

ECH THEOLOGICAL SEMINARY

DATE: 07/15/2010

COURSE CATALOG

SUMMER, WINTER, FALL, SPRING



SEEKERS OF TRUTH AND WISDOM

•

The Divine Being, clothed in omnipresence, omnipotence, omniscience, is the unfailing life, health, strength, support, defense and inspiration of the universe. The opposite of Divine Being has no being existence.

STATEMENT OF GOOD

*The Good I am seeking is my God,
My God is my Life,
The Good I am seeking is my health,
God is my health.*

*The Good I am seeking is my strength,
God is my strength.*

*The Good I am seeking is my support,
God is my support.*

*The Good I am seeking is my defense,
God is my defense.*

*Life is God,
Truth is God,
Love is God,
Substance is God.
God is Intelligence,*

*Omnipresent, Omnipotent, Omniscient.
God is Life,*

*Omnipresent, Omnipotent, Omniscient.
God is Truth.*

*Omnipresent, Omnipotent, Omniscient.
God is Love.*

*Omnipresent, Omnipotent, Omniscient.
God is Spirit.*

Omnipresent, Omnipotent, Omniscient.

TABLE OF CONTENTS

Seminary Compliance.....	4
Seminary President.....	5
History of Spiritual Science.....	6
Mission Statement.....	7
Theological Premise In Mental Science.....	8
What do we believe concerning Jesus Christ.....	9
ECH Theological Seminary.....	10-12
Emma Curtis Hopkins Message.....	13-18
Academic Calendar.....	19
Office of Admissions.....	20
Tuition and Fees.....	21
Office of Financial Aid.....	22
Credit and Grading.....	23
Graduation Requirements.....	24
Seminary Courses.....	25-27
Practitioner Courses and Teachers License.....	28
Individual courses.....	29
Application.....	Enclosed

SEMINARY COMPLIANCE

Admission to the Emma Curtis Hopkins Theological Seminary is open to all adults regardless of age, race, religion, ethnic background, or sexual orientation.

The ECH Theological Seminary is supported by the ECH Theological Association, Inc. It is founded to hold daily sessions for the free expression of the extreme conclusions to which Scripture propositions lead.

The Bibles of all times and nations are compared: Their miracles are shown to be the results of one order of reasoning, and the absence of miracles shown to be the result of another order of reasoning.

At this Seminary the teachings of inspired writers are proved to be identical with the native inspirations of all minds in common.

PURPOSE

We perceive that inherently there is one judgment in all mankind alike. It is restored by the theology taught here. With its restoration we find, health, protection, wisdom, strength, prosperity.

“At the same time my reason returned unto me, and for the glory of my kingdom, mine honor and brightness returned unto me.” Dan. iv. 36.

SEMINARY PRESIDENT

I started my journey five years ago and I have never looked back. I am non-conventional. I believe that everyone needs to be who they are and speak their Truth. This work is about Truth and what we know our very nature to be. It is about loving our neighbor as ourselves and having the courage to let go and let God. Faith is an unwavering faith in Spirit, OM, God, etc.. Whatever you want to call it. It is about knowing what your Good is and knowing that there is Good for all in this Universe. It is not about the ME aspect, but more about the WE aspect of life. You must learn to love yourself to the fullest, because loving yourself, is loving God. It is about a knowing that there is no death, but only Everlasting Life. You must be able to see the beauty of God in everything, especially in the face of error.

I decided to start this Seminary because Emma's teachings empower you, and allow you to be who you are. She teaches about all the religions and how to find the common bond they all share. This is why I love Emma. She saw Spirit in everyone, no matter what. You read her teachings and there is an AHA! Moment every single time!! I want to be able to empower others, and teach them to heal their lives themselves. The goal of the seminary is to be able to heal a Universe and be able to lift the veil of human conditioning and set Spirit free!!

Blessings,

Rev. Natalie R. Jean

HISTORY

- 1886 Emma with Mary H. Plunkett, formed the Emma Hopkins College of Christian Science in Chicago
- They graduate their first class in June 1886
- May 18, 1888 Established the Christian Science Theological Seminary in Chicago
- Summer made conversion to “Theological Seminary for the Preparation of Students for the Christian Science Ministry.
- Jan, 20, 1889 First Ordination Service
- We believe that the Theological Seminary ceased to be in November 30, 1893. There is only one publication of her Theological catalogue.
- 2008 Emma Curtis Hopkins Theological Seminary is formed by Rev. Natalie R. Jean to continue Emma’s teaching and work.

