

PSYCHO-SCIENTIFIC FRONTIERS

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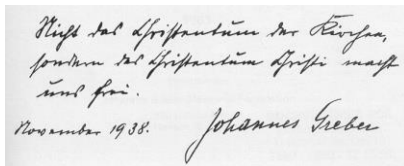
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Pastor Johannes Greber

Communicating with God's World of Spirit – its laws and its purpose

Personal experiences of a Catholic priest



Not the Christendom of the Churches, but the Christendom
of Christ makes us free.
November 1938

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- *What is the true meaning of one's terrestrial existence? – Is there life after death? – Is there a hereafter, a world of spirit where the human spirit is accommodated in after its separation from its body? – Should we imagine life in ANOTHER WORLD? – What fate awaits us there?*
- *Or – does everything come to an end behind the graveyard's wall? – Is the spirit also entombed there with the body and what remains of people and their hopes and dreams, their troubles and worries, their joys and suffering, their good and bad deeds, but a skull and a handful of ash?*

This book will *answer* these important questions as well as a myriad of other vital questions in all their details. The major Churches are unable to give an explanation in regards to these questions. On the contrary – they will block this path to the truth with all available means. Only a few manuscripts from the past or from the present contain the kind of clarifications and TRUTHS, as we find them in Pastor Johannes Greber's book. GOD'S eminent SPIRITS came to this Catholic priest and taught him the *true* DOCTRINE, the one that CHRIST presented mankind with 2,000 years ago. This was important for mankind, because CHRIST'S DOCTRINE was being disfigured more and more. Pastor Greber describes the path he pursued in order for *himself* to also establish communications with GOD'S WORLD of SPIRIT, after GOD'S MESSENGERS had shown him the way. Extracts from this book will be introduced in the following pages.

Bad Salzufen, October 2000

1. Johannes Greber's life as a Catholic Priest in Germany

Johannes Greber was born on the 2nd of May 1874 in Wenigerath, in the district of Bernkastel. Greber's parents were poor crofters. But as their son was extraordinarily talented, the village priest supported him financially and sent him to the convent in Prüm (80km south-west of Coblenz). After receiving his high school diploma, Greber enrolled at the priest-seminary in Trier where he studied Catholic theology. He was ordained as a priest on the 31st of March 1900. From 1900 to 1901 he worked as a chaplain in Saarbrücken and from 1901 to 1904 in Trier. On the 1st of May 1904, he took on his first rectorate in Obergondershausen (Picture 1) in the Hunsrück (17.5km south-east of Coblenz) which he occupied until the 31st of March 1915. He was well liked as a human being and as a priest, had a formidable oratory gift and was tirelessly engaged in active charities.



Picture 1: Johannes Greber's Church in Obergondershausen (7)

The region where he practised his office was one of the poorest in Germany. A lot of the inhabitants there were stricken with tuberculosis. He often distributed vouchers he paid for himself amongst the poorest so they could buy basic food items like bread and meat at the shops in the villages. Most of the sick had to do without medical help. Because the nearest doctor could only be reached in Boppard, about 20km away, Greber, who would have dearly liked to have studied medicine, already dealt with treating illnesses in Obergondershausen. At that time with so-called house remedies and the laying on of hands. He used herbs and treatments with water according to Kneipp.

Greber was ready to help at any time at any time, day or night and this without grumbling. This was made possible by the fact that he owned a horse and could therefore speedily reach the more distant villages in his parish. He also founded an aid organisation to take care and support the ill and the member of his and adjacent Church communities. Nurses were trained on his behalf in order to help the sick within his parish. He saw it as his greatest duty to visit the ill and to palliate their suffering. By way of greeting them he gave them his hand and placed the other hand on their forehead, whilst saying a silent prayer. He didn't know anything about HEALING POWERS at that time. Only in later years did he work more prolifically *as a spiritual healer* and this in the USA.

When the Church bells rang to announce the mobilisation in August 1914. Greber was overcome with great anxiety and trepidation. He immediately had a vision: He saw, like in a movie, thousands of half-starved children in front of him. A FINGER pointed to these numerous children and a VOICE spoke to him: "This is your job." – The meaning of this vision became clear to him when two years into World War I the great famine began to take hold. He could now see these undernourished

children in reality. This enticed him to find a remedy and he made the decision to bring these starving children to the Netherlands for recuperation. This plan did however encounter great difficulties. *His bishop and all pertinent authorities denied him any assistance.* Pastor Greber did not allow this to divert his attention. He tackled this great endeavour all by himself and between 1915 and 1918 organised within the framework of his already established aid organisation the temporary placement of undernourished city children with German farmers to begin with and from 1916 onwards in the adjacent Netherlands. He often spent his last Dollar in order to buy the required train tickets for these children.

On the 31st of March 1915, after almost 11 years as priest in Obergondershausen, Greber asked the Bishop of Trier for a sabbatical so he could accept the position as director of the "Mittelrheinisch-Nassauischen Bauernvereins". This is the reason why he went to live in Coblenz. Greber did however undertake this activity only to the 12th of July 1916, but continued to live in Coblenz. The next two years saw Greber predominantly dedicate his efforts to the aid organisation he founded. Performing this assignment taught Greber to conduct larger undertakings and *to prevail* against all sorts of difficulties. He had shown his willingness to make sacrifices and this in turn procured the evidence that he could master *even more important* assignments. These assignments came to him during the depression.

When the sending of children was no longer required after the end of the war, Greber once again entered the service of the Church and took over the parish of the small municipality of Kell (Picture 2), 5km north-west of Andernach. The municipality there also respected and liked him very much. He also took on the management of the aid organisation he founded and whose office was in Coblenz. He drove there twice a week in order to attend to the welfare work that cropped up.



