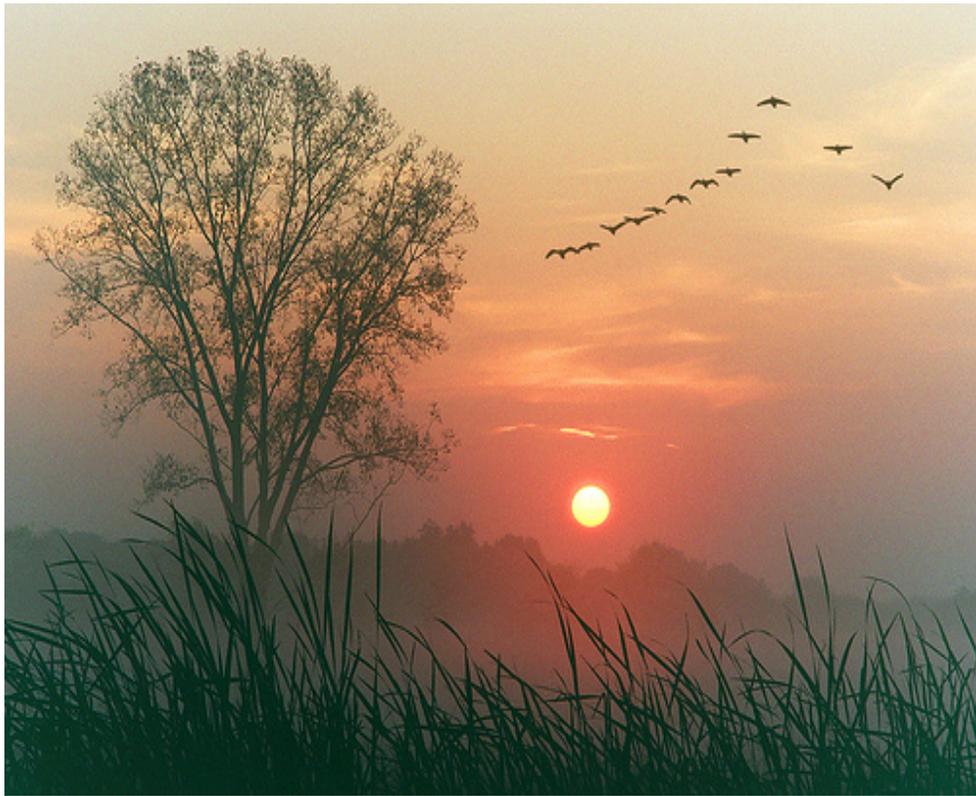


THE FUTURE OF OUR CHURCH AND THE MINISTRY OF RECONCILIATION



ELAINE NATALE DAVIDSON

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To all who love Christian Science and want to serve our Church
“in the dawn of a new light.”

(See *Science and Health with Key to the Scriptures* by Mary Baker Eddy 34:29-12)

PREFACE

The bird whose right wing flutters to soar, while the left beats its way downward, falls to the earth. Both wings must be plumed for rarefied atmospheres and upward flight. —Miscellaneous Writings 267:18

Mrs. Eddy has given us a potent little parable, and we know her intent. The bird she describes isn't a helpless feathered creature. We're being reminded of the undivided devotion needed if we want to make spiritual progress. Cooperating halfway with the uplifting laws of God while at the same time resisting these laws is a sure formula for failure—occasioned not by circumstances over which we have no control, but by lack of a single-minded commitment to the *one* way that works.

The parable speaks to our movement today, to Christian Scientists' concerns about the future of our Church. How can our Church rise out of the decades-long scenario of steep decline? The basic answer is that our spiritual energies must be *fully* united with the Christly laws that will lift us into a consistent upward course, upheld by the omnipotence that prospers all that is spiritually faithful. Anything less will leave the world without its greatest help and hope. That outcome can't be allowed to happen.

We have great work facing us if the Christian Science movement is to be prevented from sliding further into an extended period of loss. Yet this reversal can be achieved—*if*, as a Church, we're completely ready to take up and stay with this spiritual labor. All who know their immense indebtedness to Christian Science yearn to see our Church restored and renewed, and many have been working and praying diligently—with *both* wings beating upward, we might say—knowing that a desire for renewal involves far more than simply holding to a fond wish.

This is a late hour, but not too late to face up to the truth: the Christian Science movement has been shrinking *not* because its teachings are less interesting or less relevant than they were when the movement was flourishing during its first decades, but rather because there has been a shrinking from the spiritual demands of *fully* committed Christian Science demonstration—and this includes a failure to effectively handle mesmeric mental influences that induce drowsiness and a loss of spiritual alertness and focus.

We have lessons to learn—some very difficult ones—but surely, with humility we can learn them together. Beaming light on our Church’s challenges can be revitalizing if it’s motivated by love. Burdens and impositions that have been weighing down the movement can be lifted off, freeing the healing mission to move ahead with vitality and strength. We don’t have to argue with one another about what is or isn’t holding the Church back, or about what Christian Science does or doesn’t teach. The true, trustworthy explanations and instructions are right in front of us in our books.

The theme of reconciliation is a familiar one in the Scriptures and in Mrs. Eddy’s writings, although perhaps, as a church family, we haven’t yet ventured into the deeper dimensions of this subject and seen how it can help us regain our Church’s original momentum. We know that the healing of our Church will require profound commitment from us. To be “*reconciled to God*”¹—to bring our thoughts about our Church and its practices into full consonance with its God-revealed teachings—means that we need to work together, and most of all, we need to get closer to God. The purpose of this book is to further this reconciliation.

The book is divided into chapters, each examining the meaning of spiritual reconciliation in connection with an important subject currently impacting our demonstration of Church. The chapters open with one or more citations from the Bible and Mrs. Eddy’s writings that have inspired an in-depth study and spiritual examination of the subject. In the back are related notes and reference materials.

This book doesn’t claim to have all the answers, but it reasons from the premise that Christian Science *does*—and that we can find needed answers if we search for them with all our heart. Gratitude is due to fellow Christian Scientists for valuable insights they have contributed to these pages. And I wish to thank all who will prayerfully weigh the thoughts that are shared here, thoughts which are offered in heartfelt support of the Church we all care about so deeply.

Our Leader’s parable encourages us to know that our Church can find its natural ability to soar with “*both wings...plumed for rarefied atmospheres and upward flight.*” Gravitational suggestions have no real power over The Church of Christ, Scientist. By our collective fidelity and love we can demonstrate a strong upward course that is Truth-sustained.

Respectfully,

Elaine Natale Davidson, May 2013

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“THE MINISTRY OF RECONCILIATION”

...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

—II Corinthians 5:17-20

Even Christ cannot reconcile Truth to error, for Truth and error are irreconcilable.—Science and Health 19:5-6

Many years ago, at a meeting called to discuss how to handle a certain problem facing a branch church, a mature Christian Scientist in the group, one who hadn't yet spoken, talked about reconciling in a way that hadn't occurred to me. As it turns out, long-time members were familiar with this man's thoughts, since on occasions when a problem was confusing or difficult to solve, he was known to quietly say, "Time to reconcile." To him, that meant time to stop and to test every thought and action against the unfailing teachings of Christian Science, and from there, to discover how accounts could be "balanced with God." The members listened and usually agreed that yes, it was time. If church activities weren't prospering as they should and if it wasn't clear *why*, then an honest spiritual accounting surely would reveal the reasons and open the way for progress.

I came to greatly appreciate his emphasis, and also his insistence that getting the spiritual ledger effectively cleaned up wasn't the job of timid, sloppy, or vague thinking. Serious reconciling, he insisted, was part of the discipline of true Christian practice—an act of Christly love. It would have been impossible to characterize this gracious, warm-hearted man as a mere theorist. His love for Church was so overwhelmingly apparent that fellow Christian Scientists were always willing to hear what he had to say.

Reconciling—balancing our accounts with God—is an ongoing process. Anyone who's ever neglected the regular reconciling of a checkbook knows that serious financial

penalties quickly accumulate if things aren't straightened out. Neglecting a *spiritual* balancing of accounts can be far more depleting. Within our movement today, a number of signs point to the need for a comprehensive spiritual reconciling.

As a dedicated Church body, we *can* turn things around and witness a rebuilding of our Church's strength. But this will require a willingness to take a clear-eyed look into areas of our collective demonstration that aren't adding up rightly, that need to become fully reconciled with our Leader's instructions. We know that we can't look outside the Church and blame the world for our movement's decline. If the Christian Science movement is to revive and begin growing again, we're going to have to come to grips with the quality of our own demonstrations and take spiritual self-examination seriously—make an honest assessment of what we haven't done that we should have, and also of what we have done that we shouldn't have. Christian Science teaches that in order to correct our mistakes we must first recognize them.

Admitting that our Church faces internal problems and acknowledging our mistakes isn't being defeatist or "voicing error"—not if we're turning to Christ, Truth, for the corrective answers with a commitment to accept and *live* by these answers. In this regard, Christian Science assures us that mistakes are reversible if we're willing to work through them on Truth's terms. Our Leader tells us, "*The student may mistake in his conception of Truth, and this error, in an honest heart, is sure to be corrected.*"¹ The same would have to hold true for the collective Church body. To the degree that we approach the corrective work with an honest heart, committed to finding and following Truth's straight and narrow path wherever it leads and whatever it requires—to that degree of honest demonstration, Church renewal can advance.

First, some basic questions face us: Are we, as a church family, truly *willing* to measure our practice of Christian Science against the teachings in the Bible and in our Leader's writings—the teachings that we accept as unerring revelation, not as mere personal opinion? Are we truly *willing* to examine our sense of what our Church is or isn't demonstrating by comparing our words, actions, and concepts with the unarguable teachings and rules of our Church's Founder? And are we truly *willing* to do this humbly together, not throwing stones at one another, but upholding one another's spiritual capacity for right-doing?

Over the past couple of decades church experience too often has involved divided branches, damaged friendships, and an uncomfortable, embattled sense of things. One Christian Scientist compared his feeling of estrangement to a kind of painful divorce, suggesting that Christian Scientist friends who once sincerely cared for one another and had accomplished truly wonderful things could no longer work together because of "irreconcilable differences."

We can't afford to have such a fractured sense of church family or to continue to feel that our differences can't be reconciled. The "*ministry of reconciliation*," as Paul described it, begins with our being reconciled to God, to Truth and Love, and then opens our thought to possibilities we may have felt were forever closed.

When I think of my friend's gentle counsel, years ago—"time to reconcile"—and recall the good, healing results that always came from it, I also remember how glad we were to have a working basis that brought us together, namely the teachings of our Master and of our Leader. This solid, unarguable basis enabled reconciliations of unexpectedly wide dimensions.

Sometimes when facing a looming problem, we may be invited to feel that finding a place to begin is a huge problem in and of itself. Yet how many times in our own personal lives have we been assured, through prayer, that progress *would* unfold if we would just trust our ability to listen to divine Mind and then firmly take one step at a time, and then another? As *Science and Health* promises, "*When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to begin aright and to continue the strife of demonstrating the great problem of being, is doing much.*"² And with the greatest simplicity the textbook assures us, "*To begin rightly is to end rightly.*"³

Perhaps trusting in the simplicity of honest Truth-seeking is what's needed to begin reducing the claim that the situation is just too complex and overwhelming. A whole new beginning can start with small steps, if each step, regardless of how modest it appears, is grounded in what is truly *right*.

We may discover that whatever is truly right is never, *ever* small, and can move mountains that previously looked immovable.

LOVING THE RULES OF HEALING

Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down.
—Science and Health 462:13-15

If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing.
—Science and Health 448:26-28

O how love I thy law! it is my meditation all the day. —Psalm 119:97

With a great desire to develop as a healer, a student of Christian Science embarked on a study of the rules of Christian Science. He began with an extra paperback copy of *Science and Health*. Reading slowly, he highlighted every stated or implied rule, pondering the contexts, and sometimes making notes in the margins. When he was finished, he began going through the book again, this time giving full attention to the highlighted statements. “Taking up this study has made me feel very secure,” he told a fellow Scientist. “These rules are very plain, specific directions.” He keeps that copy of the textbook at hand along with his other books and browses through it often, always helped, he says, by the way the rules speak clearly and directly to the reader. His healing practice is growing.

Obviously this friend not only respects the rules of healing as explained in *Science and Health*—he deeply loves them. People not familiar with Christian Science might consider such a careful study tedious or even suggest that this man has a slavish attitude toward rules. How far from such a notion this man’s experience has been! He’s finding the rules of Christian Science liberating on many levels, contributing not only to his own freedom, but to his ability to bring health and freedom to others.

Something here bears closer scrutiny and consideration: the direct relationship between one’s successful healing practice and the way one feels about abiding *strictly* by the rules of Christian Science. Mrs. Eddy employs *strict* and *strictly* a significant number of times in her explanations. Developing in our understanding of God’s laws, we see that divine Love is forever meeting man’s needs with *exact* precision. Nothing of the harshness or austerity commonly associated with the words *strict* and *strictly* ever

appears in the operation of God's just and merciful rules. Rules that proceed from divine Mind express shepherding protection, comfort, and guidance. Fear of being ruled by unjust mortals or by cruel material laws is dissolved by yielding to the authority of God's benevolent laws. Begrudgingly following these laws with mere dutifulness isn't the kind of obedience that makes a Christian healer. Joyful, eager obedience is the natural effect of understanding and trusting that God's laws express His unvarying love for His children.

Yes, willing obedience is basic to Christian Science practice, but seems to need some shoring up. As a movement, we haven't always strongly defended the higher sense of spiritual obedience, and this negligence has permitted error to find footholds in ways that undermine the healing practice. Theoretically, Christian Scientists may agree that the rules in *Science and Health* and the By-Laws in the *Church Manual* aren't man-made, that these rules are intrinsically part of the full, seamless garment of the divine revelation of Christian Science. When it comes to practical application, however, disagreements have been pressing in.

We've heard it argued that certain rules and precepts may have made good sense in Mrs. Eddy's day, but might not be so relevant now. Since so many things in the world have changed (so begins this argument), perhaps it's time to re-think the rules, or at least feel comfortable in bending them in certain ways that accommodate how people think these days.

In a videotaped talk titled "The *Manual* Myth-busters," given by the Executive Manager and a senior researcher of the Mary Baker Eddy Library, a "flexible approach to applying the *Manual* By-Laws," is repeatedly suggested. Listeners are assured that if one embraces "the pragmatic" approach to the By-Laws, "Mary Baker Eddy might have backed you up."¹ These comments were made in response to an audience question as to whether there is an acceptable alternative if a branch church can't presently fulfill the By-Law requirement for a soloist,² and another question about whether, in a small Society, a Reader can serve on the Society's Executive Board even though a By-Law stipulates that "*a Reader shall not be a Leader*" or "*be a President.*"³ The video shows that the questioners were sincerely interested in fulfilling the *Manual* requirements, hoping for some insight on how to deal with these challenges. We understand that branches and societies do sometimes run up against such situations, and that strict compliance with certain By-Laws can present a challenge at times, which calls for prayer to gain insight and inspiration that will enable a membership to grow into an ability to fulfill the *Manual's* requirement in a more complete way. Yet the Library's Executive Manager and researcher didn't mention prayer. Instead, the speakers gave the distinct impression that we should take a "flexible approach" to *Manual* By-Laws in general.

This kind of thinking is becoming more prominent and needs our careful examination. “Flexible” can seem like a positive quality of thought, the opposite of “rigid.” But flexible can also mean stretchy, bendable, accommodating—and we have to think very perceptively about whether such mental qualities are positive or negative when it comes to spiritual obedience, since the resulting effects can be significant for gain or for loss.

There’s a vast difference between truly *wanting* to be strictly obedient to a By-Law (even if this seems problematic for certain reasons at the moment) and wishing to be free of the exact requirements of a By-Law because, from one’s personal point of view, the By-Law feels “restrictive.” Actually, *Manual* By-Laws *do* restrict. They prevent dangerous, depleting errors in the same way that the rules of practice in *Science and Health* prevent sickness, sin, and death.

Questioning how strict or flexible the By-Laws are intended to be is often linked, these days, to another line of questioning that relates to Christian Science rules in general. Behind the argument that it’s permissible to bend or qualify rules, there may lurk a fundamental doubt as to whether the rule is actually God-ordained or whether it may be of human origin. To take the question a step further: Is Christian Science actually the promised Comforter? And are its rules provably part of the fulfilling of Christ Jesus’ prophetic promise that a Comforter would come and “*lead...into all truth*”?⁴ Mrs. Eddy invited the test:

*If mathematics should present a thousand different examples of one rule, the proving of one example would authenticate all the others. A simple statement of Christian Science, if demonstrated by healing, contains the proof of all here said of Christian Science. If one of the statements in this book is true, every one must be true, for not one departs from the stated system and rule. You can prove for yourself, dear reader, the Science of healing, and so ascertain if the author has given you the correct interpretation of Scripture.*⁵

Mrs. Eddy expressed great confidence in an honest reader’s ability to prove Christ-healing on the strength of receiving correct explanations from *Science and Health*. She trusted that the honest reader wouldn’t need another person or source to tell him what a “*correct interpretation of Scripture*” is. The spiritual rules Christ Jesus gave, which are illumined by the promised Comforter, are plain in their meaning, not obscure, cryptic, or laden with mystery.

Why then, should there be any argument among faithful Christian Scientists as to the importance and the indispensability of the rules? Unhandled animal magnetism would generate dissension by confusing the issue, downgrading God-ordained rules, as if they

were merely human, man-made laws, while at the same time elevating man-made rules as if these had the heavenly authority of God-ordained ones. When we counter these reversals with Truth, they can't produce divisive dynamics within our Church that limit the flow of healing.

It's easy for us, today, to see that ritualistic, rabbinical laws of times past don't have the same spiritual authority and spiritual power of the God-revealed laws known as the Ten Commandments. When the rabbinical laws were formulated, it may have seemed to some that they were equal in importance to the great Decalogue and that they should be enforced for the good and welfare of the people. However, these lesser, near-sighted, man-made laws have proved to be insufficient to establish the protection and progress that the timeless, universal Ten Commandments have given the world.

In like manner, various rules and policies made by Christian Scientists in the name of the Church don't have the same authority as Christ Jesus' spiritual teachings and the God-inspired writings of our Leader. If humanly-dictated rules have been held up as if they were equal to God-ordained laws, and if obedience to them has been expected and even required, we still have a safe, reliable test of legitimacy: God-revealed rules redeem and heal; the others don't.

The main issue for us as Christian Scientists is the practical issue of *healing*. To quote our Leader on this subject once again, *"If the student adheres strictly to the teachings of Christian Science and ventures not to break its rules, he cannot fail of success in healing."*⁶

Truly loving Christian Science includes truly loving its rules, because we realize that the rules are divine Love's way of shepherding and protecting us.

“LAWS OF LIMITATION” — AND RESTORATION

Will those beloved students, whose growth is taking in the Ten Commandments and scaling the steep ascent of Christ’s Sermon on the Mount, accept profound thanks for their swift messages of rejoicing over the twentieth century Church Manual? Heaps upon heaps of praise confront me, and for what? That which I said in my heart would never be needed, — namely, laws of limitation for a Christian Scientist. Thy ways are not as ours. Thou knowest best what we need most, — hence my disappointed hope and grateful joy.—Miscellany 229:20-29

Wait! Doesn’t Christian Science teach that there are *no* limits on man?

A genial but argumentative teenager was debating with his parents, throwing absolute truths at them while complaining that he was tired of rules that limited his creativity and expression. He couldn’t wait until he was on his own. Soon he was off to college and ready to “take a vacation” from home rules and Sunday School. The first year he hit some speed bumps but managed to get through everything fairly well. The second year he found himself engulfed in an ocean of problems—trouble with unwise relationships, difficult course work he felt he couldn’t handle, and then, a medically diagnosed problem that really scared him. After weighing his options, he decided it would be better to go home where there was a secure, calm environment to work things out and hopefully recover.

Supported by Christian Science prayer and a loving atmosphere, his health began to improve. The accumulation of knotty problems started to unsnarl. In conversations with his parents he described some of the experiments he’d been trying. At one point his father asked, “What were you thinking?” The young man sheepishly replied that he’d reasoned that since God is good and all powerful, it doesn’t matter what trouble you get into. God will take care of things and get you out, he’d told himself, so you don’t have to worry about bad effects.

If we’re rolling our eyes along with the parents, we might take a moment to examine our own thought and ask if there ever was a time in our lives when, even if momentarily, we toyed with the idea of what would or wouldn’t happen if we bent the rules *just a little*. Or if there was a time we daydreamed of taking a vacation from the rules *just for a short while*, only vaguely mulling over the possible consequences. That

kind of vagueness is the mental fog of animal magnetism, which doesn't have a chance against scientifically defended thought. This invasive mental fog disperses very rapidly when someone awakes to its unquestionably destructive nature and holds firmly to spiritual reality. *Science and Health* tells us that "*Sickness, sin, and death are the vague realities of human conclusions. Life, Truth, and Love are the realities of divine Science.*"¹

The rules of Christian Science certainly aren't vague or uncertain. They serve as bright lines of demarcation, keeping us from slipping into fuzzy conclusions. Our personal life-lessons, as well as our Church life-lessons, give us graphic illustrations of the ways "*laws of limitation*" provide protection, shepherding our thought and preventing mistaken reasoning from taking hold in the first place. With the brightness of divine Mind shining through our thoughts, we don't slide into a state where we're vulnerable and suggestible. We're able to remain sharp, mentally, about who we rightfully are as God's children and what we're rightfully free to do and express. These laws don't limit right expression; they open our eyes to this profound lesson: "*Truth is limitless; error is limited.*"²

Mrs. Eddy said that the need for "*laws of limitation for a Christian Scientist*" caused her to feel both "*disappointed hope and grateful joy.*" Early on, she may have hoped that Christian Scientists, equipped with the Bible and *Science and Health* to guide them, would be spiritually capable of demonstrating self-government based upon a firm understanding of God's government—that they wouldn't need anything further to prevent them and the movement from straying. Experience showed her that Christian Scientists' demonstrations spanned a very wide range of spiritual development, and that there were significant gaps in spiritual understanding that threatened to derail some of the students because they simply didn't perceive the pitfalls they needed to avoid. Christian Scientists *did* need clearly delineated rules if the Church was to survive.

Reading about her mixed experiences with students, we can see how disappointed Mrs. Eddy was when they displayed considerably less spiritual maturity than the ideal she was patiently holding up for them. Some matured steadily, learning and growing from their mistakes and rising above their shortcomings. Others rocketed off in directions they believed to be brilliant and original—to their peril, and at the Church's expense. There were times when Christian Scientists seemed to be wandering off the path right and left, naively or willfully lost in digressions, confidently talking their version of Christian Science and exhibiting a critical disconnect, simply not grasping the spiritual *discipline* Christian Science demonstration requires.

It should be a matter of "*grateful joy*" to us that we've been given clearly stated rules to keep us on the straight and narrow if we're ready and willing to comprehend their vital

purpose and digest and assimilate their lessons. Interestingly, “*Mental Digestion*” is the title of the article in which the “*laws of limitation*” quote appears. It’s one of Mrs. Eddy’s strong and loving admonitions pointing out, once again, the direct link between obedience to the rules of Christian Science and the capacity to heal:

*Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.*³

As we work through our Church’s problems to find the scientifically Christian solutions that will restore unity and progress, we really aren’t limited, except by our own misconceptions, our false beliefs, and at times an unduly personal sense of things. If we’ve come to the point of realizing that certain prodigal elements of our own thought and the general thought of the movement need to be brought back within the safe boundaries of the God-provided rules, then all kinds of redemptions can take place.

The Master’s parable of the prodigal son shows the gradual development of the son’s thought, evolving through hard experiences and suffering that forced him to a mental place where he finally “*came to himself.*”⁴ The lesson he needed to understand became plain to him. As bad as his mistakes were, and as thoroughly messed up as his life had become, he still knew that his father’s household held out hope. And so he made decisive steps to get there.

Our Church can be blessed by the lessons in this parable. How warm and welcoming it feels to come home to the safety of our Father-Mother’s household and be fully restored and healed. As we take decisive steps forward on this homeward journey we’ll see that mortal mind’s terrible limits are falling away. We’ll see ourselves and our Church in a stronger position to offer restoration and healing to other hearts who want to come home, too.

PURE FOUNTAIN, PURE STREAM

Doth a fountain send forth at the same place sweet water and bitter?—James 3:11

The Science of Christianity makes pure the fountain, in order to purify the stream.—Christian Healing 7:13-14

Gain a pure Christianity; for that is requisite for healing the sick. Then you will need no other aid, and will have full faith in his prophecy, "And there shall be one fold, and one shepherd;" but, the Word must abide in us, if we would obtain that promise.—Miscellaneous Writings 270:16-20

If Mrs. Eddy's life-purpose could be summed up in a single phrase, it would be to "*gain a pure Christianity.*" She was convinced that Christianity held the practical answers to all earth's ills and woes, although these answers had become obscured through the centuries by the countless ways in which aggressive materialism had added to and subtracted from the original teachings, adulterating them. Innumerable versions of a *quasi-Christianity* were the outcome of all this adding and subtracting. The better versions of Christianity might offer more hope than the world could offer, but the worst versions indoctrinated people with hopeless theologies, limiting and even enslaving them.

The original power of Christianity was in its *purity*, Mrs. Eddy believed. This conviction permeated her thought and work from the first glimpses of her discovery until her last earthly days. The reinstatement of original Christianity and the recovery of its healing power are directly connected, she insisted, with an understanding of the unadulterated purity of divine Truth.

Oddly, this emphasis, so primary in Mrs. Eddy's writings, doesn't seem prominent in our Church today. This state of affairs is anomalous, given the seriousness of our Church's need to re-build its strength. Our Leader's insistence that "*the corner-stone of all spiritual building is purity*"¹ hasn't been entirely forgotten, but this precept does seem relegated to the background. Getting purity into the foreground is critical if we're to fulfill our Church's guardianship role.

Throughout the history of Christianity, the primary attack of animal magnetism has been upon the purity of all expressions of Christ, Truth. Unguarded minds didn't see or understand this, and Christians permitted and even enthusiastically took part in the adding and subtracting process that gradually reduced the power of Christ's Christianity. How naive it would be to believe that Christian Science, the very reinstatement of pure, original Christianity, isn't the object, today, of mortal mind's ongoing campaign to instigate a loss of purity. If we don't recognize the need to defend the purity of the Science of Christ and thereby strengthen the Church that was founded to preserve this Science, we'll be allowing mortal mind to repeat this history.

Our Leader gave everything she had to re-establish a pure Christianity. She saw the need for a Church that would provide and preserve an unadulterated fountain. Her prayers were answered in the founding of a newborn Church, The First Church of Christ, Scientist. Each and every By-Law in the *Manual of The Mother Church* is designed to protect the purity of Christian Science and safely guide the actions and decisions of those who love and want to serve the Church. Obeying these inspired rules ensures that the Church doesn't become a fountain that "*send[s] forth at the same place sweet water and bitter.*"

Our sacred responsibility to keep the fountain pure calls on us to exercise great wisdom, and the Bible tells us that "*the wisdom that is from above is first pure.*"² We know from experience that this higher wisdom doesn't come to our consciousness without our taking generous time for unpressured thinking and praying. Preserving the purity of our Church should be foremost in our minds whenever changes are proposed, particularly if those changes are being suggested to make our Church more appealing to the world or less demanding of us. Proposed changes should be prayerfully examined. To jump on a speeding bandwagon without considering where it may be heading and without having determined whether the direction is safe for the Church is hardly a wise jump.

When ideas are proposed for making substantial changes to the form of our church services, for example, shouldn't we carefully weigh the value of the ideas, asking ourselves important questions? For instance: Where might this proposal lead? Will this action, if implemented, contribute to sustaining the purity of Christian Science practice, which should be our primary concern? Have the possible long-range effects been prayerfully considered? Could this action result in negative effects that we might not have thought about? Will the new idea or proposal clarify what Christian Science teaches, which is our goal? Or could it tend to confuse or blur the teachings? Will this proposed action uphold the moral and spiritual standards that are absolutely basic to the practice of Christian Science healing? Or will it tend to allow these standards to

drift? Are there any aspects of the proposed idea that may be out of step with the spirit and letter of *Church Manual By-Laws* or those of the branch church?

We wouldn't want to be closed-minded in considering new ideas, since some may be genuinely useful. In considering the implementation of ideas, however, we have a "duty to God, to [our] Leader, and to mankind"³ to be alert. We have a moral obligation to put forth the full measure of in-depth study and prayer an issue deserves. Have we gone to our books in order to gain clear answers and direction, instead of relying on our own or others' personal opinions? Have we duly honored the "distinctly democratic"⁴ nature of branch church government before rushing to implement something that could significantly impact the Church as a whole? In arriving at a decision, have we listened to one another with genuine patience and respect, maintaining a spirit of true Christian brotherhood?

Animal magnetism would suggest that all this checking, praying, and weighing is time-consuming and unnecessary. "Let's just get on with it!" mortal mind says. "Let's not be old fogies who aren't willing to change! Let's keep up with what's going on today!" Sometimes mockery surfaces, suggesting that anyone who's strongly concerned about purity is some kind of Puritan throwback from another century. One doesn't have to look very far to notice that in today's culture, moral purity is often viewed as a quaint, even an antiquated concept, ridiculed as if only rigid, prudish types really care about it.

Without realizing it, has our Church, to some degree, fallen victim to the general mental malaise that causes people to feel surprised or even annoyed to have the subject of moral and spiritual purity brought up? Have we noticed, in our movement, a gradual rise in defensive arguments that mirror the world's immature sense of wanting "freedom from needless restrictions"? Perhaps, over the years, there has been more adding and more subtracting going on within our Church than we've taken notice of, or than we've been willing to admit.

Pure, unadulterated Truth is, without question, the mortal enemy of materialism. The carnal mind's ultimate intent is to *eliminate* the concept of moral and spiritual purity, especially as taught in Christian Science. To this end, materialism will recruit all unguarded thought in both subtle and aggressive ways.

For the sake of our Church, metaphysical work must counter and neutralize the material world's hatred of purity. When embarking upon this work, we should be prepared, however, for mortal mind's typical reaction. *Science and Health* explains this reactive phenomenon so we won't be blindsided by it. The textbook's chapter "Atonement and Eucharist" points out the primary reason why many of the scribes and Pharisees were so bitterly incensed by Jesus: "*Their imperfections and impurity felt the*

*ever-present rebuke of his perfection and purity. Hence the world's hatred of the just and perfect Jesus, and the prophet's foresight of the reception error would give him."*⁵

Lest we be discouraged or wonder how to handle this hatred, Mrs. Eddy's writings provide plenty of good support. She explains how Jesus handled the resistance and how we can go forward strongly, understanding the omnipotence of pure Mind:

Jesus knew that erring mortal thought holds only in itself the supposition of evil, and that sin, sickness, and death are its subjective states; also, that pure Mind is the truth of being that subjugates and destroys any suppositional or elementary opposite to Him who is All.

Truth is supreme and omnipotent. Then, whatever else seemeth to be intelligence or power is false, deluding reason and denying revelation, and seeking to dethrone Deity. The truth of Mind-healing uplifts mankind, by acknowledging pure Mind as absolute and entire, and that evil is naught, although it seems to be.

*Pure Mind gives out an atmosphere that heals and saves.*⁶

Our Church will feel the purifying impulse of our commitment to accept and stay with this work.

THE GREAT REVELATION AND THE CHURCH'S GUARDIANSHIP ROLE

In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science. God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing.

This apodictical Principle points to the revelation of Immanuel, "God with us," — the sovereign ever-presence, delivering the children of men from every ill "that flesh is heir to." — Science and Health 107:1-10

I should blush to write of "Science and Health with Key to the Scriptures" as I have, were it of human origin, and were I, apart from God, its author. But, as I was only a scribe echoing the harmonies of heaven in divine metaphysics, I cannot be super-modest in my estimate of the Christian Science textbook.

—Miscellany 115:4

Someone who hasn't encountered the healing power of *Science and Health* might feel that Mrs. Eddy and her followers have too high an opinion of her book. What matters for the future of Christian Science, however, isn't what others do or don't accept. What matters to the future of Christian Science is that Christian Scientists remain clear and aren't made to become hesitant or embarrassed to identify *Science and Health* as containing the "*final revelation of the absolute divine Principle of scientific mental healing.*"¹

This doesn't necessarily mean that when sharing the textbook with a newcomer our first statement would be that *Science and Health* is the fulfillment of prophecy. But the textbook's true status shouldn't be made obscure. As one who came into Christian Science from another background, I recall how our religious periodicals at that time played a significant role in opening my thought to Jesus' promise, bringing me to the conviction that Christian Science indeed *is* the promised Comforter. I could see that this Science wasn't merely Mrs. Eddy's own personal theory. The laws of Christ-healing that she explained *had* to have been revealed to her by God, because when they were obeyed, they healed.

In recent years the periodicals haven't been emphasizing the subject much. It would be impractical to attempt a volume-by-volume study to determine the frequency (or infrequency) of references to Christian Science as the complete and "*final revelation*" as well as explanations relating to Mrs. Eddy's bringing of this revelation into human view. Yet diminishing references do seem to suggest a diminishing appreciation, or at least a clouding in consciousness, of what Christian Science actually is.

An area that shows a need for strengthening this vital understanding is in class instruction. Some newly class-taught students seem to have only a vague sense of Christian Science as the full, final, and complete revelation, the fulfillment of Biblical prophecy—and a vague sense of what this means. This shouldn't be taken as a sign that all teachers are glossing over the divine origin of Christian Science. But there seems a subtle fading of emphasis on Jesus' prophecy that a Comforter would come and "*lead... into all truth,*" and that Christian Science is this promised Comforter.²

The very concept was all but invisible in the 1990s when a high-powered campaign by the Publishing Society promoted *Science and Health* as if it fit within the popular genre of self-help literature.³ Anyone who purchased the book based on the advertising would have been surprised, to say the least, to find, after reading only a few lines, that the book was falsely advertised, that *Science and Health* is a deeply religious book, not serving up human self-help theories, but teaching how to lean entirely on God for help. We owe it to Mrs. Eddy, and to mankind, to always present *Science and Health* in the most honest way, and never to underplay its unique place in the fulfillment of prophecy and its ability to speak understandably to all generations on its own terms.

Yet subtle undertones surface in the periodicals at times, undercutting the textbook. For instance, occasional statements have appeared suggesting that the language of *Science and Health* is difficult. Wouldn't we expect the Christian Science periodicals to foster an appreciation for the timelessness of the textbook's inspired explanations and the clarity of its expression? Most of all, wouldn't we defend the textbook's ability to speak understandably and directly to the heart of anyone seeking truth, just as it has from the beginning? Yes, if we were fully awake. And wakefulness is needed more than ever these days. Mortal mind is sending out subtle suggestions, and these are just a few: that *Science and Health* is "nineteenth century" and "Victorian"; that people have a hard time understanding the textbook's meaning unless the ideas are presented in a diluted form within the simplest contexts; that some of its teachings are now out of step, and need to be modernized; that the original teachings of Christian Science are too hard to practice and don't fit in with today's culture. A discussion published in the periodicals announced that an annotated version of *Science and Health* is "in the works already." Presumably, from the point of view of those involved in the discussion, this "study-edition" is needed, because people can't follow the ideas in the textbook without the aid

of notes in the margins or alternative Bible passages from translations other than the King James Version. ⁴

It is true that some readers encountering *Science and Health* for the first time find it challenging to understand. But readers who've stuck with their study will usually acknowledge, looking back, that it wasn't really the *language* that caused them to struggle; it was the fact that the ideas were so new. Who among us, even after decades of study, doesn't still need to put forth spiritual effort to grasp the deeper dimensions of the textbook's teachings—effort that is rewarded as we're compelled to exchange material sense for spiritual sense? The problem is never the God-inspired language of the textbook, but rather the dense material sense that the textbook's teachings are uniquely designed to penetrate and reform. Both first-time readers and long-time students have experienced the sudden ease of understanding as light has broken through and a spiritual concept has become transparently plain and natural to accept and apply.

As the Discoverer of Christian Science, Mrs. Eddy knew better than anyone the degree of spiritual receptivity required to enable the revelation of divine Truth to become clear to human consciousness. Certainly profound receptivity was required for the revelation to gradually take clear form in human language. "*The divine Science taught in the original language of the Bible came through inspiration,*" she explains, "*and needs inspiration to be understood.*"⁵ The same explanation applies to *Science and Health*: "*The elucidation of Christian Science lies in its spiritual sense, and this sense must be gained by its disciples in order to grasp the meaning of this Science.*"⁶ The ideas in *Science and Health* are not ordinary ideas, and the language that clothes them is not ordinary. Lifetime students of the Bible and *Science and Health* realize that the meaning is still unfolding to them as they grow spiritually, and that they need to love the spiritual language of their books and remain receptive to it in order to keep growing. In our prayerful work for the world, we can affirm that divine Truth is forever self-revealing and that God's man possesses *inherent* spiritual receptivity. We can defend the teachings of the Bible and *Science and Health* by affirming that these holy books, revealing God's true nature and man's inseparable relationship to Him, cannot be made to seem too hard to understand. We can guard against any mortal-minded suggestion that the timeless "*final revelation*" needs updating.

The text of *Science and Health* in its final English form, exactly as Mrs. Eddy left it to the world, is unquestionably the clearest articulation of Christian Science possible in human language. "*The divinely inspired English version...shall be the standard,*"⁷ she wrote, when authorizing the textbook's translation into the German language. As the one who demonstrated the spiritual capacity to bring the revelation of Christian Science to light, how could we possibly argue with her? What student of Christian Science would

imagine himself able to state Christian Science metaphysics more clearly than its Discoverer? Any thought of translating *Science and Health* into more “modern” English language would betray an immature grasp of the very nature of revelation.

Suggestions to the effect that *Science and Health* is difficult to understand are nothing less than malpractice against the Christian Science textbook and against the Comforter itself. Such suggestions aren’t always detected because they often operate inaudibly—under cover, so to speak. Loyal Christian Scientists *would* vigorously handle such destructive suggestions if they consciously realized what was happening—if they saw that these silent mental missiles are targeted with the intent of weakening and ultimately eliminating Christian Science.

It’s unnatural for a loyal Christian Scientist to allow the teachings of Christian Science to go undefended. We have to ask, then, how, after only a century, a tendency could have developed to downplay the God-revealed status of *Science and Health*? The answer is basic: when thought isn’t being thoroughly defended every day, the mission of Christian Science isn’t being defended, either. And without recognizing what’s happening, Christian Scientists who actually love its teachings may become tools of subversive influences.

What can avert such an unconscious mental takeover? *Science and Health* explains, “*In a world of sin and sensuality hastening to a greater development of power, it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one.*”⁸ It is no small thing to take this advice and practice it regularly. Some tough mental wrestling can be involved when we’re honestly analyzing whether the thoughts we’re thinking are really God-imparted, whether they truly can be reconciled with genuine Christian Science.

This sorting out isn’t accomplished in a moment. We have to keep at it until “*trying the spirits*”⁹ becomes our natural habit. And if, in the sorting-out process, we do see clear evidence of forgetting and neglecting¹⁰ in ourselves, or more broadly within the Church, don’t we have an obligation to do something about it? A false influence *recognized* can be neutralized and expelled. No destructive suggestion can withstand a firm witness to the fact that the one ever-present divine Mind is the only power over man. The whispering suggestion that man is mentally vulnerable, susceptible to drifting into error, can be silenced by a faithful insistence that Truth’s ever-present, all-pervasive influence is guiding the consciousness of God’s man.

Steady metaphysical work on the part of many Scientists is a powerful corrective remedy. “*Thought imbued with purity, Truth, and Love, instructed in the Science of metaphysical healing, is the most potent and desirable remedial agent on the earth,*”¹¹ Mrs.

Eddy declared. Could prayerful metaphysical work turn the tide in the direction of a strong defense of Mrs. Eddy's revelation and its rightful identification as the promised Comforter which is beyond any need of improving or updating? Yes, if the work remains pure, true, and faithful. Think of the tragic effects of *not* rousing ourselves to do this work. The preservation of the Christian Science movement hangs in the balance.¹²

Wherever we currently are, we can rise and help our Church live up to its God-revealed teachings. "*At all times and under all circumstances, overcome evil with good,*" is a directive that includes the explanation of how this overcoming can be accomplished: "*Know thyself, and God will supply the wisdom and the occasion for a victory over evil.*"¹³

“HANDLING THE WORD OF GOD”

As a peculiar people whose God is All-in-all, let us say with St. Paul: “We faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience.” —Miscellany 123:31

Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. —Proverbs 30:5, 6

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. —Deuteronomy 4:2

Perhaps more than any other book, the Bible has been appropriated to construct arguments of legitimacy for peoples’ personal positions and actions. The human mind is inclined to try to make the Bible say what it wants the Bible to say, regardless of what the divine Word actually is saying. Bible quoting involves a broad spectrum of motives, from pure and healing to deceptive and manipulative, and everything in between. Terrible suffering has been caused throughout history by the forcing of Scriptural teachings into invented contexts in attempts to justify personal or political agendas. History also records instances of momentous human advancement and improvement springing from the inspired Word being declared honestly, expressing the transparent authority of Truth.

The first Tenet of Christian Science reminds us of the power of this latter heritage: “*As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life.*”¹ This brief sentence summarizes a basic point of our faith and should prevent us from ever forgetting that Truth, not our own opinions or anyone else’s, must guide us.

But who can be trusted to be a clear interpreter of “*the inspired Word*”? Can we know if a claim of prophetic insight can be trusted to have the authority of “*thus saith the Lord*”? How can claims be tested to determine whether these utterances are *truly* inspired—that is, whether the meaning being put forth actually is God-revealed? Some say that

there's no real way to know. And others go even further, saying that there isn't such a thing as *absolute* truth—that all Biblical interpretations are subjective, personal opinions.

Mrs. Eddy rejected this notion. She was convinced that the Master's teachings far supersede mere human opinion—that Christ, Truth, as Jesus exemplified it, remains forever unchanging and absolute. Her quest was to find the true meaning of Jesus' teachings and to understand the unerring power of the spiritual laws behind them, the laws that supported New Testament healing. And through her demonstration the scientific, Christian meaning of the Bible's teachings can be found in *Science and Health with Key to the Scriptures*.

Now that the world has *Science and Health*, it's possible for us to sort out legitimate from illegitimate Bible meanings. *Science and Health* is the standard for identifying what is or isn't an accurate, reliable explanation of Truth to mankind. Still, mortal mind's wearisome argument—that interpretations are just a matter of opinion—goes on, even among Christian Scientists. Disagreements on metaphysical points are labeled "a matter of personal opinion." These arguments have developed into a kind of Christian Science "cold war," a form of mesmerism that is paralyzing the Church and holding it back.

There really is no reason for this oppositional struggle to go on, since the God-revealed truth is available to us in a plainly written form to which we all have equal access. The meanings we need to be clear about are neither unrevealed nor hidden in some unfathomable form that eludes objective investigation. When important issues arise concerning the teachings we hold dear, only mesmerism would push the argument "it's just a matter of opinion." To break that mesmerism we must maintain a high level of alertness in how we read and write Christian Science literature.

Probably more than any other religious faith, Christian Science depends upon the written word to communicate its message. When we're "*handling the word of God*," whether in a brief expression or in a more lengthy form, there's a moral responsibility to be sure that our words can be *fully* reconciled with the Bible and Mrs. Eddy's writings, a moral responsibility to make sure that we aren't communicating a mistaken meaning or sending a false impression. A shade of true meaning, carefully captured, can light the way to spiritual progress and healing. Superficially considered words or casually tossed off phrases can have consequences that block spiritual progress and bend thought in dangerously wrong directions.

What tests can we apply to what we read and write to make sure that the text can be reconciled with the Bible and our Leader's God-inspired teachings? These are some basic points to think about:

Fair context. When quoting from the Bible or Mrs. Eddy's writings, have we taken into careful consideration the original context of the statement? Or have we isolated a statement or stretched it beyond fair limits, making it appear to say something different, or something weaker, than what it meant within its original context? Have we only partially-quoted for our own purposes, or looked for a statement that would seem to support our personal view, ignoring other statements that would temper or even contradict our view?

Lines of reasoning. When advancing a line of reasoning, have we carefully and prayerfully weighed the full range of related teachings in the Bible and our Leader's writings on the subject? Or have we omitted from consideration certain relevant statements or facts which, if accounted for, would modify or perhaps even contradict the line of reasoning we're putting forward?

Emphasis. When employing an idea that Christian Science teaches, have we carefully preserved the emphasis given to that idea in the Bible and *Science and Health*? If we alter the emphasis, increasing or decreasing it to suit a particular point we personally want to make, we're distorting the meaning and committing an injustice.

Invoking authority. Writers often invoke Jesus' authority, or Mrs. Eddy's, to support a point or claim. If this is done honestly, it's a fair use of their authority. But sometimes a broad assertion of their authority or even an "endorsement" of an idea is suggested when supportive evidence for the claim simply isn't there or when Jesus' or Mrs. Eddy's teachings actually contradict the claim the writer is making.

Let's be sure that we're faithfully upholding the true teachings and honoring the revealed Word. There's no reason to feel impatient with analyzing ideas carefully and testing them for legitimacy. We love Christian Science. We don't want, inadvertently, to misstate truth. Neither do we want to be taken in by a misstatement or a faulty line of reasoning; the consequences are too harmful. According to Mrs. Eddy, "*A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics.*"² With our Church's future hanging in the balance, we can't afford to dismiss metaphysical errors as if they weren't that important, or as if calling for exact, fairly stated metaphysics is nitpicking. Nor can we afford to dilute Christian Science in an attempt to simplify the metaphysics for newcomers, since Mrs. Eddy warned us, "*Let there be milk for babes, but let not the milk be adulterated.*"³

We all want to be able to trust that our Church and our Publishing Society, designed to serve as the pure fountainhead of Christian Science, will maintain that trust—that all publications will be kept consistently aligned with the true teachings. Unfortunately, the record over the past quarter century indicates that the fountain hasn't been kept

consistently pure. Within the pages of our religious periodicals, clear, legitimate writing has been mixed together with writing that misrepresents Christian Science. The mix of “*sweet water and bitter*”⁴ is at times subtle, and at other times not so subtle. A number of factors contribute to this situation. But there *is* a solution, and it involves all Christian Scientists working together to uphold the true standard of correct Christian Science literature. In other words, taking a stand to accept *only* that literature in which the spirit and the letter are *fully* reconcilable with Christ Jesus’ teachings and Mrs. Eddy’s writings.

The entire movement and mankind suffer if there is passivity in the face of arguments that say that “correct” is simply a matter of subjective personal opinion. As followers of Christ, Truth, we don’t support a private prerogative to make up a personal standard for correctness, and we wouldn’t accept the notion that there should be an allowable degree of tolerance for “little” errors and personal opinions within officially published Christian Science literature. “*The opinions of men cannot be substituted for God’s revelation,*” Mrs. Eddy affirmed.⁵ Her 1898 Deed of Trust mandates that the Trustees of the Publishing Society are responsible for “*effectually promoting and extending the religion of Christian Science as taught by me.*”⁶ [Underline added] She made it abundantly clear that metaphysical errors, no matter how small they might appear, have no place in our periodicals.

Annie Knott includes in her reminiscence of Mary Baker Eddy an incident that occurred while she served as an Associate Editor. Mrs. Eddy had spotted an incorrect metaphysical statement in a *Sentinel* article and summoned all of the Directors and Editors to answer directly to her for failing to recognize the faulty metaphysical reasoning and allowing the statement to be published. Mrs. Knott is to be credited for demonstrating the humility to openly record the experience, including the firm rebuke she received. She realized that the reprimand was necessary and considered the lesson invaluable. The point was clear: there could be neither excuses nor any shirking of the sacred responsibility to remain alert and ensure that Christian Science literature is fully reconciled with the genuine teachings.⁷

Ideally, Mrs. Eddy should have been able to trust that Christian Scientists would always remain alert, maintain her teachings faithfully, and keep their personal opinions out of its teaching and practice. But experience proved that there must be specific, plainly stated rules to leave no question as to what faithful stewardship actually requires. Undisciplined mental wanderings of Christian Scientists and dabblers in Science had thrust the Church into dangerous situations on too many occasions. Mrs. Eddy saw that strict publishing rules were absolutely necessary to counteract the human mind’s predilection to follow its own preferences and then call them legitimate whether or not they could pass the test. She spared no labor in repeatedly emphasizing the point that

errors can easily steal into Christian Science if the guardianship role is relaxed. *Miscellaneous Writings* includes these words of caution:

*If a teacher of Christian Science unwittingly or intentionally offers his own thought, and gives me as authority for it; if he diverges from Science and knows it not, or, knowing it, makes the venture from vanity, in order to be thought original, or wiser than somebody else, — this divergence widens. He grows dark, and cannot regain, at will, an upright understanding. This error in the teacher also predisposes his students to make mistakes and lose their way. Diverse opinions in Science are stultifying. All must have one Principle and the same rule; and all who follow the Principle and rule have but one opinion of it.*⁸

What if, in certain cases, Christian Science teachers *have* offered divergent teachings to students? Surely students want to be able to trust their teachers to be invariably right in all things metaphysical. All students of Christian Science, pupils and teachers alike, can trust the blessed fact that the God-revealed teachings contained in our books are invariably pure and right, and if turned to persistently with an honest heart, will never lead anyone astray and will correct false notions on any important subject. Our Leader's counsel is intended to rouse our thought and keep us awake. She tells us that "*minor shades of difference in Mind-healing*" pose a serious threat, namely that "*Any departure from Science is an irreparable loss of Science,*" and that, "*A slight divergence is fatal in Science.*"⁹ Through these strong admonitions we can feel Mrs. Eddy's nurturing, shepherding love.

When Christian Scientists hold opposing views on important issues—not just on subjects relating to the style of doing things, but on truly substantial issues relating to the teachings of Christian Science—Mrs. Eddy's model of Christly love should predominate. It's wrong to brush one another off or tell one another to "get over the temptation" to want to bring these issues into the light to be discussed. Respectful requests to go to the books together for answers shouldn't run up against a brick wall. A dismissive attitude, either by those in high office or by members in the Field, greatly contrasts with the shepherding counsel of our Leader. And it also contrasts with the active guardianship of the teachings of Christian Science that we took for granted decades ago.

We are united in serving the Cause only as we are united in our insistence that Christian Science literature must always be able to be reconciled with the revealed Truth as stated in the Bible and *Science and Health*. We must agree to handle the word of God with *honesty* and faithfulness. A pure fountain of Christian Science is not impossible to demonstrate. According to our Leader, "*The devotion of thought to an honest achievement makes the achievement possible.*"¹⁰

CAN CHRISTIAN SCIENCE BE LOST?

Any departure from Science is an irreparable loss of Science.

—Rudimental Divine Science 16:16-17

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian healing will again be lost, and human suffering will increase.

—Retrospection and Introspection 61:26

No Incorrect Literature. SECT. 11. *A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this By-Law involves schisms in our Church and the possible loss, for a time, of Christian Science.* —Church Manual 43:21

Could Christian Science be lost for an indefinite time? Notwithstanding Mrs. Eddy's plain warnings, some argue that such a concern is alarmist. After all, the truth of being is eternal, they say; this truth predates Abraham and will exist forever; and Mrs. Eddy herself says, "*The true concept is never lost.*"¹ To be sure, Truth itself can't be lost. But the practice of genuine Christ-healing *can* humanly be lost, according to Mrs. Eddy. Adam H. Dickey, her close and trusted aide, made note of her insistence that Christian Scientists must wake up and handle the mesmerism clouding their thought and threatening the Cause. He records her as saying:

You must rise to the point where you can destroy the belief of mesmerism, or you will have no Cause. It tried to overcome me for forty years and I withstood it all. Now it has gotten to the point where the students must take up this work and meet animal magnetism. I cannot do it for you. You must do it for yourselves, and unless it is done, the Cause will perish and we will go along another 1900 years

*with the world sunk into the blackest night. Now will you rouse yourselves? You have all the power of God with you to conquer this lie of mesmerism.*²

Mrs. Eddy succeeded in breaking through centuries of entrenched materialism to bring the practice of Christian healing back to light after nearly two thousand years of dormancy. Despite the carnal mind's malicious antagonism, she heroically founded The Church of Christ, Scientist, the human institution she understood to be the means for protecting and preserving the great revelation for all generations to come. Now, in our time, less than a century and a half since the Church's original founding, will the Christ Science be lost again? Will the Church our Leader gave to the world morph into something other than what she founded? That depends upon our spiritual determination to rise and "*destroy the belief of mesmerism.*"

How could Christian Scientists become so clouded that they could take part in actions that would risk "*the possible loss, for a time, of Christian Science*"? In the spring of 1991, a set of *avoidable* circumstances persuaded church officers that the risk was worth taking. The Church was facing a severe fiscal crisis brought on by uncontrolled spending on a combination of speculative media ventures. Church expenditures had rocketed out of control. But rather than face up to the cause of the financial problems and then search for a Principle-based solution, the fateful decision was made to devise a plan for the Directors to obtain a bequest worth about \$98 million, the terms of which required the publication of *The Destiny of The Mother Church*, a book written by an early worker, Bliss Knapp. Previous Boards of Directors had, on moral grounds, firmly rejected the idea of publishing *Destiny* because its metaphysics considerably contradict *Science and Health*.³ However, the 1991 Board decided to ignore the *Manual's* By-Law "*No Incorrect Literature,*" and find a way to publish the book, despite its incorrect teachings, in order to obtain the bequest.⁴

It is incomprehensible how the Christian Science Board of Directors and the Trustees of the Publishing Society, charged with the sacred obligation to protect and guard the teachings of Christian Science, could set aside the By-Law "*No Incorrect Literature*" and then participate in a carefully planned strategy to make it appear that they had *not* violated the By-Law. Yet this was attempted. A publishing project called "The Twentieth-Century Biographers Series" was created and *Destiny* was imbedded within a group of biographies implying that the book was a useful source for learning about Mrs. Eddy's life. Actually, *Destiny* isn't a biography of our Leader and the dishonesty of the maneuver was transparent. It was obvious that the Board's intent was to obtain the *Destiny* bequest before May 1993, the deadline for complying with its conditions.

For the most part, church officials strongly denied that a financial motive was involved. At least one church officer publicly acknowledged that once the decision to publish

Destiny had been made, “the responsible fiduciary action was to publish the book in a timely way in order to receive this legacy.” Instead of admitting that publishing the book was a moral mistake, he defended the action as fiscally responsible, as if no ethical problem existed.⁵

But the ethical issues involved with publishing *Destiny* were many, and no matter how hard officers have tried to cover them up over the years, they are impossible to hide. The bequest stipulated that the Church could receive the money only if *Destiny* was published as “authorized” (in other words, *correct*) Christian Science literature, with no editing or disclaimers. The Directors agreed to comply with this stipulation and to other equally unethical terms.⁶ Equivocating, even arcane arguments have been employed in the attempt to rationalize what was done.⁷ Despite their decision to publish *Destiny*, neither the Directors at the time, nor any Directors since then, have ever claimed that the book’s teachings are correct, although they haven’t been willing to admit, at least publicly, that the teachings are incorrect. However, when *Destiny*’s teachings are directly compared with Mrs. Eddy’s teachings, serious contradictions are unarguable. In good conscience, therefore, *Destiny* cannot be categorized as correct or “authorized” Christian Science literature.⁸

How could church officers be made to believe that betraying the true standard of correct Christian Science literature and pursuing financial assets by deceptive means could keep the Church on a safe footing? Operating from a fraudulent premise, they stepped into quicksand instead of remaining secure on the rock of Truth.

Many who were active Church members in the early 1990s can distinctly remember the wave of alarm that swept over the Field when *Destiny* was published as “authorized” Christian Science literature. Thousands expressed their objections to the blatant ignoring of Mrs. Eddy’s warning in her By-Law “*No Incorrect Literature*” and to the multiple breeches of ethics. Hundreds of Reading Rooms refused to carry the book, even though the Publishing Society had sent it to every Reading Room whether or not it had been requested.⁹ Painful disagreements split branch churches. Some members felt that they were duty-bound to follow whatever directives came from headquarters in Boston, while others held that their highest loyalty had to be to Truth itself and to Mrs. Eddy’s permanent leadership of her Church.

It should have been expected that the Christian Science Field would be thrown into turmoil and disarray. Mrs. Eddy had cautioned, in the plainest words, that if the By-Law “*No Incorrect Literature*” were ever disobeyed, the result would be “*schisms in our Church and the possible loss, for a time, of Christian Science.*” It should have been expected, too, that the divisive effects wouldn’t disappear with time. More than twenty years have passed, but the *Destiny* issue and its corrosive effects remain. Branch church

memberships still feel divisions and unhealed wounds. The book is still classified as “authorized literature,” is still listed as Reading Room stock, and is still confusing and misleading people with its mystical, incorrect metaphysics. Current church officers, the successors of the ones who made the original decision to publish the book, are still defending its publication with arguments that still don’t hold up. And here we are today, yearning to see the Church rise up with new strength, despite this leaden, gravitational weight of immorality.

Some have said, “It’s just a book. How can one book be that harmful?” But the publishing of incorrect literature in direct violation of a *Manual* By-Law has proven Mrs. Eddy’s warning to be accurate. Beyond the unquestionably harmful effects of authorizing, publishing, promoting, and endorsing one book’s incorrect teachings, the Board’s decision to publish *Destiny* and to willfully justify the action—and then to *continue* to justify it, even up to the present day—has virtually institutionalized dishonesty and deception within the Church. The premeditated decision to disobey the By-Law “*No Incorrect Literature*” has contributed to a Church culture in which it has become almost routine for church officers to casually rationalize the breaching of other *Manual* By-Laws, sanctioning actions that circumvent By-Laws and giving what amounts to a blessing or official permission for Christian Scientists to judge for themselves whether or not a By-Law really needs to be strictly and *literally* obeyed.¹⁰ In many ways, *Destiny* has been mortal mind’s catalyst for asserting that any action can be justified and found acceptable, regardless of what the *Church Manual* says, if the Board of Directors condones it.