MISSION STATEMENT

The mission of the Emma Curtis Hopkins Theological Seminary is to help every individual lift the veil of human conditioning, to allow Spirit to be revealed.

The plan of education is wholly different here from that everywhere else pursued, in that so-called students are addressed from their first moment of entrance into the classroom as already knowing all that is to be known. The divine intelligence with which they originally came forth being eternally present in them is respected, and truths held in careful seclusion by the religious metaphysicians of all ages are not considered too abstruse to meet instant response when spoken to the youngest members.

The good teacher is always the one has been well taught. Between reception and projection of idea is the sphere of judgment.

THEOLOGICAL PREMISE IN MENTAL SCIENCE

The Divine Being, clothed in omnipresence, omnipotence, omniscience, is the unfailing life, health, strength, support, defense and inspiration of the Universe. The opposite of Divine Being has no being or existence.

Under the touch of inspiration for manifesting the world and all things therein:

1. Mind is the ruling principle.
2. Mind is as great and free as it has courage to eliminate ideas.
3. Mind is as powerful, wise, capable as it has courage to say I AM.
4. Mind is able to demonstrate, embody, substantiate as much as it has boldness to command.
5. Mind is soul, spirit, or neither; mortal or immortal, heaven or hell, according to its own decree or "let it be done."
6. Mind senses and experiences all that I names.
7. Mind reads the book of its own life, history and prophecy, in all that it senses.
8. Mind illuminates by one line of reasoning and darkens by another.
9. The mental notice cannot be hidden.

WHAT WE BELIEVE CONCERNING JESUS CHRIST

We believe that:

1. Jesus Christ is now present.
2. Jesus Christ is absent from nowhere.
3. Jesus Christ in man is all there is of man.
4. Jesus Christ is as obedient to man as man is obedient to Jesus Christ.
5. The invisibility and silence of Jesus Christ are the meekness of Jesus Christ.
6. The name Jesus Christ holds all science within it.
7. Pure discernment or the discernment of purity, is Jesus Christ.
8. The True Light that now shineth is Jesus Christ.
9. Pure motive is Jesus Christ triumphant.
10. The Power of Jesus Christ is the Holy Ghost Substance, equally present everywhere.
11. Judgment is Jesus Christ.
12. The name within Jesus Christ is free grace, justification, hidden manna for the whole world.

ECH THEOLOGICAL SEMINARY

The word “Theology” means discourse of God. It does not mean discourse of anything else. This school stands for the strict meaning of the word. It is the only school in the world that does so. Eighteen hundred years ago there was one just like it under the direct teaching of Jesus Christ. It was not a school of letters at all, but purely of Spirit. His students were not having literary ambition. Paul implies that he was taught in Arabia for three years, this same high doctrine; and that directly of Jesus Christ. Elisha founded similar schools at Gilgal and Jericho—where wonders like the Christ’s were done. So this school is set on this one thing of teaching men the spirit that giveth life-awakening in men the realization of the Christ principle—the God—in them and in all things.

Accordingly, we do not establish the “chairs” usually with religious schools in this day—the Chair of Church History; the chair of Dogmatic Theology, literal; the chair of Exegesis, specific; the chair of Homiletics, formal and literary. Things taught in schools are never of first importance, generally of little importance, often of no importance, and as a rule distinctly diverting from the main thing. We do not mean that main thing is not taught by the beautiful spirits often to be found in these schools; but we mean that it is not of the nature or effect of these “chairs” to teach the pure Christ-doctrine.

