD OF GOD.** Our bodies are

See PRIMER on page 19.

OPEN from page 6.

spiritual captives, joy to those in the bondage of fear, and to heal the sick in accordance with the will of my Father in heaven. When you find my children in distress, speak encouragingly to them. . ." (1570:3/140.3.2)

Likewise we can do the same in our own lives. People have need of healing not only physically, but mentally, emotionally and spiritually as well. And just as there are different methods of healing, we all have our own abilities and talents that can facilitate this.

I am certainly not advocating everyone study or develop psychic ability, but we can all remain open to the people and possibilities around us. What talents do you possess that can be used in healing another? What opportunities are there in your life for healing?

"Exposed, developed and fixed film is no longer sensitive to light. So put aside exposed, developed, and fixed concepts, and receive this gift. For the moment, empty your cup so that it may be filled." (Richard Gordon, *Your Healing Hands*, page 16.)"

BIBLIOGRAPHY from page 6.

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SHOULD from page 7.

reinforce you in doubt. They share your experience of beauty, thrill with you to the sight of inspiring lives, rejoice at your victories, and join in your pleasure as you enjoy the pleasure of human friendship.

I have just spent a weekend with friends who gather once a month to experience together the presence of Jesus and our Father. I have never observed any other group of people whose lives have grown—before my eyes—to be so filled with the joy of living. It is small wonder that this experience of the spirit is "a tonic for health." **Perhaps our healing ministry consists primarily of sharing the joy of fellowship with Jesus and our Father.** Anyone else interested in that kind of ministry?!"

PARENTING from page 13.

heavenly kingdom." (1958:2/181.2.14) If James had been more successful in controlling his aggressive and abrasive behavior, he would probably have managed to live a longer life in service to his fellow men, as did his more peaceful

brother John. In a certain sense his unwise actions brought about his early death. If we who live in today's world could be as wise as serpents and as harmless as doves, we would undoubtedly all live longer lives.

For those who are left behind to mourn the loss, there will arise opportunities to overcome antecedent causation with the power of their unique personalities. Pray for them."

GROUP from page 5.

going person. He now has a very delightful, cheerful personality. We enjoy him very much. It would have been our great loss if we had not gotten to know him.

Debbie came to our attention through a member who was a friend of her parents. Her parents had requested our help. Debbie is 25 years old and has been retarded since she was one year old. Through a very uncommon response to the medicine, her early childhood disease inoculations caused her retardation. She never spoke and had to be led to the bathroom and helped in eating or dressing.

After we had worked on her for two weeks, her parents informed us that she was showing signs of responding to suggestions. After two more weeks she was getting up of a morning on her own and going to the bathroom. She started noticing herself in the mirror and talking to herself. She started noticing what was going on around her. We have had her on our prayer list for about six months now. She is now asking for food and doing some talking. We believe that she can make a lot more progress. Our method for helping Debbie is to hold her in the light and allow her inner consciousness to heal according to its own speed. We visualize her normal and believe that the way will be provided for this to happen.

OTHER WORK THAT WE DO

We also send help in other ways. One of our members had written several books although she had

never been published. She had no connections with a publisher and seemed at a dead end in getting her books published. We decided to hold her books in the light, the same as we do people for healing. After about two years, she now has one book published and being promoted, another at the printers, and the publisher has contracted for two more.

We also help people obtain a job. We see no problem in asking for what people classify as material. People may be out of work and need a job. Their present income may not be sufficient. They may need a job more compatible with them so that they will enjoy it more.

We work with people having trouble with family members. We work with job relationships, friendships—all sorts of relationships.

Our members are very regular in coming, regardless of weather and other inconveniences. They are very quick to get down to work. They receive much joy and peace from this work. Each person has achieved a better understanding of life, of illness, of living their own lives. They are able to work better with people who are ill because of their increased understanding. They have come to fear living, illness and the unknown less. They are learning to accept responsibility, take control of their own lives and not blame others and situations for what happens to them. They make the best of what comes their way and have learned to enjoy their lives more fully. «

STUDY NOTES from page 11.

neglecting to include prayer as a regular part of treatment had needlessly delayed healing and prolonged suffering?