What can account for the deterioration of an alert, conscious understanding that the *Manual* needs to be *strictly* obeyed? As we step back for more perspective, it becomes apparent, after witnessing two decades of fogged-over ethics involving successive configurations of the Board of Directors, that it is *the fog itself* that should be the focus of scientific prayer. According to *Science and Health*, error’s underlying claim is that man has a personal mind capable of knowing both evil and good, a mind that is mortal, weak, and materially seducible:

*As named in Christian Science, animal magnetism or hypnotism is the specific term for error, or mortal mind. It is the false belief that mind is in matter, and is both evil and good; that evil is as real as good and more powerful. This belief has not one quality of Truth.*¹¹

If the false belief called “*mortal mind*” appears to be powerful, even appearing powerful enough to design ways to deconstruct the moral and spiritual structure of our Church and annul its God-ordained teachings, we need to open our eyes more widely to the omnipotence of divine Mind and commit ourselves more devotedly to understanding

what *omnipotence* really means. We need to take our spiritual stand, individually and collectively, to overrule this mortal belief. In reality, in the universe of divine Mind, no power exists that can produce a hypnotic mental haziness able to put God's offspring to sleep and make them forget what they know. God's man, the idea of divine Mind and the expression of divine Principle, is alert and incorruptible.

United in prayer, we can prove that divine Mind and no lesser mind governs each of us and our Church. In our hearts we know that moral confusion isn't characteristic of God's man. We know that God-ordained laws can't be swept away as if they didn't exist or as if they don't apply in certain situations. The moral requirements necessary for an individual's progress are just as necessary for the Church's progress, and we can't be made to forget or to deny this truth. The Church, like "*The bird whose right wing flutters to soar, while the left beats its way downward,*"¹² can't expect to rise higher than the level of morality being demonstrated. "*The moral law, which has the right to acquit or condemn, always demands restitution before mortals can 'go up higher,'*" *Science and Health* declares. "*Broken law brings penalty in order to compel this progress.*"¹³

We all want our Church to progress and to break out of mortal mind's pattern of decline. And this is possible to the degree that we break free of the mesmerism that would influence members to discount or to ignore certain aspects of Christian Science teaching. Still, the human mind sometimes wistfully imagines that the passage of time might lessen the necessity for this hard work or hopes that if we just wait long enough, the penalty might be reduced or might even fade away. But what point is there in hoping that Truth's laws of perfect justice will fade or forget to operate? When a law of God has been broken, the penalty for the offense will remain until the wrongdoing is repented of, forsaken, and genuine reform has taken place. In the case of *Destiny*, a full and honest public acknowledgement must be made—an official admission that the book contains serious metaphysical errors and therefore doesn't belong on the shelves of Reading Rooms or Sunday Schools and cannot be considered "authorized Christian Science literature."

Further, if our Church is to be reconciled with Principle's laws, honesty requires a committed effort to repay the ill-gained money. It would be a simple matter to establish a fund to permit the money to be gradually returned. As problematic as repayment may seem at this point, given the millions involved and the Church's reduced assets, a good faith effort on the Church's part to at least *begin* to pay its moral debt would have a significant meaning. The shift from dishonesty to honesty would open a new dynamic that would lift gravitational weight from the Church. If material reasoning insists that the Church can't afford to put any of its resources toward voluntary repayment, spiritual reasoning replies that the Church can't afford anything less than an honest balancing of its accounts with Truth.

In 2005 three Mother Church members offered the Directors a confidential proposal that could open a pathway for a graceful and practical resolution to the *Destiny* problem. They also offered their help, including legal assistance, to carry the plan forward.¹⁴ But the Directors wouldn't discuss the plan or acknowledge that *Destiny* is a problem needing to be faced.

For more than twenty years the Directors' refusal to address the *Destiny* issue in a straightforward and honest manner has been impairing the Church's ability to resuscitate itself. Our Church is being held back by a moral deficit that is *correctable*. Church officers made the original decision to set aside the By-Law "*No Incorrect Literature*," and they are the ones who must fulfill their moral responsibility to reconcile the Church's publishing activities with the By-Law. Meanwhile, the general membership isn't left to simply wait for officers' corrective action as if there is no substantial means for members to contribute to this reconciling. "*Mind is not helpless*,"¹⁵ *Science and Health* declares. Faithful metaphysical work can prove that no form of mesmerism can evade the mighty operation of divine Principle.

"The structure of Truth and Love; whatever rests upon and proceeds from divine Principle"—the perfect spiritual idea of Church described in the first paragraph of the *Glossary* definition of Church¹⁶—will never be subject to fading or destruction. Yet merely declaring this absolute truth isn't proving it. Actually *proving* the sustainability and viability of The Church of Christ, Scientist, which is the human institution designed to actively express the spiritual ideal, calls for Christian Scientists' faithful demonstration. In any age, the Church is alive to the degree that it is actively fulfilling its healing and reforming mission by "*rousing the dormant understanding*."¹⁷ At the present time it must be said that rousing a dormant conscience would do much to help the Church make a fresh start.

This can happen. The fact is, Truth breaks mesmerism. Progress can't be obstructed when the prayers and the lives of Christian Scientists are united in aligning faithfully with scientific, Christian rules. But what can *one* yearning heart do to help forward this great demonstration? A man who has been doing a lot of heart-searching over the years recently wrote a letter to a friend sharing some insights that came to him at a time when he was facing unusually deep church-related challenges and feeling despair over the Church's condition. "Something that helped me," he said, "was Paul's affirmation, '*as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous*' (Romans 5:19). Paul's reference to Jesus' obedience gave me a humble but confident sense that *there was something I could do*. I might not be in a position of so-called power to make Church policy, but I could, myself, be obedient."

This kind of conviction, individually arrived at through prayer, is far mightier than mortal mind would ever want us to know. Do we realize the influence, the combined moral and spiritual strength, of many Christian Scientists praying scientifically to be obedient? We should never underestimate the powerful effect of prayers that remain unwavering in the spiritual conviction of man's true nature as the honest, faithful child of Truth.

We can prove, individually and collectively, through the irresistible, uplifting power of Christ, Truth, that an obedient Christian Science Church and the successful practice of Christ-healing definitely will *not* be lost from this earth.

OUT OF THE FOG

...there went up a mist from the earth, and watered the whole face of the ground.
—Genesis 2:6

The creations of matter arise from a mist or false claim, or from mystification, and not from the firmament, or understanding, which God erects between the true and false.—Science and Health 523:7-10

Befogged in error (the error of believing that matter can be intelligent for good or evil), we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we perceive the divine image in some word or deed which indicates the true idea, — the supremacy and reality of good, the nothingness and unreality of evil.—Science and Health 205:15

New Hampshire’s Mount Washington is known as “The Home of the World’s Worst Weather,” one of the world’s most extreme places in terms of cold temperatures and record winds. It’s also known for its dense fog. About sixty percent of the time the mountain is swathed in a fog so thick that visibility is limited to one hundred feet and sometimes considerably less. Hikers, even experienced ones, have been astounded by the way the dense fog can alter familiar trails, making them unrecognizable. Prominent fog warnings are frequently posted, since in these kinds of conditions, even a small misstep could mean a bad outcome.

Mental fog is similar to the fog in the earthly atmosphere but with a significant difference. We easily recognize the presence of the weather-related fog, and for the most part we’re alert to its dangers; but we might not be as quick to notice the mental variety. Christian Science tells us that we’d better be awake to what’s going on when the slightest mistiness of error begins to move into the mental atmosphere, because if we don’t stay alert, we could experience an unexpected loss of our normal sense of perception and direction and find ourselves in serious danger.

It’s crucial, Christian Science teaches, to maintain a clear mental atmosphere. This is true for the individual, and it’s true for the Church as a whole. Mental haziness leads to foggy human reasoning and reliance on the physical senses. And that, in turn, leads to dense-minded, unwise decisions. *“They who discern the face of the skies cannot always*

discern the mental signs of these times, and peer through the opaque error,” Mrs. Eddy wrote. “Where my vision begins and is clear, theirs grows indistinct and ends.”¹

She surely understood Christ Jesus’ rebuke, *“O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”*² Jesus’ words must have stung some of the Pharisees and Sadducees of those times, men of high standing who had come demanding a “sign” from Jesus, as if his healing work was not sign enough! Confident and convinced that they had a good grip on what was going on around them, these men were probably riled to be called hypocrites and to be told that they weren’t discerning what was most important. It wasn’t Jesus’ intent to publicly humiliate them, but rather to penetrate the opaque mental atmosphere that was precluding rational, Truth-based thinking. His spiritual wake-up call rings through the centuries, speaking to us today.

Christian Science reminds us that our God-given ability to discern between right and wrong, between true and false, between real and unreal, needs to be defended through earnest, daily prayer, and not casually assumed to be invulnerable. We know that in absolute truth God’s spiritual offspring are never vulnerable. But just saying this isn’t demonstrating it. Without a faithful defense of our thought, the capacity for making clear moral and spiritual distinctions can be worn down.

Animal magnetism—the claim that mind is mortal, material, and suggestible—induces a deceptive mode opposite to the life-preserving thought imparted by divine Mind. Animal magnetism isn’t an actual power or force; it’s an entirely false claim to power. Yet when this false claim isn’t recognized as false, havoc ensues. Bogus notions can seem so convincing and so good to someone whose thought is undefended, that he may believe them and even fiercely defend them, unaware of how destructive they are. We have our Leader to thank for showing us how Truth exposes and dismantles the ways in which evil claims to be able to operate. The following passage is from her article *“Ways that are Vain.”*

Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments. Reversing the modes of good, in their silent allurements to health and holiness, it impels mortal mind into error of thought, and tempts into the committal of acts foreign to the natural inclinations. The victims lose their individuality, and lend themselves as willing tools to carry out the designs of their worst enemies, even those who would induce their self-destruction. Animal magnetism fosters suspicious distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief in safety where there is most danger; and these miserable lies, poured constantly into his mind, fret and confuse it, spoiling that individual’s disposition, undermining his

*health, and sealing his doom, unless the cause of the mischief is found out and destroyed.*³

If it weren't for that last phrase, "*unless the cause of the mischief is found out and destroyed,*" we might be inclined to think that animal magnetism must be a formidable power. But Mrs. Eddy's whole point is that once the modes of evil are found out, once they're exposed and seen through as *entirely false claims*, the mists begin to disperse. Truth's radiance evaporates the fog. Lies lose their influence, no longer able to deceive.

All signs point to the fact that we need to be doing a much better job of handling animal magnetism within the Christian Science movement today. To begin with, instead of accusing one another of being handled by animal magnetism, we can each commit ourselves to more thorough daily prayer for ourselves and for our Church. We can uphold man not as a mortal, susceptible to becoming a victim or a tool of mesmerism, but as God's man, inseparable from the wisdom of his creator. In our individual closet of prayer we can insist that no mental mist can come up to fog over or sedate God's children. His obedient offspring remain under His governing power, never at risk for slipping under some covert control to act out purposes other than His.

The apostle Paul learned the necessity of guarding himself against mental tendencies pushing in opposition to man's natural, God-impelled purposes. From Paul's letters we see that he went to great lengths to share what he'd learned about freeing himself from the carnal mind's manipulation. His clarity came through a hard struggle. "*The good that I would I do not: but the evil which I would not, that I do,*" he lamented, even bursting out with "*O wretched man that I am!*"⁴ Still, throughout the mental battle he wouldn't let go of what he had come to know—as an absolute certainty—was spiritually true. Paul was emphatic in pointing out that "*the carnal mind is enmity against God,*"⁵ yet he also recognized that this suggestible, easily manipulated mentality that *called* itself mind wasn't man's true, God-given mentality. "*We have the mind of Christ,*"⁶ he declared. Paul's life-record proves that he became adept at discerning even subtle differences between the erring will of the human mind and the safe leadings of divine Mind.

Since Christian Scientists are in the midst of a common struggle, a mental battle with the carnal mind to prove that our Church's spiritual mission can't be blurred or taken over, Paul's experience is of special interest. Under dire circumstances, throughout dark times when it seemed that the forces of materialism were hopelessly massed against his spiritual mission, Paul's love of God enabled him to bring the light of Truth to many and enabled this light to endure, still shining through his heart-filled writings, even today. His work connects with Mrs. Eddy's own, and reflects her explanation, "*As we rise above the seeming mists of sense, we behold more clearly that all the heart's homage belongs to God.*"⁷

Mortal mind is saying that we, the workers of today's Christian Science movement, aren't capable of rising "*above the seeming mists of sense*"—that our hearts aren't sufficiently prepared or able to unite and break the mesmerism that is blurring and obscuring the Science of Christ and its mission.

But what do *we* say?

WHO IS MARY BAKER EDDY TO US?

I stand in relation to this century as a Christian Discoverer, Founder, and Leader.
—Miscellany 302:18-20

Shall it be said of this century that its greatest discoverer is a woman to whom men go to mock, and go away to pray? Shall the hope for our race commence with one truth told and one hundred falsehoods told about it?
—Message for 1901 16:24

The above passage reveals something of Mrs. Eddy's endless labor to defend herself and her discovery against a constant onslaught of lies and misrepresentations. One might think it surprising, however, that her stark questions were addressed directly to the members of her own Church, not to the general public, and that she posed the questions within the context of a penetrating discussion of sin, suffering, and the need for repentance.

No sincere follower would ever consciously and deliberately misrepresent her. Yet Mrs. Eddy knew that the unseen threat, which was aimed not just at her, but at Christian Science itself, lay in *unconscious mental drifting*—the tendency of the undisciplined, suggestible human mind to lapse and lose spiritual focus when alertness is greatly needed. To counteract this absentness and its destructive results, her prayers led her to include this protective By-Law in the *Church Manual*:

***Alertness to Duty.** SECT. 6. It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.¹*

Critics have sometimes argued that in this and in other By-Laws, Mrs. Eddy demanded an unreasonable degree of personal loyalty. Those who've looked deeper understand that "*Alertness to Duty*" is calling for a loyalty far superseding any limited personal sense. The By-Law is calling for a higher loyalty to God, divine Principle—a loyalty which, if maintained, will prevent Christian Scientists from undoing themselves and possibly sinking the Christian Science movement into confusion in the process.

Christ Jesus was continually pursued by elements maliciously plotting to remove him from the scene. The carnal mind's real target, however, was his teachings. Jesus warned his disciples of evil's method: "...smite the shepherd, and the sheep shall be scattered."² He warned his disciples that if they didn't pray for themselves and stay spiritually awake and alert, they could be made to betray him. Peter firmly insisted that *he* never would. "*Though I should die with thee, yet will I not deny thee,*"³ he declared. As the events unfolded, Peter had to face the terrible truth that not only had he failed to stand with his Master at the most important hour, he had repeatedly and publicly betrayed him, even denying that he knew him.

Peter's experience is a sober reminder that the modes of the carnal mind are ever the same. These modes can operate only if undetected, Science explains. Recognition, then, is crucial. Could some today be insisting, firmly, that they love Mrs. Eddy and that they never would betray her, yet be taking part in, or be passively acquiescing to, actions that severely betray her?

In 1998 a new biography, *Mary Baker Eddy* by Gillian Gill, became the focus of a major publicity campaign by our Church and Publishing Society, and as of this writing it is still being advertised and included in the Reading Room stock list. The reader can easily sense, throughout, the biographer's doubts regarding the practicality and effectiveness of Christian Science healing. Mrs. Eddy's teachings are at times sarcastically ridiculed, and *Science and Health* is referred to as a "flawed" work.⁴ Certain passages in the book are coldly insulting and discrediting to our Leader. (See note⁵ to read just a few.)

Christian Scientists naturally flinch reading these passages, realizing that the author hasn't comprehended the depth of Mrs. Eddy's Christian character nor understood the basic nature of her thinking and teachings. We can't help but concur with Mrs. Eddy's own summing up of efforts to know her: "*Those who look for me in person, or elsewhere than in my writings, lose me instead of find me.*"⁶ How could anyone gain real insight into Mrs. Eddy's life without having a real interest in her life work?

Ms. Gill readily acknowledges that she approached Mary Baker Eddy from a decidedly non-ecclesiastical point of view, with no serious interest in her theology. Yet Mrs. Eddy states, "*Christian Science is my only ideal; and the individual and his ideal can never be severed. If either is misunderstood or maligned, it eclipses the other with the shadow cast by this error.*"⁷ Ms. Gill's primary reason for choosing Mrs. Eddy as a subject was that she admired her from a feminist perspective. Through this lens, Gill portrays Mrs. Eddy as a smart, savvy, and often self-absorbed woman able to break through male-dominated bastions of her time and amass wealth and power by exercising a domineering personality, human will, and sheer, iron-clad determination. One cannot find, in this

biography, a record of Mrs. Eddy's healing work, her Christian selflessness, and her utter dependence on God for strength and guidance.

Ms. Gill's book isn't intended as an attack on Mrs. Eddy. She actually expresses a certain genuine admiration for her and contributes valuable scholarly correctives to some long-held misconceptions. Yet at the same time, this is far from a sympathetic or accurate view of Mrs. Eddy's Christian purpose and God-inspired life. The biography perpetuates cruel caricatures, as in this passage:

I confess to sympathizing with those who—like the eminent lawyer and United States Senator William Chandler...—consider Mrs. Eddy to be deluded. I can raise a wry chuckle with those, like Mark Twain, who see her as a mercenary old humbug.⁸

We know that Mark Twain swung back and forth between high praise for Mrs. Eddy and stinging ridicule of her.⁹ Senator Chandler, on the other hand, was singular in his relentless, venomous attacks on her. He is known for masterminding the malicious so-called "Next Friends" suit which was aimed at having the court declare her mentally incompetent and incapable of managing her own affairs.¹⁰ There is no question that this suit was designed to publicly discredit Mrs. Eddy and destroy the Christian Science movement. It epitomized the most ruthless methods imaginable, even going so far as to press for a judgment that Mrs. Eddy's teachings were evidence of insane delusion. While the "Next Friends" suit didn't succeed in its purpose, in the annals of Christian Science it remains synonymous with the carnal mind's most vicious persecution of our Leader, her closest aides, and the Church as a whole. It is unconscionable that church officers would promote the work of a biographer who openly says, (in an almost breezy way) that she sympathizes with Chandler and chuckles over Twain's mockery of Mrs. Eddy.

Ms. Gill has every right to express her views in her writing, but by making this book an *authorized* biography, church officers are taking part in perpetuating the persecution of Mrs. Eddy and positioning her own Church against her. Many Christian Scientists have been grieved and discomforted for years by the Church's authorizing of the Gill biography and also by the Church's official argument that since there exists a range of views of Mary Baker Eddy, people can simply accept whichever view feels personally comfortable to them and not focus on or be concerned about the ones they don't care for. Do we actually believe, however, that all views of our Leader are equally just and valid? Or that Mrs. Eddy's Church has no moral responsibility to evaluate the books it authorizes in terms of how accurate or inaccurate they may be in providing a fair and balanced picture of Mrs. Eddy's motives and character?

A *Church Manual By-Law* specifically states that *“If Mary Baker Eddy disapproves of certain books or literature, the [Publishing] Society will not publish them.”*¹¹ Can maintaining Gill’s biography as authorized literature and advertising and selling it as a Church-sanctioned view of our Leader be reconciled with the spirit of this By-Law? Another By-Law states, *“If a member of this Church were to treat the author of our textbook disrespectfully and cruelly, upon her complaint that member should be excommunicated.”*¹² Could we imagine that Mrs. Eddy would feel that a biography sympathetic with vicious attempts to tear down the Christian Science movement and destroy her and her Church is respectful and kind to her? How would she feel about her followers defending this biography, tacitly assenting to it, or just seeming indifferent about it? Since she isn’t here to make her own complaint, it’s up to us to decide where *we* stand in terms of our own moral obligation to our Leader, to whom we owe more than we ever can repay. How do *we* feel about this book being sold and circulated through our Christian Science Reading Rooms and advertised to the world through The Mother Church web site?

More is at stake than the dangerous effects of this ill-advised biography. The larger issue involves coming to grips with a steady reducing and downgrading of Mary Baker Eddy’s place as the sole Leader and guide of her own Church—a subtle, incremental shift away from genuinely honoring and obeying her teachings and counsel, although invoking her name. We can’t help but ask ourselves: What has been influencing Christian Scientists’ thought to cause them to so betray Mrs. Eddy’s trust?

The Gill biography is far from an isolated example of a trend that, to an astounding degree, rationalizes and justifies disrespect and dishonor of our Leader and refuses her guidance. On one hand, fervent lip-service is given her. Yet on the other hand, words and actions severely ignore and undermine her leadership of the Church. With so many examples of this in plain sight, it’s impossible to pretend otherwise. Yet pretending and dodging have gone on for a very long time. Inevitably a point must come when the mesmerism finally breaks. Peter, when he recognized the terrible dimensions of his betrayal of Jesus, wept with remorse. Our textbook’s reference to his sorrow echoes hauntingly when we think of what our Leader has endured: *“Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil.”*¹³

Is there enough remorse to make amends and reconcile with our *Manual By-Laws*? After years of promoting a distorted view of Mrs. Eddy, is there enough honesty in the Christian Science movement and enough love for our Leader to insist that the Gill biography (available in bookstores and libraries for those who wish to read it) no longer should be considered appropriate for our Reading Rooms to sell and circulate? If we don’t rise to Mrs. Eddy’s defense in this situation, do we really love her and appreciate the gift we have been given—and the immense sacrifices that made the gift possible?

Throughout 2011, *The Christian Science Journal* carried an interesting monthly series on the theme "Lives Inspired by Mary Baker Eddy's Example." No one should doubt the sincere gratitude for Mrs. Eddy expressed in these contributions. At the same time, many readers (and no doubt some authors) have felt that the Publishing Society's double-mindedness illustrates a high order of hypocrisy. If the Church and the Publishing Society want to express gratitude for our Leader's example, why isn't she being defended with consistent clarity and truthfulness? The world will come to better understand Mrs. Eddy and what she has accomplished as we ourselves come to better appreciate and defend her. Instead of promoting views of Mrs. Eddy through the eyes of those who don't understand her or her vision and life work, shouldn't we focus on who Mrs. Eddy is to *us*?

There always has existed and always will exist a direct relationship between the Church's healing authority and its faithful defense of Mary Baker Eddy's unique and permanent place as the Discoverer of Christian Science and the Founder and Leader of the Christian Science Church. If we want our Church to recover and prosper, we can't allow this direct connection to be fogged over.

Peter's genuine repentance enabled him to recover from his worst, most shameful mistake. His suffering helped him to rouse himself, reform, and prove his fidelity and his love for the Master. We're grateful that he did. Future generations will be grateful to us if we will follow a similar path.

THE CHURCH MANUAL AND REVELATION

The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required. They sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations might not accomplish.—Miscellaneous Writings 148:8

The New Yorker magazine is known for its cartoons that cleverly mirror contemporary attitudes. A particularly thought-provoking cartoon pictured two blank tables of stone with a chisel and hammer and the caption: “THE TEN COMMANDMENTS DO-IT-YOURSELF KIT.” It’s reminiscent of a certain comedian’s shtick, “If Moses wanted to get people to listen to his ideas, he should have called them The Ten Suggestions.” There’s no end, it would seem, to campy parodies of the Ten Commandments.

Witty comments often carry undertones worth pondering, however, and *well* worth praying about. Religious skeptics argue that the Ten Commandments were merely Moses’ own ideas for maintaining social order “back then,” but that these rules aren’t reasonable to hold as moral absolutes for everyone’s behavior today. Still, most serious thinkers credit the Decalogue for its inestimable positive influence upon humanity’s developing sense of morality and justice. However, the question remains for some: Did the great spiritual leader come up with the commandments himself? Were they the brilliant expression of his own human reasoning? Were these laws applicable only for a certain group of people for a certain era, later to be revised and updated? Or were the Ten Commandments truly revealed to the great patriarch by the power of God, by the all-governing Principle of creation, divine Mind, and meant to be universally accepted for *all* to live by throughout the ages to come?

A conviction that the Ten Commandments are timeless, unerring, divine dictation, defining absolute right and wrong—that these commandments are *God-given* laws, not man-made ones—is firm in the consciousness of those who love and trust God as the

ever-present, all-governing reality in their lives. They revere the Ten Commandments as evidence of God's protective love for mankind and embrace these laws joyfully, because they know that in so doing, human suffering can be lessened and even eliminated. On the other hand, someone with more confidence in his own intellect than in the concept of divine revelation might defend his personal prerogative to decide which aspects of the commandments are particularly relevant to him. He may even pleasantly agree that the Ten Commandments are very useful, but as flexible guidelines, not as absolute laws.

A rejection of moral absolutes is nothing new. The avowal that certain laws exist firmly within the category of divine revelation often meets with mortal mind's resistance and with arguments defending the "reasonableness" of moral relativism. The resistance sometimes appears in surprisingly subtle forms. Even sincere, God-trusting people, including Christian Scientists, have had to wrestle with spiritual demands that require them to surrender their human will and personal preferences in favor of embracing divine Principle's unerring governance. The struggle isn't always easy.

The Christian Science movement is going through a period of severe wrestling over the concept of timeless, God-given laws. The outcome will depend upon the degree to which Christian Scientists are willing, like Jacob, to hold on until the day breaks and the blessing comes. There is much to sort out. We hear Christian Scientists who respect Mary Baker Eddy as the Discoverer and Founder of Christian Science nonetheless questioning whether the By-Laws in the *Manual of The Mother Church* actually are God-revealed, and whether it's necessary to obey them in detail. Is the *Manual* in that high, unique category of unchanging, divine revelation? Or, are the By-Laws Mrs. Eddy's personal best sense of what the Church needed in its first stages, rules that have since become outdated and ought to be relaxed to suit society's more relaxed moral sense? In other words, do we think that the *Church Manual* ought to be reconciled to mankind's present imperfect sense of things, or do we believe that mankind's limited present sense of things will be improved as thought rises and becomes reconciled to the spiritual instructions and healing standards provided in the *Church Manual*? The right premise can't be turned upside down. *Science and Health* states, "It was...Christ's purpose to reconcile man to God, not God to man." ¹

Adam Dickey, a worker close to Mrs. Eddy during her final earthly years, was privileged to hear, first-hand, some of her deepest thoughts about her Church's government. His well-known and still important article "The Mother Church and the Manual" shares insights into our Leader's understanding of the *Manual's* permanent place, including its divine origin. In the article, he observes that "Mrs. Eddy placed the Manual in the same class with *Science and Health* when she tells us on page 251 of

Miscellany 'Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and gospel.'" ²

Mrs. Eddy impressed upon her followers that the *Manual* didn't develop merely as a compilation of her own personal views. She indicated that she had to set her personal views aside in order to listen as God revealed to her the rules that would defend and preserve the Church and its members. As with *Science and Health*, the *Manual* went through many revisions as our Leader worked diligently to see its contents perfected. She wanted Christian Scientists to understand that the *Manual* is far beyond a collection of humanly devised guidelines. "*This Church Manual is God's law, as much as the Ten Commandments and the Sermon on the Mount,*" ³ she once told a student. She declared that the By-Laws came through divine revelation and are as purely based in divine metaphysics as the teachings in *Science and Health*. This is an explanation she gave to Mr. Dickey who recorded it "just as she uttered it":

I prayed God day and night to show me how to form my church and how to go on with it. I understand that He did show me, just as much as I understand that He showed me Christian Science, and no human being ever showed me Christian Science. Then I have no right or desire to change what God has directed me to do, and it remains for the church to obey it. What has prospered the church for thirty years will continue to keep it. ⁴

Doesn't the present condition of the movement call for our humble questioning as to *why* the Church hasn't continued to prosper as it did in Mrs. Eddy's time? We can't avoid the conclusion that there has been a hazardous slighting of the *Manual's* instructions; "*what God has directed*" has been ignored, changed, or both. Church officials have been suggesting that *Manual* By-Laws don't have to be taken literally. ⁵ And what rationales have been given for what amounts to a bending and loosening of the By-Laws? When examined, usually it's weak, human-mind reasoning, rather than reasoning from a sound metaphysical basis. For instance, the following line of reasoning has repeatedly been put forward: "If the *Manual* doesn't say you *can't* do it, then you *can* do it."

How would it be possible for the *Manual* to identify and prohibit all the endless off-course inventions the human mind might ever imagine and attempt to introduce? If the "you *can* do it" line of reasoning is followed to its logical (illogical) conclusion, the claim could be made that there's no real reason why Readers shouldn't wear clown suits to appeal to the circus community, why Sunday Schools can't have video games in order to encourage greater attendance, and why church services can't be held in bars in order to be more inclusive. Absurd? Of course. And we're certain (and very glad!) that no branch church has been doing these things. Yet as admittedly ridiculous as these

examples are, they illustrate the weakness and absurdity of the argument itself. “If the *Manual* doesn’t say you *can’t* do it, then you *can* do it” seems to be animal magnetism’s official permission for Christian Scientists to gradually deconstruct the Church Mrs. Eddy founded and to reconstruct another one in the image of personal creativity and preference.

Certain notions are inherently incompatible with Christian Science because they lack the spiritual sense that will support the Church’s spiritual mission. Spiritual sense recognizes, trusts, and abides within the *Manual’s* guidance, including Mrs. Eddy’s reminder that the By-Laws are, of necessity, “*laws of limitation for a Christian Scientist.*”⁶

Most of us would acknowledge that at one time or another we’ve chafed impatiently when an idea we thought was great wasn’t being enthusiastically accepted. Looking more prayerfully, is it possible that putting the brakes on a certain idea might turn out to be the wisest thing? On the other hand, is it possible that the idea is actually very valuable, but animal magnetism, the suppositional opposite of Christ, Truth, is trying to put the brakes on the movement’s forward progress? The only way to know whether an idea or action would promote lasting good effects (without creating bad side-effects) is to place the idea on the altar, take the time to thoroughly consider it and its ramifications within the context of all relevant Christian Science teachings, and then patiently pray for more light and wisdom. Would the idea serve to strengthen or weaken the Church? Would it support a clear expression of the Christ-idea, or would it give an opening for personal sense to enter in and dominate? Would it support and build up the *Manual*-based activities that must be our prime and united focus, or would it distract from, or compete with, that focus? We must ask these questions if we want to be obedient more than we want to have our own way. Mrs. Eddy’s reminder:

*Learn to obey; but learn first what obedience is. When God speaks to you through one of His little ones, and you obey the mandate but retain a desire to follow your own inclinations, that is not obedience. I sometimes advise students not to do certain things which I know it were best not to do, and they comply with my counsel; but, watching them, I discern that this obedience is contrary to their inclination. Then I sometimes withdraw that advice and say: “You may do it if you desire.” But I say this not because it is the best thing to do, but because the student is not willing — therefore, not ready — to obey.*⁷

It must have been difficult for Mrs. Eddy to watch while Christian Scientists made foolish mistakes that negatively impacted the Church—such as the time when it was decided to hold a fair to raise money to pay off the remaining mortgage on the land where The Mother Church was to be built. The organizers failed to realize that while this kind of fund-raising method was routinely employed by other denominations, it

wasn't the right foundational method for securing the future of The Mother Church. Mrs. Eddy disagreed with the plan, but allowed it to go forward. The money came in, but as the planners jubilantly hailed their event as a great success, they discovered that the treasurer had absconded with the funds. They were left where they started, but hopefully a step wiser with a sobering (and probably embarrassing) lesson to ponder.⁸

A more devastating example of the dangers of unbounded human zeal was the unwise participation of Christian Scientists in the World's Parliament of Religions, connected with the 1893 Chicago World's Fair, a venture Mrs. Eddy dubbed "Vanity Fair." Even after several self-willed and disobedient actions backfired, the inclination of some was to rationalize and make excuses for their thoughtless ignoring of Mrs. Eddy's specific instructions. Some of the self-justifying attitudes settled down as the previously enthusiastic participants faced the fact that doing things their own way had caused the movement serious damage. The damage wasn't easily contained, either. The ill-conceived manner in which Christian Science was introduced to the world during that prominent event sent regrettable ripples across the pond of public thought. Misperceptions of Christian Science and of its Founder lingered for decades, and even today some of these misperceptions are traceable to that episode.⁹ Examples of the ways in which a lack of wisdom and foresight has caused the Church setbacks in these earlier times should give Christian Scientists pause when enthusiasm is running high, these days, for launching into uncharted ecumenical waters.¹⁰

What if the entire Christian Science movement were to unite in a renewed commitment to study the *Church Manual* as the God-revealed blueprint for what to do and what *not* do? What would be the outcome for our movement if the focus were to shift to *Manual*-based activities and their basic needs and purposes, rather than on ways to invent and re-invent new activities? What if, as a movement, we were to seek a more mature understanding of what spiritual obedience actually means and involves?

The days should be long past in which Christian Scientists automatically turn to, or permit, other Christian Scientists to interpret the *Manual* for them. No member or group of members, regardless of position, is invested with *singular* authority to inform the rest what the By-Laws mean and how they must be applied. For too long that over-lording notion has been wreaking havoc, setting in motion the kinds of "*arbitrary opinions*" and "*dictatorial demands*" that have had a deadening effect rather than reviving the Church. The responsibility for understanding *Manual* By-Laws includes *all* members, and it requires a willingness to work together in a Christian spirit in rightly applying them.

The more familiar the By-Laws become to us, *and the more we seek and obey the spiritual purpose behind each one*, the more our healing practice will be strengthened, our Leader

tells us.¹¹ She explains that the By-Laws “*sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause...*”¹² But why is it necessary for our Cause to “*maintain...dignity*”? Have we thought about the spiritually-based reasons? True dignity isn’t stuffy or stilted, and isn’t out of date. The nobility, grace, and stateliness of Truth and Love are a support to man’s spiritual progress, and include vitality, joy, and friendliness. Perhaps we can ponder why our Leader insisted on dignity being maintained, and what the By-Laws have to do with this.

And how do the By-Laws maintain the “*defense of our Cause*”? This question isn’t asked as frequently today as in earlier times, but we should want to grow in our understanding of what our Leader saw as a “*necessity*” and an “*immediate demand*” in connection with each and every By-Law included in the *Church Manual*. Wouldn’t it be foolish to think that the “*necessity*” for a By-Law no longer exists, or is less of a “*necessity*” now than in her time? Or that the “*immediate demand*” for a certain By-Law may have existed “*back then,*” but not as much today?

Annie Knott, one of Mrs. Eddy’s students and a dedicated worker for the Cause, had a clear concept of the long-range benefit of spiritual obedience, illustrated in her trust in the purposes of God-revealed laws. This understanding made her service to the Cause so very valuable and memorable. She wrote, “Every step taken in obedience to divine law means far more than we are able to see at the time, or, perhaps, for long years thereafter.”¹³

We can trust that the divine power that revealed the necessity of each By-Law to our Leader is the same divine power that will reveal these necessities to us and show us how to make our demonstrations.

PROPHECY, DEMONSTRATION, AND RESTORATION

Christian Science is more than a prophet or a prophecy: it presents not words alone, but works, — the daily demonstration of Truth and Love.

—Miscellaneous Writings 373:30-32

The highest prayer is not one of faith merely; it is demonstration.

—Science and Health 16:2-4

ELIAS. Prophecy; spiritual evidence opposed to material sense; Christian Science, with which can be discerned the spiritual fact of whatever the material senses behold; the basis of immortality.

“Elias truly shall first come and restore all things.” (Matthew xvii. 11.)

—Science and Health 585:9-14

In the 1970s a certain prophetic statement from *Pulpit and Press* became the subject of some sober discussions:

If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists.¹

Mrs. Eddy’s words “I predict” and “in the twentieth century” led people to speculate about possible scenarios. This passage—which was frequently referred to as “the prophecy”—was quoted confidently on various occasions, even with excitement, as if the fulfillment simply was destined to happen before the end of the century, because God would somehow make it happen. This naive and simplistic outlook was countered by others who held that we could and should *make* it happen, and at times the drive to this end seemed to operate as if any and all means were justifiable.²

As the years ticked by, some people seemed nervous when they heard references to the prophecy because it was obvious how far the movement was from the remotest

possibility of fulfilling Mrs. Eddy's prediction. The last two decades of the century were filled with frantically pushed experiments, accompanied by official assurances that a burst of growth for the Church was going to be seen. Whether or not all of these experiments were directly motivated by an effort to fulfill the prophecy, one can't say. But they all failed. Gradually, references to the prophecy faded. What had been perceived as "the deadline" had come and gone.

But still, Mrs. Eddy had made that distinct prediction. How are we to think about it now? Has the time gone by, and is it too late for it ever to be fulfilled? Are we failures as Christian Scientists? Could the prophecy have been mistaken? Should we just forget about it and go on?

What Mrs. Eddy saw through her highly developed spiritual vision was what Christian Science *could* achieve. She declared what she saw: a transformation of world thought through the power of scientific, Christian truth acting on human consciousness. But she also knew that the accomplishment of this great transformation shouldn't be assumed to be a foregone conclusion. For such a transformational change to take place, a condition had to be fulfilled, and her prediction opens with that condition: "*If the lives of Christian Scientists attest their fidelity to Truth....*"

No other conclusion can be reached but that the prophecy wasn't fulfilled because this condition wasn't sufficiently demonstrated. That doesn't make the prophecy false or mistaken. Fulfillment must wait until a sufficient demonstration of fidelity on the part of Christian Scientists enables the grand outcome Mrs. Eddy saw and foretold. And to get there, an understanding of the direct correlation between prophecy and demonstration is indispensable. It isn't unusual for a prophecy to involve a conditional "if". One of Christ Jesus' most frequently quoted sayings, "*Ye shall know the truth, and the truth shall make you free,*" is directly preceded by a proviso: "*If ye continue in my word, then are ye my disciples indeed...*"³ That little word "if" reminds us that every single aspect of the fulfilling of Biblical prophecy depends upon a faithful, tangible demonstration of the laws of Life, Truth, and Love, not a waiting around for God to make a move. His creation is in perfect order already. Our thoughts and lives need to come into compliance with this spiritual reality.

The fulfillment of Christ Jesus' promise that a Comforter would come illustrates the necessity of active demonstration and spiritual readiness. The promise was destined to be fulfilled one day, although the timing was unknown. Christians whose hopes clung fast to the promise were waiting and wondering how and when the Comforter would appear. As we know, the Comforter has come in the form of Christian Science, and we are the grateful beneficiaries. Yet this prophesied appearing can seem almost mythic if the circumstances aren't comprehended very well.

Mrs. Eddy's discovery of Christian Science is sometimes related in a shorthand version that goes something like this: she had a fall on the ice that resulted in a serious, life-threatening injury; she turned to God in prayer; she read a passage in the Bible; suddenly she was healed. Admittedly, this condensed, simplistic narrative is far from an illuminating explanation. For anyone genuinely interested in finding out how to practice New Testament healing today, an understandable explanation of the *inward, spiritual* narrative is needed. This leads us to a legitimate question: As the stewards of this great legacy, how deep a comprehension do Christian Scientists have of the monumental *demonstration* involved in Mrs. Eddy's discovery?

We do know that it was a sudden glimpse of the all-power and all-presence of Spirit that enabled Mrs. Eddy to first rise up out of that bed of suffering. Her thought was lifted above earth-bound, material reasoning to a higher plane of spiritual light. "*I had touched the hem of Christian Science,*"⁴ she later wrote. But the fullness of the revelation didn't come in one sudden, bright flash. At that early dawning stage she was far from realizing that she was to play a prophetic role in the long-awaited fulfillment of the Master's prophecy that a Comforter would appear. An enormous amount of searching and labor would be needed in order for the discovery gradually to unfold and come into focus and into full articulation—years of Bible study, prayer, reasoning, and testing of the healing truths that were being revealed to her.

Only the most exceptional degree of spiritual receptivity and readiness could have accomplished this mission. Prophecies aren't automatically fulfilled; many ongoing demonstrations of spiritual-mindedness and extraordinary persistence are required to fulfill them. This passage from *Science and Health* can very easily be seen to apply to Mrs. Eddy, but it also applies to what is involved in demonstrating Christian Science healing and maintaining a strong healing church today:

*God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself. No person can misuse this mental power, if he is taught of God to discern it.*⁵

One can't miss the point that only *demonstrated worthiness* is capable of safely carrying out God's highest trusts, and that this worthiness involves growing into "*a fitness*"—which is quite different than the concept of an individual being supernaturally "*chosen*" before human birth to carry out an enormous mission with no prior knowledge or need for human preparation. While in absolute spiritual terms it's true that *all* God's children are "*chosen*" and spiritually near Him—inseparable from Him, actually—it still must be admitted that humanly speaking, not all can be said to have "*grown into such a fitness...*"

as renders any abuse of the mission an impossibility." If an individual hasn't learned how to discern between the so-called mental power of the human mind and true mental power as the reflection of the one divine Mind, that individual may be liable to misuse the power that he believes he possesses.

Mrs. Eddy knew that "*the highest service*" is divinely commissioned, not self-appointed—that it is an order of service far above and completely independent of mere human selections, choices, and appointments. In all things human, there are degrees of worthiness and unworthiness. Hence, "*By [their] works [they] shall be judged.*"⁶ Mrs. Eddy can pass that test with flying colors. From her time to ours, no one has come near to approaching her record of healing the sick and reforming the sinning. Her works justify her and unquestionably prove her worthiness.

No matter how much we may remind one another that more devotion to healing is needed for the sake of our movement's future, the truth is that we've barely grasped what devotion meant to Mrs. Eddy. The restoration of our Church depends upon better, more consistent healing. We all agree on that. We would agree, then, that we aren't going to get there without following her footsteps very, very closely. We'd abolish any suggestion that her ways don't work as well these days as they did in the past. The more we grow in our understanding of Christian Science, the more we see the perfect applicability of these teachings to today's needs, and the more humbly we realize that the vision as expressed in *Science and Health* is centuries ahead and will lead the ages.

If we have questions, then, regarding healing, or questions regarding how to take steps in our demonstration of Church, she is the one to consult through her writings and example. If the momentum of Christ-healing appears less strong in our day than in hers, Mrs. Eddy is the one whose teachings show the basic reason why and point to the solution. Commenting on "*the ancient demonstrations of prophets and apostles,*" she says, "*That those wonders are not more commonly repeated to-day, arises not so much from lack of desire as from lack of spiritual growth.*"⁷

While there's agreement that our Church is designed to be a Church of healers, and while a considerable amount of cheerleading has been going on, encouraging people to get into the public practice, there really hasn't been a very strong emphasis on *spiritual growth* as the keystone of healing practice. We don't hear *sacrifice* being emphasized very much. And when was the last time any real emphasis was given to gaining "*a pure Christianity,*" which our Leader tells us "*is requisite for healing*"?⁸

More clear-eyed spiritual realism is needed to evaluate what will restore our movement and increase its healing momentum. Let's not deceive ourselves by imagining that if we

just got out into the community more, if we just offered more social fellowship, if we just loosened up a bit, interest in Christian Science would automatically expand. *Healing* is what increases interest in Christian Science. And actually *doing* the healing work, not merely talking about it, requires constant spiritual growth, which isn't automatic. Spiritual growth comes by degrees as we become willing to "*leave all for Christ*"⁹—another subject we don't hear much about.

Spiritual growth will always be the main need, and this focus should cure us of a tendency to obsess over how many are currently attending services. As our branch churches become stronger spiritually, people naturally will be attracted to this strength. There will be no need to think up ways to get them interested. If our branches maintain an atmosphere that supports the genuinely transformative essence of Christ-healing—not a simplistic or euphoric acceptance of Christian Science, but true joy in learning the discipline of spiritual living—receptive hearts will rejoice at finding what they can see will truly help them. When they can observe that we love the guiding discipline of Christian Science in our lives, they'll know it can be their best support, too.

And if, in a tired hour, we're tempted to wish that the discipline of Christian Science would require less of us, that devilish suggestion can be swept aside. We know better than to be taken in by paralytic dreams, hypnotically suggesting that working for Church is tiring. Could any of our favorite prophets have accomplished their missions by succumbing to the suggestion that they were just too weary to complete the purpose for which they were commissioned by God? It's precisely because they didn't succumb that today we have the blessings of their fidelity.

A tired hour feels tired because the world's ways and means are inherently frustrating and tiresome. We've all experienced how invigorating and restful the work is when the inspiration is flowing naturally from divine Mind instead of being forcefully engineered by the human mind. After so many disappointing experiments that have proved to be fueled to a large extent by human will and human enthusiasm, wouldn't it be a relief to stop believing that we have to constantly come up with "new ideas" to grow our movement? Wouldn't it feel more natural to simply settle down quietly, get closer to our Leader's discovery, and find more of the timeless ways and means that are guaranteed to succeed—and that bring all the newness, restoration, and healing we yearn for?

DEEP STUDY

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2:15

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple perusal of this book. The book needs to be studied, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.—Science and Health 147:14

Mortals, obey the heavenly evangel. Take divine Science. Read this book from beginning to end. Study it, ponder it.—Science and Health 559:19-21

We live in an interesting and exciting time. We can access vast fields of information instantly with the push of a button or the click of a mouse. We can get news from nearly anywhere on the planet while the events are unfolding. We have the ability to communicate instantly with old friends and make new friends around the world. Technology is convenient. It's changing how we do many things. And in some ways, it's influencing how we relate to one another.

We sense that subtle side-effects can come along with all this convenience. Instant communications can tend to develop the expectation that *everything* should come to us with a minimum of time and effort, as if "instant and convenient" is what "useful" and "up-to-date" mean. And in terms of the altering effect upon relationships, could forms of expanding media be changing Christian Scientists' relationship with their pastor?

Why would we ask this question? Well, with all the new and convenient forms of the Bible Lesson now available—for instance, printed booklet forms, audio forms, digital forms—are Christian Scientists spending less and less time *directly* with their pastor? That is, are Christian Scientists spending less time working directly with the Bible and *Science and Health*? Listening to the Lesson on an iPod while at the same time walking the dog or driving to work certainly is convenient, and not wrong. But is it enough? To the degree that the listener isn't overly distracted by the scenery or by the need to be

aware of what's going on around him, good ideas from the Lesson may be genuinely supportive. But could this "multi-tasking" be considered *in depth studying* of the Lesson? Is there a tendency to want to get metaphysics on the run, or even be satisfied with a brief listen to the Internet "Daily Lift"?

What about sitting quietly and reading the Bible Lesson from the Full-Text Edition? Very possibly a majority of Christian Scientists now subscribe to this printed text format since the Publishing Society has been promoting this booklet of excerpts for nearly two decades now, despite Mrs. Eddy's rejection of the idea of isolating the Bible Lesson from the books.¹ In view of the current struggles of our movement, it's more important than ever to ask how much actual *studying* is going on with this booklet approach. Some Christian Scientists are out of the habit of opening their books to read the Bible Lesson or for other frequent study. Maybe it's time to honestly ask ourselves what best supports *deeper* individual study of Christian Science. This is exactly what a Christian Science teacher concluded in evaluating her own study. She shared her insights in a recent *Sentinel* article that is of special value to the movement. These are a few excerpts:

A number of years ago, I was working at The Mother Church and my job involved long hours. Although I had always studied the Bible Lesson from our pastor (the Bible and *Science and Health*), I was finding it hard to make time for the Lesson. The thought came that it would be easier and quicker if I studied the Lesson from the Full-Text Edition of the *Christian Science Quarterly* rather than taking the time to read it from the books.

What I hadn't perceived was that the real issue was about my acceptance that I was governed by time (that matter governs). I soon found I didn't even have enough time to devote to a thorough daily study of the Full-Text Edition. When I realized that under God's government, there is a right time for every right activity, I was able to return to reading the Lesson from my books and still have time for my work.

The real lesson I learned, however, was the importance of valuing our pastor, and appreciating how much more we can learn about God and His creation by going directly to His Word—the actual Bible and *Science and Health*...

When we study the Lesson as our pastor, we can take time to think deeply about the ideas, to explore further the texts in the Bible and *Science and Health*. We can look for the full context of the Bible citations, the other challenges the people were facing at the time, and how God kept leading,

protecting, and prospering them no matter how severe the difficulties. And we also discover the light *Science and Health* throws upon these thoughts.

...I find reading the Bible Lesson from the actual books is essential for my own spiritual growth and understanding, and I recommend it to others.²

Hopefully, this excellent *Sentinel* article will prompt more Christian Scientists to ask themselves: How does the long-term reading of citations isolated from their contexts minimize or limit a reader's grasp of the pastor's *fuller* explanations? This is a consideration which Mrs. Eddy apparently weighed when she turned down the idea of a Bible Lesson pamphlet. Is studying directly with the pastor a practice gradually being relegated to the past?

No survey could answer these questions, although certain observations can be made. Some practitioners have noticed that on average, patients seem generally less engaged with their pastor than in earlier times. This lessening could be attributable to people spending a shorter amount of time reading the booklet form of the Bible Lesson, and not opening their books very often unless a practitioner prompts or directs them to a particular chapter, page, or passage. This is a general observation, of course, that wouldn't apply to everyone. Nonetheless, it may give us something to consider. Are we choosing a form of study that seems to require less of us? The important issue at stake is whether we're gaining or losing *depth* in our study.

Those who analyze changing cultural patterns and attitudes of society in general have been reporting a tendency of people to do less book reading these days. Some analysts feel that the trend is directly attributable to the pervasiveness of new media and the habits these prompt. Regardless of the reason given, if people are saying that they don't find time for *in-depth* book reading anymore, could this thought, active in the mental atmosphere, be influencing Christian Scientists to unconsciously drift away from their books?

The Concord software and electronic formats of the Lesson, including those for e-readers, have made digging into the books an activity that isn't limited to paper/printed books. Even while some of us may prefer holding the books in our hands, we certainly have to appreciate the genuine usefulness of these electronic formats and acknowledge the practical needs they meet. The digital version of the Lesson that some Christian Scientists now use on their e-readers has the In-Context Edition option which shows the citations within the context of the page where they appear in the Bible or *Science and Health*. This at least, is better than simply reading isolated citations. Still, because of the far-reaching consequences, it's more relevant than ever to consider if there is a trend in

the Christian Science movement that increasingly favors “convenience” over time spent in *deep* study. If so, Christian Scientists are becoming distanced, to some degree, from their pastor—being robbed of the spiritual strength that develops the ability to heal. Spiritual growth is intrinsically connected with spending quiet, in-depth time alone in spiritual communion *directly* with the pastor.

The experience of a mother of three young children illustrates the tremendous progress that can unfold when someone arrives at a point of absolutely *insisting* on preserving one-to-one time with the pastor. This woman and her husband had fallen on some hard financial times, leaving them with no option but to move into a very small apartment. The woman was feeling discouraged and pressed by the crowded living conditions and also frustrated by having no quiet place or time to study and pray. As a Christian Scientist, she knew that if she was going to have hope for a better future, she had to grow into a more spiritual sense of identity and home. She had to gain a clearer consciousness of spiritual reality that only Christian Science could give her.

Praying to break through the seeming impossibility of having any solitude, the thought came to her that after everyone was asleep she could put pillows in the bathtub and get comfortable there with her books without disturbing anyone. It seemed a bit ridiculous at first, but spending time in this way became so productive that she kept it up almost every night, following Mrs. Eddy’s directive regarding the textbook: “*Read this book from beginning to end. Study it, ponder it.*”³

As the days and weeks went on, she could feel a distinct clearing away of a fear that her family could be fatefully trapped by a complicated set of circumstances. Within a couple of months her husband was offered employment at a salary that enabled the family to move into much more suitable living quarters. And as the years unfolded many more dramatic steps of progress took place, including educational opportunities for the children that earlier would have seemed impossible to imagine. But the real progress, the woman felt, was unquestionably *spiritual*. She knew in her heart that all the goodness coming her family’s way was a result of focused time spent directly with the Bible and *Science and Health*, and in prayer—every day.

To most of us, studying in a bathtub in the middle of the night might seem not only unconventional but highly inconvenient. Judging from the long-term results, however, the woman’s decision to devote herself to deep study—*no matter what*—proves an important point. If we’re willing to put aside any notion of what is or isn’t convenient and get right down to doing the spiritual work, we can break through mortal mind’s mesmeric presentations. There are no limits on Truth’s power. If we want to feel and experience Truth’s power, we need to get close to God and His Word and *stay* close.

What providential effects might bless the Christian Science movement if all students of Christian Science decided to devote more generous time—*undistracted* time—to *in-depth* study of the Bible and *Science and Health*, making this commitment their top priority? Not only would this study develop a greater familiarity with the pastor, resulting in a keener ability to discern between true and false metaphysics; such an increased devotion would produce a huge impulse for a wider, more effective Christian Science healing practice.

There's much we can do in a day, many choices we can make about our time and how we use it. Among all of these choices we must decide what is most important to us and what is most beneficial to the world.

QUIETNESS AND HEALING

In order to pray aright, we must enter into the closet and shut the door. We must close the lips and silence the material senses. In the quiet sanctuary of earnest longings, we must deny sin and plead God's allness.

— Science and Health 15:14-18

Such wonderful healings come about in silence, in the closet of prayer! When we go there, the mental noise of the world begins to recede. No one is there to coach us or tell us who we are, what we ought to think, or what we should do. We're alone with God. Gradually, as we get truly quiet, we can feel God's love resting gently upon us and the presence of the Christ, Truth, guiding our thought. The quietness is filled with a purity and holiness that the world of material sense can't know or give. As we pray alone with God, our desires are lifted up. This is "*the secret place of the most High*"¹ where honest hearts are reconciled to God. Our prayers to be more Christly and our longings to know more of divine Love, change us, and we become better able to help others.

These quiet periods are absolutely essential to sustain our spiritual sense. And that's why we need to *defend* this precious time. If we don't, floods of suggestions surge in, arguing that our responsibilities and circumstances simply don't permit us to have necessary quiet time alone with God every day—at least not much more than a few brief moments. Yet we do know that a strong healing practice depends on being close to God in the heart of prayer. Should it surprise us, then, that this quiet communion time would be a prime target of animal magnetism? Allowing human busyness to take priority over deep prayer, we become depleted, and the Christian Science movement becomes depleted.

We all have personal obligations that can't be neglected or turned over to anyone else. Nevertheless, as we consider God's purpose for us from a higher spiritual standpoint, we find ways that will open more time for prayer while still providing full support for our legitimate human obligations. All worthy activities are blessed when we put prayer first. Silent prayer is the most powerful dynamic in the world and can bring resolution to the most difficult problems. Consecrated prayer is utter destruction to aggressive, enslaving materialism. Anyone who enters into the sanctuary of prayer, dismantling lies by knowing God's allness, is helping the world immensely.

We say that our Church is a Church of healers, and therefore we must ask ourselves: How spiritually prepared and ready to heal are we? People who come to Christian Science for healing aren't coming to hear pleasant platitudes, but to actually experience healing. An effective practice isn't talking eloquently and enthusiastically about healing but actually *demonstrating* it. Dedication, not *Journal* listing, is what establishes an effective healing practice. Whether or not someone currently is listed in the *Journal* or is able to give full time to the healing practice, whatever measure of time given, if the time is truly devoted, is tremendously significant. If someone has the desire to practice healing in a deeper way, opportunities will increasingly open. Entering the sanctuary of prayer and shutting the door tight, the world's distractions can't follow us in. Spiritual reality becomes the *only* reality, and the conviction builds that nothing can obstruct God's healing power.

When there's a solid commitment to follow the rules of healing, nothing stands in the way of the practice. And when the conscientious, Truth-grounded prayers of members combine in support of Church, nothing can stand in the way of our church services becoming so imbued with holy prayer that distinct healings take place during them. We should expect this. Mrs. Eddy is recorded as having once said to a student that she "longed for the day to come when no one could enter a Christian Science church, no matter how sick or how sorrowing that one might be, without being healed, and that this day can come only when every member of the church studies and demonstrates the truth contained in the Lesson-Sermon, and takes with him to the service the consciousness thus prepared." ²

Cherishing the healing influence of silent prayer for the congregation ³ and maintaining a deeply prayerful atmosphere throughout the service makes quiet listening to the readings transformative. No amount of audible prayer can bring the realizations that dawn in consciousness through silent prayer.

Are there sometimes silent moments between testimonies at our Wednesday meetings? We don't expect them to be lengthy, but quieter moments can be so filled with active acknowledgments of God's care that the quiet never feels awkward. In an atmosphere of vibrant, scientifically Christian prayer, *empty* silence has nowhere to exist. This prayerful support can dissolve impositions that otherwise might rest heavily upon the congregation's thought. Quiet prayer supports the inspiration that gives impulse to testimonies shared with freedom and sincerity. Spiritual vitality and peace join together, producing a mental atmosphere of warmth and security. Who that has ever experienced "*the peace of God, which passeth all understanding*" ⁴ would consider this peace dull or too quiet? Anyone hungering for real respite from the bleak insensitivity of the world welcomes this renewing calm and wants more of it.

Let's pledge not to be drawn into any malpractice of our services. Let's not be taken in by any whispering suggestion that the spiritual substance of our services isn't "exciting enough" to attract people and hold their interest. Many sincere efforts are being made these days to welcome more people to Christian Science services. We can make sure that these efforts aren't short on the calm, settled metaphysical work that demonstrates true attraction—the genuine healing activity of the Christ, which can't be artificially manufactured. And we can make sure that all efforts to support healing church services are grounded in the protecting guidance of the *Church Manual*.

Human enthusiasm and even the best of human intentions aren't equal to the demonstrated healing impetus that originally built the Christian Science movement. Only spiritual growth can attain and maintain healing. Our Leader reminds us that "*Audible prayer can never do the works of spiritual understanding, which regenerates; but silent prayer, watchfulness, and devout obedience enable us to follow Jesus' example.*"⁵

WHAT'S REALLY NEW?

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. — Ecclesiastes 1:9, 10

Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite. — Science and Health 263:21

...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; — II Corinthians 5:17-18

Paul, the heroic apostle who early on grasped the spiritual concept of Christ's church and put it into action in a broad and vital way, had a profoundly new sense of "new." In Paul's redeemed consciousness, "new" meant being reconciled to God. Mortals might come up with all kinds of "new" forms, philosophies, and ideas, but unless these could be reconciled to God, they were likely to be only recycled forms of "*the thing that hath been.*"

Paul became eager to have "*old things*" pass away. Old, unregenerated thinking had to go, including self-will and personal determination—modes that always wear people out. Some might call Paul a rebel non-conformist, since he had a different view than the disciples at Jerusalem who were wary of his efforts to establish churches in improbable territory. But actually, Paul's letters show that he wasn't at all interested in pushing his own ideas. He was striving to "*have the mind of Christ.*"¹ Mrs. Eddy recommends his methods of working when she says, "*The human mind is opposed to God and must be put off, as St. Paul declares.*"²

Mrs. Eddy and Paul have a lot in common. Each was intrepid in following Christ, Truth, demonstrating the spiritual boldness that only true humility is capable of expressing, and the resolute courage that only the purest, most unselfish love can maintain. Both of

these faithful Christians were seeking a means for proclaiming truth in a practical way that could effectively reach the sick and sinning. In both cases, that effective way was discovered through gaining a higher sense of the church Christ Jesus founded, and holding an unshakeable conviction that, as the Master declared, “*the gates of hell*” have no power to “*prevail against it.*”³

As we know, hellish attacks against the Church and its followers, and particularly against Paul and Mrs. Eddy, were legion. Yet they both prevailed. In Mrs. Eddy’s case, putting off the old church and putting on the new involved a long discovery and founding process. Christ Jesus’ teachings had become encrusted with layers of false theology that had built up through the centuries, and the pure simplicity of Christian worship was heavily clouded over with pageantry, ritual, and the endless embellishments of personal invention. Mrs. Eddy’s aim was to find the pure essence of original Christian practice and worship, and to understand how this pure Christianity could be reestablished and preserved despite the onrushing currents of a complex, rapidly changing world.