This school does not teach to despise the Letters, but it does not look to Letters. Letters are not of prime importance, not necessary. But to be directly God-taught is all-important, whether in the matter of Letters or what. “How hath this man Letters never learning learned?” But the Letters that inspiration brings with it are also clearly of the nature of Spirit. Spirit has no use for Literature merely as Literature, no matter how beautiful its forms, nor even if it be set to philosophize concerning Spirit itself; for Spirit knows that “the letter killeth.” Jesus Christ says plainly, “I am the way.” It is not so because He said so; but He said so because it was so and must forever be so. His commission to His disciples when sending them out describes what a true understanding of what this will do. They were to “preach the Gospel, heal the sick, cast out demons, and raise the dead.” Lo, how far have the churches and church schools departed from this commission. This commission shows what the true Christian ministry is demanded to be so long as there is such a thing. And, speaking distinctively of His miracles, He said: “He that believeth on Me the works that I

ECH THEOLOGICAL SEMINARY

Do, shall he do also; and greater works than these shall he do because I go to my Father.” In this last clause He refers to the purely spiritual and last dispensation, when Spirit should talk to use “face to face.” That time is now. Forever there have been those on the earth who have pierced through everything and into this “face to face” dispensation of Spirit, and have needed no literal steps up to it. They caught the light before it fell on land and sea.

Paul’s scholastic learning did not suffice. He must be taught directly of Jesus Christ in sacred privacy. The learning of Egypt was little or no help to Moses. He must commune “face to face” with God. And the ministry of God will never be taught you by anyone on this earth. You must learn its last and crowning secret in this “face to face” communion with God Himself. Who but God shall teach the ministry of God? Only Principle can teach Principle; and Principle is the only thing to be taught. A sentence which was but the letter is at once transformed into Almightyness by being uttered by one who UNDERSTANDS Principle. I said this Seminary teaches God. What I mean by God is only just what these church schools themselves teach, viz. that God is Infinite Spirit, Infinite Goodness, Infinite Truth, Infinite Love, Infinite Power, Infinite Intelligence. The only difference is that we stay by the position that God, being infinite in these attributes, there can be no opposite to any of them because there can be no place for any opposite—God being, admittedly, INFINITE.

This school lays no store by numbers. Numbers can signify at all in the things of God. Is not God at any time more than all the world? Must not the Christ, of His very nature, forever be more than all attacks against Him? Think of the millions Jesus Christ taught when He taught Paul. Think of the millions Paul taught when he taught Timothy. Think of the work that Lyman Beecher did when he preached to one man on a rainy Sunday on “thou are the man” - the man himself becoming a preacher and influencing hundreds of others to become like influences. Yes, think of the thousands, yea, millions, you will reach by yourself being taught of Spirit the deep things of God—WHICH ONLY GOD CAN TEACH. For it is more important that one catch “the secret of Jesus” than that ten thousand become never so familiar with the mere letter. The secret of Jesus was the CHRIST. One may have the literal, yea, the perfect, form of Truth without its power at all. The form is but the photograph of the

ECH THEOLOGICAL SEMINARY

Thing. The form is but the dead body of Truth. That which is the Life must breath into its nostrils before it can become a living soul. This awful demonstrator said, "I am the Truth and the Life." So, truth does not lie in statements. Statements only awaken us to consciousness of it. It lies in the I—the EGO. In the last analysis, it IS this. "I in them and thou in me that they may be one in you."

William W. Fellows

EMMA CURTIS HOPKINS MESSAGE

Christian Science

Presumptively, if W.S. Adams, who wrote a treatise on Christian Science in 1844, had read Mrs. Eddy's work on Christian Science published about twenty years after his book came out, he would have exclaimed, "Stupendous folly!" He would have been very Christian indeed not to have said so, for he insisted that forced right behavior was Christ's method of training the heart and mind, while she insisted that forced right thinking would train all externals. Each being confident the opposite way of procedure would be anti-Christian method must of course stand unflinchingly by his convictions.

Fidelity to convictions acts like leaven in the midst of flour and water. Those who were faithful to the Adams Christian Science finally bloomed into the Eddy Christian Science. On the same principle those who have been supremely faithful to the science of Christ which her book and personal teachings enunciated have bloomed into the living exponents of the extremest propositions of the Jesus Christ Principle. There were certain few of Mr. Adams' readers who trained their behavior and exercised their habits till the church of their day counted them among its brightest lights. They paled under their terrible exertions but they had the consciousness of being upright in action and faithful to what they had pledged themselves.