Picture 2: Greber's Parish Church St. Lubentius in Kell (7)

2. The change in the life of Johannes Greber

During the late summer in 1932, a man came to Greber and asked him about his opinion of spiritualism.¹ He also requested him to give his judgment according to his own views. This man reported that he met up with a small circle of people for a kind of church service. They would pray, read from the Bible and then discuss what they had read. Amongst those present was a youngster aged about 16-17 years (his name was Erich Zimmermann). Erich only had a moderate education and was an apprentice in a private factory. During these sittings he would suddenly slump unconsciously forward, but then jerk upright again as if propelled by an invisible force. He would then sit there and confer wonderful instructions to those present. Questions put to him were also answered. At the end of the process he would regain consciousness, but could not remember what had taken place in any shape or form.

After initially hesitating, because he feared a trap, Greber participated at such a meeting on the following Sunday evening. As a preparation for the evening he had written a number of questions on a piece of paper, questions he wanted to ask the expected spirit. After an introductory prayer and after the youngster had fallen into a trance, the spirit addressed Greber in regards to the piece of paper in his pocket. Taken aback, Greber pulled the piece of paper from his pocket and asked his first question (1, P. 17):

“Why is it that Christendom seems to hardly exercise an influence anymore over today’s mankind?”

The answer Greber immediately wrote down in stenography was:

“Christ’s doctrine is no longer contained in its entirety within the manuscripts handed down to you and it is also no longer in its original purity and clarity. A lot of important sections have been left out of what you call the New Testament. Well, actually whole chapters were removed. What you now possess are mutilated transcripts. As you do not have the originals, these mutilations of the original text cannot be exposed. Those that have done this have been severely punished by God.

If you were in possession of the complete and unadulterated text of Christ’s doctrine, many a burden imposed on you by people in the name of religion and Christendom would be lifted from your shoulders. Many a doctrine one wants you to believe, even though your mind sees its impossibility, would fall by the wayside because it would be correctly identified as incorrect and you, as God’s free children, could then breathe more easily.

Millions of people therefore feel that a lot of things taught by Christendom cannot be correct. Habitualness does however make them stick with it. There is however no internal effect, because one’ actively accepting it as the truth is missing. A lot of people do not even stick with Christendom externally. Instead of only casting aside the things that are incorrect, they cast aside *all of Christendom* and their belief in God, because they think that all of it is tied together. And this is awful. – The time will however come when Christ’s doctrine will be returned to mankind in its perfect purity and truth. You do however not have to know how this will come about at this point in time.”

¹ **Spiritualism** is the doctrine of one’s personal survival after one’s terrestrial demise and *one’s bond with God*. It is the doctrine of one’s ancestry and assignation and the responsibility for one’s actions in the eyes of God. It is the doctrine of exchanges of information between the here and now and the hereafter, between the terrestrial and the DIVINE WORLD. The apostle Paul for instance reports about spiritual processes in his first letter to the Corinthians, chapter 12. Spiritualism seeks spiritual contact with authorised TEACHERS from the WORLD of LIGHT.

Spiritism on the other hand is the doctrine of the survival of one’s terrestrial demise and in many cases the making of contact with the world of the hereafter *without* necessarily establishing a religious relationship. When for instance a table is made to hover during a paranormal experiment and one gets the impression that otherworldly entities are the actual causers, one is dealing with a spiritistic phenomenon. They furnish evidential experiences that an otherworldly world actually exists. Spiritism mainly deals with physical evidence of spiritual phenomena.

After further lengthy expositions the spirit being asked Johannes Greber, through the mouth of the psychically gifted youngster, to come for another debate the next meeting, but this time only between the two of them.

After a rather sleepless night, Greber once again went to the residence where he had been the day before. At 19:30 the psychic youngster once again fell into a trance and the spirit being that entered his body greeted Johannes Greber with great cordiality. He said (1, P. 22):

“You can openly and trustingly talk to me, because I know that things have been higgledy-piggledy inside of you since yesterday and that you no longer know what’s up and what’s down.”

Greber responded with a quivering voice:

“My thoughts are in turmoil. I don’t know what to make of all of this. I beg of you to instruct me about everything and above all, tell me who you are and how it is possible that you can speak through this youngster?”

The answer was:

“You have the right to ask me *who* I am. Because you should test the spirits that talk to you, specifically *test whether they come from God*, so that you will not fall prey to evil spirits that can physically and spiritually ruin you, that will not tell you the truth but only lies and thereby guide your journey through life towards an abyss. – I swear in the name of God that I am one of God’s good spirits and one of the highest into the bargain. Keep my name to yourself!”

He now gave his name.

“I was the one that guided you here. I will instruct you on God’s behalf and you in turn can instruct your fellow men!”

During the course of the conversation Greber was asked to come to the apartment in Coblenz every Sunday evening at 8pm in order to receive further indoctrinations and to also establish a psychic developmental circle in his municipality of Kell. This spirit being said to him in closing (1, P 25):

“These general indoctrinations will suffice for today. You will be more accurately informed about the details of our communicating in due time if you are willing to be instructed and willing to accept the assignment allocated to you. You will not be forced. You have your free will. You can accept what’s presented to you and proclaim the truth – or reject it and continue along your existing path. If you are prepared to accept this, you will have to make major mundane sacrifices. You will suffer from persecutions on behalf of what’s right and the truth. But you will find peace of mind. – If you chose to reject this gift of God you will have to bear the responsibility. You decide! One way or another.”

Additional indoctrination Greber received during the course of the next months and years delivered a comprehensive picture of God, his personality, his creation and its fate. One may read about this in Greber’s book (1) from page 255 onwards or continue to read the publications on the following pages.