The waves of criticism that swirled around Mrs. Eddy’s founding of The Church of Christ, Scientist, often included sharp comments regarding how unorthodox it appeared to be—no ordained clergy, no ritual, no choir, no personal preaching, and without the organized social aspects that many mainline parishioners seemed to equate with church activity. As The Church of Christ, Scientist, emerged into its final *Manual*-based form, many traditional conventions had been stripped away in favor of the basic elements that would put the *full* focus on the healing mission and provide support for it. God had shown Mrs. Eddy what was necessary for this healing mission. To a large degree, the God-revealed pattern for the new Church wasn’t so much a matter of having added new things, but rather of retaining essentials and subtracting what might clutter it, weigh it down, and hold it back from its main focus.⁴

The refined balances expressed in the Church’s final form give us much to think about. If we accept that the Christian Science textbook contains the “*final revelation of the absolute divine Principle of scientific mental healing,*”⁵ we would also accept that the God-revealed *Church Manual* has been provided to protect the revelation in its final form.

Dire results were predicted if anything should be added to or taken away from the revelation bestowed through St. John’s vision.⁶ In light of the gravity of that warning, and reminded of our own guardianship role, we should think more than once or twice when a change is put forward in the name of newness. A new idea might be genuinely valuable for our Church, or it might be just the opposite. Only the most careful, prayerful examination of the idea will show which it might be.

A case in point is a recommendation made in a *Journal* editorial titled “Are you getting the most out of church?”⁷ The writer opens with an imaginary survey suggesting that most Christian Scientists are halfway between feeling renewed and uplifted and feeling uninterested and bored by our church services. The author then makes some suggestions to remedy this hypothetical situation, summing up with:

...the Wednesday meetings are sometimes seen as traditional and maybe even burdensome. Why not use the Wednesday meetings in a fresh new way? Have a couple of Bible verses, one or two paragraphs from *Science and Health*, and then share ideas about your study, your prayer for the world, or how you strengthen your practice.

The nonchalance of this idea—suggesting a dropping of the *Manual*-based order of the Wednesday service,⁸ a major shortchanging of the pastor’s role in the service, and a replacement of the testimony period with what would seem a type of group discussion—stunned quite a few members, particularly since the writer of the editorial is currently serving on the Christian Science Board of Directors. A member who e-mailed him to share her concerns received only a brief non-answer, so she e-mailed again and asked specifically where he found any basis for such a proposal for the Wednesday meetings. The Director’s reply was curt. He told her to read the *Manual* which would show that his approach fulfills the requirements for a Wednesday meeting. She already had been studying the *Manual* and couldn’t see how his recommendation could be reconciled with the *Manual*’s order of service. What he was suggesting in his article would significantly reduce both the structure of the service and the content; it would be adding to and subtracting from the *Manual*’s design. But the exchange didn’t allow for the kind of attention that willingly turns to our Leader’s writings to examine what she understood to be the form designed to best support the Church’s healing mission.

Suggestions that would lead to a change in how services are conducted should be carefully considered in light of the *Manual*’s timeless design.⁹ Change merely for the sake of change or from a false sense of pressure to “update” won’t prove wise. Casualness for the sake of casualness, without a prayerful weighing of what we’re really striving for, could lead to services becoming just plain loose and sloppy, even irreverent. Will a new idea enhance the healing purpose of the service? Or will it interfere with or detract from it? In a good many branches there aren’t disagreements over the way the services are conducted. In other branches, ideas are given an opportunity to be discussed openly and in the spirit of genuine brotherly love, remembering that branch churches are designed to be “*distinctly democratic in [their] government.*”¹⁰

We all want church services that have a comfortable dignity without being rigid and that embody a deep respectfulness for the Word, read understandingly in a warm manner within a peaceful, joyful atmosphere. Such an atmosphere always feels refreshing and renewing. Freshness flows spontaneously into our experience when we're praying in the spirit of the Psalmist's plea, "*Create in me a clean heart, O God; and renew a right spirit within me.*"¹¹ Hearts grateful for the healing gift of the Christ-idea are never bored. They feel effortless focus when the pastor is speaking.

How could we be made to believe that we have to reinvent our church services to make them interesting? It's time to *vigorously* handle animal magnetism's litany that Christian Science services are burdensome or aren't sufficiently interesting. Voicing this lie or sympathetically agreeing with it amounts to malpractice of our services—another variation on mortal mind's attempt to use Christian Scientists to undermine the healing power of their own Church and its worship services.

The experience of an early worker, Irving Tomlinson, provides an interesting perspective on this subject. As many know, Mr. Tomlinson served as a trusted aide to Mrs. Eddy for twelve years. He describes, in his memoir, his very first attendance at a service in the original Mother Church while he was still a Universalist clergyman:

It was a Sunday service I attended and, oddly enough, in the foyer I met a former member of my own church, who kindly invited me to share his pew. It will amuse Christian Scientists (as it now amuses me) to recall that at the conclusion of the service I remarked to my friend with the arrogance of ignorance: "You'll never be able to hold this congregation with that kind of service, a man and a woman reading. What you need is a magnetic personality in the pulpit." My friend replied: "A year ago we had eight hundred in the congregation. Now we have twelve hundred." I had no adequate reply.

I then began attending the [testimony] meetings and heard testimonies of healings that convinced me that there was at least one church carrying out the Master's injunction to heal the sick. I thereupon began to make a sincere investigation of Christian Science...¹²

What an interesting description by a newcomer happily discovering a church that was actually proving what it preached, and where the preaching wasn't personal, but powerful beyond what a personal preacher could accomplish. The dramatic increase in church attendance (a frequent occurrence at that period, both at The Mother Church and in branch churches) seems attributable to strong healing work and a spiritually-minded atmosphere.

When we pray for our services, not just during silent prayer within the service, but also during the week, isn't it important to establish that the service isn't the domain of the human mind? The true attraction is Christ, the Holy Ghost or divine Comforter, bringing a spiritual sense of newness that *never* becomes old.

The baptism of the Holy Ghost is the spirit of Truth cleansing from all sin; giving mortals new motives, new purposes, new affections, all pointing upward. This mental condition settles into strength, freedom, deep-toned faith in God; and a marked loss of faith in evil, in human wisdom, human policy, ways, and means. It develops individual capacity, increases the intellectual activities, and so quickens moral sensibility that the great demands of spiritual sense are recognized, and they rebuke the material senses, holding sway over human consciousness.¹³

THE CHANGING AND THE UNCHANGING

God's ways and works and thoughts have never changed, either in Principle or practice. —Retrospection and Introspection 64:17

Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him. Such prayer humiliates, purifies, and quickens activity, in the direction that is unerring. —No and Yes 39:11

To say that our Church is divided into two camps—the ones who want change and the ones who resist change—would be untrue. Nearly everyone feels that significant changes definitely are needed, changes for the better. Differences have arisen concerning what these changes should be, and about what “better” means. Despite everything that tries to divide us, we should agree that our church activities need to be moving, in Mrs. Eddy’s words, “*in the direction that is unerring.*”

“*Unerring*” is a high ideal. Are we giving up on this ideal, taking the view that it’s time to try just about anything and hope some benefit to the Church might result? A philosophy of “let’s not rule anything out” is bound to fly far and wide of “*unerring.*” If it’s becoming clear to us that a trial-and-error method isn’t the scientifically Christian way to approach change in our Church, how are we to be sure which steps are nearest right for progress in these times?

What keeps us moving safely in God’s modes, instead of mortal modes, is accepting the truth that *the needed changes must take place in us*. Instead of brainstorming for ideas that might affect an outward change for the Church, Christian Science shows us that the most deeply needed changes develop inwardly, as material beliefs give way to spiritual facts. Then, strong outward progress becomes evident. We see significant changes for the better. Christian Science healings are continually proving this. The following is an example.

A young woman felt angry because some careless actions of others had left her with a physical disability that was robbing her of normal opportunities. She so wanted her circumstances to improve, but her hopes were sinking. She felt trapped in a limited body and couldn’t see possibilities for meaningful employment on the horizon. How

she wished for things to change! But instead of improving, her situation worsened due to the apparent ineptness of people who were supposed to be helping her. Battling desperation, she remembered Christian Science, which she had first encountered several years earlier. She contacted a practitioner who suggested to her that she read a well-loved Christian Science article that traces the story of Joseph, titled “The Truth About Adversity.”¹

For weeks she thought about Joseph’s situation, trying to imagine the circumstances he’d had to deal with from the time he was sold into slavery as a result of his brothers’ jealousy until the time he rose to a position that enabled him to save his brothers—in fact, to save thousands of people during a time of famine. What most stood out to her was Joseph’s steadfastness. Although unfairly placed into servitude, he nonetheless treated others justly and retained his own ethics. He wouldn’t let go of his understanding of the one true God, even when things seemed to go from bad to worse. Throughout all the ups and downs and changes, Joseph’s integrity didn’t change. His trust in God and his determination to live a just and unselfish life didn’t change.

As the woman pondered Joseph’s story, she realized that his spiritual convictions would have had to be growing stronger and rising higher during all those years, not sinking, in order for him to have survived false accusation, imprisonment, and what must have been constant suggestions to give up. He couldn’t have allowed himself to be resentful or passive. The woman began to shed some heavy anger over what seemed to be her restricted life. At the same time, she began to feel that Christian Science could establish justice for her if her own acceptance of these truths would remain constant and if she would stay faithful, honoring God’s faithful, *unchanging* love for His children. She knew Christian Science teaches that man, God’s image and likeness, has never become an injured mortal that must somehow change back into an uninjured mortal. God’s man has never been a vulnerable mortal. Man’s true being is perfect and changeless, and the protective laws of God governing man are changeless—never lapsing, never fluctuating, never permitting the slightest degree of stagnation. Instead of merely wishing for changes to take place outwardly, the woman committed herself to the kind of prayer described in this passage from *Science and Health*:

*Stick to the truth of being in contradistinction to the error that life, substance, or intelligence can be in matter. Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science. Then, if your fidelity is half equal to the truth of your plea, you will heal the sick.*²

At times it seemed to her that she was kidding herself to think that prayer could result in a full healing of the physical problem. But over time, that’s what happened. What

was considered an uncorrectable problem was healed. Such a major change! And it came about because the woman had come to understand that the most fundamentally needed change was a change in her thinking about herself and her unbreakable relationship with God. The healing wasn't a change that went on in matter, but in consciousness. As an active branch church worker, this woman is now praying for the Christian Science movement by applying the same spiritual directive that played such a strong role in her healing: *"Plead with an honest conviction of truth and a clear perception of the unchanging, unerring, and certain effect of divine Science."*

What a useful example for those of us who want to help our Church demonstrate progress and sustainability. The simple truth is that the wisest, most progressive changes become possible when we're holding to the *unchanging* laws of God and becoming more fully reconciled with them. Even the most unfortunate past experiences and their apparently irreversible bad effects can lose their hold and disappear as we gain a better grasp of the unchanging reality of God's government. When we ponder this explanation from our textbook, the message becomes clearer than ever:

*As the crude footprints of the past disappear from the dissolving paths of the present, we shall better understand the Science which governs these changes, and shall plant our feet on firmer ground.*³

God, divine Principle, knows only His perfect, indestructible creation, governed by His timeless, unchanging laws, forever operating without interruption, sustaining all that is honestly aligned with these laws. In whatever measure a human idea or activity is demonstrating true spiritual substance and is patterned after the divine order, in that same measure it will be sustained by the unchanging laws of God, and valuable results will follow. On the other hand, if a human idea or activity predominantly lacks spiritual substance, or if, in marked ways, it is mistaking the divine order and is too disconnected from the unchanging laws of God, it will necessarily dissolve and fade away.

The inevitability of this outcome doesn't free us to lean back and leave all things to fate. Active demonstration is called for. Our job is to be working and praying devotedly to prove, without question, that it is the true destiny of The Church of Christ, Scientist, to triumph over every attempt of animal magnetism to draw it into modes unrepresentative of its authentic teachings. As we do this work, we'll be helping legitimate church activities to thrive by supporting their steady movement *"in the direction that is unerring."*

JUDGING RIGHTEOUSLY

Judge not according to the appearance, but judge righteous judgment.

—John 7:24

The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.—Church Manual 40:11

Let us be faithful in pointing the way through Christ, as we understand it, but let us also be careful always to “judge righteous judgment,” and never to condemn rashly.—Science and Health 444:16-19

Scenario #1: A woman comes home with a briefcase full of proposals related to an important decision she needs to make for her company. She asks her husband if he'll review them with her and give his opinion as to which proposal appears to be the best. He'd like to be of help, but since the subjects involved are complex and too unrelated to his own area of expertise, he feels he shouldn't offer an opinion. "I don't know enough about these things to make a wise determination," he replies.

Scenario #2: A Christian Scientist is concerned about an important issue to be voted on in an upcoming church business meeting. She's feeling nervous because she believes she doesn't understand the issue well enough to judge which way she should vote. She asks a fellow member what his opinion is. He replies that the issue facing their branch isn't a matter of competing opinions, but is an opportunity to arrive at what's most obedient. They both agree that they can go directly to their books for guidance, and if further research is necessary to obtain relevant facts, this can and should be done before deciding how to vote.

Scenario #1 and Scenario #2 have one thing in common: in both cases important judgments need to be made. But from there, the two scenes diverge. In the first, the husband declines the request to make a judgment because he knows that he isn't qualified, that he hasn't any direct personal responsibility, and that he actually lacks the right to be advocating a decision. In the second scene, the Christian Scientist is coming to realize that she has a moral responsibility to take an active part in judging the merits or demerits of the proposal at hand. Instead of avoiding participation and wanting to

lean on others' views, she's readying herself to be able to understand the issue thoroughly and evaluate it fairly and prayerfully.

Let's assume that in the latter scenario the issue facing the branch church is controversial. Let's also assume that this woman isn't the only member feeling anxiety over making the right decision—and isn't the only one worried that the membership may become uncomfortably divided. We can make these assumptions because this isn't a hypothetical situation or an imaginary Christian Scientist. It's the experience of a real branch church member facing a real struggle over her ability to judge an issue fairly. She was led to begin her work by going to the books to get clearer on the entire subject of *judging*. A study of what our books teach on *judging righteously* is a good refresher for all of us. Sometimes the actual teachings get obscured, or certain parts get left out or dismissed.

An unfortunate subtext that has threaded its way through certain articles published in the Christian Science periodicals in recent decades, suggests that if we're following Christ Jesus faithfully and being truly loving, we shouldn't be judging. This underscores the need for studying the Master's teaching in its entire context to get a fuller meaning of the often-quoted words, "*Judge not.*" Matthew records Jesus as saying, "*Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.*"¹ The tone is very similar to the Golden Rule. Isn't Jesus' point that we should judge in the same way we'd like to be judged ourselves—in other words, *fairly*? And aren't we being reminded that if we judge unfairly, we can't expect God's law of equity to defend our wrong position?

Some years ago a young student of Christian Science decided to find out for herself what Jesus did or didn't teach about judging. She read through the four Gospels noting all examples that related to making judgments, discernments, and important distinctions. She was surprised at how many she found, and some familiar passages began to rouse her reasoning in a new way. Jesus quite frequently impressed upon his disciples the need to see the difference between good and evil, right and wrong, true and false. Often these teachings came in the form of metaphors or parables, such as the need to differentiate between tares and wheat, light and darkness, sheep and goats, trees that produce fruit and those that don't—just for starters. Yes, Jesus definitely taught his followers that making righteous judgments is an indispensable part of being a Christian.

Mrs. Eddy strongly echoed the need for clear discernment and righteous judgment. The *Manual By-Law*, "*A Rule for Motives and Acts*," doesn't instruct us *not* to judge at all, but rather, not to judge *erroneously*. The same goes for condemning.² And the By-Law, "*Alertness to Duty*," concludes with the reminder "*By his works he shall be judged, — and*

justified or condemned."³ Rather than sounding harsh, this criterion sounds fair—because it *is* fair. And besides being fair, it urges us to refrain from allowing personal elements to influence our judgment. Evaluations should be made solely on the basis of whether solid, honest Christian Science demonstration is in evidence. In other words, *judging righteously* isn't a matter of one person judging another person (judgmentalism), but rather of seeking God's will and applying His rules and laws *impersonally*—with no special allowances or disallowances based on who a person is or what position he or she may hold. Mrs. Eddy's call for impersonal judgments can be felt in her exclamation, "*When will the world cease to judge of causes from a personal sense of things, conjectural and misapprehensive!*"⁴

Jesus said, "*I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*"⁵ We should listen to our spiritual instincts that remind us to pray for Christly humility when we need to make judgments. If with all our heart we want only to know and to do the will of God, we won't let personal sense, emotionalism, ego, or fear shove us off track. Mortal mind has no power to shake our conviction that a fair, Truth-secured judgment can be made, even when there seems to be a moral dilemma. A righteous judgment can't be hidden or lost. And if a wrong judgment appears to be holding sway, Truth can create the conditions for that judgment to be corrected. Error isn't power. Ultimately, omnipotent Truth always wins.

All needs for judging and decision-making aren't of equal moral gravity. Some situations don't call for an absolute right or wrong judgment. For instance, a discussion centering on the color for new church draperies isn't in the same realm as an ethical issue. Aesthetic preferences, legitimate as they might be, are generally matters of subjective individual taste, and if these differences are worked out through patient consensus or by a respectful democratic vote, then "*love one another*"⁶ will have won the day, no matter which choice has been made. We can be sure that whatever the color, this decision really isn't going to harm the Church or limit its healing mission. But what about a situation (and there have been many) in which a church policy, activity, or action is negatively affecting the Church as a whole, and appears to be at odds with the fundamental teachings and ethics of Christian Science?

For example, what if something being done in the name of Christian Science is indicating a need for careful examination because of accumulating evidence that its effects are harmful? If a member raises sincere concerns (and all members have a full right to raise their concerns), should these be brushed aside by calling them "personal opinions"? Church officers have employed this relativistic argument when unable to offer a solid defense for their actions. Yet our Leader's words to her Church ring out loud and clear:

*The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another.*⁷

*Science makes no concessions to persons or opinions.*⁸

*Diverse opinions in Science are stultifying. All must have one Principle and the same rule; and all who follow the Principle and rule have but one opinion of it.*⁹

*In Christian Science mere opinion is valueless. Proof is essential to a due estimate of this subject.*¹⁰

Doesn't this teaching tell us that under circumstances where actions or statements are being honestly questioned there's a moral responsibility to provide supportable *evidence* that these actions or statements rest solidly on the teachings of Christian Science, not on mere opinion? Should official actions be accepted on any lesser basis than their provable legitimacy? Human opinions, on anyone's part, aren't good enough to serve as validation for what is said and done in the name of The Church of Christ, Scientist. Actions must be able to be fully reconciled to the authentic teachings of Christian Science, which are far above mere human opinion. Mrs. Eddy eloquently and unequivocally settles the question: "*The opinions of men cannot be substituted for God's revelation.*"¹¹

Mortal mind seems to be having a field day influencing Christian Scientists to concede to human opinions or to substitute them for "*God's revelation.*" One of mortal mind's methods is to suggest that truth is a human concept and that therefore, truth is a *relative* concept. No such thing as *absolute* truth exists, mortal mind says. What follows is the lie that no real basis exists on which to claim *certainty* when it comes to issues of right or wrong. Judgments of right and wrong are mere matters of opinion, the carnal mind insists. And like a fog machine, this deceptive argument propels a cloudy mist to hover over and around moral and ethical issues, mesmerizing undefended thought.

Could our Church, founded on the rock of Christ, Truth, drift into a mental fog of moral relativism? Not if we're doing our prayerful work. Many thorny issues divide our ranks, but they don't need to drag on as if there is no clear, definitive path to resolving them. If we're willing to surrender mere human opinions and work together with the agreement that our books are our authority, we can establish our activities in line with the revealed teachings of Truth. Every one of these issues can be settled in favor of the Church—without any mourning or gloating over "who won." The Church of Christ, Scientist, must win. Future generations must win because of our collective willingness to put personal opinions aside and listen to what God, divine Truth, is saying. As the

mesmerism breaks, the entire Church membership will feel its ability to be reconciled with the Church's true teachings.

Every Christian Scientist has the God-given capacity to think through issues prayerfully, carefully, deeply, and make fair, righteous judgments. Each and every one can speak the truth fearlessly, with God-inspired confidence and brotherly love. As we grow, we'll better understand the Psalmist's reason for rejoicing: *"The Lord hath made known his salvation: ...for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."*¹²

STANDARDS: WALLS OF SALVATION, GATES OF PRAISE

Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

—Isaiah 60:18

Imagine yourselves in a poorly barricaded fort, fiercely besieged by the enemy. Would you rush forth single-handed to combat the foe? Nay, would you not rather strengthen your citadel by every means in your power, and remain within the walls for its defense? Likewise should we do as metaphysicians and Christian Scientists. The real house in which “we live, and move, and have our being” is Spirit, God, the eternal harmony of infinite Soul. The enemy we confront would overthrow this sublime fortress, and it behooves us to defend our heritage.

—Pulpit and Press 2:16

Following Mrs. Eddy’s experience closely, we gain an understanding of why she concluded that it was necessary to found a new Church. She had hoped that the churches of her time would gladly embrace the discovery of the laws of Christian healing. A few open-minded clergy and parishioners of other faiths were willing to listen to these new teachings, but generally speaking, established Christendom offered faint welcome to what Mrs. Eddy had to say. She was, in fact, heavily besieged by critics discrediting her from both the pulpit and the press, tearing apart what they should have recognized was the greatest blessing that ever could have come into their lives.

The severe rejection Mrs. Eddy was experiencing—savage ridicule of her teachings, denunciations of her as godless, prayerless, and anti-Christian—epitomized the carnal mind’s repeat pattern of persecuting Christian reformers throughout history. Mentalities that are assured of their own self-importance bristle at the pronouncement that the true man of God’s creating has no personal power of his own. To the self-satisfied human ego, Mrs. Eddy’s teachings felt like an annoyance, even a threat. This explanation in *Science and Health*, quoting from Paul’s letter to the Galatians, removes any doubt as to the reasons for the material world’s hostile rejection of Christian Science: “The apostle says: ‘For if a man think himself to be something, when he is nothing, he

*deceiveth himself.' This thought of human, material nothingness, which Science inculcates, enrages the carnal mind and is the main cause of the carnal mind's antagonism."*¹

This antagonism, which outwardly may seem directed at one person from another person, Mrs. Eddy recognized was actually impersonal, the inevitable antagonism between Truth and error, between holiness and sin, or as Paul put it, between Spirit and the flesh. Such irrational hatred can be neutralized only by a higher understanding of the all-power of the one divine Mind impartially blessing its entire creation and including no hate or misunderstanding.

We may not have risen to Mrs. Eddy's altitude of understanding on these points, but we need her example to help us rise higher. She explains how we can avoid being crushed by the world's icy or fiery reactions to our practice of this Science. She encourages us to know that we'll always have the full comfort and defense we need if we turn entirely to God for our help, never giving up faith in the right. "*Remember,*" she writes, "*a pure faith in humanity will subject one to deception; the uses of good, to abuses from evil; and calm strength will enrage evil. But the very heavens shall laugh at them, and move majestically to your defense when the armies of earth press hard upon you.*"²

"*The armies of earth,*" is, of course, a metaphor. Spiritual warfare is a common thread both in the Bible and in our Leader's writings, and memorable metaphors such as "*the whole armour of God,*"³ "*the sword of the Spirit,*"⁴ and "*fight the good fight,*"⁵ have tangible meaning in helping us learn how to defend ourselves against the seeming forces of materialism. The passage from *Pulpit and Press* at the beginning of this chapter is a rousing wakeup call to practice the scientifically Christian method of defense. The message is both vivid and simple. To "*strengthen your citadel by every means in your power, and remain within the walls for its defense*" is the safe thing to do when under attack. The wrong thing to do would be to "*rush forth single-handed to combat the foe.*"

Here is a timely message for our Church: *walls of defense are critical to maintain.* We'd be more than naive to think that no serious invasive threats exist today or that we could toss them off as being not really *that* threatening. And it would be equally foolish to buy into the notion that the walls of defense are confining and should be dismantled and dispensed with in order to more warmly and widely welcome the world in.

Given the condition of our Church today, we're well advised to very closely examine and contemplate Mrs. Eddy's concept of a defended fortress and a strong citadel. Are there any areas where we're unwittingly abandoning our defense? For instance, what about suggestions we often hear these days that membership standards are unnecessary and can be dropped?⁶

Sometimes it's argued that it doesn't matter very much whether an applicant is using tobacco, alcohol, or drugs. These relaxed notions (posing as being more welcoming, open, loving, and less judgmental) may prove to be a contributing factor to the weakening of the entire institutional structure, opening vulnerabilities rather than contributing to improving the Church's healing strength or helping individuals gain their needed healings.

If we think that upholding these standards isn't necessary for new members, do these standards matter, then, for *any* member? Does it matter, for instance, if Readers and Sunday School teachers drink, smoke, use drugs, or fail to maintain Christian morality in their relationships? Or, for that matter, does it matter if practitioners and teachers do? The last question isn't as far-fetched as it may seem. The slippery slope becomes ever more slippery. And if we don't consider the long-range consequences, we may at length discover that a comprehension of the original *reason* for the standards has slipped away, and along with it, the capacity to successfully practice Christ-healing.

Standards aren't intended for keeping people out or for personally judging whether certain people are "good enough" to be part of the Church. We understand that individuals are at different places in their demonstration of Christian Science and that compassion is called for in appreciating the tough challenges they may be facing. But if mortal mind gets away with exploiting and manipulating our compassionate tendencies, we may end up following mortal mind's directions, rather than divine Love's rules and directions. Instead of being supportive, as we originally intended to be, we may be pulling support out from under some developing demonstrations.

Supporting an applicant's ability to first demonstrate freedom from the use of alcohol, tobacco, and drugs before taking on the commitment of Church membership enables the individual to truly know the healing power of Truth through his or her own direct, demonstrated experience. Far from being excluding, the standards, upheld with a Christlike spirit of support, can help people prove to themselves, as well as to others, that they honestly do understand what it means to live their lives in accord with the teachings of Christian Science and that they truly are prepared to make the full commitment to unite with the teachings.

Walls of salvation and gates of praise—the strong "*citadel*" that our churches should exemplify—provide safety for everyone. New members can be welcomed into a secure place where the currents of the world don't flow through randomly, a place where they can be assured of being loved and supported in an atmosphere that enables them to prove that Spirit is absolutely dependable, that God's rules are provisions of love and protection, and that the discipline of living within these laws is attainable and natural.

How reassuring it can be to people when they see proof that Christian Science is exactly what it claims to be, and that it can be demonstrated by “ordinary people”!

Distinct healings don’t result from spiritual vagueness. If we casually discount the need to obey one God-given rule, it leads to laxity in obeying another one, until, unconsciously, we’ve dismantled the very walls of the sheepfold, the very walls put in place for the protection of the flock. Opening the door to one weak mode of thinking may result in a push for the opening of more doors, perhaps even going so far as to remove the walls altogether, allowing surprising things to find easy entrance and pass through without a porter even asking a question.

What does that familiar phrase “*Stand porter at the door of thought*”⁷ mean when applied to our Church? We’re talking metaphorically here, but as metaphysicians, we aren’t unfamiliar with the parables and metaphors that warn against having our dwellings broken into and our treasures robbed. We’ve enlisted to prevent such losses through the power and practice of Christ, Truth. And because we know that the enemy is materialism—*aggressive* materialism—we need to be spiritually mature enough to identify aggressive materialism even when it assumes subtle forms and disguises. Sad to say, if Christian Scientists had been more alert “porters at the door” over the years, our Church wouldn’t have been robbed of so much of its strength.

But we can recover. Many Christian Scientists have been feeling that our walls of defense must be rebuilt. We need to re-learn what it means to defend ourselves and our Church against aggressive materialism and malicious malpractice. The book of Nehemiah provides timeless, relevant insights. Every ploy of animal magnetism failed in its attempt to subvert and sabotage the rebuilding of the walls of Jerusalem. The people succeeded in their mission through their obedience to God and through their newly found recognition that they indeed possessed the God-given strength and spiritual capacity to make the mighty demonstration.

At the conclusion of the story, after the walls were restored and the gates set in place once again, a heart-moving scene illustrates how deeply reformative the restoration was. The people gathered together to hear Ezra read from the book of the law. “*All the people wept, when they heard the words of the law,*”⁸ the narrative says. Perhaps they wept in repentance for having so long neglected the teachings that had earlier kept them safe. Perhaps they wept for joy, now remembering the beauty and wisdom of the priceless teachings. Perhaps tears of gratitude couldn’t be held back because the people were so glad for the exalting, uniting experience of being part of such a wonderful demonstration of God’s power. They had overcome enormous obstacles and forms of intimidation. They had proven their ability to fearlessly defend themselves and their families. Now, spiritually stronger and wiser, they could live and worship securely.

Wonderfully inspiring metaphysical articles on the subject of the spiritual basis of church building have been written through the years, and these can be found by browsing through past issues of the *Journal*, *Sentinel*, and *Herald*, now conveniently available through JSH-Online.⁹ Another valuable help is gaining a more comprehensive knowledge of the history of our Church—its founding and early development. An especially insightful and well-documented resource is the three-volume biography of Mary Baker Eddy by Robert Peel: *The Years of Discovery*, *The Years of Trial*, and *The Years of Authority* (sold through the Christian Science Publishing Society and through major booksellers).

Best of all, we have the Bible and our Leader's writings. Her instructions ring with the authority of having herself overcome the forces of massed materialism in founding The Church of Christ, Scientist:

How can we do this Christianly scientific work? By intrenching ourselves in the knowledge that our true temple is no human fabrication, but the superstructure of Truth, reared on the foundation of Love, and pinnacled in Life. Such being its nature, how can our godly temple possibly be demolished, or even disturbed? Can eternity end? Can Life die? Can Truth be uncertain? Can Love be less than boundless? Referring to this temple, our Master said: "Destroy this temple, and in three days I will raise it up." He also said: "The kingdom of God is within you." Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is in our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion. Such a heavenly assurance ends all warfare, and bids tumult cease, for the good fight we have waged is over, and divine Love gives us the true sense of victory.¹⁰

IT'S NOT ABOUT NUMBERS

The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

—Deuteronomy 7:7, 8

Numbering the People. SECT. 28. *Christian Scientists shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people.*—Church Manual 48:16

“One on God’s side is a majority;” and “Lo, I am with you alway,” is the pledge of the Master.—No and Yes 45:28

Is not a man metaphysically and mathematically number one, a unit, and therefore whole number, governed and protected by his divine Principle, God? You have simply to preserve a scientific, positive sense of unity with your divine source, and daily demonstrate this. Then you will find that one is as important a factor as duodecillions in being and doing right, and thus demonstrating deific Principle.—Pulpit and Press 4:7-14

Quite a bit of concern is being expressed over diminishing numbers of branch churches and practitioners. The greatest concern is that there are fewer Christian Scientists, period. Sometimes people’s thought becomes so obsessed with how to increase the numbers that a basic metaphysical fact is forgotten: *strength isn’t in numbers, and never has been.* The largest church in terms of membership isn’t necessarily the strongest, nor is the smallest the weakest. Our strength as a movement isn’t a matter of how many of us there are. Our strength is in proportion to the spiritual understanding we demonstrate.

It’s interesting to consider that when Mrs. Eddy added the By-Law instructing Christian Scientists to “*turn away from personality and numbering the people*” the movement was

growing very rapidly in numbers.¹ Apparently some Scientists were euphoric over this increase, believing it to be a tremendous sign of growth for Christian Science. Mrs. Eddy was more cautious. A rapid growth in numbers doesn't necessarily translate into rapid *spiritual* growth. In other words, adding more members doesn't automatically equal greater strength, and believing that it does can throw off a true calculation of what Christian Science demonstration involves. Being aware of this fact may adjust our thinking and spur us to find a more useful assessment of our strength and how to increase it.

A desperate feeling that "we've got to increase the membership" has, in some cases, led to the introduction of church-weakening measures in an attempt to be "more warm and inclusive." Such measures have included dispensing with membership standards, watering down metaphysics, and making the Church a more social place by providing refreshments and holding social events in the church building.² It's imagined that these changes will attract newcomers who might otherwise be put off by a feeling that Christian Science is too demanding. It's almost as if members have convinced *themselves* that Christian Science is too demanding, and that it would be better to make little of the demands, or at least try to make them less noticeable.

In taking this approach, could Christian Scientists be short-changing those who are looking desperately for help? What was Mrs. Eddy's welcoming thought? She often spoke of the need for our churches to express more warmth and love. In a letter to a First Reader, she wrote, "*God has called you to be a fisher of men. It is not a stern but a loving look which brings forth mankind to receive your bestowal, — not so much eloquence as tender persuasion that takes away their fear, for it is Love alone that feeds them.*"³ At the same time, she wasn't one to cater to a merely personal or social sense of comfort, acceptance, and love. In the Preface of *Science and Health* she speaks directly from her own heart to the heart of the reader: "*The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth.*"⁴

Her words indicate her full trust that "*honest seekers for Truth,*"⁵ even newcomers, will be able to think deeply about what the book has to say. She wasn't attempting to gain their interest and attention by downplaying what Truth requires. The attraction of Christian Science is Truth itself. Truth makes man free, and Mrs. Eddy made sure that Truth's demands could be seen right up front. Throughout the Bible and *Science and Health* there are many comforting assurances that whatever Truth and Love may demand of each of us, we can fulfill.

When we think about some of our most loved Bible stories, they show that the strength that triumphs is *spiritual* strength, an unshakable trust in God and His infinite goodness and power. At first Moses shrank from the demand to go into Egypt and free the

Israelites, a mission that appeared to have inconceivable odds stacked against it. Trusting God's power instead of his own personal strength, he progressed beyond "*Who am I, that I should go unto Pharaoh...?*"⁶ and proved to himself, and to countless others, that there are no odds stacked against the omnipotence of the great I AM. Over and over again, the Bible teaches that "*one on God's side is a majority.*"⁷ Elijah had to get beyond his grieving belief that the worshippers of Baal outnumbered the worshippers of the one God. The actuality of God's presence came as "*a still small voice*"⁸ silencing his fear that the faithful had faded out and that he, the last one standing, would soon be finished. David's spiritual strength put an end to Goliath's malicious threats and proved that the might of God was more reliable than the capability of an entire army.⁹ Nehemiah proved that the rebuilding of the walls of Jerusalem wasn't a matter of whether he had more personal authority or political clout on his side than Sanballat, Tobiah, and the others had on theirs.¹⁰ The fact was, Nehemiah had more spiritual courage and wisdom—and it wasn't personal, but God-bestowed.

These are inspiring examples of God-directed action by great Biblical heroes. But how will we, today, be able to rescue the Christian Science movement from its troubles and rebuild its strength? If our question is addressed to the right source, the answer is plain. *Science and Health* says: "*Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.*"¹¹

Applying this precept to the Christian Science movement, doesn't it mean that the more obediently we hold to the teachings of Christian Science, the stronger the movement will be? And aren't we being warned that if this obedience slips, in that same proportion the movement's strength slips away? The collective demonstration of the Christian Science movement is made up of the demonstrations of individual Christian Scientists. And individuals' obedient thoughts, prayers, and actions are a more significant influence than mortal mind would ever want us to realize, because this realization would break the mesmerism of a focus on "*numbering the people.*" It would end mistaken ways of calculating the future prospects of the Christian Science movement.

What contribution can *one* Christian Scientist make? How can *one* individual help to turn the tide in the right direction? Again and again the Bible illustrates the higher ways and means employed by spiritually-minded individuals who helped steer things into a safer path. It's impossible to imagine the arc of history if Moses hadn't overcome his doubt as to whether he could follow God's directing. What a loss to mankind's progress if Elijah hadn't been willing to go forward, trusting God's assurance that, contrary to all appearances, there remained "*seven thousand ...the knees [of] which have not bowed unto Baal.*"¹² We've all cheered at David's proof of God's power to put a full stop to intimidation, and noted David's insistence that the victory was not for his personal

glory, but *“that all the earth may know that there is a God in Israel.”*¹³ If we’ve ever been taunted with doubts about our own spiritual capacity to remain steady under relentless material opposition, we may have remembered the story of the rebuilding of the walls of Jerusalem and felt Nehemiah’s spiritual determination rise in our own heart: *“Should such a man as I flee?”*¹⁴

We don’t need to be copies of Moses, Elijah, David, or Nehemiah. These faithful ones served God in the way they individually understood, and their unique demonstrations still stand. What’s needed now is for each one of *us* to listen and discover what demonstrations are ours to make. And it doesn’t matter whether or not our prayerful work is outwardly recognized by others. A passage in Ecclesiastes confirms that the righteous outcome is what matters:

*This wisdom have I seen also under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: ...The words of wise men are heard in quiet more than the cry of him that ruleth among fools.*¹⁵

It’s by spiritual wisdom, not by numbers, that the Christian Science movement will be saved from the siege of materialism that is attempting to engulf it. Our Leader’s rousing questions still speak directly to today’s Christian Scientists and to those who will listen in the centuries ahead:

*Men and women of the nineteenth century, are you called to voice a higher order of Science? Then obey this call. Go, if you must, to the dungeon or the scaffold, but take not back the words of Truth. How many are there ready to suffer for a righteous cause, to stand a long siege, take the front rank, face the foe, and be in the battle every day?*¹⁶

If even momentarily she wondered *“how many”* would be *“ready...to stand,”* she was convinced that the victory wouldn’t be a matter of the numbers of Christian Scientists, but of the quality of their intelligent, understanding obedience to Truth.

LABELS THAT DON'T STICK

...Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ...That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: ... —John 17:11, 21

The tempter is vigilant, awaiting only an opportunity to divide the ranks of Christian Science and scatter the sheep abroad; but "if God be for us, who can be against us?" —Retrospection and Introspection 85:22-25

The tempter has many methods. Labeling is an old trick, but it still seems surprisingly effective in getting Christian Scientists divided into camps. Jesus prayed that his followers would remain one with their heavenly Father and consequently one in a united love of His commandments. Our spiritual family name—*"the children of God"*¹—unites us *"through [God's] own name."* We honor the Master's prayer when we defend our true identity as followers of Christ, agree that *Christ* can't be divided, and remember that *Christ* is the head of The Church of Christ, Scientist.

The name "Christian Scientist" isn't a label; this name identifies the high ideal of loyal Christian practice. Striving to walk worthy of the name calls for plenty of humility and also for our spiritual solidarity with all who, at whatever stage in their spiritual progress, are sincerely striving to follow Christ.

When we start naming one another in lesser ways, our true family name begins to fade, along with our unity. When the flock begins to be divided up into groups tagged with labels, we aren't recognizing that we're using, and being used by, mortal mind's lexicon. For instance, these days we may hear words such as "progressive," "traditional," "new generation," "old-fashioned," "contemporary" and "orthodox" applied to branch churches—supposedly to identify "what kind of branch" it is. Such terms may be useful in identifying groups, institutions, or activities in the world of human affairs generally; but these terms totally miss the mark when it comes to describing The Church of Christ, Scientist, and its branches, which by the very nature of Christian Science teachings transcend these limited categories. These "classifying" terms suggest a human institution that exists somewhere in a growing or an aging process, or suggest an institution that is either a timepiece set in the past or a regrouped human force trying to push into the future. None of these labels comes remotely close

to describing the Church Mrs. Eddy founded, which can only be understood as universal and timeless in its teachings, ways, and means.

Christ, Truth, is “*the same yesterday, and to day, and for ever.*”² But mortal mind, the liar of lies, argues, “Your metaphysics are far too impractical and abstract for the real world, which is always changing. Nothing stays the same. All human institutions change and evolve, and even their original purposes and intents shift and change over time.” Thus reasons material sense—and labels The Church of Christ Scientist, as “aging” or “waning” or “out of step with the times.”

There is an indisputable need to adapt to a changing world in some practical ways. How could we ignore or deny the influence of the Internet, for instance? Yet to utilize the potential of new technologies and inventions but not be controlled or manipulated by their downsides takes wisdom and spiritual-mindedness. What is mortal mind insinuating about our Church when it insists on the need to adapt to a changing world? If we aren’t perceptive, we may not recognize whispers for change that go far beyond the use of new technology, actually *attacking the spiritual teachings themselves*—suggesting that the precepts taught in our books, including the governing pattern given in the *Church Manual*—are becoming old and out of date. We’re already hearing hints, here and there, that no pattern is really timeless—that *Manual By-Laws* were written for an earlier time, not for our time—that maybe we shouldn’t take them too literally, and should simply think of them as suggestions or general, flexible guidelines, rather than as fast God-given rules.³

Such thoughts aren’t necessarily spoken distinctly in audible words, but they’re in the mental atmosphere, and therefore they can be felt. Mental labels such as “old” can be assigned silently, influencing thought in ways that are just as strong as, or even stronger than, labels that are audibly declared. Because of the silent nature of these suggestions, people aren’t always conscious of why they’re accepting or repeating these labels.

Whether silent or audible, labeling tends to polarize and stoke opposition. Take, as an example, the contrasting pair “progressive” and “traditional.” A branch or group identifying itself as “progressive” is implying that other groups or branches are *not* progressive. A branch church identifying itself as “traditional” may be proudly defending itself on a basis that’s actually weak—suggesting that mere tradition is a valuable rationale by which to carry out Christian Science activities. “Old-fashioned” can seem a secure identification to someone who likes to think of herself as having tried-and-true-values. But the same term can feel insulting to someone who feels that a fellow Christian Scientist is pigeonholing him as “old.” And “contemporary”—what does that mean? Whatever it may mean to someone using the term, it tends to emit the

general notion that other branches are out of date. When we think about it, isn't this labeling a form of name-calling—even suggesting rivalry and competitiveness?

Was Mrs. Eddy “contemporary”? Some who haven't much insight into her thinking might say, “Well, she was very forward for *her* day, but this is a very different day.” Yet the closer we get to following Mrs. Eddy's thought, the more clearly we begin to see that she was centuries ahead in her spiritual vision. She knew that the revelation of Christian Science and the God-given *Manual By-Laws* protecting the revelation would be able to survive centuries of cultural changes—if these teachings and rules were not abandoned.⁴

At this critical crossroads of our movement's development we need Mrs. Eddy's visionary leadership to set us straight and guide us. One of the ways the movement can stay close to her leadership is to refuse to scatter, either mentally or physically, into factions. Why would we assert that either this branch or the other one is “liberal” or “conservative”—and apply yet another set of oppositional labels that simply don't apply to Christian Science church activity? These politically-loaded terms tend to confuse the issues and maximize opportunities for animal magnetism to create “*a house divided*.”⁵ Whatever peoples' individual political leanings, when it comes to Church, the only safe and spiritually mature position is to set these terms aside for a much higher sense—a sense of Christly unity that refuses to accept the imposition of these limited human labels. Christ, Truth, is not “liberal” or “conservative.” When Mrs. Eddy employs these words in her writings they aren't in any sense connected with right or left politics, or with politics at all.

We may agree or disagree with what seem like strong human influences within the Church, trying to steer it; but rather than accepting this personal sense of influence, we'll be helping the Church rise higher by accepting only one true influence—“*Christ... the true idea voicing good, the divine message from God to men speaking to the human consciousness*.”⁶ Let's support our Church by seeing it under the influence of the *one* divine Mind—a universal Church with *one* universal mission—a Church that rises so far above human steering, tugging, and pulling that it can move securely into the future with an increasingly strong demonstration of Christ-healing.

The future of Christian Science is strengthened when the family of Christ identifies itself only with the true name of *one* Christ, and agrees that there is *one* true teaching. In *Rudimental Divine Science* the question is posed “*Is there more than one school of scientific healing?*” Mrs. Eddy's answer begins, “*In reality there is, and can be, but one school of the Science of Mind-healing.*”⁷

Our Leader's answer relates directly to our Church today. Instead of mentally or audibly declaring the movement to be divided into "schools of thought" or "types of churches," let's bear witness to the timeless universal Church that defies all attempts to categorize it with impossibly conventional terminology—and that also defies all attempts to confuse and weaken it with the world's continually fluctuating sense of what's most relevant.

This is a time when we're being called upon to sort out which words, means, and methods come nearest to being firmly grounded upon the Rock, Christ—and which words, means, and methods may need to be dropped for the sake of preserving the true identity of The Church of Christ, Scientist.

In a letter to her Church, Mrs. Eddy spoke for *all* generations: "*Christian Scientists preserve unity, and so shadow forth the substance of our sublime faith, and the evidence of its being built upon the rock of divine oneness, — one faith, one God, one baptism.*"⁸

A HOUSE UNITED

...if a house be divided against itself, that house cannot stand. —Mark 3:25

In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind. These semi-metaphysical systems are one and all pantheistic, and savor of Pandemonium, a house divided against itself. —Science and Health 268:14

In John Milton's epic poem *Paradise Lost*, Pandemonium is the palace of the fallen angel Satan—a site of riotous confusion where he and his fellow rebel angels meet and debate whether they should begin another war with God. Beelzebub suggests that they should attempt to corrupt God's creation by seducing mankind, and Satan agrees. He flies through the chasm called Chaos from Hell to Earth and by means of serpentine reasoning and rhetoric succeeds in getting both Adam and Eve to disobey God. Having been duped into losing their innocence, they woefully leave what had been their harmonious habitation. As Satan returns to Hell he finds that his offspring, Sin and Death, have built a bridge over Chaos to make future passage to Earth easier. He boasts of his success in causing mankind's downfall. Milton's purpose, as stated in Book I of his epic, is to "justify the ways of God to man."¹ In a second poem, *Paradise Regained*, he emphasizes the theme that everything that was so tragically lost can yet be regained. He depicts Satan's temptation of Jesus in the wilderness and how the tempter's efforts are foiled. Thus the Pandemonium scheme ultimately is defeated through the obedience and the superior power of the Son of God.

While one can't find the clarity of Christian Science metaphysics in these great pieces of seventeenth century English literature, the poet's intent seems clear—to decipher the means by which evil infiltrates human experience and to declare the divine agency by which good is able to triumph over evil and restore harmony. The epic's final theme is man's reconciliation with God—the restoration of unity.

In the quote at the top of this page, Mrs. Eddy has appropriated the word *Pandemonium* and equated it with "*a house...divided against itself*," using the Master's phrase. The fundamental division, she points out, isn't between groups of people but between the

divine power of true, scientific metaphysics and the human weakness of mixed or adulterated metaphysics. A semi-metaphysical basis is inherently divided, at odds with itself in a tug-of-war, continually producing disunity.

In her book *Unity of Good* Mrs. Eddy elucidates a foundational metaphysical premise of Christian Science: that good is indivisible and has no opposite. Peace and unity come only through the acceptance of God, good, as the sole reality and power.

When we hear calls for unity within the Christian Science movement—calls to come together as one and put the past behind, we're reminded of Mrs. Eddy's statement that "*Christian Scientists are really united to only that which is Christlike...*"² Regardless of how many pleas are made for Christian Scientists to unite, there's no other basis upon which genuine unity can be restored within our Church than by sincerely uniting our thoughts and practices with Christ, Truth.

It would be impossible to overestimate the tremendous yearning Christian Scientists feel to put divisions behind them and be truly unified, with genuine brotherly love restored. No one should underestimate the efforts many are making to do whatever they can to further this purpose. But if our Church is going to break out of the "*house divided*" scenario, the mental balance within the movement must decisively shift into uniting "*only [with] that which is Christlike.*" Semi-metaphysical approaches, like the seductive arguments coming from Pandemonium, may sound reasonable, yet they actually undermine the practice of Christ-healing.

The conflict between true metaphysics and lesser systems won't be resolved by some middle-ground compromise. Mutually incompatible ways will continue to be at war until the authentic teachings of Christian Science prove that there is no contest. The textbook's chapter "*The Apocalypse*" tells how God's angels guide us in a life-restoring "*divine method of warfare*":

*The twelfth chapter of the Apocalypse typifies the divine method of warfare in Science, and the glorious results of this warfare. The following chapters depict the fatal effects of trying to meet error with error. The narrative follows the order used in Genesis. In Genesis, first the true method of creation is set forth and then the false. Here, also, the Revelator first exhibits the true warfare and then the false.*³

No matter how frequently we turn to this wonderful light-filled chapter it never fails to sharpen our spiritual recognition of the way in which good overcomes evil. According to *Science and Health*, "*the Revelator...enthrones pure and undefiled religion, and lifts on high only those who have washed their robes white in obedience and suffering.*"⁴ People usually

turn away from thinking about suffering. As we study our books, however, we come to understand that there is a beneficial effect that comes from certain kinds of suffering: we're wakened from our mistakes to learn what spiritual obedience is and why we need it. *"Obedience is the offspring of Love,"* our Leader points out, *"and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law. We see eye to eye and know as we are known, reciprocate kindness and work wisely, in proportion as we love."*⁵

This metaphysical clarity contrasts with systems that herald the virtues of unity but lack the Christian discipline and the loving obedience to divine Principle upon which genuine unity is based. A few of Mrs. Eddy's students showed a meandering tendency to take some elements of Christian Science metaphysics and try to fuse them with esoteric philosophies and less demanding practices. Today's vogueish variations on nineteenth century "New Thought" still enthuse people with eclectic systems of thought that are essentially based on the preferences of the impressionable human mind. Yet Christian Science insists that *"The categories of metaphysics rest on one basis, the divine Mind."*⁶

Is divine Mind, as Christian Science reveals it, being demonstrated if groups of people are simply able to come to an agreement on an issue? From the perspective of Christian Science, whether a particular agreement can pass the test of being a demonstration of *true* unity depends upon the nature of the agreement itself. Have the participants arrived at common ground in consonance with the laws and ethics of divine Mind? Or have they agreed merely as a combination of human minds "being on the same page," to use a popular phrase? What if the "page" they're on is faulty? Does their "unity," then, have virtue? Is it possible, in some cases, that what is called "unity" is the result of a mesmeric blindness overtaking people, soothing them into feeling that unity is prevailing among them when actually something quite different has taken over? What if a pseudo-unity has been created through the influence of a strong personality, or through peer pressure, or by threats for not conforming? These are legitimate questions.

Around the world, efforts to compel people to conform to a personal ideology "for the sake of unity"—whether by means of mental conditioning or by means of physical force—are no longer reliably working. We're seeing mounting evidence that whatever is inherently unethical and wrong simply can't sustain cohesiveness. Even in unlikely places we can see humanity's rising determination to reject assertions that people will be better off and more harmonious if they'll just cooperate with a certain agenda "for the sake of unity." It is becoming more obvious than ever that all concepts of unity aren't equal.

Christian Science—the Comforter sent by divine Love—has come to lead mankind “*into all truth.*”⁷ Its unifying power, beyond any human concept of power or any humanly wielded power, is the resistless activity of divine Truth itself. Christ, Truth, is the pervasive spiritual leaven that impels change within human consciousness. The effects of this ever-active influence will be increasingly manifested in calls for positive change, both within our Church and in the world. The world is full of protests for justice these days. While some lack focus and wise methods, a broader view of these phenomena may prompt us to consider whether much of this commotion is related to the ongoing moral chemicalization predicted by Christian Science—the Truth-induced process urging thought to rebel against unjust versions of order that actually don’t express order or justice at all. Nascent democracy movements, even in their immature phases, are encouraging signs of man’s natural instinct to think and speak for oneself, to determine for oneself what thoughts are genuinely one’s own, and to engage in an open discussion of legitimate rights and responsibilities. Humanity has a long road ahead in establishing peaceful, stable, and just governments universally. Christian Science is able to support steady progress in this direction.

A study of what Christian Science teaches about chemicalization sheds light on aspects of what our own movement is experiencing, and shows why we wouldn’t want to stifle mental activity that is honestly seeking a truer, more Principle-based sense of harmony and unity. Mrs. Eddy explains, “*What I term chemicalization is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.*”⁸

This ongoing process—this free-flowing course of Truth, sweeping out impurities and erroneous beliefs—is indispensable to spiritual growth. “*By chemicalization I mean the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis,*”⁹ Mrs. Eddy says. If we accept this explanation and if we’re in favor of spiritual progress, we wouldn’t argue that chemicalization should be stopped or prevented, and actually, there would be no way of stopping it anyway. What we can and should do is to assist in settling thought into a calmer, more confident trust in the active power of good to overcome evil. If outwardly things appear inflamed or aggravated, we can guard against allowing ourselves to become inwardly inflamed or aggravated. *Science and Health* comes to our rescue, clarifying what we need to know:

*In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God’s law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.*¹⁰

In the final analysis, the most important changes going on are within peoples' hearts where a deepening capacity to love is developing. The more we incline toward God, the more rejoicing is ours, because we're gaining in our understanding of what it means to actually dwell in a house (a consciousness) that can never be divided. We'll feel the Psalmist's joyful apprehension of what our Father-Mother sees and knows: *"From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike..."*¹¹

OUR UNIFYING PASTOR

In 1895 I ordained that the Bible, and "Science and Health with Key to the Scriptures," the Christian Science textbook, be the pastor, on this planet, of all the churches of the Christian Science denomination. This ordinance took effect the same year, and met with the universal approval and support of Christian Scientists. Whenever and wherever a church of Christian Science is established, its pastor is the Bible and my book.—Miscellaneous Writings 382:32

True, I have made the Bible, and "Science and Health with Key to the Scriptures," the pastor for all the churches of the Christian Science denomination, but that does not make it impossible for this pastor of ours to preach! ...The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood.—Message for 1901 11:13-16, 19-21

Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. The Science of Christianity is not generally understood, but it hastens hourly to this end. This Science is the essence of religion, distilled in the laboratory of infinite Love and prepared for all peoples.—Miscellany 178:1-10

Invincibility and purity were prominent in Mrs. Eddy's conception of the Christian Science pastor. She saw the ordination of the Bible and *Science and Health* as divine Love's provision to shepherd the Christian Science flock protectively and to keep the movement spiritually strong. The Explanatory Note she approved to be read at Sunday services emphasizes her ideal—that the Bible and *Science and Health* would preach "*a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized.*"¹

We hear these words frequently, perhaps taking for granted that "the books" are our pastor. Yet do we realize how profoundly *revolutionary* a pastor we've been given—a pastor ordained to preach sermons of perfect truth, sermons containing no human

opinions or false theology? The Christian Science pastor's mission is to proclaim the Comforter in a seamless, unified voice, to foster spiritual unity and progress.

This is the ideal our Leader envisioned. Yet the Christian Science movement isn't as unified and flourishing as it was in her time. We're well aware of this, and that's why her declaration that "*the prosperity of Christian Science largely depends*" upon the Bible Lesson² should give us pause for sober thought. If we want Christian Science to prosper in our day, we must ask ourselves whether our understanding of the Christian Science pastor is growing closer to our Leader's vision, or moving farther from it. It's not too much to say that our answer will sway the future of our Church.

Crucial issues presently face us—issues relating directly to our pastor, our Bible Lessons, and our church services, and more changes may be developing. As we all know, since May 2008 wide-ranging Bible translations have been introduced into the Golden Text and the Responsive Reading of our Bible Lessons. Statements by church officers and articles appearing in the periodicals have been promoting the unfounded notion that Mrs. Eddy wouldn't have objected to this practice. This claim is profoundly misleading. A recent *Journal* article asserts that there is "no evidence" that Mrs. Eddy intended the King James Bible to be the exclusive Bible used in English-speaking services,³ but this assertion is false.

"Not to know that a false claim is false, is to be in danger of believing it,"⁴ Mrs. Eddy reminds us. We can't afford to ignore her warning to beware of misrepresented facts and her emphatic objection to being used "*as authority for what I disapprove, or mayhap never have thought of...*"⁵ She very clearly communicated that Christian Science speaks most comprehensively through the King James Bible together with *Science and Health*. The actual historical facts need to be viewed in their full, fair context, because there is ample proof of Mrs. Eddy's instruction on this point. Early workers close to her, including several whom she appointed to the Bible Lesson Committee herself, verified that she adopted and continued to approve the King James or "Authorized Version" for use in Christian Science Bible Lessons and church services in English-language fields. Appendix C of this book provides conclusive evidence that no vagueness exists as to Mrs. Eddy's desire and requirement that no other English translation should be used.⁶

The weak argument used to defend the introduction of other translations is that our Leader didn't *specifically* ordain the King James Version of the Bible. But when we consider the worldwide Christian Science Field, her reason for not specifying the King James Bible seems obvious. Services held in languages other than English must necessarily use Bibles in other languages. The initial translation of *Science and Health* from English into another language was just beginning in our Leader's time, and she clearly foresaw that the textbook eventually would be available in many languages.

Capturing the nuances of Christian Science metaphysics in human language—a language other than the original—is no simple task, and finding a compatible Bible is an enormous challenge, as non-English-speaking fields well know. Earlier Directors wrote that “In selecting the translations authorized for the Bible Lessons and thus for Christian Science church services in non-English-speaking countries, The Mother Church makes every effort to choose translations compatible with the King James Version and as close to its meaning as possible.”⁷ Despite these efforts, the results may not be as perfect as everyone would desire. All the more reason to treasure *Science and Health* in its original un-translated form and to equally treasure its perfect companion, the King James Bible.