In one part of his book, Mr. Adams promised that the heart and mind would finally be taught by steady outward conduct to love right behavior. His prophecy came to pass. The obedient lovers of his teachings found their mind finally convinced that actions were so certain resultants from thoughts that even healing the sick, raising the dead, exorcising bad dispositions, would take place.

Those convictions held have now risen to such extreme potency with them that they see that the divine spark of their being, the "I" that stands back of the choice of right thoughts, needed neither to try to do well nor to try to think well, for by withdrawing itself to itself it is free from necessity of all description.

This is the freedom of Christ Jesus at the extreme of His doctrine of freedom. From its sublimity of peace the "I" of each man, recognizing its

EMMA CURTIS HOPKINS MESSAGE

Unattached being, puts forth “works” of a beautiful life without effort, and electrifies the world with a silent ministry which is accountable for all the mighty throes of religious awakening now taking place on the planet, and for the universal rise of the masses in rightful questionings are to wherefore there are class distinctions in a world whose maker and King is an impartial God, The first treatise on Christian Science sustained its argument in the premise that “God is not absent, but, on the contrary is herem present acting, and all power comes from him.” This exposed to Mr. Adams the demand of that God for a mode of conduct comforting with manifest nature, or as he positively insists, “man’s perfection is not by himself, or in himself, nor by anything in or of himself, but by that which is to him external.” The second treatise on Christian Science took identically the same premise and exposed the demand for a consistent procedure of mind to agree with the mind of the God here present whose perfection in man’s reasoning is man’s perfection in externals. Neither book held a new idea, but both books brought forward for daily exercise the reasonings of ages of philosophers, religionists and mystics. Let none think that because neither book held entirely new propositions that they are therefore of less value; on the contrary, since mighty thinkers along the same lines must, if accurate, arrive like the correct mathematicians at the same conclusions they show they were capable reasoners by thus agreeing with the sages of all generations.

“There is nothing new under the sun,” said Solomon, Of course not if Principle is eternal. There are twelve distinct propositions in Christian Science reasonings which plainly are compelled by the first principle expounded. There are twelve other propositions implied by the first twelve, which only those absolutely devoted to the science, like extremists in mathematics or music are found announcing.

The first idea in Christian Science we have mentioned, the only difference on statement from right conduct to right thinking being the careful naming if the non-absent God as life, truth, love, substance, intelligence, omnipresence, omnipotence, omniscience, The second idea is the rock of stumbling for the evangelical church and for the material scientists of our age. It is, however, on its acceptance that the promised outward results of mental arrangements depend. “Unless you believe there is no disease, the seeming disease will not vanish. Unless you agree, there is no pain, the

EMMA CURTIS HOPKINS MESSAGE

Phenomenon of pain may keep up its nightmare. Unless you realize that poverty is a delusion, you may keep on in the dream of the want.”

It is the plan of reasoning that if God is all then that which is not God is nothing; if God is not diseased or in poverty then nobody is diseased or in poverty.

Getting past the second lesson of Christian Science, according to mental treatment exclusively, the other lessons are easy yet it is only boldly stepping into the third lesson that demonstration is secure for thousands of reasoners have struck the second lessons and never known that their measure of freedom from pain and hardship was attributable to proclaim it.

When Emerson said that “evil is negation” he did not add that therefore he had only health in his life. Had he done to his health were secure. When Spinoza found that matter was his own imagination and did not indeed exist, he did not add that therefore he had in reality only his spiritual. Yet all health that Emerson enjoyed was the result of thinking that “evil is negation” and all of spiritual bliss that Spinoza felt was owing to his thought that matter is vain imagination.

The third lesson is therefore found to be simply acknowledging the results of the second lesson.

It is to the second lesson attention is specifically called in all Christian Science discussions on the purely metaphysical plane, whether the high reasoners speak or the conservatives warn.

The high reasoners proclaim that if Jesus Christ is understood, man is not scientifically free till he has discarded his God. The conservatives preach that it is the good of man to have over him and in him and around him a God, and that it is only evil in all forms, and matter likewise, that man must reject.