As he was asked to do, Greber established a similar circle to the one he encountered in Coblenz and arranged for regular meetings to take place. During the course of a few weeks a young pair of brothers by the name of Gasper were trained to become mediums under his watchful eyes, Heinrich Gasper became an inspiration, full-trance and voice medium and Carl Gasper became an inspiration and automatic writing medium. The medium Erich Zimmermann of Coblenz instructed Greber in

regards to eminent entities (1, P. 33):

“You have two types of mediums there (in Kell) that are presently being instructed and the world of spirit is also working on them. One is a so-called ‘inspiration medium’. Specific thoughts are introduced to this medium with such force by the spirit that his own thoughts are supplanted and he is completely under the control of that spirit. He doesn’t just receive thoughts, he is actually forced to either express them or to write them down. This medium remains fully conscious whilst this takes place. – Your inspiration medium must be further apprenticed so that his capacity to absorb inspirations from the world of spirit is perfected. A lot of things within him that represent restraints must be removed from him. You presently do not understand what this could be. It will however become clear to you later.

The other medium has not yet started his activities and is still in his first stage of training. He is the youngster that could not keep his head still during the last meeting and got frightened by this. He will be a ‘speaking medium’. His own spirit will be supplanted and an alien spirit will take possession and speak through him. One calls this state ‘trance’. He has a number of graduations and this depends on whether the spirit of the medium is only partially or completely separated from his body.”

Greber used his own words to report about what developed next (3, P. 6):

“The youngster (Carl Gasper) never intended to write, because he didn’t have the required schooling or the inherent talent for it. Completely unexpected he felt compelled to get up early in the morning to write. He was unaware of what he wrote a priori. The words and sentences suddenly sprang to mind and he was compelled to write them down. Whatever he wrote was not his own knowledge. He also never heard or read what he had written a priori. It was like brainwaves – inspiration.”

Amongst other things, 17 treatises in prose or verse were forthcoming in the meantime, treatises with themes like “God’s shepherd and his flock” or “The spiritualisation of the soul” or “What did your saviour do for you”. Everything happened in exact German handwriting, the way German student mastered and practised it in those days. This was published in 1975 in a book called “Von Gottes Boten inspiriert”. (3)

The following weeks saw Greber learn the various forms of communications with the hereafter and he got to know the most diverse spirit beings. He reports about it (1, P. 38):

“The appearance of different kind of spirits and what happened at the same time had a deeper meaning attached to it. We receive valuable instructions, but sometimes also serious rebukes and censure from eminent spirits, so that tears from one or another participant flowed quite often. The most secret thoughts of the participants were more than once revealed, but always in a manner that the others didn’t have to feel abashed.

It is actually a peculiarity of the positive world of spirits to formulate their rebukes and censures in a way that doesn’t hurt anybody’s feelings, but rather formulate a point in regards to some misconduct in conjunction with words of consolations, encouragement and love. They never break a bent pipe or extinguish a smouldering wick. They attend to the wounds of their protégés with tender hands.

They do not tend to repeat admonitions and advice for one and the same issue too often. If the things they say is not abided by, they might draw one’s attention to it once or twice more, but no more or only in the rarest of cases. But if somebody makes an effort to abide by the given advice or admonition they will continue to refer to it and help through indoctrinations and affectionate encouragement until the aim has been achieved. Their love and mercy knows no boundaries if someone is really willing, particularly when somebody stumbles due to human weakness. If someone does however not make the slightest attempt to carry out the things God’s messenger told him and then asks for advice on a different matter, the following answer is usually given: “Why do you ask me? You never do what I ask you to do anyway.”

The former senior teacher Franz Kraus from Fischbach composed a report in 1987 about the events that took place then, titled: "Der Anfang der urchristlichen Gemeinde in Koblenz". (The beginning of the early Christian community in Coblenz) According to the messages received by Johannes Greber, Franz Kraus established a community by the name of "Urchristliche Kirche e. V." (Early Christian Church) in 1963. He ran this Church well into his old age. He writes:

"A boy by the name of Erich Zimmermann was born on the 5th of November 1904 in Coblenz. He only had an average scholarly talent. This is why his parents sent him to Coblenz to absolve a commercial apprenticeship and not to the gymnasium. This boy had however been born with a strange characteristic. When his mother asked him in early childhood to repeat the evening prayer after her, little Erich babbled each word of the prayer and when his mother had finished, the little boy continued the prayer with a number of astonishing sentences. Their contents sounded as if a grownup, clever man has spoken through him.

When Erich attended school, his teacher and his evangelic priest also noticed this characteristics. But neither of them knew what to do with the phenomenon. Only after Erich came to Coblenz to absolve his commercial apprenticeship and after the lore of his inexplicable characteristics had gradually spread through the neighbourhood, did an evangelistic, pietistic couple hear about it. As pietists they knew about "spiritually induced prayers" from some of the circles they were acquainted with. This couple was Maria Ulrich and her husband. Mrs. Ulrich got to know the apprentice Erich personally and she invited him to devotions at her house the following Sunday.

The apprentice Erich and another evangelistic, pietistic couple turned up for devotions on the said day. After the usual course of the devotional evening, both pietistic couples prayed, and Erich finally also began to pray. After a number of Erich's own sentences, the prayer was continued by an eminent, wise unknown entity through Erich mouth who then proceeded to give a fundamental indoctrination to those present, he then advised Mr Ulrich to invite his best Catholic work colleague to attend the next devotions at his house. The so instructed sorrowfully answered that his work colleague, a very pious and very religious Catholic, would with certainty not come to a pietistic devotion at his house. The eminent, unknown spirit very resolutely answered: 'God will take full responsibility for all his commands. You have to obey. Your Catholic work colleague will certainly come!' – And this is exactly what happened. The Catholic work colleague came with his wife to the devotions, intensely listened to the orations of the unknown spirit and was so emotionally affected by this that he succeeded in inviting another pious couple to attend the next devotions.