It has been long understood that, among English Bibles, the King James Bible is the standard, not only in terms of the unmatched beauty and strength of its words, metaphors, and imagery, but in terms of its ability to communicate spiritual ideas clearly with profound authority and healing power. The King James Bible was intrinsic to Mrs. Eddy’s discovery of Christian Science. The appearing of Truth to this age was fundamentally dependent upon the inspiration shining through its spiritually illumined pages. The Explanatory Note read before the Lesson-Sermon declares, “We shall now read Scriptural texts, and their correlative passages from our denominational textbook.”⁸ The King James Bible is the only Bible that is *fully* correlated with the Christian Science textbook’s scientific theology and language. The revelation of Christian Science as articulated in the text of *Science and Health* is inextricably interwoven with the inspired King James text, forming *one fabric*—a seamless garment. What purpose is served in willfully separating these holy books and rending the seamless garment of Christ, Truth? Our Leader drew over five hundred different verses from the King James Bible in writing our textbook, and used only a handful of verses from other translations in all of her writings.⁹

It’s a matter of record that on at least three different occasions, Mrs. Eddy instructed her publishing assistant to make the Scriptural references and quotations in *Science and Health* conform to the wording of the King James Version so that the two books would be fully correlated.¹⁰ An archival document records her as saying, “My notes on Genesis were upon the [King James] version. It changes the uniformity to go off on another one.”¹¹ And why would we want to “go off on another one” —or go off after an array of other ones— when the God-inspired Bible our Leader chose is permanently wedded to the textbook and speaks with it in seamless unity and with timeless clarity and comfort? Uniformity is necessary to enable the dual pastor to maintain a pure unadulterated standard for Christian Science study, practice, and teaching.

We certainly would want to have the humility to trust Mrs. Eddy’s spiritual judgment as the Discoverer of Christian Science to choose which Bible is most inspired and

therefore best able to support spiritual growth. If, recognizing her demonstration, we accept her judgment that the King James Bible is superior in its degree of inspiration, we also would accept that this choice wasn't merely a matter of her own *personal* preference. She recognized the King James translation as preferable because it demonstrates an unusually high attainment of power to inspire and to communicate spiritually. In this respect, she writes, "*The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood.*"¹² To brush off changes in the pastor as inconsequential would be to ignore the fact that all Bible translations simply are not equally inspired and also aren't the products of equally valid scholarship. Appendix C addresses both of these issues, illustrating the ways in which theological notions that are weak, even antagonistic to the teachings of Christian Science, are being interpolated into our Bible Lessons by the indiscriminate use of multiple Bible translations.¹³ Mrs. Eddy's explanation is relevant to this concern:

*Divine Science is not an interpolation of the Scriptures, it is redolent with health, holiness, and love. It only needs the prism of divine Science, which scholastic theology has obscured, to divide the rays of Truth, and bring out the entire hues of God. The lens of Science magnifies the divine power to human sight; and we then see the allness of Spirit, therefore the nothingness of matter.*¹⁴

Interpolation is defined as "that which is introduced or inserted, especially something foreign or spurious; material introduced to change the meaning of or falsify a text." How very subtly scholastic theology can slip into unsuspecting thought through "*an interpolation of the Scriptures*"! The introduction of false concepts may not happen through ill intent, but nonetheless, mistaken ideas, if they aren't detected, undermine scientifically Christian thinking and demonstration. If Scriptural interpolation were nothing to be concerned about, Mrs. Eddy wouldn't have raised the subject. She helps us recognize that throughout the ages personal opinions and mistaken interpretations have confused and obscured the true meaning of the Scriptures with tragic results. As she points out: "*In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; ...*"¹⁵ And this is the crux of the issue. A loss of spiritual clarity results in a loss of healing power.

From this perspective—namely the preservation of Christ-healing—the subject of the King James Bible's *exclusive* place in English-language Bible Lessons and church services is far from a marginal issue. For this reason we appeal to church officers, members of the Bible Lesson Committee and all Christian Scientists, to obey Mrs. Eddy's instructions regarding the sole use of the King James Bible as documented by many of her close, loyal students.¹⁶ The decision to experiment with the use of other translations may have been well-intentioned, but the unfortunate effects can't be ignored. Too often verses substituted from other translations have failed to capture the

substance and spiritual meaning of a passage. In some instances, substitutions have been suggestive of old theological concepts that Mrs. Eddy long ago left behind. In other cases verses have reversed, even contradicted, the original spiritual meaning. Even if certain substitutions have been relatively inoffensive, they can't be claimed to have actually improved upon the King James text. And by citing verses from another translation in the *Quarterly*, church officers have, in effect, endorsed the entire translation, including parts that obscure or even contradict the theology of Christian Science.¹⁷ Not surprisingly, there has been another sad toll: the practice of introducing inferior translations into the *Quarterly* has exacted yet further disunity within the flock. Meddling with the pastor is meddling with the very heart of Christian Science theology. Bad consequences are no surprise.

Would loyal Christian Scientists *consciously* assent to be part of a practice that weakens and disunifies the Church? None would, *consciously*. But a fascination with doing something "new" has, in fact, produced just the opposite of a renewing effect. The current situation brings to mind a Scriptural passage Jesus quoted to his disciples as worldly powers pressed in with the intent of ending his ministry: "...it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."¹⁸

If the enemy of Christ, Truth, held the intent of thwarting the mission of The Church of Christ, Scientist, a means to that end would be to target the shepherd—to silence or at least to reduce the power of the living Christ actively ministering in the form of our pastor. With the true pastor's familiar voice no longer allowed to be fully heard, and a range of other (contradictory) theological voices assuming a more audible role, the sheep would become confused, distracted, and scattered. Without a unified, uncontradicted pastor's voice, spiritual *oneness* would gradually diminish. With some branch churches following Mrs. Eddy's instructions to use only the King James Version, and other branches using the range of Bible translations introduced into the *Quarterly* or making their own choices of Bible translations on Wednesdays, the demonstration of one universal Christian Science church service would be weakened significantly.

Non-English-speaking congregations must, out of necessity, use a Bible that is nearest the voice of the King James as they can find in their language. If fidelity to the pastor is heartfelt, they will certainly reap the fullness of the pastor's healing message. But there is no necessity whatsoever for English-speaking branches to substitute other Bibles, in effect rejecting the voice of the very Bible that brought the revelation of Christian Science to light. Our universal pastor in the form of the King James Bible, interwoven inseparably with *Science and Health*, is the spiritual bedrock of our Church, providing the stability that is essential to our collective demonstration of one united, indivisible Church.¹⁹ If we foolishly abandon our universal pastor, we shouldn't be surprised to see a further fading of our Church's unity and strength. *But this scenario doesn't have to be*

the final outcome. The Church of Christ, Scientist, isn't mortal mind's church, and Christian Scientists can't be made to be mortal mind's victims or enablers. Through faithful attentiveness to our true pastor's guiding voice, we can witness Truth's power to dispel the fog of limited, materially-based thinking.

Let's be clear that the stand for the King James Bible's exclusive use in English-language Bible Lessons and church services doesn't equate with an utter rejection of all other Bible translations, as if it is wrong to consult them as additional reference works in our private study or to occasionally quote from them. Christian Scientists may find aspects of other translations genuinely useful in individual study. *At issue is the substituting of other Bible translations in Bible Lessons and church services.* The resolution of this issue is vitally important to the future of our Church. We are standing at a crossroads in our Church's history, a juncture requiring our most prayerful decisions. If we're willing to do the necessary work, we can arrive at safe, informed conclusions regarding what is (and isn't) our Leader's guiding counsel—and thereby act upon what is truly in the best interests of our Church and its renewal. Well-intentioned yet mistaken decisions made by church officers and Bible Lesson Committees aren't unchallengeable or irreversible. With all our heart we can pray to serve our beloved Church *only* in ways that support its true prosperity and contribute to its strong future.

We owe this and future generations our full commitment to uphold the unified, uncontaminated pastor our Leader understood to be the clearest possible expression of Christian Science—the King James Bible together with *Science and Health*. Each and every loyal member has the ability to defend the purity of the Christian Science Bible Lesson—*"a lesson on which the prosperity of Christian Science largely depends."*

WHAT JESUS TAUGHT ABOUT LEAVEN

...Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, ... How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

—Matthew 16:6-8, 11, 12

Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.—Matthew 13:33

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.—Science and Health 117:29

Christ Jesus identified two types of leaven, and Christian Science emphasizes his distinction: we need to recognize and understand the effects of both. The *good* leaven—*"the spiritual leaven [which] signifies the Science of Christ"*—works profound changes in human consciousness in a similar way that yeast causes bread to rise. Pure, unadulterated Truth introduced into thought uplifts, heals, and redeems.

What about the other form of leaven Jesus spoke of, the leaven of *"human doctrines"*? The Master's warning was prefaced by strong words: *"Take heed and beware."* Are we quick to understand Jesus' warning today? Why is his warning about the danger of false *"human doctrines"* quoted so infrequently? Could it be that for us, just as for those first disciples, a certain naiveté or obliviousness regarding false theologies needs to be handled? Would we admit that at times Christian Scientists choose to say or do whatever it takes to be accepted, rather than risk rejection for defending the distinctness

of Christian Science teachings? Christians are enjoined to be peacemakers, and while it's natural to want to be in harmony with our fellows, making peace with erroneous religious doctrines really isn't possible. Our main objective in following Christ shouldn't be to find a way to make everyone feel unified at any cost; our main objective should be to understand God and to be reconciled with divine Truth. Working from this spiritual standpoint guarantees real and lasting peace. The sad irony is that while Christians acknowledge Jesus' appearing as the fulfillment of Isaiah's prophecy that "*The Prince of Peace*" would come to bring universal harmony,¹ rivalries and outright warfare have deeply scarred Christian history. Some of this history illustrates exactly *why* we need to pay close attention to Jesus' teaching about the two types of leaven.

The year 325 A.D. is the date of the First Council of Nicaea—a conference called by the Roman Emperor Constantine, who, having converted to Christianity, was determined to find a means to convert the entire empire. He moved forward with a plan that he was convinced would unite everyone, including feuding Christian sects. To this end he called together bishops from around the Christian world to create one comprehensive statement of Christian faith which was to become official Church canon—that is, a statement that would be the universally accepted doctrine.²

But drafting a unified doctrine ran up against a major problem. The bishops couldn't agree on the most fundamental point: Who, exactly, was Jesus? Was he human? Was he divine? Was he both? Was he God come to earth in a human form? After much struggle and debate, a compromise was made. Ultimately, the doctrine of the Trinity was the outcome. It described God as three divine persons in one: God the Father, God the Son, and God the Holy Spirit. In essence, this doctrine required Christians to believe that Jesus is God.

This new doctrine was codified in the language of the Nicene Creed³ which is the theological core of many Christian denominations today. Some of these congregations recite the creed in church services as their public declaration of faith. The Nicene Creed is used by Roman Catholic, Eastern Orthodox, Anglican, Lutheran, Methodist, Baptist, and most Protestant Churches. Some evangelical Christians reject the Creed, not because they necessarily disagree with its content, but because it isn't found in the Bible. For most Trinitarians, questioning the doctrine of the Nicene Creed amounts to heresy.

The First Council of Nicaea—commonly regarded to be the first ecumenical conference of the Christian Church—is considered by many a model for Christian unity. More recent ecumenical initiatives, efforts to achieve greater Christian unity or cooperation, have arisen from feelings that Christian denominations have, for too long, been separated by doctrine, history, and practice, and should eventually reunite into a single

Christian Church. Catholics adhere to the goal of uniting all Christian faiths by “bringing them home” into direct union with the Roman Catholic Church, which they believe is the only true church—the mother church of all the Christian denominations that broke away from it over time. The Church of Rome refers to itself as the Holy Mother Church, to which all Christians are destined to return. Ecumenical efforts initiated by the Catholic Church are aimed at bringing about this “reconciliation.” Some denominations involved in ecumenical initiatives have experienced tensions within their ranks due to members’ questioning the direction this ecumenism has taken them, or intends to take their churches.

An understanding of the Council of Nicaea, the doctrine of the Trinity, and the goals of ecumenism is relevant to the Christian Science movement today. It is important for members to know that a Department of Ecumenical Affairs has been created at The Mother Church. In February 2011, three Christian Scientists were appointed to officially represent our Church in interfaith dialogue with the National Council of Churches (NCC), the most prominent ecumenical organization in the United States, which represents the congregations of about three dozen member denominations. In March 2012, it was announced that our Church has four representatives participating as active members on NCC commissions.⁴ Beginning in 2011, reports have appeared in the *Sentinel* and *Journal* and on our Church’s web site describing the ways in which Mother Church officers and the head of the Ecumenical Affairs Department have been involving our Church with the NCC, including the hosting of NCC meetings at The Mother Church.⁵

According to the Head of Ecumenical Affairs at The Mother Church, “There is no forgone conclusion about membership in NCC, either for or against it.”⁶ However, as of this writing, it appears that steps currently are being taken that could result in The First Church of Christ, Scientist, officially uniting with the National Council of Churches as a full member.⁷ Since the far-reaching implications of such a union, when carefully considered, are substantial, members should be fully aware of them. Certain *Church Manual* By-Laws definitely would be breached.⁸ If the step of full NCC membership is taken, Mother Church members will have been made *de facto* members of an organization whose religious, social, and political agendas may be incompatible with their own convictions. The NCC’s social justice ministries are active in lobbying Congress on public policy issues through focused political activism which it believes is implied in the Christian gospel. This political advocacy has led to a number of controversies for the NCC with some of its member denominations.

Raising these issues isn’t accusing anyone, inside our movement or out of it, of ill motives. This interfaith alliance between our Church and the NCC undoubtedly has been prompted by a sincere desire for Christian fellowship and closer communication.

Yet good motives don't necessarily result in wise alliances. This case suggests that Mother Church officers haven't fully weighed the direction in which such an ecumenical union might lead, the full extent of its effects, or taken into account the certain result of further disunity within our own Church.

By far, the most disconcerting aspect of official membership in the NCC would be our joining into a partnership with theological views that significantly contradict our Church's own teachings. While the NCC acknowledges that its member denominations embrace varying theological views, all are expected to confess to the doctrine of the Trinity, which includes the mistaken belief that the human Jesus, born of Mary, is himself God, who is made up of three persons: the Father, the Son, and the Holy Spirit. *Science and Health* declares what the Gospel teaches—that Christ Jesus identified himself as the *Son* of God, not as God come down to earth in human form.⁹ The following examples illustrate the wide difference between the orthodox doctrine of the Trinity and the teaching of Christian Science as stated in *Science and Health*:

*The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I AM. "Hear, O Israel: the Lord our God is one Lord." The everlasting I AM is not bounded nor compressed within the narrow limits of physical humanity, nor can He be understood aright through mortal concepts.*¹⁰

*Life, Truth, and Love constitute the triune Person called God, — that is, the triply divine Principle, Love. They represent a trinity in unity, three in one, — the same in essence, though multiform in office: God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. These three express in divine Science the threefold, essential nature of the infinite. They also indicate the divine Principle of scientific being, the intelligent relation of God to man and the universe.*¹¹

*The eternal Elohim includes the forever universe. The name Elohim is in the plural, but this plurality of Spirit does not imply more than one God, nor does it imply three persons in one. It relates to the oneness, the tri-unity of Life, Truth, and Love.*¹²

A thoughtful study of these passages shows that what *Science and Health* teaches doesn't remotely coincide with the Nicene doctrine, and in fact rejects it. Yet a dialogue between the Head of Ecumenical Affairs for The Mother Church and the former head of the NCC seems to suggest friendly but strained efforts to somehow bridge this major theological gulf as if it actually isn't that wide.¹³ However, the orthodox doctrine of the Trinity declares that Jesus is God, and as Christian Scientists, we can't, in honesty, affirm this

belief since it directly contradicts our theology. This theological difference isn't a minor point that can somehow be explained away. Christian Science teaches that:

*...Jesus Christ is not God, as Jesus himself declared, but is the Son of God.*¹⁴

*Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual....The corporeal man Jesus was human....Jesus demonstrated Christ; he proved that Christ is the divine idea of God — the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth.*¹⁵

Jesus founded his church upon the very rock of Christ, Truth—the true Messiah¹⁶—not upon Jesus' own person, or upon the person of Peter (the mistaken concept of the Church of Rome). Much more is at stake here than may at first appear. The loss of healing in the early Christian church largely coincided with the codification of the doctrine that Jesus is God. The leaven of that man-made doctrine withered Christians' expectation that they, too, could perform the healing "miracles" that only Jesus (who, according to this false teaching, is thought to be God) could have accomplished. Not until the discovery of the Science of Christ did it become plain that the healing power is the ever-present impersonal Christ, Truth, which the human Jesus so fully embodied and demonstrated. Without a correct spiritual understanding of Jesus as the highest human representative of the ever-present Christ, Christian healing appears remote, even impossible. But *with* this clear understanding, mankind is enabled to go forward and follow Jesus' command to heal the sick.

We should acknowledge and build on the fact that Christian Science shares important common ground with other Christian denominations. But to claim common theological ground in places where it doesn't actually exist or to minimize theological differences when the differences are *considerable* doesn't help cement the bonds of Christian fellowship. On the contrary, any blurring of Christian Science theology undermines the bedrock upon which genuine Christ-healing rests and is injurious to Christendom in general. Only true theology supports Christ-healing. If the true theology of Christian Science, which enables Christ-healing, becomes mixed with false theology, this healing power risks being lost once again.

When Mrs. Eddy took the God-guided steps to found a new, separate denomination, isolationism from other churches wasn't her goal. She fostered a respectful spirit of Christian brotherhood toward those of other faiths, even toward those who attacked her. While she pointed out the errors of mistaken theologies, she was respectful and charitable in her sentiments towards their adherents. "*A genuine Christian Scientist loves Protestant and Catholic, D.D. and M.D., — loves all who love God, good; and he loves his*

enemies,"¹⁷ she insisted. Mrs. Eddy is known for her tireless efforts to express Christian love and brotherhood, including to those of other denominations, but she was not an advocate of ecumenism and would not sacrifice an inch of the revelation of Christian Science in order to gain a temporary sense of harmony. She taught that demonstrating genuine harmony and unity begins with an understanding of our own individual spiritual unity with God. Successfully demonstrating harmony and unity on a more universal level comes only through spiritual growth. Christian history teaches important lessons about the dangers of trying to bring about unity on any other basis. Mrs. Eddy's view of the negative effect of the Council of Nicaea upon Christianity is plain. She refers to "*the downfall of genuine Christianity, about the year 325*"¹⁸— the year in which the Council of Nicaea "united" all Christians under the mistaken doctrine that Jesus is God, effectively burying the possibility of following him in healing. Mrs. Eddy was well aware of the effect of Nicaea's leaven: Christendom began to view the idea of Christian healing as impossible, even blasphemous.

In the absence of sound theological unity between our Church and the NCC regarding the nature of Christ, we can still agree to be respectful Christian brethren without our organizations being formally united in any way. This stance would be more in keeping with our Leader's example. In reasoning through the issue of ecumenism or the goal of unity with other churches, it helps to ponder carefully the cautionary context of the entire article in which Mrs. Eddy's counsel appeared: "*Our unity with churches of other denominations must rest on the spirit of Christ calling us together. It cannot come from any other source.*"¹⁹ Christ, Truth, can only be expressed in total truthfulness, which precludes even the slightest bending or attenuating of Christian Science theology.

Prayerful approaches to interfaith dialogue on an *individual* level—opportunities that help correct misconceptions about our faith and show the deep Christianity of Mrs. Eddy's teachings—can be tremendously beneficial. Christian Scientists shouldn't be stand-offish, defensive, or unwilling to share their faith. Nor should they be afraid to familiarize themselves, to a degree, with what others believe. How natural it is for us to appreciate the deep commonalities we have with our Christian brothers and sisters! In many respects we have a good record. Throughout the history of our movement, some very special relationships have blossomed and have fostered mutual understanding, appreciation, and cooperation. Some of these have come through the work of the *Manual*-based offices of the Committee on Publication and the Board of Lectureship, and some have come through the work of individual Christian Scientists in their local communities. Nothing prevents *individual* Christian Scientists from taking part in interfaith activities if prayer leads them to feel that they have something constructive to contribute. However, the *Manual* doesn't authorize church officers to commit the entire

membership of The Mother Church to a secondary, involuntary membership in another religious organization whose theology contradicts *Science and Health*.

This is a crucial time for our Church, a time in which we're seeking to reverse decline and grow in strength. Affiliating Mother Church members with an institution whose theology is incompatible with ours, and whose initiatives and agendas may feel uncomfortable and foreign to members, invites further strife within our Church—something we can't afford. Wouldn't it be more beneficial for us to put our full commitment into healing and unifying our own church family? Shouldn't our first priority be to fully reconcile our Church's activities with its own theology? This would put us in a better position to gain the respect of others with whom we'd like to share our faith.

In our sincere desire to develop good relationships with those of other faiths, the Golden Rule is a perfect guide. Each of us wants to be judged and treated as an *individual*, based on our *individually* demonstrated character—not according to someone's possibly mistaken assumption of who we are and of what we believe. Stereotyped group labels can get in the way of seeing where someone actually stands spiritually and of what he or she is capable of understanding and proving. A vivid example is Nicodemus, the humble Pharisee who came to Jesus secretly by night in order to learn from this "*teacher come from God.*"²⁰ Later, when his fellow Pharisees were attempting to arrest Jesus and were viciously condemning him and his teachings, Nicodemus wouldn't yield to this mesmeric group-think. He openly spoke up for the Master, even though it meant being turned on derisively himself.²¹ And finally, after the crucifixion, in a moving demonstration of courage, devotion, and love, Nicodemus helped Joseph of Arimathaea respectfully prepare Jesus' body for burial and lay him in the tomb.²² In all of these circumstances, Nicodemus demonstrated that he was honestly seeking Truth. He firmly resisted the aggressive pressure of members of his own sect who had conspired to put Jesus to death. The acts of this courageous Pharisee remind us of the need to "*judge not according to the appearance, but judge righteous judgment.*"²³ We can't fail to notice that Jesus warned us to "*beware...of the doctrine of the Pharisees,*" not to "*beware of the Pharisees.*" He taught that the enemies of true Christianity are ignorance, sin, and the false doctrines that these produce. The enemy is never persons, but rather the errors that individuals seem to be caught up in.

"*A Rule for Motives and Acts*" makes it our daily duty to defend ourselves against "*being influenced erroneously.*"²⁴ Defense against the influence of false doctrines and theologies surely is included in this spiritual defense, which is as much the duty of our Church collectively as it is for members individually. There are occasions when it is absolutely critical for The Church of Christ, Scientist, to stand alone and separate from other churches in order to prevent the introduction of any doctrinal influence, or leaven, that

could work its way into the teaching and practice of Christian Science—the promised Comforter, “*the Spirit of truth,*” intended to lead the ages out of the errors of scholastic theology and “*into all truth.*”²⁵ Mrs. Eddy wasn’t shy in proclaiming Christian Science to be *true* theology. The Comforter had come and she plainly said so. Clear distinctions had to be made without any apologies. In a message to Christian Scientists, she wrote:

*It should seem rational that the only perfect religion is divine Science, Christianity as taught by our great Master; that which leaves the beaten path of human doctrines and is the truth of God, and of man and the universe. The divine Principle and rules of this Christianity being demonstrable, they are undeniable; and they must be found final, absolute, and eternal. The question as to religion is: Does it demonstrate its doctrines?*²⁶

Mrs. Eddy was well aware that such bold, challenging words as these could be turned against her. The world of religious orthodoxy did bitterly ridicule her and accuse her of arrogance for such claims. Yet she didn’t hold back, especially in addressing Christian Scientists. She spoke the truth she knew they must hear and embrace if they were to demonstrate the healing power of the Christ Science and bring the mission forward. She identified the God-revealed Science of Christ without equivocation, reminding her followers that Christian Science “*leaves the beaten path of human doctrines and is the truth of God, and of man and the universe.*”

More than a century later, we too need this reminding. Bridges built to connect with other faiths have already resulted in their theologies and methods subtly permeating the practices of our Church. Inferior Bible translations favored by other denominations are being included in Christian Science church services.²⁷ Other elements that Mrs. Eddy long ago left behind as incompatible with the spiritual goals and demands of Christian Science have been appearing in our movement. The content of the 2012 Annual Meeting of The Mother Church featured ecumenism prominently, with the apparent intent to persuade members of the importance of moving the Church in this direction. The Head of Ecumenical Affairs for The Mother Church told of our Church’s active involvement in ecumenical initiatives, describing a “deep meaningful dialogue” between “the Christian Science church and the Roman Catholic church” and her good friendship with a nun whom she described as “a very senior theologian from the Vatican.” Following this, in a segment with the five Directors, one referred to the leaven of Christian Science as if up to now we have not allowed it to work but have left it “up on the shelf” where “it goes bad.” Another Director asked in a jovial manner regarding the ecumenical dialogue our Church is having with others: “Are we leavening them, or are they leavening us?”²⁸ The question actually is a serious one that deserves a far more penetrating examination by all Mother Church members.

The push by church officers toward blending with other theologies appears to be accelerating, as evidenced in a November 2012 article²⁹ encouraging *Sentinel* readers to “be in communion with others praying around the world for greater visible unity of Christ’s church” by taking part in the “Week of Prayer for Christian Unity” organized by the World Council of Churches (WCC) for January 18-25, 2013. Readers were told that “Christian Science branch churches and societies who want to participate at any level can download the 45-page ‘Resources’ from the World Council of Churches website” and “incorporate material provided by the planners into their own services....” In reading this “Resources” document on the WCC web site,³⁰ one can see that the co-sponsor is the Pontifical Council for promoting Christian Unity and that Roman Catholicism is a dominant organizational influence. It is beyond comprehension how elements of this ecumenical order of service could possibly be incorporated into any portion of our *Manual’s* Order of Service. The proposed ecumenical worship service begins with ritual drumming and chanting in celebration of Dalit culture and identity—drumming, which according to Dalit beliefs, “not only invokes the presence of the divine but also enables the safe passage of the community during times of transition by warding off what is considered to be evil.” Surely we can empathize with Christian Dalits, a persecuted group in India whose plight is highlighted by the “Resources” guide and featured in the service. But why would the *Sentinel* suggest that Christian Scientists alter their *Manual*-based Order of Service in order to show solidarity and support for the persecuted? Do we believe that our Christian Science Lesson-Sermon, “undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized,”³¹ supported solidly by our scientifically Christian prayers, is not sufficiently effective in helping to alleviate the world’s sufferings? The *Sentinel’s* invitation for Christian Science churches and societies to unite with the ecumenical service of the World Council of Churches is one more reason to be watchful. Why are our own periodicals suggesting that we alter or reinvent our services in order to incorporate theologies and methods that are incompatible with our own theology and our *Church Manual*?

This brings us back to Jesus’ sober warning of the need to be conscious of *what* leaven is influencing us. If we understand the vital reason for this spiritual vigilance, then the leaven of false “*human doctrines*” can’t permeate our thought in unsuspected ways, weakening our Church. Let’s remember the parable of the good “*leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.*” Mrs. Eddy took the long view, urging Christian Scientists to stay spiritually alert, *live* and *demonstrate* Christian Science faithfully (not just talk about it), and patiently trust the leaven to work changes in human thought. Her instruction, capturing the essence of Jesus’ warning to “*take heed and beware*” culminates with an unmistakably triumphant tone:

*The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that “the stone which the builders rejected” would become “the head of the corner.”*³²

RESISTING THE GRAVITATIONAL PULL OF MATERIALISM

Between the centripetal and centrifugal mental forces of material and spiritual gravitations, we go into or we go out of materialism or sin, and choose our course and its results. Which, then, shall be our choice, — the sinful, material, and perishable, or the spiritual, joy-giving, and eternal?

—Miscellaneous Writings 19:25

Spirituality lays open siege to materialism. On which side are we fighting?

—Science and Health 216:9

In absolute spiritual reality there's only one side—the side of Spirit, in which everything is completely and permanently good. God, Spirit, fills all space and vies with no opposite power. However, in our present state of consciousness we realize Spirit's allness by degrees, as our thought blends willingly with spiritual law. Anyone who has made a serious life-commitment to conform with Christianity's teachings would readily acknowledge that taking a stand and fighting on the side of Spirit is rigorous work—and that the resulting peace and dominion are well worth it!

The cost of *not* resisting the mesmerism of material thinking is the dismal plight of being dragged downward. Sooner or later the weaknesses that caused the descent must be conquered. *Thinking has to rise spiritually.* There's no other way up. The Christian Science movement, as a human institution, is essentially a movement of thought. The direction in which thought moves determines the direction the movement moves. While each of us is responsible and accountable for his or her own thoughts and actions, we can't deny that those who truly love Christian Science are bound together to "*fight the good fight*"¹ against materialism. Winning necessary battles for Christ, Truth, is a moral imperative. The primary purpose and mission of Christian Science is to prove that Spirit, not matter, is true Life and substance. This is our main focus.

Mortal mind suggests that it's much easier to focus on purposes that involve some recognizably good elements, but that require considerably fewer spiritual demands. Since worldliness strongly resists the radical theology of Christian Science, why fight? Why not take a path of less resistance? To a certain extent this unspoken rationale has

seeped into the thought-stream of the movement, even if unconsciously. In too many cases, standing fast with the primary mission has been avoided, and a penchant has developed for fashioning undemanding quasi-Christian Science activities.

This trend illustrates a classic method of animal magnetism: to disguise temptations by making them seem like golden opportunities to progress—and to make golden opportunities for spiritual progress appear distasteful, boring, annoying, or too demanding. If mortal mind predictably resists the powerful teachings of Christian Science, what is our response? To cave in to its pressures? Or to rise up and handle the aggressive (but false) claim that there is a power or a mind that can successfully resist Truth? *“Resist evil—error of every sort—and it will flee from you,”*² Mrs. Eddy declares.

This struggle is won through demonstrating the *right* kind of resistance—the Principle-secured thinking that knows, without a shred of doubt, that error simply cannot resist what God has revealed and decreed. This unwavering spiritual resistance was demonstrated by our Master. As the New Testament records, his disciples learned that they, too, could *“resist evil”* and hold fast measurably, even under extremely heavy threats and pressures of materialism—that they, too, could find their stability in Christ, Truth, and continue on with the mission they were given. This same spiritual resistance has been demonstrated by all the great Christian reformers, including Mrs. Eddy. Without the radical resistance of these faithful ones, materialism would seem much more powerful than it does today.

These Christian pioneers never could have accomplished what they did by attempting to escape all controversies and confrontations. If we imagine that it’s possible for us to follow in their footsteps and at the same time avoid the struggles they couldn’t avoid, we deceive ourselves and won’t be of much help in restoring our Church’s moral and spiritual strength. But if we champion our Church’s true mission and refuse to back down, the tide will turn. *“Thoughts touched with the Spirit and Word of Christian Science gravitate naturally toward Truth,”*³ Mrs. Eddy affirms. Truth is the irresistible force.

Christian Science teaches us how to resist mortal mind’s supposed gravitational pull: *“Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man.”*⁴ What, then, could be more crucial than remaining unwaveringly clear on what actually represents *“good”* and what actually *“is unlike good”*? This ongoing metaphysical work should keep us humble and focused on our primary mission.

MRS. EDDY AND DEMOCRACY

The Magna Charta of Christian Science means much, multum in parvo, — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed. The church is the mouthpiece of Christian Science, — its law and gospel are according to Christ Jesus; its rules are health, holiness, and immortality, — equal rights and privileges, equality of the sexes, rotation in office.

—Miscellany 246:30

To reconcile our Church's operations with its *Manual*-based government, we need a solid starting-place. Exploring our Leader's God-inspired understanding of government helps us grasp her *spiritual* reasoning and her sense of how God's precepts are concretely expressed in human forms of government. As her Magna Charta shows, she saw a righteous form of government springing from, and firmly grounded within, the "law and gospel"—not her law and gospel, but "the law and gospel...according to Christ Jesus." God's people aren't to rule over one another, but are to be ruled by laws of Christian equity.

The mental environment of Mrs. Eddy's youth was profoundly imbued with New England's Christian ethos that "God is no respecter of persons"¹—that all are equal in the sight of God—and that consequently, Christians have a moral responsibility to demonstrate the wide implications of this truth. Mrs. Eddy was raised in surroundings that ardently defended free speech and active participation in government. The American Declaration of Independence had been adopted in 1776, only forty-five years before her birth,² and an irrepressible spirit of freedom and independence energized the still young American republic.

Even in her early years, Mrs. Eddy's independent and democratic-minded inclinations were noticeable. And while the realm of politics wasn't her main interest, she was earnest, throughout her entire life, in defending democratic ideals. In later years, responding to inquiries about her political views, she gave this characteristic statement: "I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself."³

It shouldn't be at all surprising then, that the final governmental blueprint of The Church of Christ, Scientist, incorporates strong democratic elements intended to "support a righteous government." The authoritative statement quoted at the beginning of this chapter leaves no question as to the intent of the Founder of Christian Science. Her choice of the term *Magna Charta* is significant in and of itself. The English Magna Charta (or Great Charter of 1215) was a direct challenge to monarchical authority. The Charter, presented to the king by a united group of nobles, required him to proclaim certain rights and liberties. The king was compelled to accept that his will could not be exerted upon free men arbitrarily, and that punishments could only be carried out through the laws of the land.⁴ The Magna Charta has been described as "the greatest constitutional document of all times—the foundation of the freedom of the individual against the arbitrary authority of the despot."⁵ Historians consider it basic in the long process that led to the rule of constitutional law in the English speaking world. It influenced charters drafted by the early settlers in New England and inspired later constitutional documents, including the United States Constitution and Bill of Rights.

Centuries of moral and spiritual progress echo through the freedoms identified in the Magna Charta of Christian Science. And the spiritual progress of future centuries depends upon these freedoms being preserved and practiced. Yet many Christian Scientists aren't very familiar with the Magna Charta of Christian Science and haven't considered how central it is to the righteous workings of our movement. The Magna Charta of Christian Science highlights and underscores the "essentially democratic" principles indispensable to maintaining a righteous, balanced sense of authority.

The worldwide membership of The Mother Church doesn't take part in the electing of its officers or in the day-to-day transacting of Mother Church business.⁶ Yet general elections are hardly the only form of participation that identifies a democratic institution. Democratic rights and responsibilities are intrinsically woven throughout our *Church Manual's* form of government. Considering Mrs. Eddy's clearly-worded Magna Charta, these rights, universally identified with an "essentially democratic" government, should be self-evident: freedom of speech and communication among members; the right to put forth ideas for consideration by the full body; freedom to express ideas without punishment or retribution; assurance of due process; uniform justice without partiality; and the right to demand accountability of officers regarding financial and other matters in which members hold a collective vested interest. Many of the difficulties our movement has suffered during recent decades might have been avoided if members had possessed a more distinct recognition of these rights and felt a stronger moral obligation to exercise, respect, and defend them.

In this context, it's helpful to briefly trace the development of Mrs. Eddy's church government. When the Church was first founded in 1879, its organization followed a

Congregational pattern, the familiar form in nineteenth century New England. Congregationalism evolved during the great Protestant Reformation in Europe when groups of protesting Christians broke from the autocratic, hierarchical Roman Catholic Church. Seeking to worship God in a manner more in keeping with the pure simplicity of the Gospels, they developed a form of self-government in which hierarchy was absent. Generally speaking, in a Congregational system, each member is responsible for governing himself or herself according to the laws of Christ as expressed in the Gospels. This form of government includes boundaries on the powers of the ministers and church officers. The congregational model forbids ministers from ruling their local churches autocratically; instead, the minister serves by the approval and consent of the congregation.

These self-governing ideals are similar to the general approach Mrs. Eddy at first tried to make practical. But she came to see that the congregational pattern, though generally democratic and free from hierarchy, wasn't sufficient for the Church she was founding. It lacked features necessary to disseminate the pure theology of Christian Science effectively and to maintain its correct practice. What structure, for instance, could protect against confusing, free-wheeling local variants of Christian Science springing up and claiming the name of the true teachings? What form could define and uphold necessary standards and rules of conduct that *all* Christian Scientists must equally adhere to, yet protect the rights of local congregations as well as those of individual members? What form could serve to hold together a worldwide flock that might otherwise become scattered, and yet shelter local congregations from an overbearing central control that might interfere with their individuality and self-governance?

In 1889 Mrs. Eddy dissolved her Church as it has been founded in 1879, and for the next three years the practice of Christian Science went on without a formal church organization. This gave her the opportunity to continue to listen for the leading of how Christian Science was to go forward. The historian Robert Peel describes this juncture:

She was literally and very actively waiting for the “what, how, whither” of a move that would carry Christian Science around the globe. She was thinking in terms of continents and centuries, of a world that was hovering on the edge of inconceivably vast changes, of the role that Christian Science could play in that tremendous drama if somehow, *somehow*, it could escape the common fate of institutionalized religion. Her church—and Mrs. Eddy had never surrendered the idea of her church, but only its organization—must be structured into the underlying reality of things. It must lend itself so radically, so responsibly, to the shaping and transforming power of spirit that it would not be left

stranded on its own temporal triumphs, only to crumble away with all the other relativities of human life.⁷

In 1892 the Church was reorganized on a unique, new pattern—a strong central Mother Church related to its branches in a mutually supportive and interdependent way.⁸ In this new form, the branches are “*distinctly democratic.*”⁹ Branch church memberships adopt their own bylaws and govern themselves, remaining obedient to and in consonance with the *Manual of The Mother Church*.¹⁰ The central Mother Church holds the responsibility for maintaining the pure standard of correct literature and correct teaching as well as other standards and rules, and church officers are entrusted with faithfully carrying out various duties and responsibilities assigned to them by *Manual By-Laws*.¹¹

The *Church Manual* we have today, the 89th Edition, took shape gradually, evolving through many revisions, as did *Science and Health*. As By-Laws were introduced, each had to be tested and found to be timeless in its wisdom, relevance, and applicability in order to be permanently included. Step by God-guided step, Mrs. Eddy arrived at the final version which will remain unchanged.¹² Only divine Mind could have revealed this original form of church government with its simple, exact directions, perfectly designed to protect and prosper the Church into perpetuity. Yet, as in all things, *demonstration* is the key. Even a spiritually-advanced governmental form revealed by God can't protect and prosper our Church if we lack a comprehensive understanding of what has been revealed, and if we submit to influences that cause us to forfeit what we've been given. The righteous government of our Church requires that its officers, as well as its members, be righteous in their thoughts and actions. It requires all members, individually as well as collectively, to cultivate the Christian qualities of thought, the spiritual-mindedness, that enables a deeper perception and practice of Christ Jesus' teachings which form the bedrock of the *Manual's* governing authority.

How can we gain a more complete understanding of our Church's government so that we can be reconciled with it and better support the Church we love? The error-proof way is to go to our books and spend more prayerful time with them. That's where we learn of the workings of divine Principle's government and of the authentic Christian precepts and methods which enable us to demonstrate divine Mind's government in our Church's affairs. A higher demonstration of divine Mind's government can overrule injustices, mistakes, and impositions and prove the truth of the precept that “*Mankind will be God-governed in proportion as God's government becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred.*”¹³

OUR CHURCH'S CONSTITUTIONAL GOVERNMENT: THE RULE OF LAW

Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws. Without a proper system of government and form of action, nations, individuals, and religion are unprotected; hence the necessity of this By-Law and the warning of Holy Writ: "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

—Church Manual 28:3

This church is impartial. Its rules apply not to one member only, but to one and all equally. Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner.—Miscellany 230:9

Adult citizens are rarely ignorant of what kind of government they live under. In America, by the time school children reach the middle grades, they are expected to have a basic understanding that the United States is a republic (a nation governed by the rule of law) and that its form of government is a constitutional democracy (a democracy based on a constitution). In upper grades, further lessons explain the constitutional rights and duties of citizenship with special attention given to the role of citizens in the operation and oversight of government. Immigrants applying for citizenship must pass a test demonstrating that they understand the basic principles of the United States Constitution, the Bill of Rights, and the Declaration of Independence.

In order to unite with The Mother Church, Christian Scientists don't have to pass a written test on our Church's form of government, but members should have an understanding of its governmental structure and know their rights and responsibilities. Astonishingly, over the past thirty years a build-up of misinformation and disinformation has dissuaded some Christian Scientists from standing up for their rights and acting on their responsibilities with respect to Church government. As a result, the Church's proper functioning has been considerably sidetracked.

This book isn't a modern history of our Church and won't attempt to describe in detail the complex trail of events leading up to the current situation, in which methods unquestionably at odds with the *Manual's* constitutional design have become commonplace. Historians eventually will take up the task of tracing compounded errors that contributed to this state of affairs. But instead of waiting for a future historian, we can, right now, trace the ways in which mistaken assumptions and assertions have, to some degree, contributed to false views of our Church's government. It's easy to blame church officers for everything that's drifted off course in our movement. Yet all of us, as individual Christian Scientists, are accountable for our own thoughts, including thoughts about what constitutes true Church government in Christian Science.

Not all mistakes are ill-motivated. Sometimes mistakes happen because of an implicit trust that certain persons couldn't possibly be wrong. Have we ever accepted an idea solely on the basis that a trusted individual has said or repeated it, never doubting the accuracy of what was said? A wise habit, especially when an idea has a significant bearing on our Church, is to take the time to think the idea through carefully for ourselves by going to our books and making sure that it fully aligns with the teachings of Christian Science.¹

One such notion which has no basis whatsoever in our books, is the oft-repeated claim that the *only* role the general membership has in the government of The Mother Church is prayer. If we accept this notion, we're missing what our Leader taught, and we're unintentionally contributing to the Church's drift into a governmental mode very different from what she outlined.

We do know that prayer grounded in Truth is the most influential remedial force on earth. We also know that Christian Science *doesn't* teach that prayer and human action are mutually exclusive. Deep, sincere prayer should guide human action.² And prayer must direct the human footsteps needed to correct wrongs when necessary. Members of The Mother Church, just as citizens of a democratic nation, have active roles to perform. This was Mrs. Eddy's conviction—that members of The Mother Church have an active and responsible role in supporting and maintaining a righteous Church government. Our Church's constitutional laws—the *Church Manual By-Laws*—spell out exactly what members' roles are and how to perform them.

In the early 1990s, in response to compounding *Manual* violations at Church Headquarters and large financial losses from media ventures,³ significant numbers of Mother Church members began to exercise their rights and responsibilities in earnest—by speaking out actively and calling for *Manual* compliance on the part of church officers. Members' actions took such forms as letters written to the Board of Directors, complaints filed in fulfillment of the duty outlined in Article I, Section 9 of the *Manual*,

and factual information shared with other members through mailings to the Field.⁴ The Directors' basic response to this activity was neither to address members' concerns, nor to correct their own actions. Instead, the Board simply claimed that the *Manual* doesn't provide for objections to Board policies and that an open discussion of what constitutes *Manual* compliance isn't the members' place or prerogative. The Board of Directors took the position that the Board is the sole and final arbiter and interpreter of all things related to The Mother Church—including the meaning of *Manual* By-Laws—and that to be counted loyal, members must accept Board decisions and interpretations without question or discussion. According to Board statements made at this time, the members' sole acceptable recourse in these matters is prayer.⁵ In addition to rebuking members and marginalizing some so that they were kept from serving in certain capacities,⁶ the Directors' determination to quell open communication has included severe discipline—placing teachers on probation, removing *Journal* listings, dissolving associations, even removing faithful members from Mother Church membership.⁷

Should Christian Scientists face punishment for believing that their Leader meant exactly what she said in the Magna Charta of Christian Science, in which she set forth fair-minded, democratic precepts to be embraced and upheld?⁸ While the *Manual* doesn't provide for a general election of Mother Church officers or for members to have voting rights on policy decisions, democratic principles and the spirit of democracy are woven throughout the very fabric of the *Church Manual*.

Probably the most prominent illustration of the *Manual's* “essentially democratic”⁹ nature is found in Article I, Section 9, “Duties of Church Officers.”¹⁰ After stating that it is the Board of Directors' duty to “to watch and make sure that the officers of this Church perform the functions of their several offices promptly and well,” the By-Law makes it “the duty of any member of this Church, and especially of one who has been or who is the First Reader of a church, to inform the Board of Directors of the failure of the Committee on Publication or of any other officer in this Church to perform his official duties. . . .”

This By-Law, appearing in the very first Article of the *Manual*, unambiguously establishes the principle that all are equal under the law—and that all, therefore, are equally duty-bound to obey the By-Laws. None, including those in high office, are above the law. Assigning oversight of officers' performance to “any member of this church” illustrates the quintessentially democratic nature of The Church of Christ, Scientist, and recognizes Christianity's teaching that “God is no respecter of persons,”¹¹ and therefore that officers cannot exempt themselves from accountability. According to this By-Law, if the Directors do not heed a member who brings evidence of official failure, there is a next step prescribed by the *Manual*: taking the complaint to the Clerk of The Mother Church, and if “the complaint be found valid, the Directors shall resign their office or perform their functions faithfully.”¹² Such accountability by the Board, both to the

membership and to the *Manual*, has not been evidenced in recent years. Complaints that have reached this stage and have been brought before the Clerk have been dismissed as being without merit, meeting with responses that are classically hierarchical. For twenty years now (beginning in 1992) the office of Clerk has been simultaneously held by a Director. Not surprisingly, each Director/Clerk since that time has found all complaints against the Board of Directors (including herself/himself) to be invalid.¹³

In January 2002 a teacher filed a *Manual*-based complaint¹⁴ documenting, in detail, numerous By-Law violations and carefully following each step required by Article I, Section 9, and of Matthew 18:15-17 (also known as the “Matthew Code”):

...if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church... [Emphasis added]

The Board refused to discuss the contents of the complaint with the teacher. Instead, at a meeting in March 2002, the Directors individually and collectively denied that the complaint contained any evidence of *Manual* disobedience and declared the entire complaint to be “invalid.” In an attempt to prevent the complaint from being shared with the Field, and later, in an attempt to deflect the complaint and deny its validity, the Directors made a series of unprecedented pronouncements which they declared to be unchallengeable. They claimed that in the context of Matthew 18:17 (*if he shall neglect to hear them, tell it unto the church*), the Board of Directors is “the church”—although no support for this interpretation exists in Mrs. Eddy’s writings and nearly all Bible scholars agree that “the church” refers to the full congregation or body of believers. The Board declared that its finding of the complaint to be invalid closed the complaint, concluding the *Manual* process under Article I, Section 9. The Board also insisted that no further step of the Matthew Code—the method the Master taught is the Christian means for resolving offenses—could be taken and that discipline would ensue if the teacher or any other member attempted to follow the third step of Matthew 18:15-17 by sharing the complaint with anyone.

When it became increasingly difficult for the Board of Directors to continue to defend the position that in the context of Matthew 18:15-17 the Board is “the church,” a new, equally untenable pronouncement was made—namely, that the Matthew Code can only be applied to Article I, Section 9 complaints by the Board of Directors itself. Four years after the initial meeting, a May 2006 letter to the teacher from the president of the Board of Education asserted that the role of the Matthew Code, as referenced by Mary Baker Eddy in the *Manual*, “relates solely to its use in Church discipline by the Christian

Science Board of Directors” and cannot be applied by any individual member. The letter continued by claiming that while it is acceptable for members to file complaints with the Board under Article I, Section 9, only the Board may give Matthew admonitions under Article XI, Sections 2 and 4—“that the Board is the final adjudicator of complaints, including complaints against the Board as a whole or any of its members,” and that the “appropriate next step was and is to engage in the democracy of prayer.” In other words, according to this new assertion, no individual member may ever share a *Manual*-based complaint claiming evidence of Directors’ “failure...to perform [their] official duties” with anyone outside of the Board. As the final step of a number of disciplinary actions taken against the teacher for having shared the complaint with the Field, the Board of Directors removed her from membership in January 2009. This was done without allowing for any review or discussion of the points made in the complaint, without affording due process, and without providing any evidence that she was in violation of any *Manual* By-Law. The reason for the discipline appears not to have been any *Manual* violation on the teacher’s part, but for disobeying the Board’s order not to share the complaint with the Field. The Board took this unprecedented action based on their own self-declared authority that the Matthew Code could not be applied to them and that acting to do so constitutes a punishable offense.¹⁵

The assertion “that the Board is the final adjudicator of complaints, including complaints against the Board” clearly contradicts the *Manual*’s instruction, for according to Article I, Section 9: “If the Christian Science Board of Directors fails to fulfil the requirements of this By-Law,” members do have a recourse, namely to “complain thereof to the Clerk and [if] the complaint be found valid, the Directors shall resign their office or perform their functions faithfully.” [Emphasis added] The Board’s claim that the Matthew Code cannot be applied to them makes the conflict of interest of a Director concurrently serving as Clerk unconscionable, because in effect, the Directors have put themselves above the gospel’s requirement as well as above the constitutional law of our Church—the law that applies equally to all members of The Mother Church. Furthermore, for all practical purposes the present Director/Clerk arrangement removes members’ ability to obtain an objective appeal. Surely, Mrs. Eddy did not intend for the Board of Directors to have exclusive immunity from any legitimate judgment of their actions or to have the authority to discipline members without cause. Jesus’ teachings, including Matthew 18:15-17, apply equally to *all* Christians. A self-exempting attitude bears no resemblance to our Master’s teachings or to the *Manual*’s actual governing rules and lacks the humility and honesty that the Bible and *Science and Health* teach.

As some may know, the author of this book is the teacher whose experience is related above. But this episode hasn’t been brought up for personal reasons. The issue of what constitutes our Church’s true government is very far from anyone’s personal issue. *All*

church members are affected—in more ways than they may realize—by our Church’s shift into a hierarchical mode. On numerous occasions Christian Scientists who have spoken out in disagreement with Board policies have been accused of disloyalty. Members who love the Mother Church and who have voiced concern over growing disregard of *Manual* By-Laws have felt branded as dissidents for speaking up. Yet a silence produced by fear isn’t a prayerful silence. Scientific prayer must dissolve Christian Scientists’ fear of squarely facing up to Church governmental issues. And, as Christian Science teaches, prayer must lead to corrective actions.

To pray effectively, Mother Church members should be aware of certain troubling events that have transpired and realize the far-reaching implications for the Church and its future. One of these events took place behind the scenes in August 1993, a decade prior to the above mentioned complaint. At the Directors’ request, a “Resolution” was drafted on the Board’s behalf, and signed by the then Director/Clerk. This resolution, tantamount to self-proclaimed infallibility, was designed to absolve the Board of Directors from any possibility of *ever* being in violation of the *Manual*. It was created at a time when the Directors were fighting hard for the Church to receive a bequest of millions of dollars for publishing *The Destiny of The Mother Church* by Bliss Knapp as authorized literature—a book known to contain incorrect metaphysical statements.¹⁶ The circuitous language, bizarre as the resolution itself, reads in part:

IT IS NOW HEREBY RESOLVED that...The Christian Science Board of Directors determined, that publication of Destiny by The Christian Science Publishing Society and sale and distribution of Destiny through Christian Science Reading Rooms (a) were and are authorized under the Manual of The Mother Church and (b) did not and do not violate any provision of the Manual of The Mother Church, including without limitation Article VIII Section 11 thereof.

IT IS NOW HEREBY FURTHER RESOLVED that it is and has long been the determination of the Board...that it is implicit in any decision of the Christian Science Board of Directors to take or refrain from taking any action that the taking or refraining from taking of such action does not violate any provision of the Manual of The Mother Church...”¹⁷

Yet another example of the Board’s insistence that its own actions are above examination or reprimand occurred about the same time as the passage of this resolution. In 1993, Mother Church members brought a lawsuit against the Christian Science Board of Directors and other officers, requesting an accounting of the half billion dollars of Church funds spent on failed media ventures.¹⁸ The suit alleged that by involving the Church in speculative media ventures that veered from Mrs. Eddy’s

stated purposes these officers failed to abide by deeds of trust executed by Mrs. Eddy. To ward off the suit, the Directors' legal counsel argued repeatedly that The Mother Church is a hierarchy and that members therefore have no right to a detailed knowledge of church expenditures—indeed, that they have no right whatsoever to challenge any of the Board of Directors' actions under any circumstance. Yet honest students of *Science and Health* know that in Christian Science, hierarchy is denounced in no uncertain terms. The textbook refers to enslaving beliefs "*established by hierarchies, and instigated sometimes by the worst passions of men.*"¹⁹

Church historians, grieved that the Church and its Founder were being grossly misrepresented, submitted individual affidavits to the court describing the Church's actual constitutional structure and providing evidence and explanations showing why Mary Baker Eddy's Church could not possibly be characterized as a hierarchy.²⁰ These briefs still stand as eloquent defenses of our Leader and her *Church Manual*, even though church attorneys did succeed in convincing the court, through misleading and inaccurate arguments (including the citing of case law relating to the Roman Catholic Archdiocese of Boston), that The Mother Church's form of government is a hierarchy.²¹ The plaintiffs lost an appeal for legal standing in the court and the suit ended. Regardless of one's view on bringing lawsuits against church officers, it is unconscionable and tragic that The Mother Church's legal counsel has put on public record the false claim that Mrs. Eddy founded her Church as a hierarchy.

These events happened some years back, but hierarchical attitudes and modes are still being rationalized and continue to permeate activities of the Church. More than eighteen years after their lawyers first declared that "There can be no dispute that The Mother Church has a hierarchical structure,"²² the Directors have not publicly renounced this pernicious doctrine, which lies at the root of so many of the problems that face our Church today. Some current Board members had no direct part in the events described. However, no Director, past or present, has publicly repudiated the Board's stated doctrine of hierarchy, nor has any openly admitted that previous Boards have acted wrongly. Both as individuals and as a full Board, Directors have defended previous Board decisions and actions, still contending that the Directors are accountable only to themselves, that they alone determine the meaning of any By-Law alleged to have been violated, and that members have no recourse to appeal either within the Church organization or the courts. But the truth is members *do* have powerful recourse. Our books show us how to pray and how to act through Christly means. Mortal mind can't impose a feeling of helplessness upon the membership of The Mother Church. Divine Mind imparts the spiritual clarity that causes us to understand that our Church's future depends upon a full reconciliation with its teachings. A church government that fails to follow its own By-Laws, that ranks some members above others in a

superior/subordinate relationship, that exempts officers from certain rules that others must follow, that makes dictatorial demands and exacts unjust punishments, can't be reconciled with authentic Christian Science church government as founded by Mary Baker Eddy.

Occasionally someone suggests that it might be best to let bygones be bygones and not "rehearse error" on this subject. But if, as time rolls on, these governmental issues are brushed off as something to be relegated to the past and forgotten—if, unaware of the danger, Christian Scientists succumb to collective mesmeric lethargy or amnesia—the Christian Science movement will continue to drift further off course and sink into further loss. Error can't hide by suggesting that a forgetting will enable the Church to move forward.²³ The so-called "past" can't be put behind until the errors are self-seen, repented of, and corrected. This is what Christian Science teaches.²⁴

Facing up to errors and untangling snarls is basic to Christian Science practice. Our books teach us that error doesn't let go its grip until it is thoroughly purged by Truth. If Christian Scientists are aware of the events described and understand the extent to which our Church's government has been reinvented over the past few decades, they will be able to pray more effectively, help the Church make course corrections, and bring activities into full reconciliation with the *Church Manual*. Remaining alert, Mother Church members won't allow their thoughts to be made submissive and passive as if handling the notion of ecclesiastical hierarchy was not their responsibility. We all share the responsibility for maintaining a righteous government within our Church.

Through a complicated web of falsities, mortal mind appears to be preventing a restoration of our Church's righteous government. But divine Mind knows nothing of such a dilemma or of erring human minds defending and rationalizing errors. Steady, scientific prayer that acknowledges only the *one* divine Mind can dissolve entrenched material-mindedness. In reality—and spiritual reality is where we must remain in our prayers—divine Principle's government is incorruptible, not subject to ignorance or any vagaries of personal power. The righteousness that will triumph is far above mere personal righteousness. It is the immutable, outshining righteousness of divine Truth and Love, reflected in God's true, obedient man.

*What cannot love and righteousness achieve for the race? All that can be accomplished, and more than history has yet recorded. All good that ever was written, taught, or wrought comes from God and human faith in the right. Through divine Love the right government is assimilated, the way pointed out, the process shortened, and the joy of acquiescence consummated.*²⁵

“ADMINISTERED BY THE COMMON CONSENT OF THE GOVERNED”

The Magna Charta of Christian Science means much, multum in parvo, — all-in-one and one-in-all. It stands for the inalienable, universal rights of men. Essentially democratic, its government is administered by the common consent of the governed, wherein and whereby man governed by his creator is self-governed.
—Miscellany 246:30-5

Having a solid, working understanding of *consent* is fundamental to the practice of Christ-healing. Christian Science teaches us that we have a moral and spiritual responsibility to give our full mental consent to all that is spiritually lawful, and to withdraw our mental consent from whatever is not. We’re mindful of Mrs. Eddy’s statement, “*Common consent is contagious, and it makes disease catching.*”¹ If sickness is looming in the thought of a community, we know that the need is to withdraw our own individual consent and also to withdraw consent on mankind’s behalf—to utterly refuse to submit to the notion that any injurious communicable influence can exist, since God would never create or permit it.

This same kind of prayerful alertness is needed whenever fear, ignorance, or sin tries to loom in thought—including within thought relating to our Church and its activities. Our human institution of Church isn’t automatically immune from intrusion by unspiritual or unlawful thinking; it needs our demonstrated alertness to the myriad ways in which common consent operates, both on conscious and unconscious levels. When people’s thinking is spiritually awake and enlightened, common consent can accomplish enormously good results. For instance, when it’s agreed that something is right and necessary to do, and that it can and must be done cooperatively, common mental consent can produce achievements that stand as an inspiration to all, even shining inspiration down the corridors of history.

Our Magna Charta’s phrase “*government...administered by the common consent of the governed*” implies such cooperative activity within our Church. Yet we may ask how this concept of common consent corresponds with the *Manual’s* requirement that “*The business of The Mother Church shall be transacted by its Christian Science Board of Directors.*”²

To consider how the role of the Board of Directors and the role of the general membership complement one another in forming one united, cooperative church government, it's helpful to weigh the meanings of the words *transact* and *administer*.

Definitions of these words show certain similarities and subtle differences. First, let's examine the word *transact* ("*The business of The Mother Church shall be transacted by its Christian Science Board of Directors*"). In Webster's 1828 Dictionary,³ which was the one most commonly used in Mrs. Eddy's day, "to transact" means "to do; to perform; to manage as, to transact...business." Thus, the meaning of *transact*, in the context of the *Manual*, would relate to the performing of what the *Manual* itself stipulates as the business of the Church. In other words, the Directors are not given the option to invent, reinvent, redesign, or change the essential business; Mrs. Eddy has already determined what the business of the Church is, and the Directors' duties involve *transacting* or performing the business in strict adherence to *Manual* By-Laws.

Now let's consider the word *administer* as it appears in Mrs. Eddy's Magna Charta: "*government...administered by the common consent of the governed.*" According to the same Webster's 1828 Dictionary, "to administer" means "to contribute; to bring aid or supplies; to add something. ... In short, to administer is to direct the execution or application of laws."