Eckart, a pious Dominican monk of the thirteenth century, found something within him so in love with freedom that he was burdened and bound till he said, “There is no God.” Then the nameless Being within him, the lover of unconditioned untrammelled freedom understood God. It is not possible to understand what is placed by your own belief above you, and it

EMMA CURTIS HOPKINS MESSAGE

Is not possible to understand what is placed by your own belief beneath you. It is only possible to understand yourself, and while your mind is cramped by or attached to anything whatsoever, you are not free enough to understand yourself.

This is truth.

The teaching of Jesus Christ was most certainly the doctrine of freedom. "The truth shall make you free."

It is to unconditioned, untrammelled freedom that the leaven of the second lesson leads. If God is absent from nowhere then all is God. If I am present at all then I am all. If I am all, then nothing is below me and nothing is above or around me. I am free.

Thus the old idea of God comes to the front as error, and we promptly recognize why some are poor and some are rich; some are enslaved and some are enslavers; some are beautiful, other repulsive, some are ignorant, some are learned. It is all owing to our idea of God. We have no business with an idea of God.

"The poor ye shall have always with you," said Jesus Christ, "while you hold your present ideas." "If the son shall make you free, you shall be free indeed." The Son was himself. What was himself? The one who did nothing and never thought of doing anything; who knew nothing and never tried to know anything; who had no will and never tried to have any, and by such erasure of himself and found himself.

"He that would save his life must lose it."

Whoever takes a single note of the sentences of the second lesson of Christian Science will, if he lets it operate freely with his mind and body, finally find himself utterly free from the rags of flesh and fate folded round his mind by his thoughts, and free from the coat of omnipresence, omnipotence and omniscience folded round his "I" by his beliefs concerning God.

The sentences of the second lesson stand out simply, as:

There is no evil

There is no matter

EMMA CURTIS HOPKINS MESSAGE

There is no absence of Truth

There is nothing to hate

There is no sin, no sickness, no death

They rightly come from the first lesson. Ages of naming the first lesson leavened the mind of many sages to pronouncing them. St. Augustine said, "There is no evil." Jehosophat said, "There is no iniquity with God." Channing said that "Since the beginning of time, in philosophical study men have held that all is Spirit, and that matter is but an appearance and delusion having no reality.

In the Hindu Lanka Vetara we read, "What seems external, exists not at all." Gautama Buddha said, "Spirit is the sole substance; beware of the delusions of matter." Plato said, "God is the only substance." "God is truth." In the valley of Hebron after the flood was found this saying on a tablet, "Truth is not troubled by matter nor cumbered by body, but is naked, clean, unchangeable. Truth is only in eternal bodies which very bodies are truth."

It is a sure result of saying, "There is no matter," to finally lead the mind out of its very last ideas of body into unbodied truth, It is the sure result of saying, "There is no evil" to finally lead the mind out of its very last ideas of God.

It is the sure result of saying, "There is no sin, no sickness, no death," to finally lead the mind out of itself. Then it is pure abstraction, which is pure freedom, which is that light of the world that of it was written, "In thy light we see light."

Stopping short of any of these utterances when they attempt to spring forth from your mind is suffering. All suffering is the effort of mind to stifle the leaven of the truth that is has already accepted. That truth increases its quarters as leaven spreads the dough, "till in me is matter's last gradation lost," till in me is mind's last thought dissolved.

If the steady behavior of tongue, feet and fingers turns mind's attention to orderly sequence of some principle it chooses to call God, and the steady right arguments of mind turn diseases and misfortune out of life, who shall proclaim that when mind understands why and how they disappear,

EMMA CURTIS HOPKINS MESSAGE

It may not understand why and how its own disappearance is its divine destiny?

This is the doctrine now acting on the mental realm of mankind with power. They rise to ask questions and rouse to ask favors, en masse, with unprecedented intelligence. It is the doctrine that does not need to be heard in the world's parliament of religions, yet is heard loudest of all doctrines. It need not have a crowd of professed adherents, yet the world expects most from it of all the faiths preached.

Whoever seeing that it is true still insists that the world is not ready for it to be spoken, suffers pain, discord, unrest, or despair, for he is trying to rein the lightning's of prophecy as they are today being fulfilled. The world is ready to receive it. The world is receiving it. The mighty changes you yourself are experiencing, are the results of its action already begun in yourself.