These four couples became the foundation of the Coblenz Early Christian Community. Maria Ulrich functioned as its leader.

Of their own volition, the Pietists as well as the Catholics proceeded to invite more of their friends to these devotions and they did this so eagerly that this community soon grew to around 30 people. The eminent unknown spirit talked through Erich mouth on all of these devotional meetings. This eminent spirit observed the private lives of his listeners throughout the week. Without mentioning names, he unsparingly let loose with his criticism at these Saturday evenings. He demanded absolute adherence to God's Commandments from these people. Those that could not tear themselves away from sinning, in spite of repeated admonitions by the eminent angel, were partially or completely excluded from participating at these devotions. This eminent angel was so consequent in his demands for the ethical uplift of this group of people that the number of people participating at these devotions shrank from around 30 down to 12 to 14 people. Only now was a pleasant climate for a productive continuation of their work guaranteed.

This eminent angel now asked the first Catholic work colleague of Mr Ulrich to also invite the Catholic priest Johannes Greber from Kell near Andernach, to join their devotions in Coblenz.

What ensued from there can be read in Johannes Greber's book. I personally knew Mrs Ulrich as well as the last six, advanced aged people of the Coblenz community and the writing medium, the 'farmer's boy' from Kell, Carl Gasper."

Greber henceforth visited these 8pm Saturday meetings in Coblenz and listened to the proclamations of this spirit entity that spoke through Erich Zimmermann, he also wrote everything down in shorthand. He tried to find an explanation for what he experienced and wrote (1, P. 26):

“All attempts to introduce a natural explanation had to be discarded as inadequate. It did not suffice to make the minutest part of what I experienced comprehensible.

What captured me the most, I would like to say with irresistible force, was the calm clarity and the convincing congruity of what I heard there for the first time. Only the truth could work like that. I could not extricate myself from its effect, even if I had tried to do so.

- *A lot of things from the Bible that I had not understood till then became clear to me.*

And this was just the beginning for me. I had a chance to hear a complete indoctrination about all the coherences. All I had to do is accept what was offered. There was more! I did not have to content myself with what I heard there. I was offered to draw information from an independent source in order to be absolutely certain. I was asked to meet with simple, inexperienced country folks who had no concept of ‘spiritualism’ to a kind of Church service according to the example of the early Christians, far from any alien influences – in my own parish.

Should I dare to do so? What would people say? I noticed a feeling of homophobia welling up in me. –, Would my own flock not regard me as being mentally disturbed if I undertook something like this? Would I lose my position if the ecclesiastic authorities would get to hear about it?

A difficult battle raged within me. Which way should I choose to go? That I had to decide was clearly apparent. I have never ever prayed with such ardency in my life as in those days. I finally decided to abide by the instructions that I was given, even if it meant great personal sacrifices, like the loss of my position and my economical existence. – The decision had been made! This produced a complete inner calmness in me and I looked forward with great confidence.”

Something Greber didn’t know and couldn’t know at that time was that this Erich Zimmermann was going to be a source of great difficulties, distress and heartache 15 years later in the USA. That God’s ways are often mysterious and inscrutable had been verified here as well and that *the snares of the antagonist* like craving for recognition and love of self can bring doom to many.

Greber again refers to the difficulties the acceptance of new insights from the hereafter created in him and in others in another part of his book. He writes (1, P. 127):

“We tend behave in a dismissing manner against all the things that do not agree with the traditional. This is the nature of man. Habitualness is the most powerful force in the life of individuals and also nations. This is why people stick with customs and ways they have adopted from their parents and practised from childhood. This applies to the highest degree in regards to the religion practised at home. Something a father and mother depict as something sacred and divine, something they perform as a religious duty and instil in their children as a religious duty, cannot be easily amortised. Even when most do not practically apply it in their life, it is still seen as something from the past to be revered and one has a certain shyness in regards to giving it up completely. One would still like to have a funeral according to the father’s traditional views even though one did not live according to them. One feels one owes it to family and religious traditions. All of us have been dunked in a mixture of colours of religious thoughts and feelings within the parent’s home from early childhood, so that some of it will always remain stuck even if it is washed by the water of an irreligious day to day existence.

- *The power of habitualness is the truth’s greatest enemy in every respect, particularly when it comes to religion. It doesn’t just hold people back from looking for the truth, it instinctively drives people to reject everything that stands in contrast to their current opinion without further investigation.*

There is only one means against this: *It is the self-experience of the truth!*

I also fared similar in regards to the truths contained in this book. My religion had taught me that God and a world of spirit exists. I was therefore fully convinced about this. But that a connection with the world of spirit could be established with our human senses trespassed against the doctrine of my Church. This is why I thought that this assumption was nonsense.

When I was forced one day to test things that were supposed to be proclamations from spirits, I was intimately convinced that it would be easy for me to expose the whole deal as a fraud. I was certainly aware that a test to ascertain the truth could only be above-board if it was carried out according to the same scientific principles that we must apply in all fields of knowledge. They are the laws of cause and effect. They are universally valid and there are no exceptions.

- *A specific effect without a corresponding cause is unthinkable in any field of knowledge. Where thoughts that are clearly and articulately expressed - there must be a bearer of thoughts - a conscious 'ego'.*

If thoughts are now expressed by some person or other that are unknown and were never known to that person, if said person speaks and writes in a foreign language whose sounds that person never heard before up to then, the own 'ego' of such a person cannot be the cause of such an effect. This applies even more if this talking and writing takes place in a fully unconscious state.