The definitions of these two key words offer a sense of two complementary roles—the Directors *transacting* the Church's business according to the By-Laws, and the membership *administering* the government by contributing to this work, helping through prayer and through practical assistance to execute the *Manual's* provisions, supplying aid and support. There is an unmistakable sense of mutual cooperation in these two roles.

We can hardly imagine that Mrs. Eddy intended or expected that "*the governed*"—the worldwide membership—should be micro-managing or looking over the shoulders of the Directors, passing judgment on the transaction of every minor aspect of church business. Yet she did make it a member's duty to bring official failure to the Directors' attention,⁴ so she must have expected that members would be attentive and watchful. And her Magna Charta describes Christian Science church government as "*essentially democratic.*" With these emphases so plainly stated, it's reasonable to conclude that she felt that certain important aspects of church business are not only the Board of Directors' business, but are also the members' business. Our Church's Magna Charta strongly implies that members are assigned the active role of giving their supportive consent to church actions or policies—or, if some action or policy is veering away from Christian Science teachings, the role of withdrawing their consent for such endeavors.

The way in which members' consent may be given or withdrawn isn't outlined or described. But since the phrase "*essentially democratic*" directly precedes the phrase "*its government is administered by the common consent of the governed,*" it seems logical and reasonable to conclude that democratic principles would provide the legitimate ways and means for administering this government. Exercising a legitimate democratic right would necessitate a Christly approach, abiding in the spirit of the Golden Rule. Whether exercising one's freedom of speech in an effort to put forth information or ideas for fuller consideration, exercising the freedom to call for accountability for certain actions, or exercising the freedom to request a fair hearing—prayer must lead, and *keep* leading.

In recent years, members' exercise of these democratic rights too often has been met with an unwillingness to listen, a dismissive attitude, and sometimes even with hostility. The Board of Directors' record shows faint responsiveness to membership views on certain major church decisions. When members have wanted to discuss Board initiatives that directly affect the entire membership, the Board's method, too often, has been to quell open discussion and either to block out or to discredit voices that have openly questioned the merits or ethics of certain Board initiatives. A Christian Science teacher, wryly commenting on the lack of a truly open, honest, collegial feeling among the teaching faculty, privately said, "Discussion is kept in lockdown mode."

The recent invitation by the Board of Education encouraging Christian Science teachers to share their thoughts openly on a new, specially designed teachers' website isn't likely to persuade them that speaking candidly in this forum is actually a safe or productive thing to do. If what they post on the site reflects an enthusiastic agreement with administrative actions, they can be assured that all will be well. But if teachers let it be known that they are opposed to certain administrative policies, or if they openly raise a serious question regarding the wisdom, ethics, or legitimacy of a certain initiative, their comments will most certainly be duly noted as "negative." Given the history of the past two decades, teachers aren't naive about possible consequences of failing to pass some thinly veiled litmus test of whether or not they are fully "on board" with official programs. The administration's assurance that teachers can openly share their views without recrimination won't feel trustworthy to those who have seen examples of unjust treatment which glaringly illustrate that even fairly mild disagreements with Board policies can potentially result in punitive action. Teachers have witnessed sufficient examples of marginalization over the years that any truly open discussion of serious church issues has been stifled. Many have long since concluded that it is safest to keep their true thoughts to themselves rather than risk being categorized as unsupportive, difficult, or even disloyal.

Not only teachers, but also *Journal*-listed practitioners have had reason to be concerned that openly questioning Board policies could possibly endanger their listings. And employees at church headquarters are aware that questioning Board initiatives could result in being the next one phased out. These kinds of unspoken but implicit threats have eased up in some areas, but in other areas they remain. Even so, given these very difficult and unjust situations, healing must eventually come about, and if we are to help forward this outcome, we can't argue that an angry or a cynical attitude is justifiable. Cynicism doesn't contribute to redemption and healing. Instead, it consents to and agrees with mortal mind's skewed depiction of our Church. If we believe that our Church's current government is considerably out of balance and needs to be brought back into line with its Founder's "*essentially democratic*" intent, we need to partake more of her spiritual conviction that divine Mind, not the human mind, is the real factor in all outcomes. This spiritually-minded conviction, held to firmly, even when contradictions seem rampant, will support a more *balanced* expression of church government. Our prayers can support an understanding of our Church's balanced, *Manual*-based form of government and of the tangible forms through which this balance is to be demonstrated.

The United States federal government has three separate branches (executive, legislative, and judicial) that are intended to balance each other's powers and hold each other in check. The government of our Mother Church doesn't have these. But checks and balances *do* exist within the *Manual* structure. While the Christian Science Board of Directors has executive authority, this authority is neither unlimited nor is it exempt from oversight by the membership or from accountability to the *Manual*. Our Church has no need of a legislative branch of government, since the *Church Manual* constitutes our permanent constitutional laws, and these God-given laws aren't subject to change or amendment.⁵ The *Manual* doesn't provide a judicial branch of church government to rule whether church policies "pass the constitutional test." Yet such judgments need to be made, and we need to take part in these prayerful judgments.

What are the constitutional "checks and balances" that protect our Church from an individual or a group assuming authority that exceeds the defined limits of the By-Laws? One such check on power is spelled out in Article I, Section 9, which makes it "*the duty of any member*" to bring a complaint in case of official wrongdoing. Another provision for preserving balance is the duty assigned to the Clerk of The Mother Church to evaluate such a complaint objectively and fairly. Additionally, "*In case of...deviation from duty*" the Committee on Finance has a responsibility to "*visit the Board of Directors, and, in a Christian spirit and manner, demand that each member thereof comply with the By-Laws of the Church. If any Director fails to heed this admonition, he may be dismissed from office...*"⁶ Yet another built-in means of maintaining a balance of power

and preserving independence among offices is that the Trustees of the Publishing Society are to fill their own vacancies, even though vacancies on the Board of Trustees may be declared by the Board of Directors—giving both the Trustees and the Directors certain powers not to be overridden by the other.⁷ All in all, we have many evidences that Mrs. Eddy envisioned her Church as “*essentially democratic*”—in other words, participatory, representing the highest prayers and worthiest demonstrations of active Christian Scientists. This spirit rings through her declaration:

*The vox populi, through the providence of God, promotes and impels all true reform; and, at the best time, will redress wrongs and rectify injustice. Tyranny can thrive but feebly under our Government. God reigns, and will “turn and overturn” until right is found supreme.*⁸

(*Vox populi* is a Latin phrase that means *voice of the people*.)

This chapter doesn’t presume to suggest a plan for untangling our Church’s governmental problems, for no one could claim to know, at this point, what series of demonstrations will bring about that great resolution or exactly how it may unfold. The purpose in discussing these issues here is to highlight the great need for a more thorough and careful examination of our Leader’s provisions. As we give closer attention to our Church’s *true* governmental design, it’s abundantly clear that this doesn’t set Mother Church Directors and Mother Church members on opposite sides, but rather sets them together in a complementary working relationship—not in opposing or subservient roles, but in *balancing* roles; not as competitors for authority, but as *sharing* authority. In the ongoing process of gaining a clearer understanding of our Church’s government, if we give our consent *only* to what we know is lawful under *God’s* government, we’ll be helping our Church significantly.

ASSENT, DISSENT, AND CONSCIENCE

What should be thought of an individual believing in that which is untrue, and at the same time declaring the unity of Truth, and its allness? Beware of those who misrepresent facts; or tacitly assent where they should dissent; or who take me as authority for what I disapprove, or mayhap never have thought of, and try to reverse, invert, or controvert, Truth; for this is a sure pretext of moral defilement.—Miscellaneous Writings 108:29

Like our nation, Christian Science has its Declaration of Independence. God has endowed man with inalienable rights, among which are self-government, reason, and conscience.—Science and Health 106:6-9

We have our Leader’s word that there are times when we “*should dissent*”—times when remaining silent or attempting to stay “neutral” amounts to a tacit condoning of something that’s wrong. To dissent can be very hard when the stakes are high, when mortal mind is threatening significant personal loss for raising a dissenting voice. A right determination of loss and gain has critical consequences, and not just for us as individuals. What is the loss to the Church if we are “*declaring the unity of Truth, and its allness*” while tacitly assenting to errors that are harming the Church? In situations such as this, we’re compelled to pray and listen to conscience.

Years ago, when I first became a Christian Science teacher, another teacher who had served in various capacities at The Mother Church noticed my dismay and discomfort at certain first-hand views I’d had of methods of handling church affairs that both of us knew were plainly wrong. I’m sure that this individual was sincerely trying to help me with the following advice: “It’s important to preserve your usefulness.” I knew that this was code for “Don’t say anything—just let it appear that you go along with things, because if you raise questions, you’re going to be marginalized.”

Like many others in similar situations, I struggled with how to walk the fine line of “preserving my usefulness” in a way that felt honest, and how to keep still without feeling like a hypocrite. We each have to work out these matters individually for ourselves. No one can decide for another what to do or what not to do, what to say or what not to say, when to speak up or when to remain silent. Only unceasing prayer

and listening for the guidance of Truth's still, small (or thundering) voice can reveal a path that isn't impossibly jammed with contradictions.

Not long after being advised to veil my concerns, I met a Christian Scientist who'd had a wonderful healing of a long-standing heart ailment. In a private letter she shared some details of family circumstances she'd endured for many years, telling how they were finally resolved. Because of the relevance of her story, I recently asked her if she would allow a recounting of aspects of it, and she gave permission for the following to be shared.

A family member, she explained, had routinely used intimidating tactics to get his way, playing one family member against another. The Christian Scientist said that she'd fallen into a pattern of giving in to this relative's willfulness "for the sake of peace," thinking that the best thing for family unity was for her to silently put up with his wrong behavior, to "rise above" his taunts and to try to avoid disturbing him. Her physical problem, which she'd sought to hide, worsened. She worried constantly about how she was going to function if she wasn't healed and even wondered how the family would cope if she passed on.

As she immersed herself in studying her books each day, she began to realize that she'd been acting "faint-hearted" for years. She was filled with anxiety, even terror, at the thought of standing up to the intimidating behavior of this relative. She saw that, fundamentally, the problem wasn't him. He was being manipulated and used by mortal mind to act out the weaknesses of a mortal. She saw that what needed firm handling in Christian Science was the belief in a willful *mortal mind*. But she felt at a loss as to where to begin. What came to her was to take up a thorough study of *Christ*. One passage in particular spoke to her. It taught her that she was making the mistake of wishing that error would just go away, and that this feeble wishing for "*Peace, peace; when there is no peace*"¹ was actually an "erroneous doctrine." It wasn't Christian Science. This is the passage she noted from *Miscellaneous Writings*:

*Erroneous doctrines never have abated and never will abate dishonesty, self-will, envy, and lust. To destroy sin and its sequence, is the office of Christ, Truth, — according to His mode of Christian Science; and this is being done daily.*²

This stirred her to realize that Christ, Truth, would "*destroy sin and its sequence*" of injustices in her own life if she would put her full heart—her full confidence—in her God-given capacity to think, act, and live in accord with "*the office of Christ, Truth,*" daily. It was the beginning of a transformation for her. The first noticeable change was that the paralyzing fear left her. Steadily, she found that standing for the right was strengthening her on every level. As she continued in this newfound spiritual strength,

the heart ailment was healed and the family underwent some major changes that proved to be in everyone's best interest.

I see in this woman's experience a universal lesson applicable to my own experience within the church family in connection with the need to stand up for what is right. Mrs. Eddy's advice has been the best I've ever been given:

*While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession. In conscience, we cannot hold to beliefs outgrown; and by understanding more of the divine Principle of the deathless Christ, we are enabled to heal the sick and to triumph over sin.*³

It's a proven truth that if we want to be effective in Christian Science healing practice, "we cannot hold to beliefs outgrown." Neither can we defend beliefs and practices that our conscience tells us are actually indefensible. The success of our healing practice is directly correlated with our understanding that Christ, Truth, uncovers and destroys error—never covering error, never excusing it, bowing down to it, or rationalizing it.

The right kind of assenting and dissenting is inseparable from the work of Christ-healing, which is *Truth*-healing. If we're seriously committed to healing our Church, we're willing to do this. It should make no difference if mortal mind, in a pejorative tone, falsely labels devoted Mother Church members "dissidents" for speaking up. If conscience has prompted a member to dissent, he or she can take solace in the positive meaning of that term. And as more light and honesty shine on the Christian Science movement, labeling and name-calling will end.

On conscientious grounds and in keeping with their highest sense of obedience to Mrs. Eddy's teachings, some branch churches have excluded from their Reading Rooms copies of *The Destiny of The Mother Church* and of Gill's biography of Mrs. Eddy. Some branches have consented to use only the King James Bible in their church services, based on democratic branch church decisions.⁴ No questions should be raised as to these branches' loyalty to The Mother Church, its *Manual*, and our Leader.

Instead of giving, taking, or refusing to take one another's personal advice on whether or how to assent or dissent in a particular situation, let's turn to our books and let them speak directly to us and teach us what conscience should mean for a Christian Scientist:

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: ⁵

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: ⁶

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)⁷

Be faithful at the temple gate of conscience, wakefully guard it; then thou wilt know when the thief cometh.⁸

That error is most forcible which is least distinct to conscience. ⁹

Let us respect the rights of conscience and the liberty of the sons of God, so letting our "moderation be known to all men."¹⁰

It were better to be exposed to every plague on earth than to endure the cumulative effects of a guilty conscience. The abiding consciousness of wrongdoing tends to destroy the ability to do right. If sin is not regretted and is not lessening, then it is hastening on to physical and moral doom. You are conquered by the moral penalties you incur and the ills they bring.¹¹

It is impossible to be a Christian Scientist without apprehending the moral law so clearly that, for conscience' sake, one will either abandon his claim to even a knowledge of this Science, or else make the claim valid. ¹²

The foundation of enlightened faith is Christ's teachings and practice. It was our Master's self-immolation, his life-giving love, healing both mind and body, that raised the deadened conscience, paralyzed by inactive faith, to a quickened sense of mortal's necessities, — and God's power and purpose to supply them. It was, in the words of the Psalmist, He "who forgiveth all thine iniquities; who healeth all thy diseases."¹³

LOYALTY

By loyalty in students I mean this, — allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love.—Retrospection and Introspection 50:19

Less than a decade after Mrs. Eddy's passing,¹ her Church faced a crisis of massive proportions. The years 1919-1922 are referred to as the "litigation period" in our Church's history, a critical testing time for a still young Church taking steps on its own without its Leader personally present to give her counsel.

The details are complicated—far too complicated to describe here. But the issue basically involved a dispute between the Christian Science Board of Directors and the Trustees of the Christian Science Publishing Society over which of these held the authority to make certain decisions. The Trustees brought a legal suit against the Directors, and the Directors counter-sued. In fact, several related suits and counter-suits were brought during these years.²

Throughout the course of these drawn-out events, Christian Scientists in the Field were trying to figure out what was going on in Boston and where they should stand. Communications were slow in those days, but members widely circulated what information they could gain and in some cases meetings convened to discuss the situation. It was a difficult, tumultuous time, and subscriptions to the periodicals declined considerably, except for the *Quarterly*. One can only imagine the fear over issues which, if not rightly resolved, threatened to leave the Church severely divided and damaged. No doubt members were praying to affirm divine Principle's governing power to overrule whatever wasn't representative of the governmental design revealed to our Leader.

In the end, the court ruled in favor of the Directors, affirming their *Manual*-based authority over the issues in question.³ Most members agreed that the correct decision had been made and despite aspects that weren't completely clarified to everyone's satisfaction, the church institution had survived—which is to say, the *Church Manual* had survived a test of its governing authority.⁴ But amid general relief that the legal battles had ended and that the situation could settle down, a certain subtle danger was beginning to arise that would show up in later decades in the most *unsubtle* forms.

The court's ruling in favor of the Directors essentially had acknowledged the governing authority of the *Manual of The Mother Church* itself—its authority over The Mother Church and its publishing activities. Some members, however, seemed to interpret the outcome as an unqualified exoneration not only of the Directors serving at that time, but also for all succeeding Boards of Directors into the future. The rallying cry during the litigation had been to support the Directors for the sake of the Church's very survival. The ongoing desire to support and defend the Church gave rise to a well-intentioned but problematic practice that basically amounted to giving an oath of loyalty to the Christian Science Board of Directors. In the years following this litigation, some branches voluntarily integrated a variation of a loyalty oath into their bylaws and membership applications. Over time, many Primary Class applications began to include a similar requirement, posed along the lines: "Are you loyal to the Christian Science Board of Directors?" At one point the Normal Class application added something equivalent.

Over time, in some members' minds, loyalty to *Manual* By-Laws and loyalty to the Board of Directors seemed to fuse together into one and the same loyalty, even though it isn't possible, according to Christian Science metaphysics, for unqualified loyalty to Principle and unqualified loyalty to persons to be merged in this nearly synonymous way. But during earlier times, it must have seemed impossible that the Directors ever would seriously fail in the performance of their *Manual* duties. Along the way, a subtle but clearly mistaken belief developed that a loyal Christian Scientist supports the Board of Directors and their policies on *all* levels, at *all* times, and under *all* circumstances, without raising questions—since ostensibly this is the obedience Mrs. Eddy required.

It is true that our Church's governmental system isn't to be questioned—that is, *the Manual-based system of government Mrs. Eddy actually put into place*. But her own definition of loyalty has been largely eclipsed by an obeisance so alien to Christian Science that one doubts that she herself would be able to recognize it as having any connection with her teachings. Unfortunately, this call for personal loyalty lingers. During a meeting in November 2005, a Director declared that loyal members of The Mother Church should follow Board directives "*right or wrong.*"⁵ The claim was made on behalf of the full Board, with all Board members present and with none disagreeing. To this date, no Director since has disavowed this claim.

Mrs. Eddy never indicated that Mother Church members should follow the orders of the Directors heedless of where their orders might lead. It's impossible to find support in her writings upon which to pin theories of such unthinking obedience. Her deference to Christ is the mark of her leadership. "*I again repeat, Follow your Leader, only so far as she follows Christ,*"⁶ she declared. Yet today, members struggle with and sometimes strenuously argue over what it means to be a loyal Christian Scientist.

Of course members who sincerely love and serve Christian Science desire to be loyal to The Mother Church! And it should go without saying that no member should be labeled disloyal for declining, for conscience sake, to go along with certain temporal church policies that can't be reconciled with the teachings of Christian Science. Members have expressed profound love for the Church when registering objections to certain Board policies or when urging officers to bring church activities into reconciliation with the Church's teachings. Not peer pressure or hierarchical pressure, but our Leader's own simple explanation of loyalty quoted at the beginning of this chapter should inform our understanding of *loyal* obedience.

Human experience involves interwoven relationships, some of them very complex. In the process of working out our salvation, we learn how to distinguish between the kind of love and friendship that is based on a discernment of man's individual spiritual identity that is directly related to God, and a personal sense of love and friendship that is based on personalities attached to one another. We have to face, straight on, any argument claiming that standing for Truth can result in an unsolvable personal dilemma.

What if we disagree with people with whom we're close—a best friend, a relative, an employer, or perhaps a Christian Science practitioner or teacher? Would taking a stand opposite to theirs be risking the relationship? Praying for the grace and wisdom to know what to do, another question rises to be answered: Might it be a far greater risk to the Christian Science movement to deny Christ, Truth? Mrs. Eddy points to the tragic example of Galileo, overcome by fear and ingratiating himself to the temporal church authorities, betraying the truth he knew, trying to save himself by mouthing falsehoods.

*To weave one thread of Science through the looms of time, is a miracle in itself. The risk is stupendous. It cost Galileo, what? This awful price: the temporary loss of his self-respect. His fear overcame his loyalty; the courage of his convictions fell before it. Fear is the weapon in the hands of tyrants.*⁷

*By using falsehood to regain his liberty, Galileo virtually lost it. He cannot escape from barriers who commits his moral sense to a dungeon. Hear the Master on this subject: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."*⁸

Christ Jesus' methods always prove to be the only safe way to proceed. Trying to please others or trying to escape having to take a stand doesn't work. It's not possible to have two masters—to hold on to personal loyalty and still be loyal to God in a pure, untangled way. Yes, we can respect someone's demonstration to whatever degree

respect is due; we can honor someone's demonstration to whatever degree honor is due. But we can't allow phases of personal sense, such as flattery, intimidation, ambition, pride, or fear, to color our judgment and influence our actions.

We can't afford to give our loyalty to person instead of to Principle. Our full loyalty must be to God.

THE RISE AND FALL OF PERSONALITY

In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages.
—Christian Healing 3:10-14

“In the beginning was the Word, and the Word was with God, and the Word was God” (St. John). This great truth of God’s impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction!—Miscellany 117:18

The passage above is from “Personal Contagion,” an article Mrs. Eddy described as “*one of the most important things of thought I ever expressed.*”¹ During her last years she gave a number of direct, clear-cut warnings regarding the need to recognize and handle the hypnotic influence of a strong sense of human personality. For more than four decades she had navigated the ship of Christian Science safely forward, and her warnings seem to imply that the most treacherous waters, the most extreme storms, the most dangerous shoals and rocks threatening shipwreck, had been connected with an assortment of attacks arising from unrestrained personal sense.

She did all she could to help Christian Scientists comprehend that a prime method of animal magnetism is to induce a fascination with, or a hatred toward, a personality—stupefying someone’s thought and causing it to be pulled off course. If Christian Scientists permit themselves to be taken in and steered by personality (their own or anyone else’s), the results can be catastrophic, she cautioned.

Compared with other aspects of Christian Science teaching, explanations of the harmful effects of personality or personal sense have often seemed to confound people. It’s as if the devil (if such a power existed) would like, above all things, to prevent Christian Scientists from catching on to these explanations with any degree of lucidity. Someone with little or no knowledge of Christian Science could be forgiven for becoming lost in the mesmerizing mazes of personal sense. Without any clear distinction being made

between *true* identity (spiritual individuality) and what appears as the human personality, the personality might take over as if it were the real and only identity. But we've been given clear instructions in Christian Science. We have no excuse for allowing a sense of unrestrained personality to overtake our thinking. Our books teach us how to defend our thought so as not to be carried along with mental currents of personal sense: personal adulation, personal animosity, personal justification, the desire for personal influence and recognition, *ad infinitum*.

Laboring to awaken a student, Mrs. Eddy wrote in a letter, "*You are never safely guided by personality, your own or anyone else's,*" and added, "*I am trying to get away from personality, and you are trying to fasten yourself to personality.*"² As it turned out, that student failed to accept the saving help being offered to her. But other students did gain from Mrs. Eddy's instructions and learned valuable lessons. In one instance, a statue of "a woman in prayer" was being prepared to be placed on a pedestal above the organ pipes in the Mother Church Extension. Mrs. Eddy nixed the project. She saw danger in allowing any suggestive connection between the image and herself. One of her helpers recorded her decision in his diary, noting that Mrs. Eddy gave "several talks...on the necessity of impersonalization of thought. Among other things she said, '*You will bear testimony that I have of late repudiated the elevating of graven images of personality.*'"³

Image-making and its relationship to personality worship concerned Mrs. Eddy. "*In so far as one personalizes thought he limits his spiritual growth,*" she said. "*We grow in understanding and if I have ever permitted any personality I have outgrown it.*"⁴ In 1909 she requested that future editions of *Science and Health* and *Miscellaneous Writings* should not include an image of her.⁵ For an author's portrait to appear in the front of a book wasn't uncommon; yet, as in so many other instances, Mrs. Eddy chose not to follow the common practice. And while conventional thinking might judge her reasoning perplexing, scientifically Christian thinking would understandingly accept her position. If gazing at a portrait of Mrs. Eddy might potentially tip the balance of the reader's thought in the direction of believing that the Science of Christ had a human originator, she would eliminate such gazing to the full extent she was able.

All the signs point to her intent: to move the focus of thought away from her personal self in order to allow the reader's full focus to rest on the God-revealed ideas in *Science and Health*. While Mary Baker Eddy is to be rightfully credited whenever we quote from the textbook, this legitimate identification of her as the book's author must never overshadow or in any way contradict her insistence that she recorded the revelation as "*a scribe under orders.*"⁶ The right balance must be maintained—fully crediting her unique demonstration in perceiving and recording the teachings of the promised Comforter, yet not fastening thought on her *personally*.

Mrs. Eddy didn't express objection to portraits of her in general. We see familiar ones in churches, Reading Rooms, Sunday Schools, and on the dust jackets of biographies. Yet she gave a strict order that a likeness of her should *not* appear in her books. This bears thoughtful consideration and may prompt us to ponder the emphasis that is being put on personal imagery in the presentation of Christian Science today. In some cases, might personal sense be competing with the spiritual ideas being presented, producing a mental "house divided"? This question could be raised with regard to the Christian Science religious periodicals. During the 1990s and until recently, it was routine to publish photos of nearly all the contributors in an issue. The practice seems to have lessened with the 2013 redesign of our religious periodicals, and many welcome the change. Since it's unclear whether a final decision has been made to halt the prolific publishing of personal photos, it may be valuable to examine the thinking behind the practice. Why was it done in the first place? Was there a desire for the *Sentinel* and *Journal* to have the same "look" as many popular magazines? The mission of our religious periodicals is so radically different from the purpose of personality-based magazines that the question compels deeper thought.

A while ago, as Christian Scientist friends were talking together about the periodicals, one of them said, "I enjoy seeing what the writer looks like. A photo makes me feel that I'm getting to know the writer." But when these friends began to analyze this reasoning, they had to admit that it was fundamentally at odds with what Christian Science teaches. Why would we believe that looking at someone's physical appearance could help us when we're seeking spiritual ideas? Does getting a glimpse of a writer's age, gender, or race help us discover his or her true spiritual individuality or identity? Can a photo be relied upon to communicate someone's true character or to help convey the spiritual ideas being shared? Not really. Unintentionally, the very opposite effect might result; an image might counteract the spiritual purpose by acting as a visual magnet, influencing thought in a personal, material way. There's nothing inherently wrong, of course, with photos of people. But when photos are routinely used in our periodicals as if they were useful, even important "information," this invites certain judgments that can't be said to lead us higher. Christ Jesus taught us that we should "*Judge not according to the appearance, but judge righteous judgment.*"⁷

Following the Master's counsel, Mrs. Eddy urged people to turn away from focusing on her personally, and instead, to find her in her writings.⁸ And her emphasis never wavered. "*In founding a pathological system of Christianity, the author has labored to expound divine Principle, and not to exalt personality,*"⁹ she tells us. Most Christian Scientists have heard this statement, yet perhaps haven't given truly deep thought as to what is meant by the phrase "*not to exalt personality.*" Looking for ways to raise personal profiles falls into this category of exalting personality, doesn't it? Or at least leans strongly in that

direction. Are we as conscious (and as cautious) as we should be of the dangers of developing high personal profiles and of the equal dangers of being impressed by high profiles? The gospel instructs us to let our light shine and not to hide it under a bushel. Yet what a vast difference there is between the reflected, healing light of the impersonal Christ and the high-beam spotlight of personal sense!

Far from seeking the spotlight, Mrs. Eddy yearned for the peace and privacy essential for carrying on her work. Through no choice of her own she often was the subject of broad public attention—the focus of honest, well-deserved praise, and also the focus of the most undeserved, invasive, and even venomous impositions. It may be impossible for us to fully comprehend how it must have felt to be so endlessly discussed and so often misperceived by the public. We should grow in our appreciation of the enormous spiritual strength and wisdom Mrs. Eddy demonstrated in defending herself against the mixed motives and material modes of thought churning behind all the outward attention. Mortal mind wanted to fasten its focus upon Mary Baker Eddy as a human personality. It wanted to create its own image of her and then manipulate that image. The aggressiveness of this personality-mongering would have depleted her if she hadn't consciously and specifically, through scientific prayer, *limited* what mortal mind could latch onto. She deliberately sought ways to make herself unavailable to mortal mentalities in order to be entirely available to the divine influence that she knew must guide her as well as the Church. In *Science and Health*, on the very last page of the chapter "Teaching Christian Science" she explains this necessity. (Perhaps placement in this chapter was meant to advise Christian Science teachers, especially):

It has been said to the author, "The world is benefited by you, but it feels your influence without seeing you. Why do you not make yourself more widely known?" Could her friends know how little time the author has had, in which to make herself outwardly known except through her laborious publications, — and how much time and toil are still required to establish the stately operations of Christian Science, — they would understand why she is so secluded. Others could not take her place, even if willing so to do. She therefore remains unseen at her post, seeking no self-aggrandizement but praying, watching, and working for the redemption of mankind.¹⁰

In line with Mrs. Eddy's example, there seemed more of our Leader's "unseen at [one's] post" mentality in the general approach of the Christian Science Board of Directors before the mid 1980s. Many Mother Church members might not even have been aware of who was serving on the Board at a given time, since Directors kept a relatively low profile. This greatly contrasts with the approach of subsequent Boards, which increasingly have chosen to make themselves very widely known. It's become routine to see Directors prominently featured, making high profile appearances—traveling

around the globe personally introducing themselves; assuming a dominant presence at Annual Meetings, youth summits, and various meetings in the Field; appearing in print and Internet interviews and in frequent videos. How did this major change evolve, and are we satisfied that it aligns with Mrs. Eddy's admonition: "*Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship*"? ¹¹ Certainly our Leader isn't telling us that we should hide or become totally invisible! But might we consider an adjustment of focus—lessening a tendency toward a high-visibility, personality-based administrative style, in favor of a fuller appreciation of Mrs. Eddy's approach?

Each and every one of us can humbly accept our need for in-depth study of all that Christian Science teaches about man's spiritual individuality and its counterfeit, material personality. As we mature in this scientific, Christian understanding, every aspect of our Church's activity will be blessed.

POWER, AUTHORITY, AND HEALING

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9:1, 2

Here we ask: Are Christ's teachings the true authority for Christian Science? They are.—Miscellany 232:18-19

Throughout Jesus' ministry, the main thrust of the attacks against him centered on the issue of authority. More than annoyance drove the chief priests and temple elders to demand, "*By what authority doest thou these things? and who gave thee this authority?*"¹ They clearly felt that their own authority was being threatened. No doubt they'd heard reports from Capernaum, where people were saying that Jesus "*taught them as one that had authority, and not as the scribes.*"² And the Gospel records that after seeing the healing of a man "*with an unclean spirit,*" the people were "*amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.*"³

Understanding spiritual authority is basic to demonstrating Christian Science healing. *Science and Health* identifies the supreme authority that made Jesus' healing work possible: "*Divine Truth, Life, and Love gave Jesus authority over sin, sickness, and death.*"⁴ The Master's understanding of, and obedience to, divine authority saved him from the malicious plots designed to get rid of him and end his mission. The Gospel describes Jesus' calm trust in divine authority when he was being interrogated by Pontius Pilate:

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above...⁵

Jesus knew that divine Principle's absolute authority is never under threat and never can be overruled by a mere personal sense of power, however arrogantly wielded. The various power-plays attempted by temporal "authorities" were no match for the eternal, unchallengeable authority of Truth and Love. Jesus knew that he was entirely safe because God is man's Life, and because divine Truth's law of perfect justice can

never lapse. All Christian disciples must settle the same question that faced Jesus and his followers: Who or what is the true authority and absolute governing power?

*“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you,”*⁶ Jesus assured his disciples. Because this power was never personal, or a personal possession, it could never be wielded in a personal way. It was conveyed far differently than through the bestowing of authority by one person upon another. God’s gift of healing and protection is and always has been imparted directly from God to man through spiritual understanding—not conferred or transferred through any human agency. The disciples needed to cultivate a humble receptivity to this holy impartation. Their thoughts and lives needed to become willingly and eagerly aligned with Truth’s laws; otherwise, the power of Christ-healing wouldn’t be available to them. The authority of Christ can’t be brought to bear merely by invoking Christ’s name; only *obedience* to Christ, Truth, confers this healing power.

Christian Science teaches that spiritual obedience is required of us today if we want to practice Christ-healing successfully. And this same obedience is required within our collective demonstration of Church. Our success as a healing Church is directly related to the degree that we are demonstrating strict adherence to the authority of divine law in all aspects of our Church’s activities. If our sense of authority is clouded by personal loyalty or by deference to office or rank, this weakens our healing ability. God’s government operates through impersonal, impartial, divine law, and our human demonstration of authority in church government must faithfully pattern the divine.

How, then, should we think about the administrative authority of the *Manual*-based offices of our Church? Appointment to an office doesn’t bestow a mantle of spiritual authority upon an individual. In Christian Science, consistent moral and spiritual obedience, not an office, establishes true authority. Principle confers the power of the office, and therefore the office-holder’s genuine authority extends no further than his or her obedience to the rules of the Church. As our textbook puts it, *“The good you do and embody gives you the only power obtainable.”*⁷ The *Church Manual* authorizes no personal power, but fully supports all thought and action consonant with its By-Laws.

The holy influence of Christian Science healing will increase in the world as we sort out these issues of authority and reconcile ourselves and our Church’s workings with the teachings of the Comforter. Faithful Christian Scientists can trust divine authority to exert its unopposed power in every case needing adjustment and healing. We are assured that spiritual understanding and the consciousness of man’s dominion under God’s government *“casts out error and heals the sick, and with it you can speak ‘as one having authority.’”*⁸

EXTENSION AND EXPANSION

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. — Luke 5:4-7

At times, your net has been so full that it broke: human pride, creeping into its meshes, extended it beyond safe expansion; then, losing hold of divine Love, you lost your fishes, and possibly blamed others more than yourself. But those whom God makes "fishers of men" will not pull for the shore; like Peter, they launch into the depths, cast their nets on the right side, compensate loss, and gain a higher sense of the true idea. Nothing is lost that God gives: had He filled the net, it would not have broken. — Miscellaneous Writings 111:5

Simon Peter was a determined man. He had a will and a mind to work hard and accomplish worthy things. The mind he started out working with, however, turned out to be decidedly limited! His own personal mentality just couldn't take in and hold, at least at that point, what Jesus was showing him. It seems that Peter was looking at things primarily in a material way. Material boat, material nets, material fishes, and all of it managed with Peter's own physical stamina and personal strength. But it just wasn't working.

The story is more than a narrative of how frustrating it was for Peter to toil long and hard with no perceptible results and how glad he was to be rescued from having it all sink at the last minute. Jesus stepped in to save the day. But is this the whole story? Hardly. Obviously there was a very big lesson being taught, a lesson about ways and means. We can learn from it. Our Church's situation shows that we *need* to learn from it. The motive to be "*fishers of men*" and to extend Christian Science is a good motive. But good motives don't automatically make for a good outcome. As Mrs. Eddy put it, "*First, be sure that your means for doing good are equal to your motives; then judge them by their fruits.*"¹ At first, Peter's means clearly weren't equal to his motives, and the results

were, at best, mixed. If it hadn't been for Jesus' spiritual understanding, the entire endeavor would have utterly failed.

Recently a Mother Church member was standing in her branch church looking at a framed picture of the Christian Science Center in Boston. The picture had been on that wall for decades—about four decades, actually. It was a rendering of the brand new, forward-looking project which had been announced to the Field in 1965.² The woman had mixed feelings as she looked at the picture. Great hopes were raised back then. Progress reports had appeared in the *Journal* throughout the long construction period. She remembered how Christian Scientists generously gave to support the project, even when costs expanded far beyond the original projected budget. But the new plaza looked very impressive when completed—including a group of three significant buildings designed by a world-renowned architectural firm. Everyone noticed.

Did the buildings *still* seem impressive? The woman wondered if the picture should come down now, seeing that these buildings are no longer a Christian Science Center. Recent updates from The Mother Church have been explaining that a new plan is intended to provide the Church with an income to cover the cost of maintaining the plaza. The three newer buildings will be leased out (two have already been leased for some time) and plans are currently under way for a developer to “take over full ownership” of two parcels of land in order to construct additional residential and mixed use buildings on parts of the Church property where there is some space yet available.³ Only the original Mother Church, the Church Extension, and the Publishing Society building will remain in Christian Science use. “The plaza’s not really *ours* anymore,” the woman thought. “How did we get into this situation? There’s got to be an important lesson here.” But she wasn’t sure what the lesson was. She decided to go to the Reading Room and look up, in the bound volumes, some of those construction-era progress reports to review what the viewpoint was back then.⁴

The reports included explanations of how these buildings were definitely needed for an expanding movement. Metaphysical-sounding rationales seemed to emphasize the foresight represented by this project. As she read, the woman felt that there was something else perceptible between the lines—a certain sense of pride in the attention this project was getting, not just in Boston, but in wider circles. It was as if this project was putting Christian Science on the map, showing the world that we’d arrived. No outward boasting, of course, but an underlying sense of pride. In fact, the woman remembered having felt considerable pride herself at that time. Suddenly she recalled Mrs. Eddy’s words, “*At times, your net has been so full that it broke: human pride, creeping into its meshes, extended it beyond safe expansion...*” Other factors besides pride may have contributed to the unexpected loss of what used to be a Christian Science center. But the image of the net being “*extended...beyond safe expansion*” felt accurate to the woman.

People can draw their own conclusions, but we may reluctantly have to admit, “*had He filled the net, it would not have broken.*”

A disquieting situation followed in the late 1980s—the sudden turning of the Colonnade Building into a state-of-the-art worldwide broadcasting center, employing hundreds of non-Christian Scientists. The Field was told that this bold initiative had great foresight and was destined to make *The Christian Science Monitor* and Christian Science itself known to the entire world. Following a series of highly publicized “launches,” the gigantic venture ended in a spectacular collapse, with hundreds of millions of dollars in church funds lost.⁵

The 1990s followed with a massive campaign destined to introduce Christian Science to the world by assertively propelling *Science and Health* into public view and by trying to broaden Mrs. Eddy’s popular appeal by casting her as a mind/body pioneer and feminist reformer.⁶ Those who questioned the methods were told they lacked foresight. On the whole, the unfortunate general effect was to polarize the movement, offend certain medical and theological institutions,⁷ and further deplete the treasury.

In 2000 another project was announced, The Mary Baker Eddy Library for the Betterment of Humanity—and church officers assured members that this was unquestionably the result of inspiration and foresight. But the fifty-million-dollar presidential-style library on Church grounds turned out to further divide the membership and has proven to be a major ongoing drain on church funds.⁸ In the view of many disheartened members, the Library became just one more of the manifold visionary promises gone awry, another failed attempt to extend and expand Christian Science using ways and means that didn’t embody Mrs. Eddy’s methods—with incalculable losses beyond the financial ones.⁹

We could turn away from all of this, heaving a great sigh of relief that the past is “over and done with,” and that it’s time to let go of it and embark on a new and better path. Aside from the lesson that members’ contributions shouldn’t be so recklessly spent, what *is* this “better path” that we’re pursuing? Is the lesson clear to us?¹⁰ If we believe we’ve learned something so distinct that we now truly do understand what will prosper and safely extend Christian Science—*what is this lesson?*

Back to Peter and his nets. The gospel records a second experience, this time in the early morning hours at the sea of Tiberias after the resurrection. The disciples had gone back to their old familiar routine as fishermen, laboring in deep sorrow and despair, not realizing that their Master’s mission was not lost. At first they didn’t recognize the voice that called to them from the shore.

*...when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. ... Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.*¹¹

But the mesmerism *was* beginning to break. *Science and Health* explains what was happening on a deeper level:

*Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit.*¹²

Whatever Peter's human shortcomings, whatever his previous mistakes, he was waking to a new sense of what *working* means—*spiritually working*, employing *spiritual* methods. Is our movement having such an awakening? There are signs of this in some areas, as a more spiritually-minded approach seems to be trying to express itself. In other areas there are signs the lesson hasn't yet been learned. Material-minded methods, still bound to fail, continue to be employed, although the venues are somewhat different than the ones previously employed.

Christian Science makes demands on us to "*come out from the material world and be separate.*"¹³ One aspect of this demand may be a reminder not to attempt to extend the Science of Christ by the kinds of methods the world employs to extend its purposes. Another aspect of this Christly demand is a reminder that trying to get the world's attention is a fruitless, net-breaking proposition. And anyway, why would we imagine that the world's approval is what's needed for the Christian Science movement to prosper?

At times, though, one can feel an almost wistful longing among some Scientists to have Christian Science be approved of by the world, and this has resulted, in certain cases, in the sacrificing or downplaying of key aspects of Christian Science theology. It's vitally important to demonstrate to the world that we're *Christian*. At the same time, Christian Science really *is* different from other theologies and certainly differs from the world's modes. Trying to find ways to make Christian Science popular is not what Science teaches us is its goal. Genuine Christianity has never appealed to popular materially-

based thought and it never will. But it will unfailingly appeal to *“honest seekers for Truth.”*¹⁴

*“Launch out into the deep, and let down your nets for a draught,”*¹⁵ the Master instructed. Surely he meant that we must go deeper *spiritually* if we want to be the *“fishers of men”* we’re meant to be—not grasping at straws for ways to “catch” people or “draw them in,” but letting the Christ draw them by bearing witness to divine Truth and Love in our lives. *“And I, if I be lifted up from the earth, will draw all men unto me,”*¹⁶ Jesus declared. To the degree we lift up the Christ, Truth, in our own daily living, speaking with modesty and letting our lives do most of the talking, the inspiration and authority of honest demonstration will be recognized. The light of Christ will extend gently outward and engage receptive thought. Attempting to extend the influence of Truth by lesser methods is futile.

Are there inspired ways yet to be discovered to reach out to the world with the healing truth of Christian Science? Certainly there are! These must always be thoroughly *Christly* ways and means, devoid of shallow human will and pride. They will need to be *demonstrated* ways that are wise beyond the world’s wisdom because they’re guided by spiritual law.

Christly methods succeed. Mrs. Eddy was successful in extending Christian Science because she knew, and wanted us to know, that *“The Science that Jesus demonstrated...was not a search after wisdom; it was wisdom, and it grasped in spiritual law the universe, — all time, space, immortality, thought, extension.”*¹⁷

“GOD’S GRACIOUS MEANS”

The Scriptures say, “Watch and pray, that ye enter not into temptation.” You are aware that animal magnetism is the opposite of divine Science, and that this opponent is the means whereby the conflict against Truth is engendered and developed.—Miscellany 358:5-9

Your means of protection and defense from sin are, constant watchfulness and prayer that you enter not into temptation and are delivered from every claim of evil, till you intelligently know and demonstrate, in Science, that evil has neither prestige, power, nor existence, since God, good, is All-in-all.

The increasing necessity for relying on God to defend us against the subtler forms of evil, turns us more unreservedly to Him for help, and thus becomes a means of grace.—Miscellaneous Writings 115:15-25

Prayer, watching, and working, combined with self-immolation, are God’s gracious means for accomplishing whatever has been successfully done for the Christianization and health of mankind.—Science and Health 1:6

*Grace and Truth are potent beyond all other means and methods.
—Science and Health 67:23*

If it’s true that a neglect of watchfulness can result in a fall from grace, it’s also true that a state of grace can be restored through learning what a watchful defense requires, and then *keeping* the watch. There’s a direct connection between spiritual watchfulness and the effectiveness of God’s saving grace. Grasping this connection, we gain a sharper perception of the ways evil disguises itself, and a stronger grip on how to negate evil through “*God’s gracious means.*”

Mrs. Eddy commented on the ways evil has assumed increasingly subtle forms through the centuries. “*Disease and sin appear to-day in subtler forms than they did yesterday,*” she wrote. “*They progress and will multiply into worse forms, until it is understood that disease and sin are unreal, unknown to Truth, and never actual persons or real facts.*”¹

Centuries ago, the control of large numbers of people was accomplished primarily by physical force—by coercive rulers and threatening armies. The means by which liberties were removed was obvious and easily identifiable. These days, people become manipulated and controlled by much more subtle means, *mentally*—often without their conscious awareness that this is happening to them. Cunning advertising mesmerizes millions into purchasing things they’re conditioned to believe they need and must have. Subliminal suggestions influence them, unconsciously, to believe they suffer illnesses that call for obtaining certain drugs. They find themselves coveting what some manipulating voice or beguiling image promises will make them attractive or popular.

But even these forms of mental manipulation are recognized by many who are conscious of the ploys and therefore aren’t taken in. What *isn’t* readily seen, except through the exposure of Christian Science, are the very subtlest ways in which error presents itself as if it were truth; the subtlest ways in which evil poses as if it were good; the subtlest ways in which lawlessness takes over a governing role as if it were Principle. In her article “*Ways that are Vain*” our Leader does humanity an invaluable service by bringing to light the ways in which malicious mental influences disguise themselves, and showing how these can be undisguised and immobilized. The article concludes with a warning and a reassurance:

Unless one’s eyes are opened to the modes of mental malpractice, working so subtly that we mistake its suggestions for the impulses of our own thought, the victim will allow himself to drift in the wrong direction without knowing it. Be ever on guard against this enemy. Watch your thoughts, and see whether they lead you to God and into harmony with His true followers. Guard and strengthen your own citadel more strongly. Thus you will grow wiser and better through every attack of your foe, and the Golden Rule will not rust for lack of use or be misinterpreted by the adverse influence of animal magnetism. ²

An in-depth, ongoing study of Mrs. Eddy’s writings on animal magnetism is indispensable if our Church is to break free from the penalties that have been incurred by failing to heed these explanations. We must understand “*the increasing necessity for relying on God to defend us against the subtler forms of evil.*” ³ Some classic arguments of animal magnetism, arguing against this learning and the need for it, may sound this way: “You really don’t want to learn about animal magnetism; it’s unnecessary. You won’t be able to grasp what you read, anyway. The subject is just too uncomfortable and confusing.” Or, animal magnetism suggests, “You already know these things. You don’t need to re-read these writings again.” Such malicious, manipulative suggestions illustrate the subtlety of animal magnetism and the reason why we *do* need to be refreshed with the authority of Truth as Christian Science teaches it.

How vulnerable we become if we refuse to have our eyes “*opened to the modes of mental malpractice.*” Christian Science doesn’t support the attitude that it is scientific to refuse to see errors that are in need of being handled by Truth. We’ve heard of the little figurine of three monkeys—one covering its eyes, the second its ears, and the third its mouth. A worker in Mrs. Eddy’s household noted in his reminiscence:

Mrs. Eddy abhorred all hypocrisy, self-justification, or any excusing of error. She once said she could not teach a person who excused error, who closed his eyes to evil, that that person was not teachable. Someone sent her a set of the three little brass monkeys—“*See no evil, hear no evil, speak no evil.*” That, said Mrs. Eddy in substance, is not Christian Science, it is heathen philosophy. Christian Scientists do not close their eyes to evil, but open them. They open their eyes, spiritual discernment, and awaken to the true nature of evil or sin, to its false claims, methods, subtlety, etc., and then realize its nothingness, its utter powerlessness to control or to harm.⁴

Our books instruct us how to handle error’s lies with vigor, thoroughness, and effectiveness. When, through steady prayer, we break through mortal mind’s resistance and actually *do* this redemptive work, we realize, with absolute certainty, that animal magnetism can’t produce fear or pose as a mystery. Evil loses its ability to mesmerize or project power. In a nurturing letter to the Christians at Corinth, Paul wrote, “*I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.*”⁵ We can see that what predominated in Paul’s thought was a conviction that the purity and simplicity of Christ can demolish any phase of evil, regardless of how seemingly seductive or subtle.

To effectively destroy an evil through Christ, Truth, the nature of the deception needs to be apparent to us. Otherwise, we’re prone to making mistakes, even repeating the same ones over and over again, all the while oblivious that this is happening. Mrs. Eddy urged Christian Scientists to wake up and see error “*aright*”:

*When unconscious of a mistake, one thinks he is not mistaken; but this false consciousness does not change the fact, or its results; suffering and mistakes recur until one is awake to their cause and character. To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then.*⁶

Our Church can get free from the subtle, mistaken arguments that press it downward—arguments that might superficially sound as if they are legitimate Christian Science but that actually convey thinking opposite to its teachings. For example, examine this

mistaken argument: “Since error is unreal, there’s no reason to point out errors or discuss them.” According to Mrs. Eddy, such reasoning is not scientific. We can’t destroy the claims of evil if we’re ignorant of the claims, refuse to recognize them, or simply wish we’d never have to think or talk about them. Mrs. Eddy has provided us with clarifying explanations on this point, including the following:

Not to know that a false claim is false, is to be in danger of believing it; hence the utility of knowing evil aright, then reducing its claim to its proper denominator,—nobody and nothing. Sin should be conceived of only as a delusion. This true conception would remove mortals’ ignorance and its consequences, and advance the second stage of human consciousness, repentance. The first state, namely, the knowledge of one’s self, the proper knowledge of evil and its subtle workings wherein evil seems as real as good, is indispensable; since that which is truly conceived of, we can handle; but the misconception of what we need to know of evil, — or the conception of it at all as something real, — costs much. Sin needs only to be known for what it is not; then we are its master, not servant. Remember, and act on, Jesus’ definition of sin as a lie.⁷

Christian Science has presented the shining revelation that God, good, is All-in-All, and that therefore evil, or error, is nothing. Science shows us how to apply this spiritual understanding practically and wisely. If we can comprehend and follow Jesus’ command to his disciples to “*watch and pray,*”⁸ we can comprehend the ways in which “*God’s gracious means*” unfold to our thought, enabling us to be better healers, worthy of the commendation bestowed on the first Christians: “*And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.*”⁹

DO WE ACCEPT “THE DIVINE METHOD”?

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin.

—Science and Health 40:8-12

The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

—Science and Health 240:29

Unwinding our snarls is essential to becoming reconciled to God—to Truth. But how can the Church unwind its snarls? Looking at the outward situation, this is an immensely complex situation, much more complicated than an individual's task of reconciling himself. Looking *inward*, we can begin to understand that it is possible for the Church to accomplish this necessary work. A receptive, humble heart trusts that even the most complicated issues in one's life can be worked out in Science in an honest way. And *many* receptive, humble hearts can contribute to a powerful combined moral and spiritual force within the Church that decisively tips the scale in the right direction.

Church, the perfect spiritual idea—“*the structure of Truth and Love*”—is forever the embodiment of absolute righteousness, the invariable expression of “*whatever rests upon and proceeds from divine Principle.*”¹ Eternally perfect in divine Mind, this pure spiritual idea doesn't need any reconciling.

The *human institution* of church, however, is our present demonstration, and shows the greater or lesser degree of our understanding of and fidelity to that spiritual ideal. The Church of Christ, Scientist, is a collective demonstration—the sum of the combined demonstrations of its individual members. To the degree that the prayers and lives of its members become united in a Principle-impelled commitment to untangle the Church's errors and correct them, to that same degree the spiritual momentum will bring necessary adjustments. First steps can open to view, and then next steps, each taken with spiritual clarity and courage.

Who takes the steps? If we in the Field say that it's the sole responsibility of the people in Boston, that *they* are the only ones who can make the needed corrections, we're not

recognizing the role that is ours to play in upholding Truth, a role which includes untangling the errors in our own consciousness and separating them from the Church. We can't force one another to examine conscience, and we can't do one another's work. Each of us is responsible only for working out his or her own salvation, and that's a full-time job! Getting our thoughts reconciled with God's thoughts in the sanctuary of private prayer and keeping them reconciled has an outward manifestation in our lives. And as we embrace our responsibility to pray faithfully for our Church, that also has its outward manifestation, enabling us to follow the leadings of Truth in the sphere of church experience.

Where to begin in our prayers? Isn't it with God's all-governing power and the truth of man's nature as the honest, faithful child of God? Basic to our metaphysical work is the acknowledgment that the unwinding of errors *can* be accomplished because man, as God's image, loves and naturally reflects Truth. God's man abides wholly within Principle's laws because he is the very reflection of his creator. Honesty is the true nature of man. How can we effectively aid in seeing man reconciled to God if at the same time we believe that man doesn't want to be reconciled to God, or that some of God's children simply refuse to obey Him or are too confused to know who they truly are?

Since we know Christian Science teaches that *"the divine method of paying sin's wages involves unwinding one's snarls,"* we wouldn't undermine Christian Science practice by declaring that the mental configuration disallows this from happening. We wouldn't argue that there is insufficient willingness to learn *"from experience how to divide between sense and Soul."* If we refuse to make mental room for the needed redemption, or disparagingly declare that certain of God's ideas just don't respond to Truth, we're believing that the carnal mind governs our Church and its members. In essence, we're malpracticing our Church, denying the irrepressible activity of Christ, Truth, in consciousness. Surely we're more alert than to mindlessly act as error's advocates!

Accepting *"the divine method"* makes us more conscious of the quality of our own thoughts and of their influence. *"Your influence for good depends upon the weight you throw into the right scale,"*² *Science and Health* tells us. Every humble prayer, every righteous thought, every faithful adherence to duty counts.

RECONCILED BY “A TRUER SENSE OF LOVE”

GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love. — Science and Health 586:23

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus’ teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love. — Science and Health 19:6

How great our need of a deeper comprehension of what took place that night in Gethsemane! We may be familiar with the narrative,¹ but only an obedient yielding of our own human will and a steady trust in the divine will enable us to better grasp what our Master’s struggle and triumph meant for the world. Jesus’ complete yielding to divine Love’s purpose settled, for all time, the question of what is and isn’t power. His uncompromising obedience to Truth and Love guaranteed that nothing earthly or material could have power over him. He proved man’s inseparability from God.

Jesus’ example shows us that the source of all spiritual strength and courage is divine Love. At our present stage of experience we may not be able to fully fathom Jesus’ triumph over all material conditions, but we definitely can take in more of what divine Love is showing us each day. Seemingly small yet distinct demonstrations of spiritual obedience build our resistance to error so we’re able to confidently conquer error’s larger presentations.

Sometimes it can be a major struggle to let God’s will, instead of our own personal will, lead our desires and thoughts. But discerning the difference between human will and the divine will is central to being a true follower of Christ Jesus. Surrendering our personal will to God’s will enables demonstrations that otherwise would be impossible. In this regard, we can approach difficult church situations as opportunities to practice “a truer sense of Love.” If the prospect of facing up to things that need correction makes us angry, defensive, resentful, or fearful, remembering Gethsemane will help us. We’ll be reminded that conforming to God’s loving will is strengthening, resurrective, and restorative. And when testing times come, we can also gain tremendous strength by turning to our Leader’s writings for counsel. In a message to The Mother Church, she speaks of the inseparable union of love and obedience:

*Jesus said, "If ye love me, keep my commandments." He knew that obedience is the test of love; that one gladly obeys when obedience gives him happiness. Selfishly, or otherwise, all are ready to seek and obey what they love. When mortals learn to love aright; when they learn that man's highest happiness, that which has most of heaven in it, is in blessing others, and self-immolation — they will obey both the old and the new commandment, and receive the reward of obedience.*²

Learning "to love aright" quite often involves an upward revising of how far we think we can love. The Glossary's definition of "Gethsemane," cited earlier, includes the phrase "love meeting no response, but still remaining love." What an easy task it is to love when everything is rosy, people are smiling, and there are no major difficulties to work out! But if our efforts to love have met with little or no response—or if the response feels cold or even hostile—what then? If we turn away from following Christ at that point, we've missed the Master's main message. On the other hand if, under duress, we continue to honor God by insisting on beholding man in His very image and likeness, we're holding up Christ's banner and blessing our Church. There is no other faithful path than to love, no matter what picture mortal mind is presenting. Human love may feel that it has reached its limit, but divine Love has no limits. Loving with a consciousness of God's perfect love, we can see through the false presentation without reacting to it or feeling harm.

We aren't expected to love mortal mind—an impossibility, since error isn't lovable. But if we're committed to following Christ, Truth, we must thoroughly abide in the only way that succeeds. Jesus tells us of this simple, profound way: "*As the Father hath loved me, so have I loved you: continue ye in my love.*"³

Living love is far more powerful than talking about it. Words may appear to be loving, but the record of one's actions illustrates whether Christly love *truly* is being expressed. The history of Christianity records many sad instances in which saintly declarations of love have masked hypocrisy that ruled love out instead of in. Our Leader perceptively states what others have seen to be true: "*Hypocrisy is fatal to religion.*"⁴

The Scriptures identify a high standard for genuine Christian practice: "*the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*"⁵ This doesn't sound like the code of political rivals determined to get their way with strategies devised to foil their opponents. It does, however, sound exactly like the authentic teachings of Christian Science, which transcend any suggestion that a pure, peaceable, and gentle approach is impossibly naive, out of touch with reality. Jesus' methods were not weak or naive. And while his rebukes may have felt unloving to mortal mind, his awareness that

divine Principle is also divine Love was always blessing those who seemed to oppose the Christ-idea. Jesus was proving, in support of everyone's salvation, that in actuality the all-loving Principle of creation is unopposed. Adopting Jesus' methods removes any bitter sense of human opponents facing off with one another. Whatever seems to oppose divine Principle, Love—whatever can't be reconciled with Love—is destined to disappear from thought and experience.

If we're aware that certain aspects of church activity need reconciling with the true teachings of Christian Science and we think we're ready to take part in this reconciling work, let's remember that the main aspect of "being ready" is getting *ourselves* reconciled with God first, making certain that our thoughts are so filled with a genuine trust in divine Love that nothing can lure us into handling ourselves in a less than Christly way. Expressing Christliness is our main job. The remainder of what's needed will follow. Inclining Godward and praying to remain attentive to Mind's direction, we'll know when to talk and when to keep still and quietly pray. This is the "*patient obedience*" that our Leader understood and demonstrated:

*In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.*⁶

Experience teaches us that *only* divine Love can dissolve the most adamant forms of error—and therefore, nothing short of bearing faithful witness to Love's qualities, even in the face of rejection, is a worthy response to error's methods. In Christian Science there is no exception to the rule of Love. And there is no vicarious obedience. No one can demonstrate our Christly loving for us or learn our lessons for us. No one can do our spiritual growing for us, develop needed patience for us, or free us from the mental tendencies that perhaps, even unconsciously, may be contributing to error's adamancy. Each of us must do our own work. Our Leader helps us understand this:

*The truth uttered and lived by Jesus, who passed on and left to mortals the rich legacy of what he said and did, makes his followers the heirs to his example; but they can neither appreciate nor appropriate his treasures of Truth and Love, until lifted to these by their own growth and experiences.*⁷

Are we ready to be "*lifted...by [our] own growth and experiences*" to take an active part in proving that sin has no dominion over the household of The Church of Christ, Scientist? If facing up to failures in ourselves or in our Church makes us feel fearful or discouraged, remembering Jesus' prayers in Gethsemane will help us demonstrate the truth that divine Love is unfailing. As we rise to obey God's will, we are guaranteed a redeeming, resurrective outcome.

