

40 Days to Freedom

with Emma Curtis Hopkins

by

Rev. Kathianne Lewis, D.D.

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introduction

My appreciation of Emma Curtis Hopkins and her teachings increased dramatically in the spring of 1984. That's the year I graduated from ministerial school and went to Los Angeles for my oral examination for licensing. I arrived at our denominational headquarters off Wiltshire Boulevard with eight of my classmates from Seattle, eager to prove my readiness for the ministry I knew was my life's calling. Because of the large number of graduates that year, the oral exams were spread out over two days, with most of my classmates being interviewed on the first day and me on the second. What transpired the first day brought me to tears. All of us found out through those first oral examinations, that a critical requirement for ministerial licensing had been mistakenly left out of our Seattle campus education. My fellow students were told that through no fault of their own, a major component of the curriculum hadn't been taught and therefore was left unfulfilled. "So sorry, I guess these things happen," was part of the explanation about why they wouldn't qualify for a ministerial license that would allow them to go out and apply for an available church. My peers would be able to work in an established church as an assistant but they couldn't hold the position of "senior minister" for at least two years.

This news sent me into a tailspin of gigantic proportions. (Yes, now I see that I overreacted, but 25 years ago I still had a lot of growing up to do.) I sat in my room sobbing because all I had worked and planned for over the last three years seemed to be falling apart. I too would be rejected from senior minister status. I wouldn't be able to start applying all I had learned in a church of my own as I had planned to do after graduation. I thought I would have to work for someone else instead of being the leader I was called to be. I now know I could do all those things and still work for

someone else but the desire of my heart at the time was to head up a church with all the responsibilities, challenges, and rewards that entails.

I called my prayer practitioner that night seeking peace and a sense of calm in the situation. Her response was pure Emma: “What is the good you desire? Name your good!” At first I couldn’t respond except to reiterate the situation and all the rules and reasons that I would have to settle for something less than I wanted for the next two years. Virginia only got more insistent in the face of all my “evidence.” I remember her saying “Name your good! Your good is God and nothing can stand between you and God!” Eventually I said that my good was to be a senior minister of my own church this year. “Good! Now go to bed and I’ll pray for that,” she said. The next day during the interview, the three ministers looked at my file, asked me questions and then declared I was being confirmed with a full ministerial license. No waiting, no further training with another more senior minister. I thought seriously about asking them if they had reviewed my file thoroughly, but let it pass. By October that year I was the senior minister of a church in Salt Lake City.

My practitioner, Virginia, was an ardent student of Emma Curtis Hopkins and over the years I became one as well. I too push people to let go of their excuses and “evidence” and to name their good. I too have come to know that if God is good, then the good we all seek is at hand. My ongoing mantra is, “There is a good for me and I ought to have it. There is a good for them and they ought to have their good as well.”

As you may know, we live, move and have our being in a Great Cosmic Order called the Law of Cause and Effect. The gist of this law is that consciousness is cause and everything else is effect. So if our consciousness is filled with beliefs that the world shapes our experience, sure enough – that’s what

we will have. If however, we reprogram our consciousness with thoughts and beliefs that the goodness of God, with all its residual blessings, is ours by divine right, then we will watch our world change to support this new consciousness.

The teachings of Emma Curtis Hopkins are the foundation of all I do in my personal life and ministry. Her practical mysticism gives me and my students a game plan for a thriving life. She also addresses most of life's most challenging questions. The classes and retreats offered on the teaching of Emma Curtis Hopkins at the Center for Spiritual Living in Seattle are always full with many repeat attendees. What most of these students would say is that when they stick with the suggested practice of "Name your good and be clear about it," their lives shift dramatically for the better.

Because of the huge success I have had through the spiritual practices suggested in *Scientific Christian Mental Practice*, and the marvelous results I've witnessed in the lives of others, I'm making this journal available. I believe the journal can help anyone cut through Emma's poetic language to the heart of the matter. It also breaks up the study ideas into small-enough chunks that they can fit into anyone's time constraints.