- *The fact that a completely unconscious person can actually give a clearly defined lecture about the most difficult subjects for hours, answer and elucidate questions and interposed questions in great detail, goes against all common sense. It is even less likely that an unconscious person can speak or write a language that person never heard or learned.*

One *cannot* assume here that the unconscious person's own 'ego' is the bearer of such proclamations. It must be another, conscious BEING in such cases, one that utilises the body of the unconscious person in order to speak and to write. Even using the principles of exact science, we must still come to that conclusion."

3. Greber's departure from Germany

As Greber had feared, the fact that he participated at spiritualistic meetings in Coblenz as well as in Kell did not remain hidden from his superiors at the Church authority for long. He was therefore interrogated by a commission at the neighbouring Benedict Abbey called Maria Laach (1, P. 44). A spirit being informed him through the talking medium Heinrich Gasper a priori that a monk at this Benedict Abbey had also participated in his habit actually, at spiritualistic meetings. He informed the commission about this. An immediate investigation verified this assertion and the interrogation was temporarily suspended.

Greber received an invitation from his Bishop some time later. He already feared the worst, namely to be defrocked. The spirit being however calmed him down through the talking medium by telling him that he would be able to peacefully leave the Catholic Church at a later date via the path of taking a furlough (1, P. 46). The Bishop did indeed only read an interdiction formulated by the Roman congregation in 1917 to him that stated that Catholics were forbidden to participate at spiritualistic meetings. Greber had to sign a document that stated that he had been informed about this interdiction. No further discussion took place.

Greber now applied for this furlough for the purpose of continuing his social welfare work, that is to say, he wanted to devote more time to the aid organisation he had founded.

This request was initially briskly rejected by the General Episcopalian Vicariate.

But as Greber continued to participate at these spiritualistic meetings and as this became known to the Bishop through denunciators, the impeachment procedure resumed. The date for the trial process had already been set when the request for the furlough was granted at the last moment and the impeachment process ceased (1, P. 46).

On the 31st of December 1925, Greber left his parish at Kell. Before he did so, he celebrated the silver jubilee of becoming a priest in his manse in Kell surrounded by his siblings.



Picture 3: Johannes Greber celebrates his silver jubilee in 1925 surrounded by his siblings.

Greber now increasingly devoted his time to his aid organisation. In the meantime he also continued with holding his psychic meetings. He was still a Catholic priest, one without a parish but not yet relegated to being a layman. Like for every other Catholic, the spiritism-interdiction from 1917 still continued to apply in his case. He would therefore not have been spared renewed difficulties with the Catholic Church in the long run.

- *This is why the spirit entities advised him to migrate to the United States in North America. This happened in 1929, but initially only on visits.*

Greber settled in New York to begin with where he lived with a German family called Niemann (1, P. 50). This family was religious. Greber did however tell them about his visits and experiences at spiritistic gatherings and church services he attended in New York. Most of these communities in America and also England adopted the appellation of “Church”. Mr Niemann thought that events there were bogus and money-spinners. Curiosity did however drive him one evening to accompany Greber to one of these meetings. Like all the others present at that “Church”, he was also given a psychic message. Even though Niemann was completely unknown to the medium there, all that he was told happened to be true. Beyond that he was told that he also possessed a great psychic ability, one that he should cultivate further.

The Niemann family in conjunction with Johannes Greber now organised daily church services at the Niemann residence where the schooling of Mr Niemann as a medium was performed the way Greber had experienced it in Kell with the brothers Gasper. Niemann initially turned into a writing medium; he did however write whilst in a full trance. He developed into a talking medium later. Mrs Niemann also started to display psychic characteristics and she turned into an inspiration medium, one that wrote things down whilst in a semi-trance. Pastor Greber reported about this development (1, P. 52):

“The schooling of these two mediums continued week after week. He then began his schooling as a ‘speaking medium’ displaying all the side-effects I observed with a speaking medium in my previous parish. The spirit that talked through him always started with the salutation: ‘May God’s peace be with you!’”

Next to observing the psychic training of the Niemann family, Greber also studied other mediums in the USA and he reported about this (1, P. 49):

“Spiritism is spread far and wide here under the name of ‘spiritualism’. ‘Spiritualistic Churches’ exist everywhere. I utilised the opportunity to get to know the machinations of ‘spiritualism’ at these Churches to begin with. I therefore visited a number of spiritualistic church services for this purpose. Something I was told over again through mediums in Germany was unfortunately verified here, namely that good spirits tend to *stay away* whenever the participants are *more interested in mundane things* instead in their *inner progress* on their path to God.

- *Where material points of view dominate, the lower world of spirit makes an appearance. Any control over these spirits is then lacking.*

Such meeting then turn into fairgrounds for those spirits that reside in the lower spheres without actually belonging to the extremely evil spirits. Most of them were deceased relatives, friends or acquaintances of the participants at these meetings and this is why the mundane things in the lives of those they left behind are more important to them than their spiritual progress. Such meetings were therefore no longer church services, but rather more information gathering in regards to purely terrestrial questions and concerns and were, in a rather apprehensive way, more akin to what takes place at heathenish idolatry. Because the attraction of heathenish idolatry actually consists in that people hope to gain information about their terrestrial advancement and terrestrial future from the mediums that are actively involved in this type of idolatry.

Even though I yearned for something EMINENT and AUGUST, I never encountered it at any of these Churches. Most of the things that I experienced were *rather more inclined to damage* the cause of spiritism than to be of benefit to it. I also got the impression that the visitors only participated at these meetings because of the messages they hoped to receive in regards to their mundane concerns. The question of money also didn't seem to play a subordinate role. A set entrance fee was asked for and it was seldom under half a Dollar, so that visits by the more impecunious was made impossible.