God's man obeys His laws not out of fear of what might happen if he doesn't, but because he trusts Truth and Love above all else. Every sincere effort to reconcile our own thoughts and actions with divine law is fully supported by infinite Love. In the most difficult hours of our own Gethsemane experiences—hours that are private and solitary, filled with silent prayers that no one else ever will hear—we feel the comfort of ever-present Love lifting our thoughts and reminding us that nothing can prevent the fulfilling of Love's plan.

Because Jesus knew that his heavenly Father loved him, he understood that his appeal to divine Love in Gethsemane was already answered. His heavenly Father-Mother would sustain his mission as he continued to yield to Love's world-redeeming purpose. We, too, can pray to remain steady in this same trustful knowing of divine Love's redeeming power.

MRS. EDDY: “A HEART WHOLLY IN PROTEST”

The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity by a sanitary system that should include all moral and religious reform.—Retrospection and Introspection 30:7

Difficulty, abnegation, constant battle against the world, the flesh, and evil, tell my long-kept secret — evidence a heart wholly in protest and unutterable in love.
—Miscellany 134:1

It’s one thing to have faith in God and a desire to serve Him. It’s quite another to be willing to put *everything* on the altar to follow Christ—to be willing to endure *anything* necessary for the sake of overcoming evil through the power of God, good. “*The great Galilean Prophet was, is, the reformer of reformers,*”¹ Mrs. Eddy declared. And for her, following Jesus meant being a committed reformer in his footsteps, leaving all for Christ.

Mrs. Eddy’s accomplishments as a Christian reformer illustrate her astonishing persistence, courage, and most of all, her boundless love of God. The great Christian reformers she admired demonstrated these qualities in a pronounced degree, and this same selflessness characterized her life. We’d all concur that she measured up to her own ideal: “*The lives of all reformers attest the authenticity of their mission, and call the world to acknowledge its divine Principle.*”²

Whether or not the world is eager to make such an acknowledgement, the reformer’s call still goes out. And those who are seeking spiritual authenticity will listen and give a fair hearing to what the reformer has to say. Mrs. Eddy knew that Christian authenticity is what the spiritually hungry are looking and longing for. It was what she herself sought, and when she couldn’t find enough of it in the orthodox churches, she pursued the Scriptures until she did find it, and then accepted God’s call to establish a Church that would faithfully demonstrate the authentic teachings of Christ.

Throughout the ages there have been self-proclaimed prophets professing to have the ultimate key to spiritual understanding. But could they pass the test of authenticity? John the Baptist wanted to make certain that Jesus actually was the promised Messiah, not merely the latest claimant to be God’s highest representative. John’s disciples were

sent to ask Jesus, “*Art thou he that should come? or look we for another?*”³ Jesus didn’t respond by proclaiming himself to be the Messiah. He pointed to the healing works and let them speak. This was the true test. It would assure John that Jesus’ mission was authentic, the fulfillment of the prophecy that a Savior would appear to free people from their sufferings. During the coming centuries, however, the authentic healing power of Jesus’ teachings became buried in the dogma, ritual, and hypocrisy that dominated the Christian church during what are called the Dark Ages.

The great reformers John Wycliffe, Martin Luther, John Calvin, and others bravely spoke out against what they saw as *unauthentic* Christianity in the practices of the hierarchical Church of Rome. A world-changing reform movement arose out of the protesting hearts of Christians who could not bear to see corruption and hypocrisy operating within the church in the name of Christ. Their combined acts of conscience contributed to the reemergence of Christian worship free from priestly control and also aided in opening the way for believers to read the Bible directly for themselves, without heavy layers of personal agenda and personal interpretation smothering its true meaning.

Mrs. Eddy saw that Christianity’s reformation was far from complete. It must be ongoing, and Christian Scientists must acknowledge this and take part in its continuing reformation. She wrote: “*We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation.*”⁴ In fact, she viewed The Mother Church as having an ongoing reformatory mission:

*From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest moral, physical, civil, and religious reform ever known on earth. In the words of the prophet: “The shadow of a great rock in a weary land.”*⁵

There’s much to ponder in Mrs. Eddy’s description of this extraordinary spiritual mission. Is she implying that for The Mother Church to maintain its authentic spiritual reformatory mission, it must engage not only in spiritual warfare against materialism in the world at large, but also engage in its own *internal* warfare against materialism? Are her words a reminder that the Church founded in the name of, and upon the rock of Christ, Truth, must remain vigilant in its own self-examination in order to live up to its name? One thing is for sure: our Church today can’t rest on the laurels of the reformatory demonstration of its Founder.

Christian Scientists are blessed to be the beneficiaries of a priceless legacy, a pure theology and a pure form of church government. Everything bestowed upon us through our Leader's heroic demonstration is expressive of *authentic* Christianity. The unavoidable question is: Has this authenticity been maintained? The record shows that sadly, it hasn't. What, then, are we going to do about it? Will we simply allow history to repeat itself and permit the healing power of pure authentic Christianity to be lost again?

The Protestant Reformation that swept across Europe, bringing fresh breath and new life to Christianity, was met by a massively aggressive counter-reformation determined to recoup the influence that the Church of Rome realized it was losing. If we place these events into an entirely impersonal framework, we can see that mortal mind—the belief of material personality and of life and intelligence in matter—wasn't willingly conceding to spirituality's growing influence. Using whatever means it had at its disposal, materialism fought back to reclaim what it insisted was its own territory and domain.

Should we be surprised that mortal mind, noting the successful first decades of the Christian Science movement, would stage another counter-reformation, the form and methods of which would be far more subtle but certainly no less aggressive and determined than its earlier attempt? Might we miss its destructive intent because this time mortal mind's modes are so very subtle as to actually delude Christian Scientists themselves into taking part in a gradual *unreforming* of the reformer's work? Only a grasp of divine Mind's all-seeing and all-acting power can overrule the subtleties associated with the belief of a seducible mortal mind. Only a thorough *impersonalizing* of evil can overrule the belief in tenacious material personalities prone to developing hierarchical, priestly tendencies.

The reformation of our Church—bringing it back from the brink of loss into conformity with its true teachings—involves *the reformation of our consciousness*, individually and collectively. Errors that have been allowed to operate through the belief in strong human personalities have snowballed, largely through unalertness and naiveté regarding the means by which error claims the ability to gain and hold power. Spiritual perception and fresh courage are needed within our movement.

The great Protestant Reformation was a conscious, courageous break from Rome's exalting of personality and personal power wielded in the name of Christ. *Science and Health* underlines what the great reformers saw and protested: "*The pride of priesthood is the prince of this world. It has nothing in Christ.*"⁶ By denouncing false theology and hierarchical methods that obscure Christ, we aren't in any way condemning innocent believers who are unaware of the harmful effects of the errors they've been taught. But

as Christian Scientists we *are* responsible if we permit false theology to incrementally displace our understanding of the God-revealed teachings of Christian Science, which alone redeem and save. We have no excuse if we allow personal sense to deceive us and lead our Church astray by welcoming in teachings that are contrary to the Science of Christianity.⁷

Our Leader explained how religious faith built upon the elevation of personality and personal sense drifts away from Christ and fails to discern the divine Principle of healing. She counseled her followers:

I earnestly advise all Christian Scientists to remove from their observation or study the personal sense of any one, and not to dwell in thought upon their own or others' corporeality, either as good or evil.

According to Christian Science, material personality is an error in premise, and must result in erroneous conclusions. ...

He advances most in divine Science who meditates most on infinite spiritual substance and intelligence. Experience proves this true. Pondering on the finite personality of Jesus, the son of man, is not the channel through which we reach the Christ, or Son of God, the true idea of man's divine Principle.

I warn students against falling into the error of anti-Christ.⁸

If Mrs. Eddy had not thus recognized and handled the methodology of anti-Christ, we wouldn't have Christian Science today. Science teaches us that all fatal errors, including their most subtly cloaked forms, are uncovered and reduced to nothing by the spiritual supremacy of the Christ, "*the divine manifestation of God, which comes to the flesh to destroy incarnate error.*"⁹

Perhaps we are just beginning to grasp the vast dimensions of our Leader's valiant reformatory work. How deeply do we appreciate the degree of spiritual bravery and devotion that was required to discover the methods through which Truth exposes and destroys the hidden errors that work evil in the name of good? How deeply do we appreciate the spiritual strength that was needed to break through error's hypnotic insistence that life and intelligence exist in matter and in fleshly personality? Do we simply take for granted the pure revelation of God's allness without recognizing our own responsibility to prevent this holy discovery from being adulterated by new waves of materialism? In the bluntest of terms Mrs. Eddy has pointed out what Christian Scientists must not fail to discern:

*Behind the scenes lurks an evil which you can prevent: it is a purpose to kill the reformation begun and increasing through the instructions of "Science and Health with Key to the Scriptures;" ...*¹⁰

Christianity's restored healing power still can be found through a study of Mrs. Eddy's writings. Our Church's reformatory mission still has its Discoverer, Founder, and Leader. But what about "*the successive utterances of reformers*" which she said "*are essential*" to the propagation of "*vital Christianity*"? Who are the reformers in our time ready to take up the work, stick with it, and help our Church rise and live up to its true teachings? Who are the Christian Scientists today so firmly committed to the discovery, and to the Church designed to share it, that they are willing to overcome the resistance that argues for Christian Science to meld with the world rather than reform it? Those reformers must include us—and those who will follow in each generation hereafter.

Are our own hearts "*wholly in protest*" against all that that opposes pure, authentic Christianity, as was Mrs. Eddy's? She left us this message:

*Protesting against error, you unite with all who believe in Truth. God guard and guide you.*¹¹

ALL GENERATIONS AND THE FUTURE OF CHRISTIAN SCIENCE

*...he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments:
—Psalms 78:5-7*

O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come. —Psalms 71:17, 18

Too often, Christian Scientists bemoan what appears to them as a movement that's predominately greyheaded. That observation isn't very useful in evaluating or predicting the present and future strength of our movement. Devoted Christian Scientists of *all* generations deeply love its teachings and are looking for ways they can take part in the movement's renewal. And the involvement of all generations is *equally* needed.

A Christian Scientist who's practiced his faith steadfastly for many decades shares his experiences and insights generously with interested friends. When he attended Sunday School, the large room was packed to overflowing with students, and because there were so many attending the services upstairs, two Sunday services had to be held. His descriptions of his healings are most inspiring. He distinctly remembers important healings from his childhood and also ones that took place during his university years and war years. He continues to have significant healing experiences and declares that throughout his eventful life Christian Science has always met his needs. He'd like to share this message with upcoming generations:

Don't be overtaken by the culture around you. There will be worthy and unworthy things about it and it will continually change. Keep your spiritual bearings. Truth doesn't change. Everything else may change,

but Truth won't, and only Christian Science entirely knows and explains what Truth is. Stay steady and your demonstrations will be steady, no matter what.

A recent college graduate who is fairly new to Christian Science wants to share her thoughts, too. She says she definitely feels committed to the teachings and she's eager to tell of her experiences. When asked what would make church attendance more attractive to her, she replied that the teachings of the Church are already very attractive, but her church experiences have sometimes felt uncomfortable and disappointing. When urged to share her thoughts about Church candidly, this was her reply:

From my view, and the view of some of my friends, what would be most attractive would be a church family that doesn't feel dysfunctional. When I began to discover how much bickering and hypocrisy has been going on in the Christian Science movement, my heart sank—I thought it would break! We want to be able to look up to our elders as trustworthy role models. The Church doesn't have to be beyond *any* mistake in order to feel inviting and safe. But some things are just so far off that it's hard to comprehend how they ever got that way. I want to say to the people who make decisions that affect everyone, *Please don't let this church be like the ones that disillusion people and make them feel like they've been lied to.* I want to say this in a positive tone, in love, without anger, but still be direct, because this is very important to all generations, not just mine. Jesus spoke the truth when it was needed. *Science and Health* says, "*His thrusts at materialism were sharp, but needed. He never spared hypocrisy the sternest condemnation. He said: 'These ought ye to have done, and not to leave the other undone.'*"¹ I love Christian Science so much. I pray that this wonderful Church, which is doing so much good in so many ways, will correct the hypocritical actions that have no place in Christian Science. We can live up to our ideals! And that will bring more healing and attract more people than anything else ever could. That would be far more welcoming to young people than members trying to lure us to church with what they imagine we think is cool.

Another Christian Scientist, a longtime worker involved in the full-time healing practice, was asked for her thoughts on how the movement will be able to go forward with what appear to be diminishing ranks. These are her comments:

It may seem instinctive to look toward the young to carry the movement on, and yet the future security of Christian Science and its healing practice can't be linked just to the upcoming generation. Spiritual sense doesn't think in stereotypical ways about the young, the seniors, or those in between. Maturity simply isn't measured that way—at least *spiritual* maturity isn't. And spiritual maturity is a premium quality that needs to be recognized and noted wherever it appears, setting age aside. Mrs. Eddy says, "*Progress is the maturing conception of divine Love.*"² As divine Love matures in us, as we get closer to understanding divine Love as Jesus understood it, we're better healers. Wherever we are on our journey, we have to make it our priority to be maturing spiritually. If we do, it will show. Let's put a higher value on spiritual maturity. This will prevent us from making foolish mistakes and immature decisions, both as individuals and as a movement. People of all ages can take this to heart. There are no demographics to spiritual growth and spiritual maturity. I think we can respect and appreciate that growing in Christian Science is an ongoing learning experience. We sometimes make mistakes. *Correcting* our mistakes is a sign that we are developing in our spiritual maturity.

"What do you think our main work is now?" is the question that was posed to a Christian Scientist who has served our movement in quite a range of capacities. He replied:

When I think about the great workers (including nameless ones) who've made a huge difference throughout Bible times and up to our own time, something remarkable stands out to me: their capacity to build under duress, and often to *rebuild*. Isaiah refers to *repairers*: "...*they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*"³ The important, forward-looking work now involves raising up "*the foundations of many generations*"—not allowing things to slide down into further disrepair—not jettisoning our spiritual heritage in a misbegotten enthusiasm to build something else. This is the time for Christian Scientists to reinforce their understanding and demonstration of "*the word which [God] commanded to a thousand generations*"⁴ and to be spiritually-minded *repairers*, restoring and rebuilding upon the true foundation. *Science and Health* tells us that "*the corner-stone of all spiritual building is purity.*"⁵

Sometimes it's been said that a generation gap holds the movement back. A Christian Scientist who might be thought of as being in the "middle" generation responded to that thought:

Mortal mind can't get away with framing our Church's challenges as if they were an issue of a cultural chasm between the generations. Of course each new generation is born into a changing world that in some ways may feel less familiar to previous ones. The world is changing rapidly and will continue to do so. The truth revealed in Christian Science won't change. The Comforter will continue to stabilize and connect all of us who are seeking Truth and working to demonstrate Christian Science. This God-revealed teaching can never divide us. It leaves nothing for us to argue over. In the words of our textbook: "*Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God.*"⁶ How can there be a gap dividing those who truly trust this promise? If there's a gap we need to be concerned with, it's the gap between *talking* Christian Science and *living* it. When I think about the future of Christian Science I go back to these words of Mrs. Eddy:

This was an emphatic rule of St. Paul: "Behold, now is the accepted time." A lost opportunity is the greatest of losses. Whittier mourned it as what "might have been." We own no past, no future, we possess only now. If the reliable now is carelessly lost in speaking or in acting, it comes not back again. Whatever needs to be done which cannot be done now, God prepares the way for doing; while that which can be done now, but is not, increases our indebtedness to God. Faith in divine Love supplies the ever-present help and now, and gives the power to "act in the living present."⁷

INNOCENCE, STRENGTH, AND PROGRESS

Innocence and Truth overcome guilt and error.—Science and Health 568:1

Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.—Science and Health 183:23

Mortals move onward towards good or evil as time glides on. If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified. If at present satisfied with wrong-doing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.—Science and Health 240:18

Progress is born of experience. It is the ripening of mortal man, through which the mortal is dropped for the immortal. Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind, and regenerate material sense and self. The old man with his deeds must be put off.

—Science and Health 296:4-9

For most of us, *here* is a more desirable place than hereafter for getting things straightened out, and Christian Science is a far more desirable route than suffering! The good news is that nothing, really, can prevent us from engaging in a moral reconciling—an honest balancing of our accounts with Truth—if the point has arrived where we’re finally convinced of our errors and we’re committed to correcting them.

Because “*progress is spiritual*”¹ and because “*progress is the law of God,*”² the only possible way to demonstrate true progress is to obey the laws of God. Christian Scientists know in their hearts that this precept is unarguable. And at this critical stage for our movement, this consciousness must be the baseline if we want to make progress.

One of the great self-delusions of the human mind is the fantasy that it’s possible to sin and escape penalty. This delusion argues (with alternate eloquence, defensiveness, nonchalance, forcefulness, or calmness) that what is glaringly wrong is not really wrong, or at least not as wrong as it seems; that it is not nearly as bad as what others are

doing; that what appears to be sin is not actually sin; and that all the talk about penalty is mainly talk.

As for our Church's decline, the delusion argues that all mainline churches are losing members, that ours isn't the only one (as if that answered the question as to *why*). The delusion argues that a major factor contributing to fewer members and less healing is the expansion of modern *materia medica* (as if its influence, which indeed is significant and does need to be dealt with, is beyond handling). What mortal mind refuses to admit is that accumulating sins have been incurring penalties—that our movement is suffering due to moral negligence and the breaking of spiritual laws.

Are we yet "*convinced of the error that is to be overcome*"? Because if we aren't, if we keep making excuses, can we expect to break through materialism's arguments and fulfill our Church's mission "*to take away the sins of the world*"? ³ If, as a movement, we finally *are* convinced, we can find immediate ways to begin the reconciling process and take part in the restitution that *Science and Health* explains is requisite: "*The moral law, which has the right to acquit or condemn, always demands restitution before mortals can 'go up higher.'* Broken law brings penalty in order to compel this progress." ⁴ Trying to mold a progressive church along any other lines is self-defeating, since Christian Science explains that "*we cannot escape the penalty due for sin,*" ⁵ and that "*Science removes the penalty only by first removing the sin which incurs the penalty.*" ⁶

It's time to make amends, restore integrity, and reconcile our Church with its true teachings—in word *and* in deed. "*Not guilty,*" the verdict that "*resounded throughout the vast audience-chamber of Spirit*" in the textbook's allegorical trial, ⁷ should be able to joyfully resound in the hearts of Christian Scientists. It will be able to do so when the Church they so love has risen up in strength to demonstrate its genuine innocence, risen up, uncondemned, to move forward in its holy purpose to purify human consciousness through the activity of the Christ—risen up to express the unmistakable spiritual integrity of its true nature, "*the church of the new-born.*" ⁸ Soaring happiness for such a profound regeneration would manifest itself in floodtides of healing as the tired hopes of many were lifted.

In 1903 Mrs. Eddy wrote a letter to the Christian Science Board of Directors, instructing them to "*put this letter upon our Church records.*" It reads, in part:

...Never abandon the By-laws nor the denominational government of the Mother Church. If I am not personally with you, the Word of God, and my instructions in the By-laws have led you hitherto and will remain to guide you safely on, and the teachings of St. Paul are as useful to-day as when they were first written.

*The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of "The First Church of Christ, Scientist" in Boston. None but myself can know, as I know, the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so. Its By-laws have preserved the sweet unity of this large church, that has perhaps the most members and combined influence of any other church in our country. Many times a single By-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that "in unity there is strength."*⁹

Our Leader's instruction that her letter be placed in Church records indicates her intent that it shouldn't be lost or put aside, but should remain available for posterity—as guidance for us, and for future generations. That *"the present and future prosperity of the cause of Christian Science is largely due to"* and depends upon obedience to our Church's By-Laws is a reminder not only for the Board of Directors, but for *all* Christian Scientists, since Mrs. Eddy emphasizes the *"importance of the combined sentiment of this Church remaining steadfast."*

Perhaps we need to become more conscious and convinced of the tremendous moral and spiritual capacity of *"the combined sentiment of this Church."* Our collective spiritual activity and prayerful work doesn't need anyone to organize it, since divine Mind focuses, unites, and directs all that is Christly, all that reflects and embodies Truth. Our role is to remain awake individually to obedience, and, like Paul, to be actively *"casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ..."*¹⁰

As mesmeric errors are cast down by obedience, truthfulness rises up with new strength. Faithful, pure-minded *right-doing* can't be condemned, imprisoned, or held back. The omnipotent law of God supports it, bringing ever *stronger* progress.

“A FEARLESS WING AND FIRM FOUNDATION”

Jesus did his work, and left his glorious career for our example. On the shore of Gennesaret he tersely reminded his students of their worldly policy. They had suffered, and seen their error. This experience caused them to remember the reiterated warning of their Master and cast their nets on the right side. When they were fit to be blest, they received the blessing. The ultimatum of their human sense of ways and means ought to silence ours. One step away from the direct line of divine Science cost them — what? A speedy return under the reign of difficulties, darkness, and unrequited toil. ...

Suffering or Science, or both, in the proportion that their instructions are assimilated, will point the way, shorten the process, and consummate the joys of acquiescence in the methods of divine Love. The Scripture saith, “He that covereth his sins shall not prosper.” No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow-mortals against the evil which, if seen, can be destroyed.

May my friends and my enemies so profit by these waymarks, that what has chastened and illumined another’s way may perfect their own lives by gentle benedictions. In every age, the pioneer reformer must pass through a baptism of fire. But the faithful adherents of Truth have gone on rejoicing. Christian Science gives a fearless wing and firm foundation.

—Miscellaneous Writings 212:6; 213:5-20

“a fearless wing”

All the heart-soaring victories demonstrated throughout Christian history came about because *thought rose spiritually*. This natural rising involved a clearer realization of the omnipotence of Truth, bringing a release from crippling errors and fears. This upward development inevitably will prove true in the recuperation of our Church. Once again, we’re reminded of the simplicity of Mrs. Eddy’s parable:

*The bird whose right wing flutters to soar, while the left beats its way downward, falls to the earth. Both wings must be plumed for rarefied atmospheres and upward flight.*¹

Freed of incapacitating fears and wrong methods, both wings are strong, well able to overcome gravitational influences. But what insistent fears may be claiming to hold back this demonstration? Could it be a distrust of our ability to accomplish the healing?

*Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done; but distrust of one's ability to gain the goodness desired and to bring out better and higher results, often hampers the trial of one's wings and ensures failure at the outset.*²

Could we be tricked into fearing what others might think of us if we take a rising, recognizable stand for what is right? Isn't this fear of other's opinions just our own false belief that man can disobey God and that there is more than one Mind? Instead of merely "steeling" ourselves for resistance, don't we need to love our brothers and sisters for who they truly are in reality—and hold to the spiritual conviction that God's man is governed by divine Love alone? Do we fear having sufficient strength to carry out our Church's reformation? Divine Love supplies all moral and spiritual strength, all needed courage, even long-term endurance and protection—which are always ours when we are obedient.

Our Leader didn't succumb to gravitational influences. She leaned on God to sustain her and her Church, as she prayed "*Keep Thou my child on upward wing tonight...*"³ The child which she prayed would be protected through a night of materialism is described by her in these words:

*In different ages the divine idea assumes different forms, according to humanity's needs. In this age it assumes, more intelligently than ever before, the form of Christian healing. This is the babe we are to cherish.*⁴

In the final analysis, this is what matters, what needs to be protected and cherished above all else: Christian healing and the rules that make its practice possible. Surely we *do* know this. And when our work is done rightly, we aren't lured into putting our emphasis and efforts elsewhere, losing track of what matters most of all.

Wherever an unadulterated, genuinely faithful practice of Christian Science is being demonstrated today, that activity is borne on upward wing. God upholds each one of His own and will fully support the work that is so greatly needed now and in the ages to come.

a “firm foundation”

As the Founder of The Church of Christ, Scientist, Mrs. Eddy knew, from the very outset, that matter affords no lasting foundation. She sought a failure-proof and tamper-proof foundation—the understanding of the true Church as founded by the Master, who announced, “upon this rock I will build my church; and the gates of hell shall not prevail against it.”⁵

The definition of *rock* in the “Glossary” of *Science and Health* has two parts. First, it identifies the true rock; then it identifies the adamant opposite mental configuration that would attempt to prevail against the rock of Truth:

*ROCK. Spiritual foundation; Truth. Coldness and stubbornness.*⁶

Both parts of this definition can support our prayers for Church. Christ, Truth, is our Church’s true, eternal, indestructible foundation. Animal magnetism falsely boasts the ability to engender a cold, obstinate mental base upon which it claims it can construct its own version of church. Could such a counterfeit concept of Church succeed? *Science and Health* succinctly answers: “Falsity has no foundation.”⁷

As we pray for ourselves and for our Church, let’s humbly acknowledge that divine Love is supreme. Let’s be willing to give up anything in our hearts that is even remotely hard, cold, or stubborn, and open our thought wide to the warmth of Love’s ministrations. Divine Love, accepted and trusted, can dissolve even the most subtle, resistant forms of error that are so foreign to God’s children, including forms that outwardly appear to be expressions of love when actually they are not. If we’ve been harboring even the slightest resentment or dislike of another, or fearing what we believe is another’s coldness or hardness, we can welcome the warmth of divine Love melting away this false sense and proving its impossibility to pose as the nature of God’s man.

This kind of loving isn’t naive. Loving as Jesus loved doesn’t allow errors to be swept out of sight without a Principle-based accounting. Christly loving contributes to an atmosphere where errors can be reduced to their native nothingness, an atmosphere where true reconciling can take place in the healing, redeeming light of Truth and Love.

Paul taught Christians that they must grasp the necessity of taking part in the “*ministry of reconciliation.*”⁸ We can sense in his words a far-reaching vision that all mankind eventually will be reconciled to God through an acceptance of His benevolent, protective laws. Seeing, all around us, the coldness and stubbornness of a world rampant with wars, inequity, and suffering, a universal state of grace may seem so far distant as to make us believe we can do very little to contribute to its appearing. But the

world's salvation depends upon each generation's commitment to demonstrate more and more of the Comforter's power in this heavenly direction. The fact is, the world's safe passage depends upon our Church's reconciliation with its own teachings.

Only Christian Science, through its pure, God-revealed theology, is able to impart to human consciousness an understanding of the Comforter's presence to heal. Only Christian Science is able to give the world the immovable, indestructible "*firm foundation*" that can provide permanent stability and unity and can ultimately "*take away the sins of the world.*"⁹ Only Christian Science can teach mankind how evil is neutralized and destroyed through a right understanding of God and His allness.

Through divine Science, God has provided everything needed in support of this ministry. What we supply is our loving, grateful, and united devotion to this work.

*The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin.*¹⁰

*The devotion of thought to an honest achievement makes the achievement possible.*¹¹

*...with God all things are possible.*¹²

NOTES

NOTES

Bible citations are from the King James Version of the Bible

The published works of Mary Baker Eddy:

Science and Health with Key to the Scriptures

Manual of The Mother Church

Miscellaneous Writings

Retrospection and Introspection

Unity of Good

Pulpit and Press

Rudimental Divine Science

No and Yes

Christian Science versus Pantheism

Message to The Mother Church 1900

Message to The Mother Church 1901

Message to The Mother Church 1902

Christian Healing

The People's Idea of God

The First Church of Christ, Scientist, and Miscellany

Poems

SOURCES FOR LOCATING REFERENCES

As a help to those who wish to do further research on certain topics mentioned in this book, the following documents are available by request.

- *Authorized Christian Science Literature: the original and continuing standard.* A paper researched and written by Ralph Byron Copper; it appeared on pp. 18-37 of a booklet entitled *Facing the Issue and Following our Leader, Truth-telling about authorized Christian Science literature and the Knapp book* published by The Mailing Fund in 1992. Extensive excerpts from this paper can be found herein in Appendix A. Section 3. Although The Mailing Fund is no longer operating, inquirers will be supplied with a complete copy of this paper. Write to the *Matters of Conscience* address below to make a request.
- *Expanding Use of Bible Translations—a Response* (April 2008). An article by Valda M. Schaller, a Christian Scientist and scholar of the Bible and original Greek texts. The article details the problems encountered by substituting other translations for the King James Version in our Bible Lessons. Excerpts can be found in Appendix C. Section 2. E. 2. The entire article can be downloaded from www.kjvquarterlypages.com.

Because the following documents relate to internal Church business, *only* Mother Church members—those who are sincerely and fully committed to The Mother Church and its healing—may read them. To request copies, write to: Matters of Conscience, Post Office Box 180239, Boston, MA 02118 or go to the website www.mattersofconscience.org.

- *Matters of Conscience: A complaint brought to the Christian Science Board of Directors in fulfillment of a member's duty as outlined in Article I, Section 9, of the Manual of The Mother Church* (166 pages) and related *Documentation* (432 pages). These were delivered to the Board of Directors by Elaine Natale Davidson, C.S.B., January 4, 2002.
- *Correspondence relating to Matters of Conscience 2002-2003* (112 pages). Includes the “working together” letter—a letter expressing support for *Matters of Conscience*, signed by Christian Science teachers, practitioners, and nurses throughout the Field; it also includes individual letters written by them to the Christian Science Board of Directors in further support of the *Matters of Conscience* complaint.
- *Keeping the Promise Pledge*. Sent to the Clerk of The Mother Church in 2005, with the names of hundreds of Mother Church members throughout the Field pledging firm commitment to The Mother Church, its *Manual*, and its branches; the pledge supports the call for reform and acknowledges our individual and collective need to faithfully keep the sacred promise affirmed in the Sixth Tenet (*Science and Health*, p. 497).
- *An Open Letter to all members of The Mother Church—April 2009* (28 pages) and the companion *Documentation* (124 pages). The *Open Letter* includes an update to Mother Church members, reporting unsupportable claims made by the Christian Science Board of Directors. The *Documentation* includes the complete correspondence between the Board of Directors and Elaine Natale Davidson since the filing of the complaint in 2002.

PREFACE

1. II Corinthians 5:20

1. "THE MINISTRY OF RECONCILIATION"

1. *Retrospection and Introspection* 83:13-14

2. *Science and Health* 254:10

3. *Ibid.* 262:28 (only)

2. LOVING THE RULES OF HEALING

1. To watch a video of the workshop presented by Mary Baker Eddy Library Executive Manager Leslie Pitts and Senior Researcher Mike Davis, go to:

<http://members.christianscience.com/church-alive/the-manual-myth-busters/>

To find video, use one of the following options:

- Type URL into Google search bar, and click on link from March 25, 2012 – The Manual “myth busters”)
- On the church website www.christianscience.com, in the header bar, click on “Member resources,” then “For churches,” and then “Church Alive.” Then from the choices under the “Church alive” tree symbol, click on “Summits and Workshops,” and then “Summit videos.” Click on “Orlando summit videos” and then “The *Manual* ‘myth busters.’”

Responses to attendees’ questions about difficulties in meeting *Manual* By-Law requirements can be heard at 64 ½ to 67 minutes and at 72 to 74 minutes running time. From time to time, changes are made as to which videos appear on The Mother Church website.

2. Sunday and Thanksgiving Order of Service includes a solo: *Church Manual* 120:12; 124:3; 125:11

3. Article III, Section 8 of the *Church Manual* (33:5) reads: “*The Church Reader shall not be a Leader, but he shall maintain the Tenets, Rules, and discipline of the Church. A Reader shall not be a President of a church.*”

4. *Science and Health* 271:20-22

5. *Ibid.* 546:31

6. *Ibid.* 448:26-28

3. "LAWS OF LIMITATION" – AND RESTORATION

1. *Science and Health* 297:32-33 Sickness
2. *Ibid.* 466:13-14 2nd Truth
3. *The First Church of Christ, Scientist, and Miscellany* 230:10
4. Luke 15:11-32

4. PURE FOUNTAIN, PURE STREAM

1. *Science and Health* 241:24-27
2. James 3:17
3. See *Church Manual* 42:4
4. *Ibid.* 74:5
5. *Science and Health* 52:9-13
6. *Miscellaneous Writings* 260:14-26 (to 1st .)

5. THE GREAT REVELATION AND THE CHURCH'S GUARDIANSHIP ROLE

1. *Science and Health* 107:3
2. *Science and Health* 271:20-22. Also see Christ Jesus' prophetic statements regarding the Comforter in John: 14:16, 25, 26; 15:26; 16:7, 8. See references to the Comforter in *Science and Health*: 55:27; 123:19-29; 127:26; 271:20-22; 331:26; 332:19; 497:5. See additional references in Mary Baker Eddy's other published writings: *Miscellaneous Writings* 174:30-2; 189:3; 195:31-3; and *Message for 1901* 9:6.
3. See *Matters of Conscience: Complaint*, p. 17-20 and *Matters of Conscience: Documentation*, pp. 2B.1-2B.2 and 2D.1-2D.3. This altered 1994 paperback or "trade edition" of the textbook involved a number of misrepresentations in both its means of advertising and its form. The cross and crown seal was moved to the spine and the words "*with Key to the Scriptures*" on the cover were minimized, thus hiding the book's Christian nature. In a misbegotten attempt to update *Science and Health* and make it more "user-friendly," an additional preface was added in the front and an unnecessary and incomplete index in the back. The changes were met with strong opposition from the Field, which objected to this tampering with the revelation—as if temporal "aids" would improve its effectiveness. The Church's responsibility to guard and defend the Christian Science textbook had lapsed with a predictably bad outcome. The campaign was discontinued.

4. Suggestions that *Science and Health* could be made more useful by inserting supplementary material have been voiced by church officials. It is hoped that just as publication of the 1994 “trade edition” has ceased, plans for an “annotated” *Science and Health* will also be permanently set aside—recognized as an equally mistaken project, one that would cause the Church an equally divisive experience if it were published. The plans were announced in the May 2008 issue of *The Christian Science Journal* (p. 17) in a discussion of “the King James Version and other translations.” One participant (Helen Mathis) commented:

Wouldn't it be helpful to have a “Study *Science and Health*,” like the study Bibles everyone already has? A study edition of *Science and Health* (not a “commentary”) could have, for example, notes for words that are no longer in common use; Webster definitions of unfamiliar words; alternative Bible verses from different versions for those passages from the KJV that are not easily understood; even a simple concordance in the back. Does this sound familiar, since this is already happening with *my-BibleLesson.com*?

Mary Trammell, (then a member of the Board of Directors) responded:

That's a wonderful idea, Helen. I understand that something like this is in the works already.

This announcement raised considerable concern in the Field. Gratefully, no such edition has appeared. Hopefully it has been realized that such additions could set a precedent for all manner of future changes to the Christian Science textbook in the guise of being “helpful.” The fact is that people already have easy access to most of these research tools—on the Internet and elsewhere. But in *any* case, no legitimate reason exists to tamper with the contents of *Science and Health*. See also *Message for 1901* 11:12-25.

5. *Science and Health* 319:21-23

6. *Ibid.* 349:18-21

7. The 1913 German translation of *Science and Health* includes a preface documenting Mrs. Eddy's agreement to the terms: that there should be facing pages of the original English text and the German translation. The permission (given on March 31, 1910) quotes her explanation “*This new edition shall be printed with alternate pages of English and German, one side to contain the divinely inspired English version which should be the standard, the other to contain the German text which shall be a translation.*” [Underline added]

8. *Science and Health* 82:31-2

9. See I John 4:1

10. Article VIII, Section 6 in the *Church Manual* (p. 42:4) reads:

Alertness to Duty. SECT. 6. *It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his works he shall be judged, — and justified or condemned.*"

11. *Miscellaneous Writings* 4:1-3

12. See *Ibid.* 177:1-20

13. *Science and Health* 571:15-18

6. "HANDLING THE WORD OF GOD"

1. *Science and Health* 497:3

2. *Miscellaneous Writings* 264:29

3. See *Retrospection and Introspection* 61:26

4. James 3:11

5. *Miscellaneous Writings* 92:25-26 and also *Retrospection and Introspection* 84:14-15

6. In her 1898 Deed of Trust organizing the Christian Science Publishing Society, Mrs. Eddy required that the Trustees "*faithfully observe and perform all the conditions hereinafter specified to be by them observed and performed...for the purpose of more effectually promoting and extending the religion of Christian Science as taught by me...*" [Underline added].

7. An event that occurred while Annie Knott was serving as an Associate Editor of the religious periodicals evidenced Mrs. Eddy's unqualified concern for scrupulously correct metaphysical statements in Christian Science literature. When Mrs. Eddy spotted a metaphysical mistake that had been overlooked and published in the *Christian Science Sentinel*, she rebuked the editors of the periodicals and the Board of Directors and insisted that they must remain alert because they are accountable for guarding the periodicals "from any erroneous or misleading statements." (See Mrs. Knott's reminiscence of the event in *We Knew Mary Baker Eddy*, pp. 84-86 in one volume 1979 edition; pp. 85-89 in *Third Series*). The incident is also described in *Paths of Pioneer Christian Scientists* by Christopher L. Tyner (Longyear Museum Press, pp. 121-123. Refer to *Paths of Pioneer Christian Scientists* p. 146 for notes 91-99):

On Thursday morning, October 5, 1905, Archibald McLellan, chairman of the Board of Directors and Editor-in-Chief of the periodicals, stood at the door of Mrs. Knott's residence, 106 Gainsborough Street, Boston. He had received a telegram from Mary Baker Eddy that morning, he told Mrs. Knott, instructing

the full Board of Directors and the editors of the periodicals to meet Mrs. Eddy at two o'clock that afternoon.

Arriving at Pleasant View seventy miles north of Boston, the Directors and editors were shown upstairs to Mrs. Eddy's office. Chairs were arranged in a semicircle in front of their Leader's desk. Annie Knott was the only woman among the seven visitors.

Mrs. Eddy read aloud the following words from that week's *Christian Science Sentinel*: "a diseased body is not acceptable to God."⁹¹ She addressed each visitor by name and asked each in turn whether the statement was scientific. Mrs. Knott, who was the last to be asked, said that she had stumbled over it twice but had let it stand. Mrs. Eddy then sharply rebuked her, the only one of the three editors who had been taught by Mrs. Eddy. Pointedly reminding Mrs. Knott that she was her student, Mrs. Eddy asked her whether she had taught her "anything like this."⁹² Taken aback, Mrs. Knott remained silent, beginning to grasp the gravity of her mistake.

Speaking to the group, Mrs. Eddy asked: "Now, will you any of you tell me whether God has any more use for a well body than for a sick one?"⁹³ She then candidly told them that "at that very time she was suffering from a belief in illness and that many persons might ask whether God had any use for her when she was manifesting a belief in disease."⁹⁴

While Mrs. Knott bore the brunt of the rebuke, Mrs. Eddy did not spare the others, but told the entire group that she thought they "all ought to have been enough awake to see that it was not a proper statement to send out."⁹⁵

Mrs. Eddy went on to refer to John B. Willis's recent editorial "Watching vs. Watching Out,"⁹⁶ explaining to him why it was incorrect but rebuking Annie Knott for allowing the editorial to be published. Until that moment it had not occurred to Mrs. Knott that she was responsible for the correctness of the other editorials, yet she remained silent under the rebuke and offered no defense.

*[Mrs. Eddy] left it very clear that we were each individually responsible for keeping our periodicals distinctly and unmistakably scientific, and that if one made a mistake the others should be sufficiently alert to see that it was corrected.*⁹⁷

The meeting lasted two hours, Mrs. Eddy emphasizing "the great need of keeping the teachings of Christian Science pure, and especially the need of keeping them close to the teachings of Christ Jesus. She said that a false estimate of his mission and his teachings would constitute a serious error; that we must study constantly his teachings and his healing work and endeavor to keep our periodicals up to that high standard."⁹⁸

The following day, when the two associate editors were back in their Boston offices, Mr. Willis came to see Mrs. Knott and apologized for the rebuke she took from Mrs. Eddy because of his editorial. But she scolded him for his apology: "I told him that no one could come between me and my Leader and that what she felt divinely led to give me in the way of rebuke, I would always take with the deepest thankfulness, and I wanted no one's comment upon it."⁹⁹

One wishing to explore the nature of Annie Knott's character and authority as a Christian Scientist need only examine this incident to see the spiritual adroitness and impact of her willingness to accept correction and her refusal to let self-justification shut the door on progress.

8. *Miscellaneous Writings* 264:32

9. See *Rudimental Divine Science* 16:14-1

10. *Science and Health* 199:21-22

7. CAN CHRISTIAN SCIENCE BE LOST?

1. *Science and Health* 87:25

2. *Memoirs of Mary Baker Eddy*, Adam H. Dickey, pp. 128-129 in original 1927 printing (page numbers vary in later reprintings and reproductions).

3. For an analysis that compares the metaphysics in *The Destiny of The Mother Church* by Bliss Knapp with the teachings of *Science and Health* by Mrs. Eddy, see Appendix A. *Destiny*: Section 1. "A Metaphysical Comparison Between *Destiny* and Mrs. Eddy's Teachings."

4. For a chronology of events involved in the publishing of *Destiny*, see Appendix A. *Destiny*: Section 2. "A Chronology Showing *Destiny's* Wide Ethical Divergences."

5. The following statement, denying a financial motive was made in an October 3, 1991 letter to the Field from Hal Friesen, Chairman of the Board of Trustees and Annetta Douglass, Manager of the Christian Science Publishing Society:

The assertion that a book is being published **only** in order to assure a bequest is fallacious. Bliss Knapp's book would be published in any event... [Emphasis added]

A year later, on September 2, 1992, Director Al Carnesciali who had replaced Annetta Douglass as Manager of the Publishing Society, sent a letter to Reading Room Librarians worldwide defending the publication of *Destiny* as "authorized literature." A few excerpts follow:

As you know there are two large bequests to The Mother Church connected with the publication of the Knapp book. And, there were...conditions to those bequests. ...

In fulfillment of those conditions, we published the book last September, and under date of September 23, 1991, the Directors and the Publishing Society Trustees delivered to the trustees of both estates the agreement incorporating the wills' precise provisions. Shortly thereafter, those trustees filed petitions in the California Probate Court to distribute to The Mother Church the estates, collectively valued at approximately \$100 million.

While the fiduciary responsibility of the Board of Directors could not be neglected, the legacies did not play a part in the decision for or against publishing the book. ...

The smaller of the two legacies did play a part in the *timing* of the publication of Knapp's book. When the decision was made to include the book in the series, the responsible fiduciary action was to publish the book in a timely way in order to receive this legacy that would otherwise by default have gone in 1993 to the alternate beneficiaries—Stanford University and the Los Angeles County Museum. ...

... A biography is an author's account of history... . But unlike the Christian Science periodicals, which Mrs. Eddy requires in the *Manual* to be "ably edited and kept abreast of the times," biographies are not subject to that standard of editorial review. [Emphasis added]

6. There were actually three related wills. One was made by Bliss Knapp and one each by his wife Eloise Mabury Knapp and by his sister-in-law Bella Mabury—theirs involving the larger bequest. By the spring of 1992, about \$98 million had accrued since the creation of the wills. According to the terms, the money would go to The Mother Church only if certain non-negotiable requirements were met. *Destiny* must be published as "authorized Christian Science literature," disallowing any editing of the content; evidence that the book had been unanimously rejected by an earlier Board of Directors in 1948 must be suppressed; the book must be carried in substantially all Christian Science Reading Rooms; and it must be retained for sale by the Publishing Society essentially into perpetuity. Copies of relevant documents can be found in *Matters of Conscience: Documentation*, pp. 4A.1-4A.21 and pp. 4B.1-4B.3. Further background information and an historical chronology of the events can be found herein in Appendix A. *Destiny*: Section 2. "A Chronology Showing *Destiny's* Wide Ethical Divergences."

7. In the summer of 1991, an Associate Editor was called to the office of Harvey W. Wood, the Chairman of the Board of Directors, to answer for her refusal to write an editorial supportive of "The Twentieth-Century Biographers Series." She explained her

conscientious refusal by pointing out that the *Manual By-Law "No Incorrect Literature"* was being violated by the publication of *Destiny*. But the Director countered by arguing that no violation was involved because "*Destiny* is a book, and not literature." When it was pointed out that this argument doesn't hold up because another By-Law, "Books to be Published" (Article XXV, Section. 8) states, "*If Mary Baker Eddy disapproves of certain books or literature, the Society will not publish them,*" Mr. Wood answered that Mrs. Eddy isn't here to approve or disapprove. When the Associate Editor responded that we could never expect Mrs. Eddy to approve of a book that in several places seriously misstates and contradicts the Science of Christianity as taught in *Science and Health*, Mr. Wood became visibly angry and insisted that it is the Board's business, and no one else's, to make judgments on what is or isn't acceptable for the Christian Science Publishing Society to publish.

At other times the Directors have tried to claim that *Destiny* falls within the category of reference books sold in Reading Rooms, such as Bible commentaries or Bible dictionaries that may contain theological statements inconsistent with Christian Science teachings—and since members don't get upset over these books being sold in the Reading Rooms, they shouldn't be upset over *Destiny*. Yet as everyone knows, Bible reference books do not purport to teach Christian Science metaphysics or give explanations of Mrs. Eddy's teachings, as *Destiny* does.

8. At Annual Meeting in 1992, Al Carnesciali, a Director and also the Manager of the Christian Science Publishing Society, in justifying the publication of *Destiny* as "authorized literature," made a novel, heretofore unheard-of claim, namely that there was a categorical difference between "Christian Science literature" and "authorized literature," and that "much of what is published or sold by the Publishing Society as 'authorized literature' does not come under the heading of 'Christian Science literature.'" He declared that reminiscences and historical works—and specifically *Destiny*—"are not 'Christian Science literature'" and "*cannot carry the burden or responsibility of being correct or incorrect.*" (See *The Christian Science Journal*, September 1992, p. 21, emphasis added)

Respected church historian, Ralph Byron Copper, conducted exhaustive research on the ways in which the terms "correct literature," "authorized literature," and "Christian Science literature" have been employed in *The Christian Science Journal* and *Sentinel* from the earliest published issues of the magazines during Mrs. Eddy's day up to the time of *Destiny's* publication. His 20-page report, *Authorized Christian Science Literature: the original and continuing standard* shows that these terms have been consistently employed interchangeably and synonymously. From his research, Mr. Copper concluded that the term "authorized Christian Science literature" must again be accepted "*in its original and only valid meaning: as literature of The Mother Church, certified to be correct in its statement and spirit—true to the religion of Christian Science as taught by Mary Baker Eddy.*" (His full document was included on pp. 18-37 of The Mailing Fund publication *Facing the Issue and Following our Leader, Truth-telling about authorized Christian Science literature and the*

Knapp book; quote from p. 37. Extensive excerpts from his paper can be found in Appendix A. *Destiny*: Section 3. See the second page of the Notes section, SOURCES FOR LOCATING REFERENCES, to obtain a full copy of the document.)

9. The bequest stipulated that *Destiny* must be prominently displayed and sold in substantially all Christian Science Reading Rooms. It was obvious that many Reading Rooms weren't going to carry it, so the Publishing Society took the unprecedented action of sending the book to all Reading Rooms in an attempt to satisfy the terms of the bequest. Even so, sending a copy of *Destiny* didn't ensure that it would be displayed or sold. There is no way to know exactly how many Reading Rooms rejected it, but according to one tally taken in 1992, about 700 churches and/or Reading Rooms had decided not to carry *Destiny*.

10. See note 5 of Chapter 10 "The *Church Manual* and Revelation."

11. *Science and Health* 103:18-23

12. *Miscellaneous Writings* 267:18-20

13. *Science and Health* 11:8

14. A proposed plan to resolve the *Destiny* problem was offered to the Board of Directors in writing, privately and in strict confidence, by the three officers of the Matters of Conscience Fund in November 2005. Instead of considering the proposal and working cooperatively toward a resolution of the *Destiny* issue, the Board of Directors removed Christian Science teacher Elaine Natale Davidson from Mother Church membership in January 2009 for having shared the *Matters of Conscience* complaint with the Field (See note 15 of Chapter 25 "Our Church's Constitutional Government: The Rule of Law"). Only after this action had ended hopes that that the then current Board of Directors would consider an honest approach to the *Destiny* issue, did Matters of Conscience Fund officers decide that this proposal should be shared with the membership. Given the long record of Board refusals to face up to *Destiny's* incorrect metaphysics and given Mrs. Eddy's warnings in the *Manual By-Law* "No Incorrect Literature," it was felt that the Field should have knowledge of these good faith efforts to work with the Directors for a graceful correction. The proposal can be read in its entirety in *An Open Letter to All Members of The Mother Church: Documentation—April 2009*, pp. 53-71. (See the second page of the Notes section, SOURCES FOR LOCATING REFERENCES, to obtain a full copy of the document.)

15. *Science and Health* 191:19

16. *Ibid.* 583:12

17. *Ibid.* 583:14

8. OUT OF THE FOG

1. *Miscellaneous Writings* 347:9
2. Matthew 16:3
3. *The First Church of Christ, Scientist, and Miscellany* 211:12
4. See Romans 7:19-24
5. Romans 8:7
6. I Corinthians 2:16
7. *Miscellaneous Writings* 107:8

9. WHO IS MARY BAKER EDDY TO US?

1. *Church Manual* 42:4
2. Mark 14:27
3. Matthew 26:35
4. *Mary Baker Eddy*, Gillian Gill, p. 338
5. The following quotations from Gillian Gill's book, *Mary Baker Eddy* indicate the author's view of our Leader:

In many ways, Mrs. Glover [later Mrs. Eddy] was a snob.... Her beleaguered sense of social superiority fused into her incipient sense of divine mission, and the resulting intensity and self-absorption did not make her an easy house guest. (p. 172)

In her search to persuade the world of her great Truth, she was at times not always truthful... (p. 338)

More and more convinced that the book was the product of revelation, that, in the final sense, it was God's work and not her own, she saw no contradiction in her increasing denunciation of "personality" and her institutionalized ban in Christian Science worship of any words but those she had penned. Others, not surprisingly, saw the declaration of *Science and Health* as pastor of the Church of Christ, Scientist as just the latest and most egregious sign of Mary Baker Eddy's growing egotism and will to power. (pp. 369-370)

The portrait we get...of life at the Massachusetts Metaphysical College is not a pleasant one, but money and Mrs. Eddy's quick temper and sharp tongue seem more the problem than Malicious Animal Magnetism. (p. 309)

When I read of the rigid routine; the priority given to punctuality, cleanliness, and unvarying order; the exact place each pin had to occupy on Mrs. Eddy's pincushion, my heart fills with gloom.... It is hard not to wonder whether Mary Baker Eddy was not indeed a little mad in her daily denunciations of the workings of Malicious Animal Magnetism in her household and in her pursuit of domestic inerrancy. (p. 402)

That this spiritual, even theological, interpretation of the intense discipline Mrs. Eddy required of her staff at times masked, or served as alibi for, some real defects in Mrs. Eddy's character cannot be denied. She could be bad tempered, irrational, capricious, inconsiderate, domineering, sanctimonious, unkind. (p. 405)

Whether we grant Mary Baker Eddy her revelation or not is a matter of individual judgment. That she had her own demons is clear; that at times she cloaked her own failings in doctrine is probable. (p. 404)

It is because Mrs. Eddy was so unlikely a saint and prophet, so flawed, so unexpected, so achieving, that she is so interesting from a nonecclesiastical, noninstitutional point of view. (p. xvii)

6. *The First Church of Christ, Scientist, and Miscellany* 120:2-4

7 *Miscellaneous Writings* 105:20

8. *Mary Baker Eddy*, Gillian Gill, p. 297

9. For background on Mark Twain's comments regarding Mrs. Eddy, see *Mary Baker Eddy: The Years of Authority*, Robert Peel, pp. 3, 198-206, 209, 446n84-452n123; *The Emergence of Christian Science in American Religious Life*, Stephen Gottschalk, pp. 197-198; and *Rolling Away the Stone: Mary Baker Eddy's Challenge to Materialism*, Stephen Gottschalk, pp. 43-58, 66-67, 80, 83-87.

10. For background on the "Next Friends" suit, see *Mary Baker Eddy: The Years of Authority*, Robert Peel, pp. 275-291, 480n81-490n126; and *Rolling Away the Stone: Mary Baker Eddy's Challenge to Materialism*, Stephen Gottschalk, pp. 9-42.

11. See *Church Manual* 81:25

12. See *Ibid.* 53:7

13. *Science and Health* 53:22

10. THE CHURCH MANUAL AND REVELATION

1. *Science and Health* 19:1-2

2. The entire paragraph reads:

We know *Science and Health* was written through the direct inspiration of divine Mind, and no Christian Scientist would think for a moment of revising it. This being the case, why should we not consider the Church Manual, which our Leader assures us was written under similar inspiration, just as inviolable as *Science and Health*? No alert Christian Scientist would want to revise the Church Manual; nor would any well-meaning Scientist conclude that our Leader had put any law therein that could be improved upon at a later date. Mrs. Eddy placed the Manual in the same class with *Science and Health* when she tells us on page 251 of *Miscellany*, "Adhere to the teachings of the Bible, *Science and Health*, and our Manual, and you will obey the law and gospel." (*The Christian Science Journal*, April 1922, p. 4)

This text was from an address, "The Mother Church and the Manual" by Adam H. Dickey, delivered in October 1921 in The Mother Church before the Biennial Conference of the Christian Science Committees on Publication. It was subsequently published as the lead article in the April 1922 issue of *The Christian Science Journal*, pp. 1-7, and has been given prominence over the years. For example, in 1942 the Directors announced the publication of a new "important pamphlet," entitled "*Permanency of The Mother Church and Its Manual*," which included the Dickey article as the lead item. (See *Christian Science Sentinel*, August 22, 1942, pp. 1480-1482 and *The Christian Science Journal*, October 1942, pp. 419-420). A June 1946 editorial in *The Christian Science Journal*, "Some Thoughts on Church Membership," pp. 297-299 reminded readers of the importance of this pamphlet.

Mr. Dickey's entire article is included in Appendix B. Church Government: Section 3. "The Mother Church and The Manual" by Adam H. Dickey

3. Shannon Reminiscences, Church Archives. Quoted in *The Emergence of Christian Science in American Religious Life*, Stephen Gottschalk, p. 185.

4. "The Mother Church and the Manual", Adam H. Dickey, *The Christian Science Journal*, April 1922, p. 4. The entire article is included in Appendix B. Church Government: Section 3.

5. An example of Christian Scientists being influenced not to take the By-Laws literally came in the form of an editorial by the Christian Science Board of Directors titled "Church Services Alive!" (*The Christian Science Journal*, February 2012, p. 64):

A congregation striving to reach a right decision recently asked us if it's acceptable to read from the Full Text *Quarterly* at the Sunday service. The *Manual* specifies, "The Readers shall not read from copies or manuscripts, but

from the books” (Article III, Section 4, p. 32). Of course, if followed literally, this could mean Readers should read the Golden Text and Responsive Reading only from the books, instead of from the *Quarterly*. There are many good reasons for reading from the books, but there may be equally good reasons to read from the Full Text... [Underline added].

An extremely misleading line of reasoning is being introduced. The *Quarterly* is obviously needed to enable the congregation to follow the Golden Text and to join together with the Readers in the Responsive Reading. When the Responsive Reading is completed, the rest of the service is to be read “*from the books.*” To suggest that the Readers’ use of the *Quarterly* for the Golden Text and Responsive Reading could be considered *contrary to*, or *outside of*, the *Manual’s* requirement, and then to insinuate that the By-Law doesn’t need to be taken literally, ends up planting the broader suggestion that generally speaking, *Manual* By-Laws really don’t have to be taken literally. This is done in the most subtle way, without actually saying “You don’t have to take the By-Laws literally.” In Mrs. Eddy’s time it was understood that she meant *literally* “*from the books.*” It is troubling that the Directors’ editorial claims that “there may be equally good reasons to read from the Full Text” —without identifying what these supposed “good reasons” might be—leading people to conclude that any reason they come up with is good enough. But what reason would be good enough to set aside the primary role of our ordained pastor? One would instead expect the Board of Directors, whose duty it is to ensure that Mrs. Eddy’s rules and standards are upheld, to affirm and explain the reasons for reading “*from the books*”—the most obvious reason being that the books are the ordained pastor of our Church. Our Leader didn’t ordain a booklet. The full and complete teaching is contained in our dual pastor, and this fullness and completeness is recognized and honored in our services when the reading is from the *complete* text rather than from a compilation of excerpts. It shouldn’t be forgotten that Mrs. Eddy objected to the Bible Lessons being put into a separate format, such as a printed booklet, and earlier Boards urged obedience to her decision. (See Appendix C. Our Pastor: Section 3. A. for official statements by earlier Boards of Directors documenting Mrs. Eddy’s reasons for *not* publishing a printout format of the Christian Science Bible Lessons). During the past two decades, our pastor’s place in Christian Science church services (and in Christian Scientists’ daily study) has been gradually shifting into the same fogginess that has been produced by so many other “official permissions” to opt out of *Manual* By-Laws.

6. See *The First Church of Christ, Scientist, and Miscellany* 229:29-14 for Mrs. Eddy’s entire article. See also a helpful discussion of this topic in *The Emergence of Christian Science in American Religious Life*, Stephen Gottschalk, pp. 184-185:

When the *Manual* was first published, Christian Scientists almost universally accorded Mrs. Eddy praise for the work. In an article written late in 1895, she indicated how her own attitude toward it had changed. “Heaps upon heaps of praise confront me, and for what?” she wrote. “That which I said in my heart would never be needed,—namely laws of limitation for a Christian Scientist.”

This passage, taken by itself, has sometimes been cited as proof that for Mrs. Eddy the *Manual* was a mere concession to necessity. Reading further puts the matter in a different light: "Thy ways are not ours.... Thou knowest best what we need most,—hence my disappointed hope and grateful joy...eternity awaits our Church Manual." [*The First Church of Christ, Scientist, and Miscellany*, pp. 229-230] After the *Manual* was compiled, then, Mrs. Eddy came to regard it as the divinely inspired detailing of the highest possible human sense of church government. To her, the formation of its rules was not a matter of personal dictation to the church, but of divine wisdom marking the way by which the cause of Christian Science could be protected. The *Manual*, she said, was "a monitor more than a master." [*New York Herald*, May 5, 1901]

7. *Message for 1900* 8:26

8. *Mary Baker Eddy: The Years of Trial*, Robert Peel, p. 240

9. See *Mary Baker Eddy: The Years of Authority*, Robert Peel, pp. 47-59 and 392n42.

10. See entire Chapter 22, "What Jesus Taught About Leaven," which includes a description of our Church's growing involvement in interfaith/ecumenical initiatives, particularly with regard to the National Council of Churches (NCC). The chapter considers the serious impact of uniting with theologies that contradict the teachings of *Science and Health*, and points out the ethical issues involved in allying our Church with the NCC, since some of its religious, social, and political agendas may be incompatible with the convictions of Mother Church members. Note 8 of Chapter 22 identifies specific *Church Manual* By-Laws that need to be considered.