Acknowledge that it is so in meekness, and your feet are touching the third rock of science on which is the security and everlasting safety, He who sees the denials of Christian Science on this third round of their race, and acknowledges their results, knows all the rest of the science.

The first three lessons are the Trinity and under whose ministry the whole truth is made visible. First, answer the question, where do you think God is? Second, answer the question, what is Freedom? Third, answer the question, who has a right to the ministry of truth?

Emma Curtis Hopkins, November 30, 1893

ACADEMIC CALENDAR

Currently we are accepting applications year round. Once you have been submitted into the programs of your choosing, you will be notified of your course calendar.

OFFICE OF ADMISSIONS

TWO –THREE YEAR MINISTERIAL PROGRAM

Formal academic requirements are waived. Emphasis for admission is placed on a candidate's character, emotional and spiritual maturity, commitment to service and spiritual aspiration.

Applications are accepted throughout the year for the four different terms. Fall, Winter, Spring, and Summer.

Upon Receipt of the completed application and fee of \$25, a member of our Admissions Committee will contact the candidate to schedule an interview.

1 YEAR PRACTITIONER PROGRAM

Applications are accepted throughout the year. Once an application is received someone from the admissions office will contact you. Practitioner courses can be considered as credits toward a ministerial degree.

INDIVIDUAL COURSES

You may study any of the courses individually. They can also be applied as credits to a ministerial degree.

“According to Thy judgment it is well with me therefore it is well. According to Thy judgment it is well with all men, therefore it is well,”

ECH, Resume

TUITION AND FEES

TWO—THREE YEAR MINISTERIAL PROGRAM

Application Registration Fee.....	\$25
1st Year Tuition Fee.....	\$2700
Retreat.....	(TBD)
Graduation Fee.....	\$100

ONE YEAR PRACTITIONER PROGRAM

Year Round.....	\$930
-----------------	-------

INDIVIDUAL COURSES

**There are 12 lessons per teaching.....\$30 per lesson

****Fees for elective courses are paid throughout the year and are not reflected in the tuition prices of fees listed above.**

****All course material (books,pamphlets) must be purchased by the student and is not included in the tuition fee.**

- Tuition may be paid in full at the beginning of the year, or paid in either two or four installments throughout the year. In certain circumstances, monthly payment arrangements can be made.
- Payments can be made by check, money order, or credit card (through paypal). Tuition and fee obligations must be paid in full in order for a student to graduate and receive ordination.

OFFICE OF FINANCIAL AID

Currently we do not offer financial aid, but hope to in the near future.

CREDIT AND GRADING

There are three credits per lesson. Here at the seminary, we do not give you a letter grade. This work is more of an understanding of the work. You will hand in your work and the work will be evaluated. If all the answers are correct then you proceed to the next lesson. If there are some questions that need clarification then you must re-answer those questions, before moving on to the next lesson. There is really no failing these courses. It is about understanding who you are as Spirit. We must be able to see whether you can lift the veil of human conditioning and really start to live in the Spiritual World.

GRADUATION REQUIREMENTS

Graduation Requirements for the Seminary are as follows:

- ◆ \$100 Graduation Fee
- ◆ Retreat (Pricing to be determined)
- ◆ All course work completed
- ◆ All treatment work with results completed
- ◆ Thesis on what you have learned
- ◆ Final Exam
- ◆ Presentation on one of the lessons you have learned
- ◆ Reviews—These sessions are for the pronouncement of Divine Principle. We believe and know that Theology is the first science, that it being understood is the key to all knowledge, hence we meet to speak the newest statements thereof. All ordained members of the school are heard from at Reviews.

SEMINARY COURSES

Two-Three Year Ministerial Program

Scientific Christian Mental Practice

The study of our 12 states of consciousness.

- ◆ Workbook and Review Questions
- ◆ Summary of first six chapters—Devoted to the Realization of the Christ, The “I” The Perfect Self within Man.
- ◆ Summary of last six chapters.
- ◆ Summary of the Basic Lessons in Truth.
- ◆ Twelve Jewels in the Holy Temple
- ◆ 12 Letters of Testimonial from people you have brought forth Good or helped in some way.
- ◆ Evaluation Test for Scientific Christian Mental Practice.

Self Treatment

This work is about the Self and what has been revealed to you. You will need to show some of your manifestations.