All of this confirmed the truth of what I had been beseechingly told in Germany about present day spiritism, even if it is conducted under extreme religious forms. I became convinced that this type of spiritism will not bring mankind much closer to their God. We are *not* dealing with the spiritism of the early Christians.

But I was also going to experience the EMINENT side of contact with spirits in America and therein found confirmation of what I had personally experienced in the past."

4. Schooling the mediums

Johannes Greber's eminent indoctrination SPRIT gave him comprehensive instructions in regards to schooling mediums (1, P. 123) and they are of great pertinence even now. The SPIRIT told him:

"The fastest way to train a medium is at so-called 'spiritualistic meetings'. Due to the great importance of this psychic training I would like to delineate *how* these 'meetings' should be conducted. I will simultaneously give you the reasons for the details that should be observed. I will also give you an explanation about the processes that become obvious in regards to the training of the mediums.

When a group of TRUTH and GOD seeking people decide to concertedly gain good contact with the WORLD of SPIRIT, they have to initially decide the place they want to meet on a regular basis.

- *A room has to be chosen that is free from all disturbances.*

You do not want to be disturbed during your important terrestrial undertaking. This applies even more so when it comes to tying a pure spiritual BAND, because it is influenced by terrestrial disturbances to a much higher degree than any other mundane work.

- *The best time for these meetings are the evening hours after 8pm. The day's work with its mundane problems and thoughts is over and one can calmly devote one's time to inner reflections.*
- *These meetings should generally not take place more than twice a week.*
- *The room should be well ventilated before the start of the meeting and it should be free of dust, cigarette smoke and stale air. This is because the Od-energy of the participants is severely impaired by putrid air and the Od-emanations that are so vital for the world of spirit are obstructed.*
- *In order to maintain the freshness of the air, one should place a large bowl of fresh water inside the room. It partially sucks up the used air that is accumulated during the meeting.*

One should provide all the participants assembled around the table with a few sheets of paper and a soft pencil.

- *Those present there should no longer talk about material things before the meeting starts, they should rather gather their thoughts and exclude purely terrestrial things from their mind. What they are about to start is actually a CHURCH SERVICE!*
- *The seat at the table one initially selects must remain the same at later meetings, because the Od-stream, different for individual people, must be gradually brought to a certain balance.*
- *Those present should, for the same reason, be seated according to gender so that a male person sits next to a female person etc. Because the male Od-energy is mainly positive whilst the female is negative. They complement one another perfectly.*

This seating arrangement is not absolutely necessary, but it does help with converting these Od-energies into one effective Od-stream.

- *A change to the seating arrangement should only then be carried out when a message from the world of spirit, received through a trained or a tutored medium, orders it.*
- *If a musical instrument (piano or harmonium) is in the room, it is best to begin with a religious song accompanied by the available musical instrument. Playing a gramophone record with religious hymns or other serious songs can be used to stand in for a musical instrument.*

Singing and playing a beautiful song adds harmony and devotion to the hearts of the participants and guides their thoughts towards HIGHER THINGS. It also *represents a powerful repellent against influences from the evil world of spirit* that try to intrude into the proceedings in a hindering and interfering manner. Evil is disharmony and it doesn't feel comfortable where the harmony of good thoughts and

attitudes are expressed in words and song. This is why the evil soul of Saul, as reported in the Bible, yielded when David played the harp and sang beautiful songs.

- *After the song, one of those present should say a simple, plain prayer in his or her own words.*

Should that person be too shy to present the freely composed prayer, he may write it down beforehand and then read it devoutly. Each participant should take their turn to say a prayer. One of them should read a passage from either the Old Testament or the New Testament after this prayer. Those present should then discuss the words of the song; reading and discussing what has been read should altogether take about half an hour.

Once this discussion has come to an end, the participants grab one another's hands around the table whereby the right hand holds the left hand of their neighbour etc. and this under relatively suffused light. This is called building a 'chain' these days. This is required in order to channel the individual Od-energy into a closed Od-stream, the way individual wires, used for electricity, must be connected together if one wants to utilise the effects of electricity. One should never forget that the effectiveness of the world of spirit depends on the strength of the Od-energy at these meetings. Diffusing the light immensely benefits the Od-effectiveness. Building a 'chain' also has a powerful symbolic meaning:

- *The way those present are bound together to form one unit through the holding of hands, they should also be unified together with their heart and their soul. They should love one another, mutually help one another, forgive each other's faults and remove everything from their heart that could interfere with their inner harmony.*

The early Christians also held hands in the described manner and this for the listed reasons during the ecumenical gatherings. They thereby expressed a unity of conviction, but strived, above everything else, to produce a powerful Od-stream in order to facilitate the reception of proclamations by the positive world of spirit.

This 'chain' should last approximately 12 to 15 minutes. All those present should endeavour to remain calm and collected, fend off mundane thoughts and think positive thoughts. For this purpose they can go within themselves, contemplate their life to date, their shortcomings, their attitude towards GOD and their fellow men, their failings in regards to good deeds and at the same time contemplate analogous resolutions, ask GOD'S forgiveness and ask for the STRENGTH to avoid evil. They should thank GOD for the benefactions they received, laud and praise HIM and beseechingly ask HIM in a devout prayer for a connection with the positive world of spirit. They may make everything that benefits their soul the subject of their contemplations and their prayers. Once the allocated time for this has passed, the leader of the circle dissolves the 'chain' created by those present.