So I invite you to join me in naming your good and learning how to use Emma's teachings to create a thriving life for yourself.

a few words about 40

"The ancient Hebrew writers made a practice of using numbers to symbolize ideas. Forty in their minds was a foursquare number suggesting the idea of a foundation for something to follow; an idea of completeness." ~ Charles Fillmore

Forty is a significant number in both the Old and New Testaments and in Buddhism as well. Consider the stories of Jesus' 40 days in the wilderness, Elijah's fasting for 40 days, and the great flood that lasted for 40 days and nights. The Buddha sat under the Bodhi tree 40 days before he reached enlightenment, and the children of Israel wandered in the desert for 40 years. Forty was indeed a mystical and magical number for ancient people who were attempting to convey divine ideas through human language.

I believe that 40 is a symbol of a firm foundation, a foundation for something to grow out of, or spring from. It can also be seen as significant for spiritual purification and spiritual triumph. I believe we can use this symbolism, which is held so firmly in common consciousness, for our own benefit. What I am suggesting is that together we "fast" from certain limiting concepts for a period of 40 days so that there can be a renewal of spiritual consciousness within ourselves, and therefore within the world.

I was inspired to write this book by rereading, perhaps for the 100th time, my well-worn copy of *Scientific Christian Mental Practice* by Emma Curtis Hopkins. Her ideas are so profoundly clear and true, they resonate within my soul every time I read them. I wanted to share some of them with you and give you my thoughts about them. I have added affirmations so that you can start to make these thoughts your own. I believe that if we eat richly of this spiritual food for 40 days and apply the ideas to eliminate certain beliefs and patterns from our consciousness for 40 nights, we will be new persons at the end of this time. It has been promised in ancient texts that all things shall be made new; that means us, too.

I wish you a happy journey and much love.

Rev. Kathianne Lewis, D.D.
Seattle 2010

40 Days to Freedom

day 2

If I should take the unspoken sentence which lies like a hidden jewel under the jagged covering of your thoughts about the things you do not like, I would read it, "There is Good for me and I ought to have it."

SCIENTIFIC CHRISTIAN MENTAL PRACTICE, 17.3

I believe the above statement is at the heart of most dissatisfaction in the world. A voice within tells us that something is missing. So we commence to acquire, produce, and accumulate, and yet the voice of dissatisfaction remains strong. As Jesus said, "To them who hath not, even that will be taken away."

So what's the answer? We must awaken to the spiritual truth that the Good we ought to have is not of this world. It is God.

I seek a greater experience of:

Affirmation: There is a Good for me, and I ought to have it. God is my Good. My Good is my God.

day 6

God does not work in the lie which a man tells when he says he is seeking work. He must tell the Truth and God will work for him.

SCIENTIFIC CHRISTIAN MENTAL PRACTICE, 21.4

This may sound a little far out, but actually, it was the impetus for our very successful employment ministry at Center for Spiritual Living. From this I realized that even though people were looking for work, work wasn't really their hearts' desire. It wasn't the "Good they ought to have."

Sure enough, when I tell a group of unemployed people that they don't want work, they give a sigh of relief and instantly lighten up. What do they want? It's always about expression and being supported in that expression. When they can speak the truth about their real intentions, things start to happen.

Affirmation: Today I once again tell myself the Truth. I'm clear on what I want to express and the gift and talents I have to share. I have clear intentions for my livelihood.

about the author

Rev. Kathianne Lewis, D.D. shares daily prayers, wisdom, and insight with people worldwide. Through her Sunday Services, personal appearances, webcasts, blog, and emerging technologies, Kathianne teaches the wisdom of ancient faith traditions and universal spiritual principles in a way that is applicable in our daily life.

“My vision is a world that works for everyone through the practice of spiritual principles.”

Kathianne is an avid student and scholar of the works of Emma Curtis Hopkins, the original *practical mystic* in America. Emma directed a seminary from 1886-1896 and taught thousands of people in New Thought, including the founder of Science of Mind, Ernest Holmes. Her enduring publication, *Scientific Christian Mental Practice*, is the basis for the quotes referenced in this journal.

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