I suppose we neglect prayer because it seems superstitious and unscientific to advocate prayer for healing. It is interesting that at one time, not long ago, the germ theory of disease was viewed as superstition and unscientific. Healing is both physical and spiritual and some day this will be known and openly ac-

knowledged.

(After the transfiguration when the apostles had failed to heal the son of James of Safed.) *"In what you attempted, in which you so completely failed, your purpose was not pure. Your motive was not divine. Your ideal was not spiritual. Your ambition was not altruistic. Your procedure was not based on love, and your goal of attainment was not the will of the Father in heaven.*

"How long will it take you to learn that you cannot time-shorten the course of established natural phenomena except when such things are in accordance with the Father's will? nor can you do spiritual work in the absence of spiritual power. And you can do neither of these, even when their potential is present, without the existence of that third and essential human factor, the personal experience of the possession of living faith. Must you always have material manifestations as an attraction for the spiritual realities of the kingdom? Can you not grasp the spirit significance of my mission without the visible exhibition of unusual works? When can you be depended upon to adhere to the higher and spiritual realities of the kingdom regardless of the outward appearance of all material manifestations?" (1758:4-5/158.6.3-4)

Whoa! This looks almost like instructions on how to be an effective spiritual healer!

Prayer, even as a purely human practice, a dialogue with one's alter ego, constitutes a technique of the most efficient approach to the realization of those reserve powers of human nature which are stored and conserved in the unconscious realms of the human mind. Prayer is a sound psychologic practice, aside from its religious implications and its spiritual significance. (999:7/91.6.4)

I have often pondered the nature of these "reserve powers of human nature." With regard to health, I suspect that they include mindal capacities to control much about our bodies which is normally thought to

be out of our control.

Some research is now suggesting the possibility of just such capacities. Two that come to mind have to do with the immune system. In the first study, measurements which are indicators of the effectiveness of a person's immune system were taken before and after a period of several weeks during which college students were instructed to write about traumatic events. The immune systems of these students improved, whereas those of students simply told to write about mundane things did not. The action of getting deeply disturbing events off of one's mind may be what was effective in this study. It seems reasonable to assume that a faith-filled prayer or a conversation with a sympathetic and faith inspiring person regarding these same types of events would be even more effective.

The second study made measurements before and after a single event of watching the act of loving service—a film of Mother Theresa if I recall correctly. Immune system measurements improved after this single event. Controls did not improve. It was interesting that the effect occurred even in people who were not consciously "fans" of Mother Theresa. The possibilities are fascinating.

(Comment on the woman whose faith enabled her to be healed by touching Jesus' garment.) *To repeat these phenomena, we would have to go into the immediate presence of Michael, the Creator, and find him as he was in those days—the Son of Man. Likewise, today, while his absence prevents such material manifestations, you should refrain from placing any sort of limitation on the possible exhibition of his spiritual power. Though the Master is absent as a material being, he is present as a spiritual influence in the hearts of men. (1700:1/152.1.5)*

It is possible that, in addition to the multitude of amazing spiritual effects Jesus' spiritual power can cause, it may also effect healing.

See STUDY NOTES on page 18.

STUDY NOTES from page 17.

Prayer, unless in liaison with the will and actions of the personal spiritual forces and material supervisors of a realm, can have no direct effect upon one's physical environment. While there is a very definite limit to the province of the petitions of prayer, such limits do not equally apply to the faith of those who pray. (999:4/91.6.1)

While it is not to be commonly expected, there is a suggestion here that there are times when the "personal spiritual forces and material supervisors of a realm" may choose to grant a prayer that will affect the physical environment. The even more interesting and promising part of this quote is the implication that a person's faith which is invested in a prayer might be adequate to achieve results which are not otherwise within the realm of prayer. It is possible that the faith effect is distinct from and in some circumstances more potent than prayer. There may be some things which you can do for yourself through the effect of your own faith better than it can be done for you. Our experience in this culture with the activities labeled "faith healing" has left scientifically-minded people with a great deal of skepticism. This quote, however, should cause us to be hesitant to dismiss the possibilities of genuine health improvement arising from the faith of the sufferer or even from the faith of those who love the sufferer.