- *Everyone should now pick up the pencil in front of them and lightly rest it on the provided piece of paper. They should now display the will to not write of their own volition, but to relax their hand to such a degree whereby they can yield to any movement that might spring from the world of spirit.*

The Od-energy available at initial meetings is usually still very weak. The spirits that are present can therefore not produce any effect at all. Besides, the restraints within the participants are still too great. Everything is still too new to them. They find it difficult to gain an inner calmness and they are on tenterhooks in regards to what's about to take place. *This intentness specifically represents the greatest hindrance in respect to producing Od-energy*, something I will immediately get back to. Besides, the participants are still too much like an unused magnet, one that will only deliver its full potential after having been used on numerous occasions. It therefore happens quite often that some participants are more advanced in their psychic development than they assumed. If this is the case, effects produced by the world of spirit can appear during the very first meeting. Maybe a *pulling* or even a *stiffness in the hand* that holds the pencil might eventuate and it *begins to move*. One may not oppose this effect in the slightest but one should yield to the movement of the hand.

- *During a number of meetings maybe only lines, arcs, circles or other writing exercises with the pencil will be carried out by the world of spirit to begin with before a letter or a sentence will appear. This is due to the fact that the Od-energy given off by those present is not powerful enough, particularly if the Od-energy of the writing medium is still in its initial stage.*

Writing exercises will gradually strengthen it. Once the first impacts of the spirit beings show themselves in one way or another, the *great restraint* that springs from *the expectations of those present* will become especially apparent. They usually look inquisitively and with great attention at the things the other participants produce.

- *Exciting expectations do however restrain the Od-energy within every human being, the way somebody listening attentively will sometimes hold their breath.*

This reduces the Od-stream and the work of the spirit beings is made more difficult. Even the best machinist is helpless when it comes to using their machines, if its electricity supply is turned off or considerably reduced.

- *The same unfavourable effect, the way mental excitement effects the Od-stream, is caused by feelings of fear, horror, mistrust, doubts and all other inner contrariety.*

Those that participate at these gatherings with such feelings and sentiments do not just fail to produce Od-energy, they also *interfere* and *interrupt* the Od-stream of others. This is why mediums instantly feel when there is someone amongst the participants that, like a foreign body, turns the energy off. And they have the right to demand the removal of such a participant until he or she makes some inner adjustments.

- *The moment the harmonious accord of feelings and attitudes is missing at these spiritualistic gatherings, a unified Od-stream cannot be established and any success is either completely or partially questionable.*

The participants at good spiritualistic gatherings must be constantly reminded to ban all doubts and mistrust from their heart and calmly and patiently wait for what might eventuate. If session participants feel internally coerced to write down a thought that they received, they should do so. They will gradually learn to distinguish between inspired thoughts and their own thoughts. Thoughts received from the world of spirit push to the front over again with clarity, particularly when you try to eliminate your own thoughts, and they will persistently return if you reject them.

- *It is a sign that the world of spirit works on somebody, when one of those present feels a certain numbness in the head or a conspicuous heaviness in their limbs, when their head is turned this way and that way or when their body is seized by inexplicable movements.*

The body of those that become *trance-medium* is taxed the most. The back and forth movement, the erratic movement of the body coheres with the separation of the spirit of the developing medium's body and its physical Od-energy. The physical side-effects when the spirit disengages from the body often frighten onlookers. It is indeed a kind of death throes, even if the medium suffers no pain. A reason for apprehension does however not exist.

Everything runs according to specific LAWS.

If the meetings are conducted the way I have now instructed you, they will bring you *great blessings, a lot of joy and genuine peace of the heart.*

- *Each meeting is closed with a short prayer of thanks, one the leader of the circle speaks and – if possible – with a song.*

The schooling of a medium and other associations with the world of spirit is however not restricted to such 'communal gatherings'. Individual can by themselves sit in inner contemplation, either daily or numerous times during the week, for maybe half an hour or even less. Individuals will have to use *the same techniques* as I described for communal gatherings. They begin with a short prayer, read from the Holy Scriptures and contemplate what they have just read. As described before, they then place their hand with a pencil over the sheet paper in front of them and wait expectantly without the slightest mental stress. If they are coerced into writing down thoughts, thoughts that are almost certainly inspired, they should write them down. If their hand is actuated by an alien force, they should yield to it. When the allocated time for this private church service has come to an end, they should close with a prayer.

They can be assured that the positive world of spirit will begin to work with them the moment they seek to make a connection and create the prerequisites required for such a connection. Well, this work actually begins the moment a person *seriously* thinks about this matter.

- *Psychically gifted people often experience an inexplicable feeling the moment they engage in a serious conversation about the world of spirit and its connection with people.*

This feeling comes from the fact that spirits from the hereafter, some of them are constantly around you, begin to assert an influence on them already, because their psychic nature makes them very receptive to the Od-effect of the world of spirit. It would be futile for the spirit beings around them to begin to work with them *before* these people knew about the possibilities of a connection with the world of spirit. It would not just be futile, it could have rather *uncomfortable terrestrial consequences*. Because neither they nor their relatives would be able to comprehend the ensuing psychic processes taking place. One would think that they had a nervous disorder, give them medical treatments or bring them to a sanatorium.

- *The positive world of spirit will only begin their work if there is a chance of success, if not then not.*

I would like to answer a question in conjunction with these doctrines, a question that a lot of you have rightfully asked. It reads:

“Does spiritualism harm the health of the mediums and the people participating at these spiritualistic gatherings?”

I have to answer this question with a ‘no’ – and a ‘yes’.

When you hold a meeting, where spirits participate, and hold with GOD and do everything in HIS NAME, when you place yourselves under GOD’S PROTECTION and love HIM and only strive to do good, this connection with the world of spirit will never harm you. On the contrary, it will *strengthen you physically and mentally*. Most of all the mediums. Because sleep, something all of you require to regain your energy, is not required for the mediums that fall into a trance during that time. But only if you serve goodness and cast evil spirits aside.

- *For as long as mediums are in a state of trance, their bodies rest and this strengthens them.*

They will certainly not suffer any consequences when we good spirits work on them or through them. They are rather more at rest, as mentioned before, they physically rest and feel *rather better* after the end of the meeting.