- ◆ Workbook and Review Questions

How To Attain Your Good

- ◆ How to attain the desired results through a correct process of thought. The keynote is “There is Good For Me and I Ought to Have It.”

According To Thy Faith

- ◆ How a firm faith can you everything you desire.

The Twelve Gates

- ◆ 12 Statements of Truth to Evolve the Christ Consciousness. The Gates represent the place in consciousness where the Divine flows into the human.

Class Less 1888 and Lessons in Christian Science (Consciousness Unfolding)

- ◆ Continuation of 12 States of Consciousness

SEMINARY COURSES (CONTINUED)

- ◆ And what we need to do to further evolve into a greater consciousness.
- ◆ Workbook and review questions
- ◆ Treatment Work (12)
- ◆ Exam

Judgment Series in Spiritual Science

- ◆ In this study one finds its judgment in all things bringing forth excellent results. Without good judgment we develop problems. In this study, we go into the study of all of the great bibles of the world and magnificent insight Mrs. Hopkins reveals to us in each. She reveals much to us other teachings in Christianity.
- ◆ Workbook and Review Questions
- ◆ Treatment work (12)
- ◆ Exam

Esoteric Philosophy in Spiritual Science

- ◆ In depth Study of all the great religions of the world.
- ◆ Workbook and Review Questions
- ◆ Treatment (12)
- ◆ Exam

Gospel Series in Spiritual Science

- ◆ This is the study of the science of the Absolute.
- ◆ Workbook and review questions.
- ◆ Treatment Work (12)
- ◆ Exam

Genesis Series 1894

- ◆ Each chapter reveals age old spiritual principles which apply exactly

SEMINARY COURSES (CONTINUED)

- ◆ To our living today.
- ◆ Workbook and Review Questions
- ◆ Treatment Work (12)

High Mysticism and Resume

- ◆ The study of Truth revealed by all the great sages of the ages.
- ◆ Radiant I Am
- ◆ Workbook and Review Questions
- ◆ Treatment Work (12)
- ◆ Exam

Bible Interpretations Series 1**Bible Interpretation Series 2****Bible Interpretation Series 3****Bible Interpretation Series 4****Bible Interpretation Series 5****Bible Interpretation Series 6**

**** All of these have a workbook, review questions, and an exam.**

****There will also be course work in mental science by various teachings and bible studies.**

****Books are not included in the tuition fee. You must purchase these books separately.**

PRACTITIONER COURSES AND TEACHERS LICENSE

One Year Practitioner Course

- ◆ Scientific Christian Mental Practice
- ◆ Lessons in Christian Science and (Class Lessons 1888)
- ◆ Resume
- ◆ Self Treatment
- ◆ According To Thy Faith
- ◆ How To Attain Your Good

** The course work will include 24 treatments that you will have to submit.

Teachers License

- ◆ Scientific Christian Mental Practice
- ◆ Class Lessons 1888 (Lessons in Christian Science)
- ◆ Genesis Series 1894
- ◆ Judgment Series in Spiritual Science

INDIVIDUAL COURSES

All these courses may be taken individually:

- ◆ Scientific Christian Mental Practice
- ◆ Self Treatment
- ◆ How To Obtain Your Good
- ◆ According to Thy Faith
- ◆ Bible Interpretation Book of Job
- ◆ Class Lessons 1888 and Lessons In Christian Science
- ◆ Genesis Series 1894
- ◆ Judgment Series in Spiritual Science
- ◆ Esoteric Philosophy in Spiritual Science
- ◆ High Mysticism and Resume
- ◆ Gospel Series in Spiritual Science
- ◆ Radiant I Am
- ◆ Bible Interpretations Series 1
- ◆ Bible Interpretations Series 2
- ◆ Bible Interpretations Series 3
- ◆ Bible Interpretations Series 4
- ◆ Bible Interpretations Series 5
- ◆ Bible Interpretations Series 6

****Courses having 12 lessons will cost \$30 per lesson and Individual Bible lessons will be \$15 per lesson.**



ECH THEOLOGICAL SEMINARY

Primary Business Address

11115 Lund Place
Kensington, MD 20895

Phone: 240-676-3430

E-mail: echseminary@gmail.com