Jesus, in his charge to the seventy on their ordination, instructed them "while ministering to the sick," to "refrain from teaching the expectation of miracles." (1804:7/163.4.3) It is a challenging but important distinction to make in our own ministry to avoid fostering the expectation of miracles, while yet encouraging the faith effect. "

MINDAL from page 4.

of the living presence of God. We appreciate him for being himself; we delight in his doings, not for any benefit to ourselves but for their

generous and loving perfection. Only in such a spirit of worship is confession of sin truly and fully cleansing, for only in worship do we view sin spiritually—not as a transgression of the mores, but as an obstacle to the circulation of God's life and love through our lives. In the confession of sin, a person specifically acknowledges wrongdoing and bluntly rejects it. Freed from the burden of having to justify or to obscure contradictory moral choices, the mind may now attend to other needs of the total person. If a physical problem is largely psychic in origin, rejection of sin may quickly resolve it. But even if there is no direct relationship, mindal unity—peace—is good for every ailment.

Forgiveness, the mercy ministry that flows from the experience of God's reconciling love, frees us from the bonds of spiritually unprogressive relationships. We reject our anger, hatred, fear, and guilt and release our brethren from every claim that we may have justified in terms of these destructive patterns. Every relationship becomes a bond of love, not a bondage of darkness. Again, great energies may be released since before forgiveness the mind which naturally seeks unity ties up tremendous resources trying to manage the requirements of a negative personal relationship.

SPIRITUAL VALUES IN HEALING

Neither physical nor mindal healing, as such, is of any spiritual value. Only spiritual things have spiritual value.

Healing initiated by the Spirit of God and received in a humble and worshipful way is generally connected with explicit spiritual growth, a valuable affirmation of faith, or a new awareness of God's personal call to live in himself. Of course, improved health opens up new avenues of service, too.

SO WHAT?

Both in the giving and in the receiving, inner healing is likely to be a mixture of mindal and spiritual healing. Why distinguish in theory what

will certainly be mixed in actuality?

Many faith healers receive their basic inclination to serve in the context of their religious experience. Furthermore, since the mind is so greatly unified and strengthened by yielding to the movement of the Spirit, a mind healer may feel he owes God the credit for all he does, not only the impulse but the act as well. He or she may be reluctant to accept the suggestion that this work is not spiritual.

But Florence Nightingale also received her call from God, yet no one supposes that nursing is a spiritual vocation. Some nurses are spiritual; some are not. In the same way, some "psychic healers" and "faith healers" are spiritual; some are not. And each person may be more responsive to God one day and less so another day.

A CAUTION

There is a deeper issue, however. The mind is not the spirit, but it is the gateway to the spirit. It is the place where spiritual choices are shaped. We must be so pure when we touch it. Harm done to minds with clumsy attempts at healing is worse than harm done to bodies. For this reason, non-spiritual mind-healing practices raise questions whether we like it or not. My attitude used to be that once you had distinguished mindal and spiritual healing, that was enough. You could do whatever you were able. Anyone can give out aspirin who knows a bit about it; anyone can do visualizations who knows a bit about them.

Maybe so. Maybe.

But somewhere there is an innocence which is not entirely safe. Power exercised without submission to a higher power is dangerous. Higher powers exercised without submission to yet higher powers are highly dangerous. I have become troubled by the sight of oppression—a lost, heavy or distant look—in the eyes of certain apparently sincere "faith healers." I wonder if they have perhaps opened their minds to too much and their spirits to too little. For

my own part, I would not bring to them the least of my own needs for healing.

Remember that the theory of mindal healing is that minds do contact one another and exchange energies. If that's true, it can go both ways, and more energies may be exchanged than what we planned on. . . And if *that* is true, the guidance of the Holy Spirit may be more than just helpful. It may be essential!