- *The Od-energy drawn from the mediums and the participants during a meeting will be replaced by fresh Od-energy by the positive world of spirit.*

To add to this comes the fact that during the schooling of mediums, inner ailments of the mediums that make the trance-state more difficult to achieve or even prevent it, will be removed by the positive world of spirit so that the medium concerned is *healthier* after its training as a ‘deep-trance medium *than before*’.

Spiritism can *however cause damage* if you leave GOD *out of the equation*, if you deal with evil, if you *amuse* yourself on behalf of evil or if you *forget* to say a prayer. You will then gradually fall prey to evil. This isn’t just a calamity because you will be enticed to veer from the path of TRUTH and correct INSIGHTS by evil spirits, but because it will also *severely damage you physically*.

- *Because the Od-energy they draw from you will not be replaced by them. The health of the participants, but particularly the health of the mediums, will consequently be considerably weakened and gradually completely ruined.*

There is a grain of truth in the popular belief that those that make a pact with the devil will forfeit their - life, because their Od-energy will be used up by evil bit by bit and their temporal body will not remain viable.

- *A lot of mediums that serve the baser form of spiritism suffer mental and physical breakdowns. Some end up in a lunatic asylum or commit suicide.*

Dangers and impairments are therefore only present when one doesn't practise this in order to get to know the divine TRUTH and to internally *improve* oneself, but where one simply satisfies one's curiosity, one's cravings for extraordinary experiences, when trying to gain information in regards to one's materialistic advancement or gain purely scientific insights.

- *Therefore warn your fellow men in a most serious manner about participating in the communication with spirits that does not serve a higher purpose.*
- *Inform them about the positive, god-supported SPIRITUALISM. Because every human being should practise it. It represents the only path to the TRUTH and the shortest path to GOD.*

Those that have *not yet* completed their struggle to achieve faith in God should also participate in the positive spiritualism in as far as they have the genuine will to accept the TRUTH the moment it is offered to them in a convincing way. Seekers of the truth with such an attitude will find the TRUTH and the freedom GOD'S children enjoy in this way. They will recognise what true RELIGION really exist of. CHRIST'S words: 'Seek and you will find' applies to them!'

Those that do *not yet* believe on GOD should still pray to GOD, even if conditionally. They may adapt their prayer to their current situation. The following prayer can be spoken by every non-believer if they are of good will and prepared to accept the TRUTH: 'Oh GOD, if it is true that YOU exist I beg YOU with all my heart: Teach me to recognise YOU! Show me the TRUTH and guide me along the right path! – Amen.' They will surely be heard, because GOD shows mercy to all that are of good will.

- *The kind of religious congregation one belongs to is irrelevant in regards to the participation at good spiritualistic meetings.*

It has to be mentioned in regards to these expositions that even with the best of will, the purest motives and adherence to the advice and rules given here, base spirit beings can still intercalate in the communications with the hereafter *in spite of this*. They often pretend to be pious and adorn themselves with the names of Angels and Saints or pretend to be 'God' or 'Jesus Christ'. The difficulties now consists in finding out who these entities really are. The only thing that helps here is to ask them to swear that "they belong to God's positive world of spirit and that Jesus Christ is their Lord as well as Lord over Lucifer the devil". This last semi-sentence is as a rule not repeated word for word by these base spirits. One does however have to insist and in case of refusal, reject the spirit entity.

- *The careless pursuit of communicating with the hereafter, without the constant prayer for divine PROTECTION, can quickly double back and turn into possession or levels of influence by the deceased (German: Umsessenheit).*

The so afflicted then hear uninterrupted voices that abuse them, compel them to perform senseless acts or stop them from sleeping. Such people can become psychiatric patients for the rest of their life.

A prayer asking for divine protection when undertaking contact with the hereafter can for instance be worded like this:

We ask you, YOU ALMIGHTY GOD, to send us good spirits to stand by us and to remove those that do not serve you and that could lead us astray. Lend us the necessary LIGHT so we can differentiate between the TRUTH and deception.

Also remove spirits with evil intentions that could cause disunity amongst us by

awakening envy, pride and jealousy. If some should try to creep in amongst us, we beseech them to withdraw in the NAME of GOD.

Good spirits, you that serve GOD and CHRIST, come to us so you can teach us. Make us receptive for your doctrines. Make all personal feelings within us disappear to make room for thoughts for the common good.

We particularly ask our GUARDIAN ANGELS to grant us their support. – Amen.

Those that want to engage in or perform communications with the hereafter, it matters not what method they use, should print and read the brochure "*Die Zuverlässigkeit medialer Durchgaben und die Prüfung der Geister*" (5) from the "Psycho-scientific Frontiers" site in order to recognise the refined deceptions those in the hereafter often employ.

After entering the USA (after a transition period) Johannes Greber moved into a house in Teaneck, a small city very close to New York. He had married in the meantime and founded a small Church community he called "Church of Believers in God". Church services were held at a New York hotel every Sunday. Amongst others, Greber's wife Elisabeth also acted as a medium.

Johannes Greber died from a heart attack on Good Friday, the 31st of March 1944 after such a Church service, he was not quite 70 years old. His books are however still printed and published to this day.

* * * * *

Suffer for Justice, on behalf of your soul, and struggle unto death, on behalf
Of justice, and God will fight against your enemies on your behalf.
Sirach 4, 33

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(Translator: As I am unaware whether translations exist, these references are in German.)

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- (5) Schiebeler, Werner: "Der Mensch und seine Bindung an Gott", 364 S., 4 Abb., WerSch Verlag, 2. Aufl., Torkelweg 2, 88214 Ravensburg 1997.
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