11. *The First Church of Christ, Scientist, and Miscellany* 230:10 reads: "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

12. See *Miscellaneous Writings* 148:8

13. *The Christian Science Journal*, March 1924, p. 595. Also quoted in *Paths of Pioneer Christian Scientists*, Christopher L. Tyner, p. 96.

11. PROPHECY, DEMONSTRATION, AND RESTORATION

1. *Pulpit and Press* 22:9

2. For years Mrs. Eddy's "prophecy" (*Pulpit and Press* 22:9) was routinely invoked to garner support for ambitious programs, with the underlying message that the fulfillment of the prophecy depended upon the membership's unquestioning agreement with and support of decisions being made at Headquarters. Any expression of growing doubt or discontent about lavish spending was usually met with an insistent "reminder"

that the prophecy wouldn't be met unless certain increasingly aggressive programs were carried out. The Treasurer's report at the 1991 Annual Meeting, given by Donald Bowersock, includes an example:

Now, if we are to preach the gospel to every creature and heal the sick and thereby fulfill our Leader's prophecy for the twentieth century that "every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name," then we must devote all thought, energy, and resources to reaching the hungering heart. As we have done that over the past few years, the working funds of the Church have been used to help pay those costs... . The working fund balance on April 30, 1991, was \$117 million,* compared to \$145 million the previous year, and \$168 million the year before that. It is clear that the working funds of The Mother Church have been used to support the expenses of the Church that exceed income from all sources. The mission of the Church in our Leader's prophecy demands that we meet the need of all mankind—now—through demonstrable evidence of the utility and vitality of our Reading Rooms, lectures, church services, periodicals, and all forms of publishing. ... (*The Christian Science Journal*, September 1991, pp. 23-25)

*It is difficult to know exactly what funds were included in the \$117 million figure, but it appears that what was being referred to as "working funds," and was being expended on outreach activities, included not only the \$21.5 million left in the General Fund at the time, but also the monies remaining in the Trust Fund under the will of Mary Baker Eddy (about \$4 million) and the Pension Fund (about \$ 91.5 million) during this period.

For further background, see Chapter 31, "Extension and Expansion," and in particular notes 5 to 9 of that chapter, which identify a series of expenditures on various projects, in particular a half billion dollar speculative media venture (including large-scale spending on radio and television) which abruptly failed and brought the Church to the very verge of bankruptcy.

3. John 8:31, 32

4. *Retrospection and Introspection* 23:23

5. *Science and Health* 455:20

6. See *Church Manual* 42:4

7. See *Science and Health* 243:4-15

8. *Miscellaneous Writings* 270:16-17

9. *Science and Health* 9:25-30; 141:3; 192:5-6; see also 33:31-2; 238:23

12. DEEP STUDY

1. See Appendix C. Our Pastor: Section 3. "Moving from the Full and Complete Pastor to a Pamphlet of Excerpts" for Church officers' published statements from earlier years explaining why the Bible Lesson should be read "*from the books.*"
2. *Christian Science Sentinel*, August 20, 2012, pp. 4-5
3. *Science and Health* 559:20-21 Read (to 2nd .)

13. QUIETNESS AND HEALING

1. Psalm 91:1
2. *Christian Science Sentinel*, July 1, 1916, p. 867
3. Article VIII, Section 5 in the *Church Manual* (42:1) reads: "**Prayer in Church.** SECT. 5. *The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively.*"
4. Philippians 4:7
5. *Science and Health* 4:27-30

14. WHAT'S REALLY NEW?

1. I Corinthians 2:16
2. *Science and Health* 151:24-26
3. Matthew 16:18; see also *Science and Health* 137:16-5
4. Rather than feeling that the Christian Science church organization is austere or lacking in fellowship, most members have come to understand and greatly appreciate the fact that under Mrs. Eddy's founding, the Church was relieved from the weight of personal social pursuits. In its streamlined but clearly-structured form, the church organization provides for very specific spiritually-based activities that are designed to support substantial spiritual progress and bring healing. Far from feeling that the church structure limits people from developing meaningful friendships, devoted workers have felt that working together in the service of the Cause has brought them friendships of a depth that simply couldn't have developed in a lesser way. The focus on healing in church activities has been recognized as the greatest attraction for newcomers seeking help. This recognition was particularly prevalent throughout periods of the Church's greatest prosperity—as exemplified in the following excerpt from a published article:

All superfluous form and ceremony has been banished from our services... We have no church suppers, bazaars, or other entertainment to appeal to the senses. The thing that attracts the weary wanderer to our church is the promise that Christian Science heals the ills of mankind. (*The Christian Science Journal*, September 1946, p. 442)

5. See *Science and Health* 107:1
6. Revelation 22:18-19
7. *The Christian Science Journal*, February 2011, p. 64
8. *Church Manual* p. 122
9. See *The First Church of Christ, Scientist, and Miscellany* 230:1
10. *Church Manual* 74:5
11. Psalm 51:10
12. *Twelve Years with Mary Baker Eddy*, Irving C. Tomlinson, 1966 edition, p. 5
13. *Miscellaneous Writings* 204:12 The

15. THE CHANGING AND THE UNCHANGING

1. "The Truth About Adversity" by Louise Knight Wheatley Cook originally appeared in the February 1, 1941 issue of the *Christian Science Sentinel*, pp. 423-424. It also appears in *Anthology of Classic Articles*, pp. 119-121.
2. *Science and Health* 418:5
3. *Ibid.* 224:4-7

16. JUDGING RIGHTEOUSLY

1. Matthew 7:1, 2
2. *Church Manual* 40:4
3. *Ibid.* 42:4
4. *Miscellaneous Writings* 290:21-23
5. John 5:30

6. John 13:34-35; 15:12, 17; I John 3:11, 23; *Science and Health* 572:6-8
7. *Miscellaneous Writings* 148:8-12
8. *Science and Health* 456:17-18
9. *Miscellaneous Writings* 265:8
10. *Science and Health* 341:11-12
11. *Miscellaneous Writings* 92:25-26 and also *Retrospection and Introspection* 84:14-15
12. Psalm 98:2, 9

17. STANDARDS: WALLS OF SALVATION, GATES OF PRAISE

1. *Science and Health* 345:26
2. *Miscellaneous Writings* 338:15
3. See Ephesians 6:11-17
4. *Ibid.* 6:17
5. I Timothy 6:12; see also II Timothy 4:7
6. See the excerpt from *Mary Baker Eddy: The Years of Authority*, Robert Peel, pp. 224-225:

There were times when Mrs. Eddy sounded as though she shared in the American reverence for bigness, but many more when she expressed the basic Christian exaltation of quality above quantity. There was obviously no question in her mind that the real healing inwardness of historical Christianity had suffered grievously from the mass conversions under Constantine. In 1903 she had written of the *Manual* bylaws as necessary “laws of limitation for a Christian Scientist,” [*Miscellany*, p. 229] and part of their restraint was upon the exuberance that would try to sweep into the church masses of people who were far from ready to accept its disciplines.

7. *Science and Health* 392:24 (only) Stand
8. Nehemiah 8:9
9. JSH-Online is a website created by the Christian Science Publishing Society that makes the religious periodicals available to anyone with a subscription to the service. It is a searchable digital archive of all *Journal*, *Sentinel*, and *Herald* content beginning with the first issue of the *Journal* in 1883. The web address is:
<http://jsh.christianscience.com/console>

10. *Pulpit and Press* 2:27-15

18. IT'S NOT ABOUT NUMBERS

1. To gain some historical context for the inclusion of the By-Law "Numbering the People" (*Church Manual* 48:16) see *Mary Baker Eddy: The Years of Authority*, Robert Peel, pp. 223-225.

2. While Christian Scientists may, of course, privately engage in group get-togethers and activities as they choose, the Church organization itself is designed to focus purely on *Manual*-based activities that specifically forward Christian Science healing. Mrs. Eddy's reasons for not including socially-oriented activities within the Church organization aren't always as clearly grasped today as in earlier times. The following excerpt shows a comprehension of Mrs. Eddy's intent as expressed in articles over many decades

Those who turn to Christian Science for healing, comfort, or enlightenment sometimes miss the social contacts provided by their former church affiliation. They may feel that their newly found religion makes too little provision for the need of knowing one another better through such means as church suppers, parties for charity, or festivities at Christmas and Easter.

Right here we see the wisdom and farsightedness of our great Leader, Mary Baker Eddy, in definitely excluding from the church, as an organization, these human ways and means... Well she knew that the divine purpose of Church—that of presenting the proofs of Christ-healing to the world—would gradually be lost sight of if social get-togethers were provided for. (*Christian Science Sentinel*, December 25, 1948, pp. 2266-2267)

3. *The First Church of Christ, Scientist, and Miscellany* 247:19

4. *Science and Health* x:11-13

5. *Ibid.* xii:23

6. Exodus 3:11

7. *Miscellaneous Writings* 102:27; *Pulpit and Press* 4:14 Each; *No and Yes* 45:28

8. See I Kings 19:10-12

9. I Samuel 17:20-50

10. See the book of Nehemiah, for example Nehemiah 2: 9-20

11. *Science and Health* 183:23

12. I Kings 19:18
13. I Samuel 17:46
14. Nehemiah 6:11
15. Ecclesiastes 9:13-17
16. *Miscellaneous Writings* 99:12

19. LABELS THAT DON'T STICK

1. Romans 8:16
2. Hebrews 13:8
3. For Mrs. Eddy's understanding of the divine origin and permanent place of our *Manual* as "God's law," see notes 3 and 4 (and the corresponding text) of Chapter 10 "The *Church Manual* and Revelation." Recent trends in our movement to downgrade the importance of obeying the By-Laws are documented in this book. An example of the Board of Directors influencing Christian Scientists not to take the By-Laws literally was published in an editorial in *The Christian Science Journal* (Feb. 2012, p. 64; see note 5 of Chapter 10); in it the Directors claim that there may be "good reasons [for Readers] to read from the Full Text" at the Sunday service—a practice which would be in direct violation of Article III Section 4 (*Manual* 32:1). For another example of disregard for the *Manual*, see note 7 of Chapter 14 "What's Really New?" which cites a *Christian Science Journal* editorial (Feb. 2011, p. 64) in which a Director implies that Wednesday meetings are boring and burdensome and suggests dropping the *Manual*-based order of the Wednesday service (See *Manual* p. 122).

Each of the three Appendices included at the back of this book contains a detailed discussion of how our *Church Manual* is being increasingly disregarded. Appendix A details how *The Destiny of The Mother Church*, by Bliss Knapp and its publication as "authorized literature" (despite its incorrect metaphysics) directly violates Article VIII, Section 11, "No Incorrect Literature" (*Manual* 43:21). Appendix B, Church Government, documents the constitutional structure of Mrs. Eddy's Church as established in the *Manual* (including Mrs. Eddy's 1892 and 1903 Deeds of Trust) and shows how church officers and our periodicals faithfully upheld this true governmental structure for a century. It then details how in recent years church officers have been misrepresenting our Church's governmental structure as hierarchical. Appendix C contains an extensive examination of the undermining of our pastor. It documents Mrs. Eddy's requirement (as recorded by early faithful workers close to her) that the King James Version and no other should be used in all English language services. It also documents the steep slide

away from obedience to Article III, Section 4, which requires that “*Readers shall not read from copies or manuscripts, but from the books*” (Manual 32:1).

4. Mrs. Eddy’s statement, “*Never abandon the By-laws nor the denominational government of the Mother Church. ...The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of ‘The First Church of Christ, Scientist’ in Boston*” is from a letter she wrote to the 1903 Board of Directors. It can be read in context in Chapter 37: “*Innocence, Strength, and Progress.*”

5. Mark 3:25; Luke 11:17; *Science and Health* 269:2

6. See *Science and Health* 332:9-15 Christ

7. *Rudimental Divine Science* 16:14-16

8. *Miscellaneous Writings* 131:9

20. A HOUSE UNITED

1. *Paradise Lost*, John Milton, Book I, verse 26

2. *Pulpit and Press* 21:18-20

3. *Science and Health* 568:5

4. *Ibid.* 571:22

5. *Miscellaneous Writings* 117:13

6. *Science and Health* 269:13-14

7. *Ibid.* 127:28; 271:20-22; 332:19

8. *Ibid.* 401:16

9. *Ibid.* 168:32

10. *Ibid.* 540:11

11. Psalm 33:14, 15

21. OUR UNIFYING PASTOR

1. The Explanatory Note, approved by Mary Baker Eddy and read in all Christian Science church services preceding the Lesson-Sermon, appears in the front of the *Christian Science Quarterly*. It reads as follows:

Friends:

The Bible and the Christian Science textbook are our only preachers. We shall now read Scriptural texts, and their correlative passages from our denominational textbook; these comprise our sermon.

The canonical writings, together with the word of our textbook, corroborating and explaining the Bible texts in their spiritual import and application to all ages, past, present, and future, constitute a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized.

2. See *Church Manual* 31:4, Article III, Section 1

3. "Mary Baker Eddy and Bible translations," Michael Davis, *The Christian Science Journal*, December 2012, pp. 44-45.

This article by a researcher at the Mary Baker Eddy Library falsely asserts that "the historical record provides no evidence" that Mary Baker Eddy intended the King James Version to be the only Bible translation used in our English-speaking Bible Lessons and services. Appendix C. Our Pastor, provides historical evidence to the contrary. (For details, see note 6 of this chapter.) For an analysis of the incorrect information and misleading reasoning presented in the article see Appendix C. Our Pastor: Section 2. A. 4. "Analysis of an article by a Mary Baker Eddy Library researcher."

4. *Miscellaneous Writings* 108:11-14

5. See *Miscellaneous Writings* 109:2

6. Mrs. Eddy's clear instruction that the King James Bible is the version to be used in our Bible Lessons and church services is documented in Appendix C. Our Pastor. The six publications listed below carry special weight. For each statement, one of the authors had been appointed to the Bible Lesson Committee by Mrs. Eddy and served under her guidance. Each repeated our Leader's instructions that she desired and required the King James Version to be used at all our services. (For the three statements below "From the Directors" the name of the Director who was appointed to the Bible Lesson Committee by Mrs. Eddy is listed.) Excerpts from the first five articles are cited in Section 2. B.; excerpts from the sixth article are cited in Section 2. C. of Appendix C:

Christian Science Sentinel, April 12, 1913, p. 631, by Annie Knott

The Christian Science Journal, August 1923, p. 256, "From the Directors"-Annie Knott

The Christian Science Journal, February 1925, p. 586, by Irving C. Tomlinson

The Christian Science Journal, March 1928, p. 671, "From the Directors"-Annie Knott

Christian Science Sentinel, July 2, 1938, p. 871, "From the Directors"-William McKenzie

Mary Baker Eddy, The Woman and the Revelation – Reminiscences of Irving C. Tomlinson, 1932, pp. 120-123

See Appendix C. Section 2. B. for “Excerpts from published statements verifying our Leader’s choice of the King James Version for our services – including statements by students close to Mrs. Eddy”

See Appendix C. Section 2. C. for excerpts “From the reminiscences of Irving C. Tomlinson regarding Mrs. Eddy’s preference for the King James Version”

7. “Our pastor and the place of the King James Version of the Bible” was originally published in *The Christian Science Journal*, September 1980, p. 493. It was later reprinted in the *Christian Science Sentinel* September 24, 1984, pp. 1659-1660. The complete text of the Directors statement can be found in Appendix C. Section 2. D. 4

8. See note 1 of this chapter.

9. See *Christian Science Sentinel*, September 24, 1984, p. 1659: “Mrs. Eddy drew from the King James Version over five hundred different verses for *Science and Health*.”

See *Christian Science Sentinel*, July 2, 1938, p. 871: “Mary Baker Eddy consistently maintained her preference for the King James Version. In all her writings there are only six or seven quotations from other translations, and some of them are only incidental. (See *Science and Health* 313:19; 360:22; 525:12; *Miscellaneous Writings* 97:22; 373:7; *Unity of Good* 31:1; *Message for 1902* 16:1.)”

10. See Appendix C. Our Pastor: Section 2. D. 2. *Mary Baker Eddy’s Supreme Regard for the King James Version of the Bible* by Ralph Byron Copper, second page:

On at least three separate occasions when Mrs. Eddy was working on a major revision of the textbook, after careful (and no doubt prayerful) consideration, she gave instructions that the Bible references and quotations in *Science and Health* were to conform to the King James Version [The Mary Baker Eddy Collection: L02166 (1885); L07631 (September 4, 1890); and L12425 & L10602 (both dated November 20, 1901)].

11. The Mary Baker Eddy Collection: L02116 (1885), Mary Baker Eddy to James Henry Wiggin

12. *Science and Health* 319:21-23

13. Bible translations other than the King James use wording that often obscures the clear sense of the revelation in our textbook or even contradicts the theology of Christian Science. Appendix C. Our Pastor: Section 2. “Moving from the King James Version to inferior translations,” addresses this issue, specifically the following three sections:

Section 2. D. 2. *Mary Baker Eddy’s Supreme Regard for the King James Version of the Bible* by Ralph Byron Copper

Section 2. E. 2. *Expanding Use of Bible Translations—a Response* by Valda M. Schaller

Section 2. H. *The King James Bible and the future of Christian Science* by Rushworth M. Kidder

14. *Message for 1901* 12:17

15. *Christian Healing* 3:10-12 (to ;)

16. For Mrs. Eddy's instructions regarding the sole use of the King James Bible, as documented by many of her close, loyal students, See Appendix C. Our Pastor: Sections 2. B. and 2. C. See note 6 of this chapter for further information.

17. The extent to which the substitution of a single word can obscure the revelation of Christian Science should convince us of why other Bible translations simply cannot serve as substitutes for the King James Version. The example below of various wordings of John 14:16 illustrates how great this problem can be. Without the perfect correlation in language between the text as it appears in the King James Bible and in our textbook, the word *Comforter*, as used by Mrs. Eddy, loses its vital significance. No longer is it plain that Christian Science is the promised *Comforter*, the very fulfillment of Christ Jesus' prophecy. *Helper*, *Counselor*, or *Advocate* lose the correlation, and are therefore in no way equal to the word *Comforter* in conveying the spiritual meaning that is so basic to an understanding of Christian Science as revealed in *Science and Health*.

*Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance, — the **Comforter** which leadeth into all truth. (Science and Health 127:26)*

*In the words of St. John: "He shall give you another **Comforter**, that he may abide with you forever." This Comforter I understand to be Divine Science. (Science and Health 55:27)*

*And I will pray the Father, and he shall give you another **Comforter**, that he may abide with you for ever; (John 14:16, King James Version)*

*And I will ask the Father, and he will give you another **Helper**, to be with you forever, (John 14:16, English Standard Version)*

*And I will ask the Father, and he will give you another **Counselor** to be with you forever— (John 14:16, New International Version)*

*And I will ask the Father, and he will give you another **Advocate**, to be with you for ever. (John 14:16, New Revised Standard Version)*

See also Appendix C. Our Pastor: Section 2. E. 2. *Expanding Use of Bible Translations—a Response* by Valda M. Schaller for a discussion of how the use of non-King James Bible translations in our church services is, in effect, an endorsement of the entire translation.

18. Matthew 26:31, 32

19. See note 4 of Chapter 27 “Assent, Dissent, and Conscience” for information relevant to individual branch church decisions to remain loyal to Mrs. Eddy’s instructions and to use only the King James Version in their services.

22. WHAT JESUS TAUGHT ABOUT LEAVEN

1. Isaiah 9:6-7

2. A useful history of these events is recorded in *When Jesus Became God: The Epic Fight over Christ’s Divinity in the Last Days of Rome* by Richard E. Rubenstein.

3. A commonly used form of the Nicene Creed is The English Language Liturgical Commission translation, which reads as follows:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

4. The three original appointees by the Christian Science Board of Directors to represent our Church in dialogue with the NCC, Shirley Paulson, Brian Talcott, and Maryl Walters, were announced in a blog on February 17, 2011. See:

https://community.christianscience.com/community/ecumenical_and_interfaith/blog/2011/02/16/welcome-to-this-ecumenical-and-interfaith-dialogue

An update entitled “Current status with the National Council of Churches USA” posted March 1, 2012, explained that “Shirley Paulson was appointed by the Christian Science Board of Directors to be Head of Ecumenical Affairs for The Mother Church (November, 2011).” It also listed the current Christian Science representatives on NCC Commissions:

1. Faith & Order—Shirley Paulson,
2. Communication—Brian Talcott,

- 3. Interfaith Relations—Maryl Walters,
- 4. Justice and Advocacy—Jeanne Kirkpatrick.

See: <https://community.christianscience.com/docs/DOC-8602>

5. For a sampling of reports describing interfaith activities by the Ecumenical Affairs Department of The Mother Church, see:

- *The Christian Science Journal*, April 2012, pp. 42-47, “Christian churches—furthering the dialogue” from a live chat (including a theological discussion) on time4thinkers.com;
- *Christian Science Sentinel*, October 31, 2011, p. 5 and *The Christian Science Journal*, December 2011, p. 17, Blog: Board of Director’s visit to NCC Headquarters;
- *Christian Science Sentinel*, May 14, 2012, p. 23, NCC theologians launch a Quadrennial project at headquarters of the Christian Science Church;
- *The Christian Science Journal* June 2012, p. 59, Odyssey Network is now airing Your Daily Lift video podcasts;
- *Sentinel* Audio Chat, July 10, 2012, “Christians united in prayer;”
- Extensive blog posts on ecumenical relations can be found on the Church web site: https://community.christianscience.com/community/ecumenical_and_interfaith

6. *The Christian Science Journal*, February 2012, p. 7

7. In April 2013 the Mother Church website posted a paper titled “A Self-Understanding of Christian Science” by Shirley Paulson, Head of Ecumenical Affairs. The paper can be read or downloaded by going to:

<http://christianscience.com/community/circle-of-faith-ecumenical-and-interfaith>

Under the “Research/browse” heading, click on: “Download PDF version of the Self-Understanding of Christian Science document”

The paper appears to have been prepared to convince the ecumenical community (in particular the leaders of the National Council of Churches, NCC) that Christian Science fits comfortably and acceptably within their theological framework. As this chapter, “What Jesus Taught About Leaven,” points out, the determination of our Church’s current administration to involve our Church in NCC activities brings up a number of very serious considerations—both theological and ethical—which are not being honestly and openly addressed. Clearly, Mrs. Paulson cannot be criticized for her motive to communicate to those of other faiths the fact that Christian Science is Christian. Problems arise, however, in the manner in which Christian Science is presented in this paper. Because the paper is too lengthy to analyze in detail here, interested Christian Scientists should carefully read it for themselves in its entirety. This note briefly points out three of the several areas of concern that would prompt Christian Scientists to question the methods being used in an attempt to position Christian Science under the theological umbrella of the NCC.

- In the “Basic History” section, the paper states: “The founder of the Christian Science Church, Mary Baker Eddy (1821-1910), envisioned a church that would revive the

early Christian spirit through a humble and sincere commitment to the reconciling power of Christ.” A similar claim could be made by *any* Christian denomination, and probably that is why it was so stated. However, this bland description falls far short of the explanation of the actual founding of our Church, as recorded in the “Historical Sketch” appearing in our *Church Manual*: “At a meeting of the Christian Scientist Association, April 12, 1879, on motion of Mrs. Eddy, it was voted, — To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.” (*Church Manual* 17:8) This historical statement stands out as entirely unique. No other NCC denomination would be able to make such a decisive, powerful statement on the centrality of Christ-healing to its mission. Why does the paper *omit* this distinct and vital purpose for our Church’s founding and instead offer a “generic” version lacking the authentic impetus that defines our denominational identity? Is the desire to blend in so important that it seems necessary to describe our Church in the most mainstream fashion possible?

- Under the heading “Doctrinal Topics” the paper states: “There are six tenets of Christian Science, written by Mary Baker Eddy in her textbook, *Science and Health with Key to the Scriptures*. Christian Science theology resonates with the confession of faith in the Apostolic Creed.” If readers follow the related footnote, they are told: “There are several versions of the Apostle’s Creed. The version closest to Christian Science theology is the Methodist version...” Why are those of other faiths being introduced to Christian Science by the false assertion that our theology “resonates with” a mainline orthodox creed which in one point affirms that Jesus “shall come to judge the quick and the dead?” And why does the paper try so hard to identify Christian Science with doctrinal creeds at all, given Mrs. Eddy’s emphatic point that our Church is “*without a creed*” as illustrated in these well-known passages:

At a meeting of the Christian Scientist Association, on April 12, 1879, it was voted to organize a church to commemorate the words and works of our Master, a Mind-healing church, without a creed, to be called the Church of Christ, Scientist, the first such church ever organized. (Retrospection and Introspection 43:23-4)

Question. — *Have Christian Scientists any religious creed?*

Answer. — *They have not, if by that term is meant doctrinal beliefs.*

(Science and Health 496:28-31)

Question. — *Are doctrines and creeds a benefit to man?*

Answer. — *The author subscribed to an orthodox creed in early youth, and tried to adhere to it until she caught the first gleam of that which interprets God as above mortal sense. This view rebuked human beliefs, and gave the spiritual import, expressed through Science, of all that proceeds from the divine Mind. Since then her highest creed has been divine Science, which, reduced to human apprehension, she has named Christian Science. (Science and Health 471:22-31)*

Creeds, doctrines, and human hypotheses do not express Christian Science; much less can they demonstrate it. Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science. It is imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love, which remains inviolate for every man to understand and to practise. (Science and Health 98:12-21)

- The paper purports to represent all Christian Scientists' "self-understanding" of their faith. Is it the legitimate prerogative of *one* Christian Scientist to present her own personal interpretation of how Christian Scientists understand their religion in the name of *all* Christian Scientists? Is it right for *one* Christian Scientist to suggest that our denomination—*our entire membership*—desires participation in the NCC and to present this misleading impression to the NCC leadership?

Christian Scientists would agree that the motive to promote some basic understanding of Christian Science through personal friendships and interfaith dialogue is a constructive motive. Good opportunities can and should be demonstrated to explain our faith to others—and to *live* our faith in witness to our words. To be clear, not the motives, but the *methods* of these current ecumenical initiatives are calling for Christian Scientists' wise examination and objective questioning. Do we really consider it ethical or honest to downplay certain vital aspects of Christian Science theology in order to find a place at the interfaith table? Is it fair to Mrs. Eddy and her followers—or fair to the NCC, for that matter—to tweak and repackage Christian Science theology in an effort to meet other religionists' "standards" for acceptance? Do we truly believe that Christian Science metaphysics can be reconciled with scholastic theology? In the Preface of our textbook our Leader declares her own unvarying method: "*The author has not compromised conscience to suit the general drift of thought, but has bluntly and honestly given the text of Truth.*" (*Science and Health* x:11-13) If at present "*the text of Truth*" found in the Christian Science textbook doesn't suit the thought of other theologians, and if at present they choose to reject Christian Science theology, so be it. Let there be no strife between us and those of other faiths, but let us not maneuver—let us not hedge, hide, or compromise the teachings of Christian Science in order to gain inclusion in institutions that indicate they aren't actually interested in being identified with the God-revealed teachings which Christian Science offers the world. And shouldn't there be an open discussion regarding whether Christian Scientists, as a whole, actually desire to be directly identified with the NCC and what it is offering?

8. No *Manual* provision gives the Christian Science Board of Directors permission to involve all members of The Mother Church in another religious organization. In fact, at least two By-Laws (*Church Manual* 44:23; 45:4) preclude this action:

Church Organizations Ample. [Art. VIII] SECT. 15. *Members of this Church shall not unite with organizations which impede their progress in Christian Science. God requires*

our whole heart, and He supplies within the wide channels of The Mother Church dutiful and sufficient occupation for all its members.

Joining Another Society. [Art. VIII] SECT. 16. *It shall be the duty of the members of The Mother Church and of its branches to promote peace on earth and good will toward men; but members of The Mother Church shall not hereafter become members of other societies except those specified in The Mother Church Manual, and they shall strive to promote the welfare of all mankind by demonstrating the rules of divine Love.*

Another concern is the fact that the National Council of Churches counts its strength in the numbers of the collective denominational memberships that constitute the Council. However, our By-Law “*Numbering the People*” (Manual 48:16) would preclude the Directors from giving membership figures (and to be genuinely obedient, from even giving estimates) to the NCC or any other group.

Numbering the People. [Art. VIII] SECT. 28. *Christian Scientists shall not report for publication the number of the members of The Mother Church, nor that of the branch churches. According to the Scripture they shall turn away from personality and numbering the people.*

The question also has been raised whether the Directors have the right to authorize financial support of the NCC using contributions that Christian Scientists have given to The Mother Church with the specific intent of supporting Christian Science activities. While contributing money to other religious organizations may not involve a direct *Manual* violation, it does raise issues of transparency and ethics. If Mother Church funds are being contributed to the NCC or to other ecumenical activities for various religious, social, and political causes, members have a right to know the full extent.

9. For references regarding Jesus’ identity as the Son of God, see Mark 1:1, 9-11; Matthew 16:16, 17; 17:1-3, 5; John 10:36; 20:30, 31; Acts 9:19 Then, 20. See also *Science and Health* 360:28-20.

10. *Science and Health* 256:9-16

11. *Ibid.* 331:26

12. *Ibid.* 515:16-20. See also additional clarification by Mrs. Eddy on the subject of the Trinity in her other writings: *Christian Healing* 3:24-8; *Message for 1901* 6:25-7; *No and Yes* 1:18; *Rudimental Divine Science* 3:8-10, 24-5.

13. *The Christian Science Journal*, April 2012, pp. 42-47, “Christian churches—furthering the dialogue” from a live chat on time4thinkers.com. See pp. 45-46 of the article for a discussion between the Head of Ecumenical Affairs for The Mother Church and the former head of the NCC that appears to be minimizing the theological differences regarding the Trinity and Jesus’ identity.

14. See *Science and Health* 361:9-13
 15. *Ibid.* 332:9-22 Christ
 16. See Matthew 16:13-18; *Science and Health* 136:1-138:16
 17. *The First Church of Christ, Scientist, and Miscellany* 4:14-16
 18. *Message for 1902* 18:25
 19. *Pulpit and Press* 21:26-28
 20. John 3:1-21
 21. *Ibid.* 7:45-53
 22. *Ibid.* 19:38-42
 23. *Ibid.* 7:24
 24. See *Manual* 40:4
 25. John 16:13
 26. *Message for 1900* 4:16-23
 27. See Appendix C. Our Pastor: Section 2. "Moving from the King James Version to Inferior Translations"
 28. To watch The Mother Church's webcast of the 2012 Annual Meeting, go to: Christianscience.com/member-resources/news-and-events/annual-meeting/replay-of-annual-meeting-2012-events
- Comments by the Head of Ecumenical Affairs for The Mother Church describing her good friendship with "a very senior theologian from the Vatican" can be seen at 69-71 minutes running time. Comments by Board Members regarding the leaven of Christian Science and who is leavening whom can be seen at 79-81 minutes running time. From time to time, changes are made as to which videos appear on The Mother Church website.
29. *Christian Science Sentinel*, November 12, 2012, p. 23
 30. The "Resources" document referred to in the *Christian Science Sentinel* can be viewed on the World Council of Churches (WCC) web site at: <http://bit.ly/PcsTHp> by clicking on the "Annual brochure (pdf)" link.
- This 45-page instruction book titled: "Resources for THE WEEK OF PRAYER FOR CHRISTIAN UNITY and throughout the year, 2013" was jointly prepared and published by The Pontifical Council for Promoting Christian Unity and The Commission on Faith

and Order of the World Council of Churches. The planners included the All India Catholic University Federation (see p. 9 of Brochure). The Biblical text (Micah 6:6-8) provides the theme “What does God require of us?” This year’s theme focuses on empathizing with the plight of the persecuted Christian Dalit community. The ecumenical service emphasizes the desire to walk in solidarity with these people who have suffered under India’s caste system. The proposed service begins with ritual drumming, a Dalit cultural tradition in Indian villages. Congregations around the world participating in the ecumenical service are encouraged to imitate the drumming by viewing a YouTube video for instruction (see pp. 7, 10-11). Following the drumming is an invocation “...taken from the writings of the famous Indian Nobel laureate Rabindranath Tagore [a Hindu]. The opening concludes with a Bhajan, a [Hindu] prayer chant led by a leader and repeated prayerfully by the assembly (Telugu language). Examples of Bhajan chants may be found on the internet” (see pp. 11, 12-13). Also included in the Liturgy is a “Confession of Sin, Assurance of Pardon” (see pp. 13-14). The “sin” that seems to be emphasized is the disunity among Christian peoples and their faiths. At the end of the service further recommendation is made: “A typical custom within Dalit communities is the sharing of food, and so we suggest that there be a common meal at the end of the worship service” (see p. 11).

31. *Christian Science Quarterly* p. 2, Explanatory Note

32. *Science and Health* 139:15

23. RESISTING THE GRAVITATIONAL PULL OF MATERIALISM

1. I Timothy 6:12

2. See *Science and Health* 406:19-20 (to 1st.)

3. *Retrospection and Introspection* 76:9-10

4. *Science and Health* 393:12

24. MRS. EDDY AND DEMOCRACY

1. Acts 10:34

2. Mary Baker Eddy was born in Bow, New Hampshire, on July 16, 1821.

3. *The First Church of Christ, Scientist, and Miscellany* 276:23

4. “In 1215, when King John confirmed Magna Carta with his seal, he was acknowledging the now firmly embedded concept that no man—not even the king—is above the law. That was a milestone in constitutional thought for the 13th century and

for centuries to come. In 1779 John Adams expressed it this way: 'A government of laws, and not of men.' Further, the charter established important individual rights that have a direct legacy in the American Bill of Rights."

Source:

http://www.archives.gov/exhibits/featured_documents/magna_carta/legacy.html

5. *1215: The Year of Magna Carta*, Danny Danziger and John Gillingham, (2004), p. 268.

6. The Christian Science Board of Directors is self-perpetuating—its own members vote to fill vacancies on the Board. See *Church Manual*, Article I, Section 5 (p. 26). Mrs. Eddy's personal approval, as stated in this By-Law, is no longer required. For a full explanation of this point, see the comprehensive pamphlet "Permanency of The Mother Church and Its Manual," first published by the Christian Science Publishing Society in 1942. This pamphlet has been published in several editions since then, and the contents in each edition vary to a certain degree. However, the explanation of Mrs. Eddy's intent for the perpetuation of her Church is included in all the editions.

Article I, Section 6, of the *Church Manual* (p. 27) states: "*The business of The Mother Church shall be transacted by its Christian Science Board of Directors.*"

7. *Mary Baker Eddy: The Years of Authority*, Robert Peel, p. 13.

8. *Ibid.* pp. 15-18, 29-34

9. Article XXIII, Section 10, of the *Church Manual*, (p. 74) states: "*In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.*"

10. See *Church Manual*, Article XXIII, THE MOTHER CHURCH AND BRANCH CHURCHES, pp. 70-74.

11. Seen as a whole, *Manual By-Laws* outlining the duties of Mother Church officers are simple, direct mandates to maintain the authentic teachings and standards taught by Mrs. Eddy—not permissions to re-invent or re-make the Church. It has been the observation of many members that wide venturing by the officers into other realms of activity, neglecting or abandoning the discipline of these simple, basic mandates, has had the effect of dividing and depleting the Church.

12. See *Church Manual*, 1903 Deed Conveying Land for Church Purposes: "...*this property is conveyed on the further trusts that no new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or annulled by the grantees unless the written consent of said Mary Baker G. Eddy, the author of the textbook 'SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES,' be given therefor...*" pp. 136-137

See also *Church Manual*, Article XXXV, CHURCH MANUAL, Section 3. Amendment of By-Laws. "*No new Tenet or By-Law shall be adopted, nor any Tenet or By-Law amended or*

annulled, without the written consent of Mary Baker Eddy, the author of our textbook, SCIENCE AND HEALTH." p. 105.

13. *The First Church of Christ, Scientist, and Miscellany* 222:25-28

25. OUR CHURCH'S CONSTITUTIONAL GOVERNMENT: THE RULE OF LAW

1 The value Mrs. Eddy placed on the need for each member to test ideas for validity, regardless of the position held by the individual espousing the idea, is exemplified in the following reminiscence by an early worker. When calling on Mrs. Eddy at Pleasant View, Abigail Dyer Thompson asked our Leader if she was correct in refusing to accept a statement made to her "by a Christian Science worker who, at the time, was standing in a position of prominence." Miss Thompson recalled, "I...had determined the next time I saw Mrs. Eddy to ask her if I was right in refusing to accept it. She said, in substance, Your own interpretation is entirely correct, and in this connection I want to impress upon you one fact: no matter how exalted a position a Christian Scientist may occupy in the movement, never accept what he may say as valid unless you can verify the statement in our textbook, *Science and Health with Key to the Scriptures*." (*We Knew Mary Baker Eddy*, p. 66 in one volume 1979 edition; p. 69 in *First Series*)

2. According to Mrs. Eddy's teachings, which closely follow those of Christ Jesus, prayer is not passive, nor does it result in, or lead to, passivity. Just the opposite. Her writings illustrate Christianity's union of prayer and demonstration; of right thinking and right acting; of faith and works. Since human action expresses the condition or state of human thought, the need is for humble prayer to inspire the righteous thinking that will result in humanly right action. The following are representative passages illustrating Mrs. Eddy's understanding of the need to couple prayer with prayer-based action: *Science and Health* 11:27-31; *No and Yes* 12:3; 39:11; *Miscellaneous Writings* 176:25; 196:30.

3. For background on one of the most serious and far-reaching of the *Manual* violations, see Appendix A. *The Destiny of The Mother Church*, by Bliss Knapp.

For a description of the failed media ventures and the accompanying financial losses, see notes 5 and 9 of Chapter 31: "Extension and Expansion."

4. The period's most notable complaint, which addressed the *Destiny* problems, the over-extended media ventures, and the financial issues involved, was known as "Speaking the truth in love," a reference to Ephesians 4:15. This documented complaint was presented to the Board of Directors by Margaret M. Rennie, C.S.B. on March 4, 1992, fulfilling the duty of Mother Church members outlined in Article I, Section 9 (*Manual* 28:3-17 np), and conforming to the *Manual's* requirement that Matthew 18:15-17 (known as the Matthew Code) must be "strictly obeyed" (*Manual* 50:22; 51:14). When the Directors neglected to comply with *Manual* requirements as called for in the complaint, Nola A. Cook, C.S.B. and Roy J. Linnig, C.S.B. served as "witnesses" according to the

next step of the Matthew Code (Matthew 18:16). A further lack of response by the Board resulted in acting on the third step of the Matthew Code (Matthew 18:17), namely taking the complaint “*unto the church,*” the membership, via a mailing to the Field in April 1992. In contrast to a later Article I, Section 9 complaint (see note 15 of this chapter), the three teachers were not disciplined—all were allowed to continue teaching after having followed the steps outlined in the Matthew Code and having taken the complaint “*unto the church.*” Later in April, a letter signed by eighteen other teachers and four practitioners was sent to the Board in support of the complaint, asking Board members to voluntarily step down for the good of the Cause.

During this period other teachers, practitioners, and former church officials signed letters appealing to the Board of Directors to bring their actions and policies into line with *Manual* By-Laws for the sake of the Church’s safety and unity. Numerous individual members and some branch church memberships wrote letters and e-mails, many of which were circulated in the Field. The content of these letters often showed members’ fervent love of the Church and deep commitment to understanding and obeying the *Manual* By-Laws that had become main subjects of Field discussions. Another aspect of this active communication was the sharing of basic factual information on events unfolding at Church headquarters. “The Mailing Fund,” was active in this role for several years.

5. The misleading line of reasoning, that members’ sole recourse in the face of officers’ *Manual* disobedience is prayer, was put forth as official Church policy in a Special Issue *Christian Science Sentinel*. On November 5, 1991 the Board of Directors ordered that a special *Sentinel* on Church government be published with a focus on the *Church Manual* and insisted that the magazine must be produced, printed, and in the mail within four days. This *Sentinel* issue was unprecedented both in its content and in the manner in which it was forced into publication. The Directors supplied all of the content in the form of predetermined manuscripts, disallowing the standard editorial review process that was in place to ensure compliance with Mrs. Eddy’s teachings. The Editors and their staff were forbidden to make any changes in the wording of the articles—although certain statements and lines of reasoning in the articles could not be reconciled with Mrs. Eddy’s own writings and directives. The manuscripts supplied by the Board created deeply misleading impressions about our Church’s form of government. The Editors firmly objected to the incorrect reasoning in the articles as well as to the override of the editorial standards that had been in place for decades, but they had no way of preventing the *Sentinel* from going to press and being distributed throughout the Field. Although this Special Issue *Sentinel* was mailed to all subscribers and liberally distributed in other ways, the bound volumes rarely contain it because it was undated and was not part of the regular weekly subscription sequence. *Matters of Conscience: Complaint* (pp. 127-128) records this episode and *Matters of Conscience: Documentation* (pp. 14A.5 to 14A.32) includes a complete copy of the Special Issue *Sentinel*, an analysis of the several lines of reasoning that cannot be reconciled with Mrs. Eddy’s writings, as well as background information including the circumstances of its publication.

The faulty lines of reasoning put forth in the articles of this Special Issue *Sentinel* would lead unsuspecting readers to mistakenly believe that loyalty to Mrs. Eddy's leadership and loyalty to the Board of Directors and their policies amount to the same thing. The articles would lead readers to falsely believe that if they trust Mrs. Eddy's leadership, they then should implicitly and unquestioningly trust the Board of Directors' decisions, and that if they feel distrust in the wisdom of the Board, this would indicate a distrust of Mrs. Eddy's wisdom in how she founded her Church. The *Sentinel* put forth the incorrect notion that Mrs. Eddy made the Board of Directors the final arbiter of all Church issues and the sole legitimate interpreter of the meaning of *Manual By-Laws*. According to this *Sentinel's* unsupportable reasoning, questioning Board decisions is tantamount to disloyalty to The Mother Church. These skewed arguments, paired with an invoking of Mrs. Eddy's legitimate leadership and authority, was aimed to rebuke and discredit those who were urging fellow members to think through, for themselves, where their highest loyalty should rest and whether our Church is governed according to law or by persons. The lead article, reprinted from the 1928 *Christian Science Journal*, established correctly that "...our Manual does require interpretation and application of its provisions to human needs: but such must be done individually through prayer, by the one seeking guidance, whether he be church officer or member." (Special Issue *Sentinel*, p. 7, found in *Matters of Conscience: Documentation*, pp. 14A.18 to 14A.29) However, the remaining articles contained lines of reasoning that contradict our Leader's writings: they made the opposite assertion, namely that the Directors are solely responsible for interpreting the *Manual* (*Ibid.* p. 21); that "members are required to turn to prayer rather than to politics if they don't agree with some action taken in the Church" (*Ibid.* p. 21); and that members, if they trust Mrs. Eddy's leadership in founding our Church and establishing its By-Laws, have no recourse but prayer, even in the face of Board mistakes (*Ibid.* pp. 16-17). Any audible or active objection to Board policies was considered to be "politics."

In terms of publishing procedures, the special *Sentinel* was a significant blow to truly impartial, independent editorial standards for the *Journal*, *Sentinel*, and *Herald*. A steady dissolving of certain long-upheld editorial safeguards would follow. Over time, the effect of the publication of the Special Issue *Sentinel* by direct order of the Directors over the objection of the Editors was to incrementally reduce (and in certain cases, to eliminate) participation of editors in evaluating the correctness or incorrectness of material submitted for publication in the religious periodicals. From that point on, the Directors, and they only, would be the final and unchallengeable determiners of the content of the periodicals, regardless of whether the content coincided with Mrs. Eddy's teachings. It was made plain to the editorial staff that challenging or questioning the Directors' judgment was disallowed. On February 25, 1992, about three months after the publication of this *Sentinel*, the Editor and the three Associate Editors (all Christian Science teachers) resigned, stating, "...in good conscience we are unable to continue serving as Editors under present Board policies." Within the next few weeks, a total of fourteen additional *Journal*, *Sentinel*, *Herald* staff members left their positions for

conscientious reasons and did not return. (*Matters of Conscience: Documentation*, p. 14A.32)

The Special Issue *Sentinel* escalated divisions within the Field by distorting what loyalty to The Mother Church actually means. The *Sentinel's* claim that the Board had unchallengeable authority and that Mother Church members have no recourse but prayer (even in the face of Board mistakes) raised fear of being counted disloyal if it became known that one disagreed with Board policies. At times, to many dedicated Christian Scientists, the branding of individuals and branches as “disloyal to The Mother Church” had the feeling of an inquisition.

6. See *Matters of Conscience: Complaint*, pp. 115-124 and *Matters of Conscience: Documentation*, pp. 13B.1 to 13E.4 for examples of how some members who spoke out against Board policies were kept from serving in certain capacities.

7. See note 15 of this Chapter regarding the disciplining of teachers who spoke out against Board policies.

8. *The First Church of Christ, Scientist, and Miscellany* 246:30

9. *Ibid.* 247:2-5

10. *Church Manual* 28:3-17 np

11. Acts 10:34

12. *Church Manual* 29:7-12

13. At this stage of our Church's experience it may be worthy to consider whether it is a help or a hindrance to our Church to have Directors hold additional offices. This practice of multiple office-holding by members of the Board followed shortly on the heels of Margaret Rennie's Article I, Section 9, *Manual*-based complaint “Speaking the truth in love” which was presented to the Board of Directors on Wednesday, March 4, 1992 (see note 4 of this Chapter). Only three days later, on Saturday, March 7, 1992, Harvey Wood, the Board's Chairman and principal promoter of the failed media ventures, resigned, along with several other top-level officers and managers. The practice of Directors holding multiple offices was worked out during the weekend and was announced by the Christian Science Board of Directors to Church employees on the next business day, Monday, March 9, 1992 (see *Christian Science Sentinel*, April 20, 1992, pp. 19-25). On the following day, Tuesday, March 10, the changes were announced to the Field in an article in the *Christian Science Monitor*, and again in the July 1992 *Christian Science Journal* (p. 33) with the following justification: “A recent restructuring of assignments at The Mother Church, in line with the form of church administration prevalent in Mary Baker Eddy's time, has resulted in several new appointments and elections.” Weighing the preceding events, one might consider whether this sudden change to the practice of a Director serving concurrently as Clerk of The Mother Church

had more to do with insulating the members of the Board from being found in violation of the *Manual* than with a desire by the Board to return to a practice in use in Mrs. Eddy's time. The newly elected Director Al M. Carnesciali was appointed to the concurrent post of Manager of the Christian Science Publishing Society. The other four members of the Board, instead of resigning from their Director positions as called for in the complaint (in accordance with Article I, Section 9, of the *Manual* 29:7-12), elected themselves to additional offices: Virginia S. Harris, the new Chairman of the Board, took on the role of Publisher of the Writings of Mary Baker Eddy; John L. Selover was elected by the Board to take on the additional role of Treasurer of The Mother Church; Richard C. Bergenheim was elected to take on the newly created position of Editor in Chief of The Christian Science Publishing Society; and Olga M. Chaffee was elected by the Board to take on the additional role of Clerk of The Mother Church. Nine years later, on July 1, 2001, Olga Chaffee was replaced in her dual role of Director/Clerk by Mary Ridgway, and upon Mary Ridgway's resignation, Nathan Talbot was elected to the dual position of Director/Clerk on January 23, 2004. This practice of Directors appointing themselves to multiple offices, and specifically of a Director concurrently occupying the office of Clerk of The Mother Church, has gone on for two decades now.

At the time of this writing, Nathan Talbot continues to occupy the office of Clerk of The Mother Church, while other Directors also hold multiple offices. Director Michael Pabst concurrently occupies the office of Trustee of the Publishing Society, while Director Margaret Rogers concurrently serves as Trustee of The Mary Baker Eddy Library. Lyle Young, the new Chairman of the Board of Directors also serves as Trustee of The Mary Baker Eddy Library. Recent Director Mary Trammell concurrently served as Editor-in-Chief of the religious periodicals and still holds two of the three offices of the Board of Education—Vice-President and teacher of the 2012 Normal Class.

Directors holding dual offices may not in and of itself constitute a violation of the *Church Manual*, but under present circumstances, the practice does raise serious questions of ethics. Do these arrangements pose inherent conflicts of interest—or at the very least, limit the valuable objectivity that separate, individual office-holders could provide the Church? For instance, the Board has claimed that a Director holding the Clerk's position makes the work of The Mother Church more efficient. However, can a Director serving concurrently as Clerk remain truly impartial, unbiased, and unaffected by personal interests when called upon to determine the validity of a complaint against himself/herself as a Director? This dual Director/Clerk configuration limits Mother Church members' avenues of recourse if Directors fail to perform their official duties faithfully, since in Article I, Section 9 complaints, the *Manual* (29:7-12) specifically directs: "*If the Christian Science Board of Directors fails to fulfil the requirements of this By-Law, and a member of this Church or the Pastor Emeritus shall complain thereof to the Clerk and the complaint be found valid, the Directors shall resign their office or perform their functions faithfully.*" Over the last two decades Director/Clerks have efficiently declared all complaints against the officers (including themselves) completely invalid—refusing even to discuss their contents. The Director/Clerk arrangement tends to deter the filing of a complaint in the

first place, due to the seeming futility of such an effort. Many Mother Church members ask whether long-term multiple office-holding by the Directors is in the true spirit of Mrs. Eddy's Magna Charta, which declares rotation in office to be a fundamental principle of our Church government's method of operation. Many feel that at this particular juncture of our Church's history, a return to Directors holding a single office would bring more transparency, contribute to greater objectivity in official decision-making, compel greater accountability of those in office, and help reduce the impression of a monopolizing of power. At a time when our Church family needs assurance that there are no conflicts of interest in our Church's operations and that officers are demonstrating impartiality and evenhandedness, shouldn't we follow the Scriptural wisdom of avoiding even the "appearance of evil"? (I Thessalonians 5:22)

14. See *Church Manual* (28:3-17 np) Article I, Section 9, for *Manual*-basis of filing a complaint, first with the Board of Directors, and if the Board fails to fulfill the requirements of the By-Law, then with the Clerk.

See *Church Manual* (50:22 and 51:14) Article XI, Sections 2 and 4, for *Manual*-based requirements of the "Matthew Code," which includes the third step of telling a brother's fault "unto the church" "if he will not hear thee" or the witness. (Matthew 18:15-17)

15. In accordance with Article I, Section 9, of the *Manual* and the first step of the Matthew Code, Elaine Natale Davidson, C.S.B., brought the complaint named *Matters of Conscience* to the Board of Directors on January 4, 2002. After six weeks with nothing but an acknowledgment of receipt promising "appropriate review," the second step of the Matthew Code was taken on February 14, 2002, in the form of a private letter with fellow teacher Joseph Eller, C.S.B., serving as "witness" and urging the Directors to consider the seriousness of the complaint. Still having received no reply from the Board, the teachers appealed to Director/Clerk Mary Weldon Ridgway in her role as Clerk (according to the requirement of *Manual* Article I, Section 9) in a February 22, 2002 letter:

We are coming to you to invoke the critical role the Clerk of The Mother Church must play when the Board of Directors has failed to act upon a complaint. Having not heard from the Directors, we are now taking the next step required by Article I, Section 9, of the *Manual*—appealing to the Clerk for a clear judgment as to the complaint's validity. ... Because you are simultaneously holding the offices of Clerk *and* Director, this arrangement places an extraordinary demand on you for an independent, impartial handling of any Article I, Section 9 complaint. When the Board of Directors decided ten years ago that a Director would also hold the office of Clerk, it automatically set up a situation with the potential for a severe conflict of interests. What's more, the precedent set by this dual role is not encouraging. Your predecessor—who also held both offices—in 1992 was facing the same moral demand that you face today. Members appealed to her after unsuccessful attempts to reason with the Board of Directors regarding numerous, clear-cut *Manual* violations. She delayed for a while,

silently refusing to fulfill what the By-Law requires of the office. Finally, she came up with a statement that included no explanation, no defense, but was simply an assertion that the complaint was not valid. Yet neither she nor the Board ever offered any specific refutation of the massive evidence put before them. Today's picture is even more serious. For this reason we expect more than a repetition of the previous response. By now it should be quite apparent to Church officers that the evidence of their wrongdoing won't fade from membership's thought with the passage of time. Instead of fading, effects of disobedience grow more obvious as each day goes by. Until these serious issues are dealt with honestly and thoroughly according to *Manual* requirements, neither the evidence nor the lawful protests will go away. The demand for correction will continue to be made by God, divine Principle. ...

The teachers' letter closed,

Every effort has been made to follow procedures as they are outlined in the *Manual* and to honor both the letter and spirit of Matthew 18:15-16. Monday, March 4 will mark two full months since the complaint was brought to officers' attention. Unless we hear from you by that date, the documents will no longer remain confidential.

Responding with a letter dated February 25, 2002, Director/Clerk Mary Weldon Ridgway scheduled a meeting of the Board of Directors with both teachers which took place on March 7, 2002. At this meeting, the Board refused to discuss any part of the complaint. Each of the Directors declared its contents invalid, including the Director/Clerk whose official finding was that no *Manual* violations existed,—but without refuting any of the extensive documented evidence of the violation of numerous *Church Manual* By-Laws and aspects of the Publishing Society's Deed of Trust. Director/Clerk Ridgway informed the teachers that she had read the complaint twice, once as Director and once as Clerk, and had come to the same conclusion each time. Both Mrs. Davidson and Mr. Eller were threatened with severe discipline if they were to share the complaint or even share any evidence of its existence. The teachers confirmed what had transpired at this meeting in a letter they sent to the Board on March 15, 2002. Neither the contents of this letter nor of any subsequent letters documenting discussions with the Board were ever contradicted or disputed by the Directors. Because the Board had neglected "*to hear them,*" simply declaring the entire complaint invalid without addressing any of the detailed evidence, the two teachers felt that it was their duty to take the third step of the Matthew Code, namely to "*tell it unto the church*"—in other words, to share the unresolved issues with the Field in compliance with the Master's counsel (See Matt 18:15-17 as called for in Article XI, Sections 2 and 4 of the *Manual* 50:22 and 51:14).

Beginning in April 2002, the complaint was first mailed to all Christian Science teachers, then to all other *Journal*-listed members, and finally to all branch churches, as well as to

individual members requesting copies. Support for *Matters of Conscience* in the Field was demonstrated by a letter called “working together” signed by over one hundred *Journal*-listed members. This letter was sent to all branch churches on September 20, 2002, urging them to respect fellow Mother Church members’ rights to know about and read the *Matters of Conscience* documents and come to their own conclusions. The letter stated, “We feel it’s time to speak plainly and openly, without fear, about the need for genuine reform within the administration of our Church. ...we unanimously agree that only prayer can impel the inspired motives and acts that will result in true healing.” (p. 3)

All signers of the “working together” letter received overnight express letters from the Clerk of The Mother Church dated December 4, 2002, warning them, “...complaints have been filed with The Christian Science Board of Directors against you and your participation in and support of the activity by the St. Louis ‘working together’ group.” Many signers subsequently received visits by Board representatives pressuring them to retract their signatures; but none are known to have done so. Instead, many signers of the “working together” letter wrote individual letters to the Directors in support of *Matters of Conscience* and protesting the disciplining of the two teachers. None received a reply. In January 2003, a number of these letters were collected and made available to Mother Church members in a document entitled *Correspondence Relating to Matters of Conscience 2002-2003*.

On November 18, 2002, about six months after the *Matters of Conscience* complaint was first shared, and at a time when it was widely circulating in the Field, the Directors sent letters to the two teachers telling them that because they had “so strayed,” they were now on probation as teachers, their associations were dissolved, and their pupils were considered not to have had Primary class instruction. No explanation was given as to what “so strayed” meant. No *Manual* charges against the teachers were identified, no discussion was allowed, and no option was permitted for appeal of the discipline. Since the declaration lacked any *Manual* basis whatsoever, neither of the teachers accepted it as having legitimacy. Both went on with their work.

Ever since the complaint was shared, the Directors have insisted that Mrs. Davidson must repent for disobeying their order forbidding the complaint to be seen by anyone. Although the Board continues to argue that bringing the complaint to them fulfills the third step of the Matthew Code (because the Board is “the church”), thus ending the resolution process, there is no support for this interpretation either in Mrs. Eddy’s writings or in Bible scholarship. Our Leader doesn’t exempt the Board in this manner, neither does she give the Board special power to terminate the process Jesus prescribed for resolving offences.

Three years after being disciplined, at a November 29, 2005 meeting with both the Board of Directors and the Board of Education, Mrs. Davidson was told that permanent unity within the Church can only be established as the membership understands that it should follow Board decisions “right or wrong,” an idea repeated in a May 12, 2006 letter to her

from the President of the Board of Education. In addition, this letter made a new contention, namely that none of the steps of the Matthew Code (Matthew 18:15-17) can be applied to the Board when lodging *Manual*-based Article I, Section 9 complaints, and that Matthew admonitions given under Article XI, Sections 2 and 4 are to be given only by the Board of Directors. At a meeting on April 3, 2006 with both the Board of Directors and the Board of Education present, Mrs. Davidson asked what By-Law she was supposed to have violated and was told that she was being disciplined for not obeying Board directives. According to a December 7, 2007 letter from Clerk, Nathan Talbot, concurrently also serving as Director:

You drew up a complaint. All accepted this was perfectly legitimate for you to do, in accord with the *Manual*. ... Since the Board did not accept the *conclusions* of your complaint as valid, you were told not to distribute it to the Field. You did so anyway. The Board placed you on probation. ...The Board's actions are a fact of life. ...Your efforts will become less than a footnote. ... **Whether the Board was wise or unwise in telling you not to distribute the complaint is not the issue. It is that you disobeyed.** [Emphasis added]

Mrs. Davidson could not in good conscience repent for following Christ Jesus' teaching and for declining to obey orders which, in her reading of the *Church Manual*, contradict genuine Church governance. Finally, on January 20, 2009 the Directors sent her a letter declaring that since she had not conformed to the Board's terms her name had been removed from membership in The Mother Church. In other words, she was disciplined and her name removed from membership not for any *Manual* violation, but simply because she "**disobeyed**" **the Board's orders not to share with the Field a complaint documenting numerous *Manual* violations by the Board of Directors**—a sharing which was in compliance with Article I, Section 9, of the *Manual* and with our Master's counsel in Matthew 18:15-17. In the Board's November 18, 2002 letter informing her of being placed on probation, Mrs. Davidson had been told:

Your actions have made it clear that **you have "so strayed"**—as described in Article XII, Section 1 of the *Church Manual*—that The Christian Science Board of Directors, in accord with that By-Law, have voted to place you on probation as a teacher of Christian Science. [Emphasis added]

The full *Manual* By-Law referred to reads:

For sufficient reasons it may be decided **that a teacher has so strayed** as not to be fit for the work of a Reader in church or a teacher of Christian Science. Although repentant and forgiven by the Church and retaining his membership, this weak member shall not be counted loyal till after three years of exemplary character. Then the Board of Directors may decide if his loyalty has been proved by uniform maintenance of the life of a consistent, consecrated Christian Scientist. (*Church Manual* 55:10; emphasis added)

Judging by their own words, it would appear that the Christian Science Board of Directors considers the act of **having “disobeyed” a Board order** (whether the order is “right or wrong,” whether “wise or unwise”), to be “**sufficient reason**” to declare “*that a teacher has so strayed*” as to deserve to be disciplined and removed from Mother Church membership. Again, judging by their own words, the Board apparently believes that it possesses this unchallengeable disciplinary authority even when the order that was issued contradicts both Jesus’ teachings and Mrs. Eddy’s instructions.