Although many of the techniques of faith healing are appropriate, friendly responses to human suffering, I would avoid a professional psychic healer or faith healer unless I could clearly identify in their ministry a deeper message of spiritual reconciliation with our Father. In an accidental contact, I would ask the Holy Spirit, the mind minister, to shield me from harm, and I would seek, especially through worship, to live from my soul-mind which is not open to psychic scrutiny or non-spiritual exchanges. If I later sensed a heaviness springing from the encounter, I would ask the Holy Spirit to free and heal me. I would expect this to mean facing some inner pain—psychic bonds are most readily formed where we are hurting.

SEEK FIRST THE KINGDOM

No mind is more powerful, unified and clean than the mind guided by the Adjuster, taught by the Spirit of Truth, and held in cosmic honesty by the Mother Spirit. Spiritual healing is bound to bring new order and consequent healing to minds and so the spiritual healer is bound to leave a trail of healed minds and even of healed bodies. Nevertheless, it is a grave error to observe the outward techniques of a spiritual healer, imitate them, and call it spiritual healing. **All too many have wrecked their faith on the shoals of an erroneous concept of the religious significance of healing. Sometimes it simply has no spiritual significance at all, even though the name of God is used.**

So we must reflect at last on the unique gift of Jesus, the greatest of

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all healers. As we look at his life, we must recognize that the true spiritual healer never loses the perspective of the Cross. The Cross tells us that while our joy in the Father is a rich and delightful invitation opening up endless opportunities even in this life, still we must not seek or expect, and we must not instruct others to seek or expect, freedom from pain and sorrow as a basic reward of spirituality. There are spiritual healers who know this, but precisely for that reason they may not identify themselves as healers. They are ministers of the gospel whose loving service is effective and overflows in many kinds of healing.

Everything can be healed. God's love is limitless. But regarding a particular disease in a particular person, only God knows the whole story, and he can't always explain. Anyway, I have learned through bitter experience not to trust the facile assurances of people who are vague about the meaning of the Cross. Certain values are not well appreciated until they are viewed through the lens of suffering. We simply may not flee this experience in pursuit of God. There is altogether too much at stake that we do not understand.

The Father of Medicine said, "First, do no harm." Those who would perform deeper healing services must have a deeper rule: "Seek first the kingdom of heaven." "

PRIMER from page 15.

miraculous. They are perfect in design and were built to serve us well. We have interfered with the plan of perfection by abusing our bodies with poor nutrition, sedentary lives, the pollution we have caused on our planet, and the emotional bondage we have brought on ourselves. Try the following steps to reverse the process:

1. View adversity as an opportunity for growth. Open your heart and mind to the possibilities.

2. Let your faith grow. Establish your belief in some higher power and draw your strength from that source.

3. Keep an open mind. There is a vast well of wisdom from which we have only begun to draw. Don't limit yourself to that which you know and understand now.

4. Open yourself to the possibility of healing. Admit there are things you don't understand and allow the source of your power to work through you. Give up your dependence on illness and negativity.

5. Take responsibility for your own life. Make decisions and act on them. Accept the fact that you can affect your reality.

6. Claim your right to health. Go joyously about your daily life, and around every corner, behind every door, expect a miracle of healing. It is your birthright. "



Help:

The Circles needs extra
money to complete the year.

A new printer and other
unusual expenses have increased
costs for this year.

The Staff

Spiritual Springtime

"...you know when the fig tree shows its tender branches and puts forth its leaves that summer is near. Likewise, when the world has passed through the long winter of material-mindedness and you discern the coming of the spiritual springtime of a new dispensation, should you know that the summertime of a new visitation draws near." (1915:3/176.2.6)

"Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment." (2082:7/195.9.2)

1. What are the signs of a spiritual springtime?
2. Are we entering the spiritual springtime?
3. Do each of us individually have a spiritual springtime in our lives?
4. What can we do to aid the coming of the spiritual springtime and summer?
5. What is the spiritual summer?
6. What kind of social readjustments will take place in the near future?
7. Does a "new visitation" mean another bestowal?



The Circles' Spring-Summer 1990 issue will be on the Spiritual Springtime. If you would like a list of references from the URANTIA Book relating to the topic, send us a self-addressed, stamped envelope. Send your articles, poetry and artwork by December 15, 1989 to:

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