Mrs. Davidson saw no *Manual* basis or authority for this declaration of removal from membership and has found peace in Mrs. Eddy’s statements of what loyal membership in The Mother Church truly means. She continues to practice, teach, hold association meetings, and serve the Church she loves. Mrs. Davidson and Mr. Eller continue to hold the conviction that Jesus’ instruction for an unresolved offense to be brought “*unto the church*” is meant to engage the full Church membership in prayer to work out a healing resolution. They also believe that it is the business of every Mother Church member to understand that the Church is in ongoing danger as long as *Manual* violations remain uncorrected.

Printed copies of the documents referred to in this note are available to any Mother Church member. See the second page of the Notes section, SOURCES FOR LOCATING REFERENCES, for information on making a request. Copies of the letters and details regarding all of the meetings between the disciplined teachers and the Board referred to in this note (and in the accompanying text of this Chapter) can be located according to date in the “Chronology” on pp. iii-xii of *Documentation: The complete correspondence relating to the Christian Science Board of Directors’ handling of Matters of Conscience (the Documentation for An Open Letter to All Members of The Mother Church—April 2009)*. Because these documents relate to internal Church business, *only* Mother Church members—those who are sincerely and fully committed to The Mother Church and its healing—may read them.

16. See Appendix A. *The Destiny of the Mother Church*, by Bliss Knapp

17. See *Matters of Conscience: Complaint* (p. 128) for background information and *Matters of Conscience: Documentation* (pp. 14B.1 to 14B.2) for a photocopy of the original “Resolution” document. When the Directors entered into an agreement to publish *Destiny*, they knew full well that the book contained serious metaphysical mistakes including many incorrect references regarding Mrs. Eddy and her place in prophecy—references that contradict Mrs. Eddy’s own writings. Earlier Boards had warned against the metaphysical errors in *Destiny*, refusing to publish it despite a huge bequest the Church would receive if the Publishing Society would agree to publish the book, meeting certain terms. These terms included an agreement that *Destiny* would be published as “authorized literature,” that there would be no editing of the book, and no mention would be made of a letter that was written by the Board of Directors to Bliss Knapp in 1948 pointing out that his theories were incorrect. (For specific documentation

of the metaphysical errors, see Appendix A. *Destiny*: Section 1. “A Metaphysical Comparison Between *Destiny* and Mrs. Eddy’s Teachings,” and for a chronology of events surrounding *Destiny*’s publication, see Appendix A. *Destiny*: Section 2. “A Chronology Showing *Destiny*’s Wide Ethical Divergences.”) With the public appearance of the 1948 letter it was now in plain view that the earlier Board (actually all Boards up to 1991) had considered *Destiny* incorrect literature. If what the Directors said in 1948 was true—that the book’s metaphysics were faulty—then the current Board was in a bind. In order to gain the bequest, they had to defend the publication of a book that clearly contained incorrect teaching of Christian Science. They couldn’t credibly disagree with the evaluation of the 1948 Board and declare *Destiny*’s metaphysics correct. Yet to gain the bequest, their pronouncement of the book as “authorized literature” had to have some semblance of legitimacy. The legal challenge to obtaining the money appeared to hinge on the issue of whether the court could be convinced that the Christian Science Board of Directors was within its rights, acting legitimately in declaring *Destiny* to be “authorized literature.” Although there was no way that the contradiction between the current and previous Boards could truly be bridged, the Directors responded by creating a bizarre special “Resolution”—what amounted to a self-declaration that whatever the Christian Science Board of Directors might or might not do, they simply could never be found in violation of the *Manual*. The self-exonerating nature of the statement speaks for itself. This resolution is an attempt to negate or override the *Manual* By-Laws. In effect it annuls the checks and balances Mrs. Eddy built into the *Manual* to ensure officers’ faithful performance.

18. The lawsuit *Weaver v. Wood* was filed in the Commonwealth of Massachusetts Superior Court, Civil Action No. 93-7320H. Elizabeth A. Weaver, Roy D. Varner, and Members for the Manual, Inc., Plaintiffs—v.—Harvey W. Wood, Virginia S. Harris, John L. Selover, Olga M. Chaffee, Richard C. Bergenheim, Al M. Carnesciali, Jill Gooding, John H. Hoagland, Annetta Douglass, Donald C. Bowersock, J. Anthony Periton, Hallock Davis, Harry Schiering, and Honor Ramsay Hill, Defendants. See *Matters of Conscience: Complaint* p. 129 and *Matters of Conscience: Documentation* pp. 14C.1 to 14C.7.

19. See *Science and Health* 24:4

20. See Appendix B. Church Government: Section 2. “Affidavits Documenting the Constitutional Structure of Mrs. Eddy’s Church,” for excerpts from the affidavits submitted by scholars and church historians Ralph Byron Copper and Dr. Stephen Gottschalk.

21. What kind of government Mary Baker Eddy established for her Church was argued in legal briefs during this lawsuit. Much more than a mere semantical or debating point, the issue that was raised before the court—whether or not The Mother Church is hierarchical—goes to the very heart, to the actual intent, of Mrs. Eddy’s divinely inspired work as Founder of Christian Science. Excerpts from legal documents submitted by the attorneys for the Board of Directors and other Church officials can be

found in Appendix B. Church Government: Section 1. “Mother Church Officials’ Claim that Mrs. Eddy’s Church is a Hierarchy.”

Throughout ensuing years when church officers have been asked how they are able to defend positions that have absolutely no support in the Bible, *Science and Health*, the *Church Manual*, or *Prose Works*, they have either declined to comment or have talked around the issues, avoiding the kind of honest discussion that would examine positions and test them for legitimacy in the bright light of our Leader’s teachings.

22. See Appendix B. Church Government: Section 1. “Mother Church Officials’ Claim that Mrs. Eddy’s Church is a Hierarchy.” See excerpts from May 1994 Memorandum submitted by the attorneys for the Board of Directors.

23. *The First Church of Christ, Scientist, and Miscellany* 210:19

24. See *Science and Health* 240:27-4; 5:3; 19:17-24; 339:17

25. *The First Church of Christ, Scientist, and Miscellany* 292:1

26. “ADMINISTERED BY THE COMMON CONSENT OF THE GOVERNED”

1. *Miscellaneous Writings* 228:28

2. *Church Manual* 27:1-3

3. *1828 Edition of Webster’s Dictionary of the American Language*. Noah Webster compiled the first American dictionary which served as the recognized standard for American English throughout a number of decades. It is still considered an invaluable reference tool for gaining an understanding of precise word meanings in early American writings, including the period in which Mrs. Eddy wrote. The *1828 Webster’s Dictionary* can help students of her writings appreciate the exactness of her choice of words, the words’ original meanings, and their contexts. A hardcover reprint of this classic dictionary is still available as well as a free online version: <http://www.1828-dictionary.com/>

4. *Church Manual* 28:3-17 np

5. See note 12 of Chapter 24 “Mrs. Eddy and Democracy”

6. *Church Manual* 77:23

7. Mary Baker Eddy’s 1898 Deed of Trust organizing The Christian Science Publishing Society provides for three Publishing Society Trustees and outlines their specific duties and responsibilities. Point 10 of the Deed states:

Whenever a vacancy shall occur in said trusteeship for any cause, I reserve the right to fill the same by appointment, if I shall so desire, so long as I may live; but

if I do not elect to exercise this right, the remaining trustees shall fill said vacancy. The First Members together with the directors of said Church shall have the power to declare vacancies in said trusteeship for such reasons as to them may seem expedient. [Emphasis added]

(Document can be found by using Google to search for “1898 Deed of Trust organizing The Christian Science Publishing Society” or by typing in:
<http://www.spirituality.com/article-print.jhtml;jsessionid=YPIA4053NNHLNKG L4LYCFEQ?ElementName=&ElementId=/repositories/shcomarticle/Jun2008/1213629063.xml&ElementReturnPage=/article.jhtml>)

Although the Christian Science Board of Directors is given the power to *declare* a vacancy in the Publishing Society’s Board of Trustees, the Directors are not given the power to *fill* the vacancy. That authority rests with the Board of Trustees alone. It appears that Mrs. Eddy intended a certain balance of powers, or a sharing of publishing authority, in creating this arrangement. The Deed confers upon the Publishing Society’s Trustees a range of important responsibilities, but the Trustees are not given full autonomy over the activities of the Publishing Society. This is evidenced, for instance, in the fact that the *Manual By-Law* entitled “Church Periodicals,” declares that the Board of Directors has the duty “to see that these periodicals are ably edited and kept abreast of the times” (*Church Manual* 44:16, Article VIII, Section 14).

The practice of having a Director of The Mother Church serve concurrently as a Publishing Society Trustee (a practice that has been ongoing during recent years) means that now a member of the Board of Directors is actively participating in the decision-making process of filling any vacancy on the Board of Trustees, a function that the Deed of Trust assigns to the Trustees only. Given the inevitable weight of a Director’s influence upon members of the Board of Trustees, the remaining Trustees’ ability to form their own conclusions independently of the Directors comes into question. In other words, an opportunity for a cooperative balance—for a distinct measure of “check” on one another’s influence and decision-making—seems to have been eliminated, or at least greatly diminished, by a Director’s dual office-holding as a Trustee. Mrs. Eddy in her *Church Manual* and her 1898 Deed of Trust appears to have created these separate offices to serve distinct roles, not to increasingly merge into one role and one single center of power. Dual office-holding creates a situation in which the Board of Trustees is in danger of becoming an extension of the Board of Directors, or merely a rubber stamp for the agendas of the Board of Directors, whether or not this outcome is consciously intended. Note 13 of Chapter 25 “Our Church’s Constitutional Government: The Rule of Law” discusses the potential for serious conflicts of interest when the Directors concurrently hold a range of other offices, as is currently the case.

8. *Miscellaneous Writings* 80:18

27. ASSENT, DISSENT, AND CONSCIENCE

1. Jeremiah 6:14; Jeremiah 8:11; *Miscellaneous Writings* 209:3; *The First Church of Christ, Scientist, and Miscellany* 233:16
2. *Miscellaneous Writings* 366:26
3. *Science and Health* 28:9
4. Article XXIII, Section 10 of the *Church Manual* (74:5) stipulates, “*In Christian Science each branch church shall be distinctly democratic in its government, and no individual, and no other church shall interfere with its affairs.*”

When working through issues democratically in branch church work, it’s important that members have comprehensive and accurate information on the subjects at hand and that they take the time to weigh facts impartially and prayerfully. Carefully researched information regarding Mrs. Eddy’s directives on which Bible translation is to be used in our church services can be found in Appendix C. Our Pastor: Section 2. “Moving From the King James Version to Inferior Translations.” Additional information has been posted on a website available to fellow Christian Scientists: www.csandthekjv.com.

For those branch churches which have concluded that they desire to use only the King James Version in their services, another site, www.kjvquarterlypages.com, provides formatted *Christian Science Quarterly* pages with the King James text for every Bible Lesson in which other Bible translations appear. These formatted pages can be downloaded and printed to insert into *Quarterlies* for private study of the Lesson Sermon as well as for use in branch church services.

From the time the Bible Lessons took their current format in 1898, the King James Version was the sole Bible translation used in Christian Science church services with only a few exceptions. A single other translation, the Revised Version, was used for the Golden Text in only eleven instances, and in the Responsive Reading on only two occasions between 1898 and July 1906. *From that time on, the King James Version was the only Bible translation used in our Bible Lessons for the remainder of Mrs. Eddy’s lifetime, a practice that could only have been carried out with her knowledge and approval.* Annie Knott was appointed to the Bible Lesson Committee by Mrs. Eddy on April 9, 1904 (*The Christian Science Journal*, July 1990, pp. 16-17), and therefore was directly involved in the preparation of Bible Lessons during the time the Revised Version was being phased out. This fact points to the conclusion that Mrs. Knott was aware of our Leader’s view regarding which Bible translation was to be used in Bible Lessons, and lends authority to her statement as recorded in the April 12, 1913 *Christian Science Sentinel* (p. 631), “Many years ago Mrs. Eddy decided that the Authorized Version of the Bible, known as the King James Version, should be used at all our services.” Ten months after the publication of this article, a solitary attempt in the February 1, 1914 Bible Lesson to again cite the Revised Version in the Golden Text met with such criticisms from the Field that

the practice of using any translation but the King James Version for our Bible Lessons was completely abandoned. At this time, the Trustees of the Publishing Society instructed the Bible Lesson Committee to use only the King James Version in the Lessons from then on.

5. I Timothy 1:5

6. I Timothy 1:18, 19

7. Hebrews 10:22-23

8. *Message for 1902* 18:1

9. *The First Church of Christ, Scientist, and Miscellany* 197:2, 3

10. *Unity of Good* 5:19-21

11. *Science and Health* 405:22-29

12. *Miscellaneous Writings* 261:26-30

13. *Pulpit and Press* 9:29

28. LOYALTY

1. Mary Baker Eddy passed on peacefully on December 3, 1910.

2. A fully comprehensive account of the litigation period has not been published to date. However, a reliable general account that includes some documented information can be found in *The Continuing Spirit* by Norman Beasley (1956), pp. 144-203. Mr. Beasley was not a Christian Scientist, but he had a sincere respect for Mrs. Eddy's accomplishments, a high regard for accurate reporting, and he held a genuine desire for the Christian Science Church to prosper. Previous to *The Continuing Spirit* he authored *The Cross and the Crown*, (1952) which describes the beginnings of the Christian Science movement.

3. The Supreme Court of Massachusetts; *Eustace v. Dickey*; decided in 1921.

4. Norman Beasley sums up the thought of the period (*The Continuing Spirit*, p. 181):

This was a period in which personal antagonisms loomed large and seemed to portend a lasting schism within the Christian Science movement. It but seemed that way. The antagonisms did not survive because there were no differences in opinions regarding the teachings of Mary Baker Eddy. There was acceptance of them and acceptance of her leadership. This being the case, the only things that could survive did survive.

The Christian Science Board of Directors sent the following message to the Field in the February 11, 1922 issue of the *Christian Science Sentinel* (p. 378):

By the recent decision of the Supreme Judicial Court of Massachusetts there is placed before every member of The Mother Church the opportunity to aid in quickly restoring our periodicals to their rightful position as auxiliaries for publicly presenting Christian Science, the essence of which is to be found in its purity and entirety only in the writings of our Leader. The claims of those who stood loyally by what they conceived to be Mrs. Eddy's spiritual demonstration of church government have been vindicated. The misguided attempts to reverse what she intended to stand unchallenged and inviolate have been rebuked.

The Manual has emerged unbroken and unchanged. Its place in our movement is established for all time. Its intent is plain and unmistakable, for its author is its interpreter, and her interpretation is registered in the history of her church during the past thirty years.

This is not a time for exultation or recrimination. It is the hour when every intelligent plea for closer unity and cooperation among brethren should be promptly heeded and wisely observed. The past two years have been fertile in lessons pointing to the need of greater watchfulness, higher consecration, more loving consideration for each other, and greater devotion to the teachings of our Leader, in order that sickness and sin may be more quickly and effectively vanquished and universal healing and universal reformation may be brought appreciably nearer.

There have been opportunities to learn many things which should be remembered, and others which it will be well to forget in order that we may all meet without partiality and without prejudice upon the common ground of allegiance to our beloved Cause.

It is not too much to hope that all the workers in the great field of Christian Science, however widely they may have differed on the issues of the past two years, will henceforth with outstretched hands lovingly adopt as their greeting one to another the words of Abraham to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and they herdmen: for we be brethren." It is true that the unvarying demands of Principle can never be ignored if we are ever to realize the perfection which marks man's likeness to God. We should, however, first apply to ourselves the required test of obedience, and thus aid our brother in his efforts to reach the high goal, always remembering that "love is the fulfilling of the law."

5. The claim that Board directives should be followed "*right or wrong*"—a claim clearly not in accordance with the *Manual* or the teachings of Christian Science—is documented in *An Open Letter to All Members of The Mother Church*—April 2009, pp. 19-20 and *An*

Open Letter: Documentation, pp. 52, 84, 95-96. (See the second page of the Notes section, SOURCES FOR LOCATING REFERENCES, to obtain a copy of these documents.) Below is an excerpt from a summary of a meeting that took place in November 2005 which included the Board of Directors and the Board of Education (see p. 52 of the *Documentation*). The Board of Directors at that time included Tom Black, Walter Jones, Nathan Talbot, Mary Trammell, and Victor Westberg. Members of The Board of Education included Olga Chaffee and Karl (Sandy) Sandberg.

There was a lengthy exchange on what can bring unity within the Church. Mr. Black insisted that permanent unity can only be established as the membership understands that it should follow Board decisions “right or wrong.” He said that when members feel that they can arrive at their own interpretations, this promotes anarchy.

Other Board members gave their support to the argument that the Board must be recognized as the sole interpreter of the meaning and the application of Christ Jesus’ and Mrs. Eddy’s teachings, and that whether or not members in the field agree with these interpretations, obedient acceptance is required to promote church unity. Mr. Black said that the Board, not the general membership, is in the best position to know what the teachings mean and this is why members should surrender their own views and accept the Board’s interpretations.

6. *Message for 1902* 4:3

7. *Miscellaneous Writings* 99:5

8. *Ibid.* 269:3

29. THE RISE AND FALL OF PERSONALITY

1. See *Mary Baker Eddy: The Years of Authority*, Robert Peel, p. 258.

2. *Ibid.* pp. 333-334

3. *Ibid.* pp. 347-348; p. 510n64

4. *Ibid.* p. 347; p. 510n63

5. *Ibid.* p. 347. In connection with documenting Mrs. Eddy’s request to remove portraits of herself from her books, Peel wrote, “To have Christian Scientists look to ‘the books’ instead of to her person was increasingly Mrs. Eddy’s aim.”

6. *Miscellaneous Writings* 311:26

7. John 7:24

8. *The First Church of Christ, Scientist, and Miscellany* 120:2-4 reads: "Those who look for me in person, or elsewhere than in my writings, lose me instead of find me."

9. *Science and Health* 464:21-23

10. *Ibid.* 463:32

11. *The First Church of Christ, Scientist, and Miscellany* 191:12

30. POWER, AUTHORITY, AND HEALING

1. Matthew 21:23; see also Mark 11:28; Luke 20:2

2. See Matthew 7:28, 29; Mark 1:21, 22

3. See Mark 1:23-27

4. *Science and Health* 26:14-16

5. John 19:10, 11

6. Luke 10:19

7. *Science and Health* 192:23-24 (to 1st .)

8. See *Science and Health* 14:25

31. EXTENSION AND EXPANSION

1. *Miscellaneous Writings* 90:18

2. According to a notice in the May 1966 *Christian Science Journal* (p. 259), the building project was first announced in *The Christian Science Monitor* on July 1, 1965. It was declared that construction would commence in June 1967 and that the entire Church Center would be completed by the end of 1969. The opening of a "Church Center Building Fund" was announced and contributions were invited for this "vital program."

3. In a January 23, 2013 e-mail to members and friends, Clerk Nathan Talbot announced:

The First Church of Christ, Scientist, has selected Carpenter & Company (<http://carpenterandcompanyinc.com/>) as the master developer for the two approved development sites on Belvidere and Dalton streets, located behind 101 Belvidere (the former Colonnade building) and across the street from the Hilton and Sheraton Hotel. ...Carpenter and its team will be responsible for designing, financing, constructing, and maintaining the new buildings. The Church will

cooperate with Carpenter during the planning, design, and public review processes. After necessary approvals and permits are obtained, Carpenter will take over full ownership of the property. ...

4. As an example: the July 1967 *Christian Science Journal* included that year's Annual Meeting reports. The Board Chairman stated that the cost of the building project "including the Administration Building, the new Sunday School Building, the Colonnade Building, the new portico on The Mother Church Extension, and the surrounding plaza will involve an expenditure which will probably be in excess of fifteen million dollars." (p. 340) By the time the project was actually completed in 1975 the cost exceeded *five times* that amount, close to \$88 million (*The Christian Science Monitor: Its History, Mission, and People*, Keith S. Collins, p. 194). The 1967 Treasurer's report concentrated on the need for contributions to the Church Building Fund, portraying the project almost as if it had been foreseen by Mrs. Eddy:

... you have learned of the pressing need for additional space and extension which has made mandatory the putting of this plan into immediate operation. ...the plan...is the present manifestation of our Leader's spiritual foresight and vision for the headquarters of her beloved organization. The Board of Directors has reached out to each one of the members of The Mother Church with a loving individual invitation to be a participator in this great unfoldment. For the next several years, every member, every branch church and society, every organization, every association of every teacher must become conscious of his or its individual opportunity to give financial expressions of his love for Mrs. Eddy and her beloved movement—The Mother Church. It is the Field's love and gratitude, and its love and gratitude alone, which will build this tribute to our Leader. (*The Christian Science Journal*, July 1967, p. 341)

This kind of heavily loaded language, invoking Mrs. Eddy's own prophetic foresight and suggesting that financial contributions to this project were direct expressions of love for her, did bring in the contributions. Yet in hindsight, members can't be blamed if today they have doubts as to how much of a "great unfoldment" this project actually was—or if they feel regret for the costliness of the lesson (yet learned?) that there is much more to demonstrating church-building than creating an impressive outward appearance.

At the 1972 Annual Meeting, the incoming President, George Nay, gave a strong metaphysical talk with an unmistakable emphasis on *spiritual* building. He stated, "At this Annual Meeting season we have the opportunity to review what Church really means to us. And this year we shall be looking in particular at the part played by healing in all true Church building. ...We must spiritualize our concept of what we are doing, why, and for whom," he said. "This will convince us that our healing work and the example of our spiritual standards actually hold the possibility of lifting from mankind the burden of materialism." (*The Christian Science Journal*, August 1972, pp. 418,

420) Mr. Nay's spiritual insights were followed by a slide show highlighting the finishing stages of construction of the new Christian Science Center, with a development consultant giving the rationale for the huge building project:

The enlargement is based purely on need. This is not just another standard assembly of commercial buildings, but a magnificent Center, designed to serve present and long-range requirements of the expanding world programs of the Christian Science movement. This is owned by you and all Christian Scientists, present and future generations. (*The Christian Science Journal*, August 1972, p. 422)

Looking back on what Christian Scientists were thinking and saying at this earlier period and comparing it to the movement's situation today, the looming question is: *What does the Christian Science movement actually need to succeed in its healing mission?*

5. From 1989 to 1992, an enormous media buildup occupied the entire Colonnade Building and much of the space in the Publishing Society Building. In the name of spreading *The Christian Science Monitor's* quality journalism and the gospel of Christian Science (the religious component of the media ventures was actually very slim), Church resources were brought to the edge. Non-Christian Scientist media professionals were brought in and given huge salaries. The Church acquired three shortwave radio stations to broadcast globally and also bought a local Boston television station. The Church Center was turned into a state-of-the-art broadcasting center with the purpose of launching The Monitor Channel—a twenty-four-hour cable TV venture that professional consultants and conscientious church employees warned was not remotely feasible for obvious practical reasons: no outside investors could be found; the Monitor Channel could not possibly break even for at least four or five years; the Church was rapidly running out of funds and was, in fact, *already* in an extremely precarious financial situation by the time the Monitor Channel was launched on May 1, 1991. Officers had been hoping that the large bequest for publishing *The Destiny of The Mother Church* by Bliss Knapp would come by January 1992, in time to rescue the situation. The *Destiny* money was held up in a complicated legal battle, and even if the money had been available then, it would not have been sufficient to save the Church from financial calamity. From 1988 onwards, a clear and forceful set of warnings came from the Church's own Committee on Finance. In 1989, the Church's auditor, Ernst and Young, warned of the Church's inability to continue with losses at the current rate. Yet the Directors brushed aside all warnings and pressed forward with their plan.

In early 1992 a flurry of events transpired. On February 7, the alternate beneficiaries filed a challenge to the disbursement of the roughly \$98 million *Destiny* bequest to The Mother Church, and on February 25, the court granted the alternate beneficiaries a ninety day delay. A number of resignations for conscientious reasons took place, notably of the four Christian Science teachers who were serving as editors of the *Journal*, *Sentinel*, and *Herald* on Tuesday, February 25, followed by a significant portion of that

department's staff. (See note 5 of Chapter 25 "Our Church's Constitutional Government: The Rule of Law.") On Saturday, February 29, it was disclosed that in order to fund the media ventures officers had borrowed millions from the Church's Pension Fund and restricted funds. Only a few days later, on Wednesday, March 4, Christian Science teacher Margaret M. Rennie brought a complaint called "Speaking the truth in love" to the Board of Directors under the *Manual* requirement of Article I, Section 9, documenting evidence of *Manual* violations and calling for the resignations of certain church officers directly responsible. (See note 4 of Chapter 25 "Our Church's Constitutional Government: The Rule of Law.") On Saturday, March 7, just three days after the complaint was brought, the Chairman of the Board, Harvey Wood, resigned. Other officers who had been chief proponents of the media ventures resigned soon thereafter and included: John H. Hoagland, Jr., a Trustee of the Publishing Society as well as Chairman and Chief Executive Officer of Monitor Television, Inc.; Hal Friesen, the Chairman of the Board of Trustees of the Publishing Society; Annetta Douglass, the Manager of The Christian Science Publishing Society as well as Executive Producer for Radio and Television; and Donald Bowersock, the Treasurer of The Mother Church. During the weekend, the remaining four members of the Board of Directors made the decision to elect themselves to multiple offices, a change which was announced to Church employees at a meeting on Monday, March 9 (see *Christian Science Sentinel*, April 20, 1992, pp. 19-25), and to the Field the following day, Tuesday, March 10, in *The Christian Science Monitor*. This change to Directors holding multiple offices, which was justified on the basis of returning to a type of management structure extant in Mrs. Eddy's day, also had the added feature of insulating the Board members from any future *Manual*-based Article I, Section 9 complaints. Since Director Olga Chaffee assumed the dual office of Clerk, any complaint of *Manual* violations would have to be submitted to her to judge the complaint's validity. (For details see note 13 of Chapter 25, "Our Church's Constitutional Government: The Rule of Law.") Also on March 9 and 10, the decision was announced to sell or shut down the Monitor Channel which had launched on May 1, 1991, less than a year before. Thus under heavy criticism from the Field and rapidly running out of Church funds with which to operate, the Monitor Channel abruptly collapsed, ceasing programming in April and airing automated reruns until the end of June. The closure of the cable channel, less than a year after it had launched, resulted in the layoff of approximately 400 television employees and roughly \$68 million in shutdown costs. The Church had been brought to the very verge of bankruptcy by the cost of the \$500 million venture. The entire episode illustrated the cataclysmic effects of disobeying the *Church Manual* and ignoring the protective provisions of Mrs. Eddy's Deeds of Trust. Her 1898 Deed of Trust clearly states:

No authority is intended to be conferred upon the trustees to expend the money of the trust for property not necessary for the immediate successful prosecution of the business, or to invest the same for purpose of speculation, or to incur liabilities beyond their ability to liquidate promptly from the current income of the business. [Point Number 4]

6. The speculative media ventures of the previous decade were replaced, but not with an obedient return to the *Manual*. Despite the Church's financial plight, this period was characterized by further lavish spending that had little or nothing to do with the Church's healing mission and did not bring about the hoped-for growth in membership. In the decade from 1995 to 2004, \$118 million of Church funds were spent on programs aiming to distribute *Science and Health* through bookstores, expos, fairs, the Web, and other channels. No Christian Scientist would argue against wise, prayer-guided sharing of *Science and Health*, but plenty of opposition came from concerned Mother Church members who objected to the publicity-seeking means being employed in campaigns designed to aggressively promote *Science and Health* and also the dishonest and unjust ways in which Mrs. Eddy and her textbook were being cast. Our Leader's modest Christian approach and her instructions (including her warnings regarding worldly means of promoting her book) were being ignored, although her image appeared everywhere. This period included media blitzes, the turning of lectures into "book talks," the involvement of Christian Scientists in occult and New Age fairs, the attempt to position Christian Science as part of the mind/body movement, and the extreme watering-down of metaphysical content in the periodicals and lectures—all contrary to *Manual* provisions and Mrs. Eddy's directives and example. Often the words "Christian Science" were intentionally avoided or hidden as if this would increase the appeal of *Science and Health*.

7. Packages of unrequested paperback "trade edition" copies of *Science and Health* were sent directly to medical and theological schools and to college professors, accompanied by letters inviting them to use *Science and Health* in their teaching and share it with students and colleagues. Some recipients were offended by what they felt was a patronizing, condescending tone. Some local branch churches and Reading Rooms, having no idea that these packages were being sent to institutions in their own communities, were perplexed to receive annoyed reactions from the recipients—including, in some cases, a return of the books to them. See *Matters of Conscience: Complaint*, pp. 20-21 and *Matters of Conscience: Documentation*, pp. 2E.1 and 2E.2.

8. The Mary Baker Eddy Library for the Betterment of Humanity was announced in June 2000 at Annual Meeting and opened to the public in September 2002. The project involved gutting a large portion of the Christian Science Publishing Society building and reconfiguring the space for purposes that extended far beyond housing the Church's archives. Announcements insisted that the project was necessary—to fulfill the requirement of providing public access to researchers—in order to extend the copyright on a number of pieces of Mrs. Eddy's unpublished writings for an additional forty-five years. However, since the materials only needed to be made available in a publicly accessible space, it was easy to see that a massive building project was in no way necessary to extend the copyright protection. Scholars and researchers could have been given permission to do their work in well-appointed but much more modest surroundings that would fulfill all legal requirements without incurring a heavy financial burden. The actual goal, however, was to create an institution that would

house far more than research. The Chairman of the Board, Virginia Harris, told of grand ambitions—that the Library would be a place for holding public symposia, conferences, children’s programs, educational programs, and that it would disseminate publications, host exhibits and serve as a cultural and arts center for the community. The Library was planned as a corporation *separate* from the Church. Not surprisingly, the members’ response included deep concerns about the legitimacy of the project. The questions were many, such as:

- Why were Church funds being used to create an institution separate from the Church—with a Board of Advisors who weren’t even Christian Scientists?
- Why should members’ contributions be used to support a superfluous institution that has nothing to do with Mrs. Eddy’s stated spiritual mission for the Church or the Publishing Society?
- How would Mrs. Eddy feel about a major memorial to her personally that appears to be vying in importance with her Church?

This highly-promoted “visionary” undertaking, as so many others before it, immediately failed to live up to promises that it would be self-sustaining financially. Constant calls for public as well as membership support haven’t brought in the millions required to keep the library afloat. Cutbacks in the large staff and reductions in programming haven’t been able to reduce costs sufficiently for income to cover operating expenses. In fact, the Library’s income is very slight. Since the Library opened, tens of millions of dollars in Church funds have been and continue to be needed to fill the funding gap, in addition to the original fifty million dollars spent on developing the Library.

9. Due to the large cost overruns during the building of the Church Center from 1967 to 1975 and the stock market plunge of 1973 and 1974, by 1975 the Church’s financial condition had become critical, with the unrestricted fund balance (often referred to as the General Fund) dropping to \$18 million. It is significant that despite the financial crisis, the Board of Directors in 1973, when offered a proposal to publish *Destiny* in order to obtain the bequest of Eloise Knapp (then worth \$20 million), rejected the proposal “because the book contained points which were sharply contrary to Christian Science as taught by Mary Baker Eddy.” (Affidavit of Otto Bertschi—a Director in 1973—filed with the Superior Court of the State of California for the County of Los Angeles in “The Objectors” lawsuit on December 14, 1993.) Instead, the Treasurer and Assistant Treasurer traveled extensively to inform the Field of the urgent need. Members responded generously and the Church’s reserves began steadily to increase. The unrestricted funds grew to \$107 million by 1985 and to \$135 million by 1987. The Pension Fund, which had been created in the late 1970s, had grown to nearly \$75 million by 1985 and to \$136 million by 1989. Then, largely due to massive spending on the media ventures, essentially the Church’s entire savings were exhausted in just over four years—the Church’s unrestricted funds were drawn down to essentially \$0 by September 1991. The following justification was given by Church Treasurer Donald Bowersock in his 1991 Annual Meeting report:

[Pertaining] to the use of the working funds to support the new activities of The Mother Church, and in particular, those activities related to *The Christian Science Monitor*...we indicated that the members' contributions and all other income were being used for the promotion and extension of Christian Science, and not to build up the reserves of the Church as we would if we were a banking institution.

In his report he assured Mother Church members:

At no time and under no conditions have the restricted funds, or any other funds, of The Mother Church been used except as provided in the enabling documents. ...We have not and will not run out of money! (*The Christian Science Journal*, September 1991, pp. 23, 24)

The credibility of these assurances can be judged within the following context. Unable to obtain the *Destiny* bequest in time to apply it against uncontrolled costs, church officers started borrowing. More than \$14 million was drawn from The Mother Church Endowment Fund to purchase a satellite transponder, although the Fund specifically bars its use for capital purchases. The Trust under Mrs. Eddy's will was depleted from \$13 million in 1987 to under \$3 million by 1992. Under a questionable declaration of "emergency," \$20 million was borrowed from the *Monitor* Endowment Fund in 1991. Withdrawals from the Pension Fund included \$15 million in 1989, \$25 million in 1991, and \$41.5 million in 1992 (of which \$20 million was used to repay the *Monitor* Endowment Fund when ordered by the Massachusetts Attorney General to return the money withdrawn in 1991). Despite the questionable borrowing from these funds and notwithstanding the Church's precarious financial position, in 1992 another \$68 million of Church funds was allocated to pay for shutdown costs of the *Monitor* Channel. This included over \$26 million in severance pay for almost 400 *Monitor* Channel employees, many non-Christian Scientists with huge salaries, who were let go with "golden parachutes" in the form of six month's salary up front with six additional months for those who hadn't yet found a position. In contrast, the roughly 200 Publishing Society employees in support of the print *Monitor* and religious periodicals who were laid off during the media buildup received very modest severance packages and those who resigned on grounds of conscience often received none.

As of April 30, 1992, the unrestricted funds had a negative balance of \$114.7 million (the Church had spent essentially all of its unrestricted funds by September 1991 and then spent or allocated \$114.7 million from other internal funds, primarily the Pension Fund and other restricted funds). In the end, the almost inconceivable amount of half a billion dollars was spent on the failed projects. (From 1983 to 1992, the Church spent \$105 million for shortwave and *Monitor* Radio, \$36.5 million for the *World Monitor* Magazine, \$259 million for television, and \$68 million for shutdown costs of the Cable Channel; with another \$8 million in yearly losses for *Monitor* Radio until it shut in 1997.) Church assets were so drastically depleted that without the Pension Fund and its property

accounts the Church would have become insolvent. At this point, the Church had only \$38 million in cash and securities, plus real estate worth \$101 million.

<u>Fiscal Year</u> (April 30)	<u>Unrestricted Fund Balance</u> (in millions)
1975	\$ 18.2
1985	\$107.5
1987	\$135.4
1989	\$ 71.6
1991	\$ 21.5 [\$ 0 by Sept.]
1992	(\$114.7)

In May 1992 a member serving on the Finance Committee who had been strongly protesting the Directors methods resigned. His resignation letter described how the Directors and the Trustees of the Publishing Society had violated their sacred trust relating to guardianship of Church funds. (See Church officers' responsibilities outlined in the *Church Manual*, pp. 75:1 to 79:14.) "*We have narrowly avoided bankruptcy,*" he said. It was clear to many that *moral* bankruptcy had brought the Church to this condition.

In an April 15, 1992 memorandum to all employees, retirees, and members, the Directors announced that what had been borrowed from the Pension Fund would be repaid with interest and that "fulfillment of the pension funding policy will be a high priority in the Church's plan." The following year the Treasurer said that the Pension Reserve (which he no longer called the Pension Fund) was "*actuarially sound.*" When this promise was made, the depleted unrestricted funds (General Fund) could barely cover interest payments on the loan, to say nothing of restoring the principal. It isn't known how much of this internal loan has been repaid to date, or whether the remaining debt has simply been written off. An indication of the Pension Fund's inability to fairly compensate pensioners can be judged by a letter sent to pensioners in 2007 informing them that although cost of living adjustments had been provided in the past, none had been given since 1996 and none would be granted in the future. Benefits would be permanently frozen at the 1996 level. The Plan's administrator stated, "In making this decision we reviewed the past and potential future impact of cost of living increases on overall funding of the plan... [and] determined that continuing to provide such adjustments was neither fiscally responsible nor in accord with current best practices." No apologies were made for the decision's impact on the pensioners, many of whom felt that even if it appeared that under the circumstances the decision might be seen as fiscally responsible, it wasn't *morally* responsible. The argument that the decision reflected "best practices" wasn't seen as entirely legitimate, either. In the United States, most pension benefits are tied to a cost-of-living index and are adjusted annually. Over time these adjustments add up significantly. The freeze is not illegal, since The Mother Church is a non-profit organization and therefore is not compelled to comply with the strict standards of ERISA, a federal law governing pension funds. Yet by the most basic, common standards the treatment of pensioners has been unjust. In essence, the price of

the failed media ventures is being paid by pensioners, many of whom devoted years of loyal service to the Church and the Cause of Christian Science and whose pensions were quite modest compared to those in public sector corporations. It is only fair to ask if the Directors' substantial six-figure salaries have undergone any freezes or downward adjustments during these years to help compensate for the Church's depleted financial condition.

The financial history described above is based on several sources, including, "*God's Requirement: A report to members on the finances of The Mother Church*" a 50-page report published in February 1993 by The Mailing Fund, a group of Mother Church members who carefully researched the Church's financial situation. The figures were not contested by The Mother Church. The report was named after a *Manual* By-Law which reads: "God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist." (*Church Manual* 77:18) Also consulted was a second Mailing Fund document: "*Waking Up and Coming Together: A Post-Annual Meeting Letter with Documents*" dated June 19, 1992. The Annual Meeting Reports in *The Christian Science Journal* for September 1991 (pp. 2-35) and September 1992 (pp. 6-40) give financial information. Further financial figures regarding the *Monitor* media buildup and a description of the negative impact of the associated spending on the newspaper itself can be found in *The Christian Science Monitor: Its History, Mission, and People* by Keith S. Collins, Nebbadoon Press, 2012. (See in particular Chapters 9-11 and specifically pp. 292 and 377n39.)

10. Given these past experiences, some Mother Church members have raised concerns about the current status of the Committee on Publication trust funds. Up until recently, these funds have been under the independent jurisdiction and management of their respective state or country. In about 2010, state Committees on Publication were informed that the Manager of the Committees on Publication in Boston planned to gain signature authority and take over the management of all of the trust funds, which in some cases had significant value. The Committees were instructed not to reveal the size of these funds to branch church members; only the finance committee consisting of the Readers of the three largest churches in the state could be told. The Committees were also advised not to inform members in their fields of the change in the management of the funds. There have been objections to the Manager's order that local trust funds must be put under The Mother Church's jurisdiction, but pressures to concede have resulted in the Manager's Office gaining fiscal control of the majority of these funds. This raises serious questions of transparency. Why are the local members not being openly informed of this change? How will the locally contributed money be spent? Giving a clear accounting of these monies would do much to reassure members about how these funds are being used. Are these funds being used only for their designated purposes—to meet the specific needs of the individual state/country where the funds were contributed? Can the members be reassured that the principal is not being borrowed against or spent as was the case with the Pension Fund and the restricted funds in the early 1990s under the declaration of an "emergency"?

When state Committees on Publication have been asked about the new arrangement, they have been unable to give any assurance that the money in a state's fund would be used solely for Committee on Publication work or solely for the interests of that individual state. Under the new arrangement there appears to be no way for local fields to know the size of their own funds or to monitor the management and use of their own funds. Although not given any information on how their money is being managed and/or used, branch church memberships are being encouraged by their state Committees to generously donate to their trust funds, particularly in the event of a branch church closing.

11. See John 21:4-11

12. *Science and Health* 35:2

13. *Ibid.* 451:2-4

14. *Ibid.* xii:23

15. Luke 5:4

16. John 12:32

17. *No and Yes* 21:5-9

32. "GOD'S GRACIOUS MEANS"

1. *No and Yes* 31:6

2. See entire article "Ways that are Vain" in *The First Church of Christ, Scientist, and Miscellany* 210:18-213:26; for citation see *Ibid.* 213:15

3. *Miscellaneous Writings* 115:22-25

4. From the reminiscence of John C. Lathrop, *We Knew Mary Baker Eddy*, p. 117 in one volume 1979 edition; pp. 21-22 in *First Series*.

5. II Corinthians 11:3

6. *Miscellaneous Writings* 298:28

7. *Ibid.* 108:11-26

8. See Matthew 26:40, 41; Mark 13:33-37; Luke 21:36. Mrs. Eddy made frequent references to Jesus' admonition to "watch and pray." These are among them: *Science and Health* 367:17; 497:24; *Miscellaneous Writings* 87:22; 109:30; 110:4-9; 114:21-26; 343:1-5; 356:30-31; *Unity of Good* 50:6; *No and Yes* 8:19-22; *Message for 1900* 2:7-8;

Message for 1901 14:19-23; *The First Church of Christ, Scientist, and Miscellany* 119:26-32; 128:30; 143:1-4; 254:6; 358:5; *Poems* 4:17-21 (Hymn 207, verse 4); *Manual* 40:11.

9. Acts 4:33

33. DO WE ACCEPT “THE DIVINE METHOD”?

1. See *Science and Health* 583:12-19

2. *Ibid.* 192:21-23

34. RECONCILED BY “A TRUER SENSE OF LOVE”

1. Matthew 26:36-57; Mark 14:32-53; Luke 22:39-54; John 18:1-14

2. *Message for 1902* 17:3

3. John 15:9

4. *Science and Health* 7:32

5. James 3:17

6. *Science and Health* 242:15 In

7. *Miscellaneous Writings* 165:17-22

35. MRS. EDDY: “A HEART WHOLLY IN PROTEST”

1. *The First Church of Christ, Scientist, and Miscellany* 288:12-13

2. *Miscellaneous Writings* 98:23-25

3. See Luke 7:19-23

4. *Message for 1901* 30:4-7

5. *Pulpit and Press* 20:14

6. *Science and Health* 270:22-23

7. When Mrs. Eddy took the God-guided steps to found a new, separate denomination, isolationism from other churches wasn't her goal. She fostered a respectful spirit of Christian brotherhood toward those of other faiths, even toward those who attacked her. She emphasized common elements of faith, but was quick to point out where Christian

Science theology differs from other doctrines. She didn't pretend that common ground extended further than it actually did. And while Christian Scientists might individually meet with members of other religious groups, she didn't involve the Church in ecumenical activities or movements. *"Our unity with churches of other denominations must rest on the spirit of Christ calling us together. It cannot come from any other source,"* she wrote. (*Pulpit and Press* 21:26-28) Through Mrs. Eddy's writings and example, we can observe that the demonstration of the Church Universal won't be achieved through ecumenism. As she explains, there simply is no way for mutually antagonistic theologies to unite in Christ, Truth.

Many serious questions have been raised regarding the involvement of The Mother Church in new ecumenical forays. Chapter 22 "What Jesus Taught About Leaven" (especially notes 8, 13, and 28) describes some of the reasons for deep concern. Among the interfaith activities that should prompt Christian Scientists to pay *the closest attention* is the active dialogue between officials of The Mother Church and the Roman Catholic Church. The 2012 Annual Meeting of The Mother Church prominently featured the "Head of Ecumenical Affairs," Shirley Paulson, enthusiastically speaking of her close friendship with a nun whom she described as "a very senior theologian from the Vatican." Presumably, Christian Scientists are expected to embrace and support this liaison as a model of beneficial Christian outreach and friendship. While Christian Scientists may appreciate genuinely warm relations with Roman Catholic friends, relatives, or business associates (who are not, in most cases, nuns, priests, or high-level Vatican theologians) it is another matter altogether for our Church to be trying to build interfaith bridges between Christian Science and Roman Catholicism on the level being pursued at this time. A study of Mrs. Eddy's writings will clarify that Christian Science theology and Roman Catholic theology are not merely "different," but are entirely antithetical to one another, oppositional in their teachings. A student of Christian Science should be able to recognize that the basic tenets of Christian Science are contradicted by the teachings of the Church of Rome. It is no secret that the Vatican's original and ongoing intent is not merely to become "friends" with other churches, but rather to overtake or absorb all other faiths into its own world-wide entity. At the very least, for The Mother Church to be pursuing interfaith dialogue with high level representatives of the Roman Catholic Church seems naive; but spiritual sense should see much further. Attempting to forge a "friendship" between the two institutions and to seek common ground between theologies and methods that are totally mutually antagonistic is not only unwise, but spiritually impossible and potentially perilous.

8. See *Miscellaneous Writings* 308:32-6; 309:11-19

9. *Science and Health* 583:10

10. *Miscellaneous Writings* 302:1-4 (to ;")

11. *The First Church of Christ, Scientist, and Miscellany* 193:17 *Protesting*

36. ALL GENERATIONS AND THE FUTURE OF CHRISTIAN SCIENCE

1. *Science and Health* 85:26-30
2. See *The First Church of Christ, Scientist, and Miscellany* 181:8
3. Isaiah 58:12
4. Psalm 105:8
5. *Science and Health* 241:24-27
6. *Ibid.* 271:1-5
7. *The First Church of Christ, Scientist, and Miscellany* 12:17

37. INNOCENCE, STRENGTH, AND PROGRESS

1. *The First Church of Christ, Scientist, and Miscellany* 181:8 (only)
2. See *Science and Health* 233:1
3. *Science and Health* 150:12
4. *Ibid.* 11:8
5. *Ibid.* 6:1 (only)
6. *Ibid.* 40:9-10
7. See entire trial, *Science and Health* 430:13-442:15, specifically 442:5-7
8. *The People's Idea of God* 14:11
9. Church Archives. Mrs. Eddy's 1903 letter to the Board of Directors is printed in full in the pamphlet *Permanency of The Mother Church and its Manual* in the article "Mrs. Eddy's Expressed Intention—Legal Opinions" by Clifford P. Smith (page numbers vary in different editions). The 1972 edition of this pamphlet has a facsimile of Mrs. Eddy's original letter on pp. 13-14. This letter is also quoted in *Mary Baker Eddy: The Years of Authority*, Peel, p. 228; *The Continuing Spirit*, Beasley, p. 141; and *The Emergence of Christian Science in American Religious Life*, Stephen Gottschalk, p. 185. These authors employ slight differences in punctuation and capitalization and minor differences in the text that they have included from the original document.
10. II Corinthians 10:5

38. "A FEARLESS WING AND FIRM FOUNDATION"

1. *Miscellaneous Writings* 267:18
2. *Science and Health* 260:13
3. *Poems* 4:7 (Hymn 207 verse 1)
4. *Miscellaneous Writings* 370:12-15 (to 2nd .)
5. *Matthew* 16:18
6. *Science and Health* 593:18
7. *Ibid.* 464:26 (only)
8. See *II Corinthians* 5:17-20:

...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

9. See *Science and Health* 150:12:

Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, — to attest the reality of the higher mission of the Christ-power to take away the sins of the world.

10. *Ibid.* 241:19-21
11. *Ibid.* 199:21-22
12. *Matthew* 19:26

Appendix A

The Destiny of The Mother Church, by Bliss Knapp

Appendix A

The Destiny of The Mother Church, by Bliss Knapp

Destiny was published as “authorized literature” two decades ago despite its incorrect metaphysics and its many theological errors. Our Church’s situation indicates that clarity needs to be restored on this issue and the relevant facts once again brought to the front. This appendix provides the detailed information necessary in order to understand the *Destiny* issue.

1. A METAPHYSICAL COMPARISON BETWEEN DESTINY AND MRS. EDDY’S TEACHINGS: p. 244

- A. Why correct metaphysics are crucial to the practice of Christian Science
- B. *Destiny’s* interpretations undermine the demonstration of Christian Science healing
- C. Mrs. Eddy’s directive regarding interpretations of Revelation other than her own
- D. The main theological errors in *Destiny*
 - 1) *Destiny’s* misinterpretation of Mrs. Eddy’s true place in the fulfillment of Scriptural prophecy
 - a) Knapp’s incorrect teaching about Mrs. Eddy’s place
 - b) Mrs. Eddy’s own understanding of her place
 - c) Knapp’s erroneous view of Mrs. Eddy’s place in creation
 - 2) *Destiny’s* claim that Christ Jesus and Mrs. Eddy are co-equal
 - 3) *Destiny’s* claim that Jesus and Mrs. Eddy are two personal Comforters
 - 4) *Destiny’s* claim that Mrs. Eddy “was invested with deific power”
 - 5) *Destiny’s* assertion that Mrs. Eddy is *literally* “the Woman of the Apocalypse”
 - 6) *Destiny’s* misrepresentation and reinvention of Bible passages
 - 7) *Destiny’s* view of an anthropomorphic God
- E. Mrs. Eddy’s insistence on the need to impersonalize
- F. Mrs. Eddy’s teaching on Biblical interpretation and the dangers of literalism
- G. *Destiny* adulterates Christian Science

2. A CHRONOLOGY SHOWING DESTINY’S WIDE ETHICAL DIVERGENCES: p. 262

3. “AUTHORIZED CHRISTIAN SCIENCE LITERATURE: THE ORIGINAL AND CONTINUING STANDARD” by Ralph Byron Copper: p. 275

1. A METAPHYSICAL COMPARISON BETWEEN DESTINY AND MRS. EDDY'S TEACHINGS

Over the course of the *Destiny* controversy, simplistic arguments too often have obscured the specific reasons why the book must be categorized as incorrect literature. The following metaphysical analysis is a composite of careful research conducted by several individual Christian Scientists. Key points are organized in an easy to follow format that includes documented references, reasoning through each point by making comparisons between Mrs. Eddy's teachings and *Destiny's*. These comparisons illustrate unarguable distinctions between Mrs. Eddy's God-revealed metaphysics and *Destiny's* confusing, contradictory collection of incorrect statements that simply cannot be reconciled with her teachings. The analysis is detailed in order to avoid generalizations that otherwise might appear subjective or debatable.

A. Why correct metaphysics are crucial to the practice of Christian Science

A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. (*Science and Health* 361:23-25)

A slight divergence is fatal in Science. (*Rudimental Divine Science* 17:1)

A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics. (*Miscellaneous Writings* 264:29)

If a teacher of Christian Science unwittingly or intentionally offers his own thought, and gives me as authority for it; if he diverges from Science and knows it not, or, knowing it, makes the venture from vanity, in order to be thought original, or wiser than somebody else, — this divergence widens. He grows dark, and cannot regain, at will, an upright understanding. This error in the teacher also predisposes his students to make mistakes and lose their way. Diverse opinions in Science are stultifying. All must have *one* Principle and the same rule; and all *who follow the Principle and rule* have but one opinion of it. (*Miscellaneous Writings* 264:32)

No Incorrect Literature. SECT. 11. A member of this Church shall neither buy, sell, nor circulate Christian Science literature which is not correct in its statement of the divine Principle and rules and the demonstration of Christian Science. Also the spirit in which the writer has written his literature shall be definitely considered. His writings must show strict adherence to the Golden Rule, or his literature shall not be adjudged Christian Science. A departure from the spirit or letter of this By-Law involves schisms in our Church and the possible loss, for a time, of Christian Science. (*Church Manual* 43:21)

Posterity will have the right to demand that Christian Science be stated and demonstrated in its godliness and grandeur, — that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian healing will again be lost, and human suffering will increase. (*Retrospection and Introspection* 61:26)

B. *Destiny's* interpretations undermine the demonstration of Christian Science healing

Christian healing faded soon after the Master left the earthly scene, largely because of his followers' unclear concept of who he was. Within a brief time the theory developed that Jesus is God. As that error took root, it became blasphemous for followers to believe that Jesus' healing works could be repeated unless through some supernatural, miraculous, even mystical intervention. Later, the teaching of a personal trinity developed, and then other confusing doctrines led people into personal worship of Christ Jesus and his human mother, Mary. A capacity to understandingly follow Jesus as the man who supremely demonstrated the Christ, or the true idea of God, was obscured almost to extinction.

Despite Christ Jesus' own direct command that his disciples could and should follow him in healing, the practice of Christian healing faded out. Human doctrines that produced forms of empty personality worship were adhered to in the name of *honoring* the Master. But this notion that God came to earth in a human form really *dishonored* what Christ Jesus taught and made it impossible to understand his life and demonstration. If he was God, then there was no way to actually follow him in a practical healing mission. If he had personal divine power to which no one else had access, he couldn't be the Way-shower. As a result of these personalized concepts, Christianity's original healing power became paralyzed. An anthropomorphic (man-like) concept of God caused Christian teachings to mutate into idolatry, priestcraft, ritual, and humanly devised forms of worship that had little to do with what Jesus taught—and that expected little of his followers in terms of healing works.

Almost two thousand years passed. At long last, the promised Comforter (John 14:16, 26; 15:26; 16:7) was revealed through Mrs. Eddy's discovery. Christian Science brought to light the laws of God which, when understood and obeyed, once again made Christian healing possible. As we know, in 1879 our Church was organized "*to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing.*" (*Church Manual* 17:10)

The great danger of Bliss Knapp's book *The Destiny of The Mother Church* is that it introduces errors patterning those that led to the early loss of Christian healing.

Knapp's theories do much the same damage to Mary Baker Eddy's ministry as scholastic theology and mysticism did to the mission of Christ Jesus. Knapp claims to be elevating Mrs. Eddy to her rightful place; but he removes her from her own life-demonstration. He doesn't describe Mrs. Eddy as being God, yet she is put into a semi-divine category with "deific power" as "a ruler" in a cosmic hierarchy. (*Destiny*, p. 225) Contrary to Mrs. Eddy's own teachings, *Destiny* equates her with Jesus. This elevation, while claiming to honor and credit Mrs. Eddy, actually contradicts her and disconnects her from the struggles that took place in her experience, discounting the gradual process by which the Science of being was revealed to her—how she came to understand, step by demonstrated step, what God was showing her. Knapp may have believed that he was honoring Mrs. Eddy, but his abstract depiction of her and of spiritual prophecy and his intensely personal adoration are cultish—reminiscent of Roman Catholicism's adoration of the Virgin Mary, separating Mrs. Eddy from her true demonstration and removing her from the possibility of being a Leader whom others can follow in practical Christian demonstration.

C. Mrs. Eddy's directive regarding interpretations of Revelation other than her own

From the outset, Knapp's metaphysical writing in *Destiny* transgressed Mrs. Eddy's rule that Christian Scientists should not attempt any interpretations of the book of Revelation that go beyond her own explanations. The Christian Science Board of Directors cited this statement by Mrs. Eddy in their 1948 letter to Knapp:

- ...you are endeavoring to interpret the book of Revelation. You probably do not know that we have in the Archives a letter from Mrs. Eddy dealing definitely with this subject. The statement in her letter, referring to Revelation, follows: "Revelation should never be meddled with. No one but myself is equal to the first lessons in that." It was because of this statement that the Directors felt obliged to decline to advertise "The Open Book" by the late Irving C. Tomlinson. (*Matters of Conscience: Documentation*, p. 4A.1)

Our Leader's plain instruction, in and of itself, should settle the question of *Destiny's* illegitimacy as authorized Christian Science literature and should give the Board of Directors no argument whatsoever for publishing and maintaining it. And her instruction raises this question: If Knapp truly had wanted to honor Mrs. Eddy's leadership, why didn't he immediately stop pressing his theories after being informed of her clearly stated directive? Instead, he ignored her—apparently convinced that he *was* equal to interpreting Revelation further. His disregard of our Leader's guidance

and his continued insistence on the validity of his own interpretations should be a huge red flag to anyone looking into this issue.

For a professed follower of Mrs. Eddy to cross her stated boundary and disobey her wishes tells much about the author's willful state of thought. What student of Christian Science would insist that he is in a position to reinterpret how Mrs. Eddy described her own place in prophecy? What Christian Scientist would believe himself wise enough to improve upon, add to, or modify the spiritual explanations of Revelation in *Science and Health* which she expected Christian Scientists to respect and uphold? For this transgression alone *Destiny* should be considered unfit as authorized Christian Science literature. But since certain metaphysical issues remain controversial and unresolved, the most prominent of these are specifically taken up in the following pages. Knapp's claims are measured against Mrs. Eddy's statements.

D. The main theological errors in *Destiny*

Science and Health, containing the full and final revelation of Truth, is the only standard of correct Christian Science teaching. *Destiny* broadly departs from the textbook because:

- 1) it depicts a mystical idolization of Mrs. Eddy that misrepresents her place
- 2) it presents Mrs. Eddy as co-equal with Jesus
- 3) it personalizes and humanizes the Comforter
- 4) it invests Mrs. Eddy with "deific power" and a semi-divine status
- 5) it mistakenly asserts that Mrs. Eddy is *literally* "the Woman of the Apocalypse"
- 6) it misrepresents and even re-invents Scriptural passages
- 7) it presents an anthropomorphic view of God

1) *Destiny's* misinterpretation of Mrs. Eddy's true place in the fulfillment of Scriptural prophecy

Some have tried to defend *Destiny* on the grounds that the book upholds Mrs. Eddy's place in the fulfillment of Scriptural prophecy. All serious students of Christian Science would readily agree that Mrs. Eddy's discovery *is* the appearing of the promised Comforter—the *unquestioned* fulfillment of Scriptural prophecy. But *Destiny's* descriptions of this fulfillment and of Mrs. Eddy's place widely contradict what she herself taught.

Knapp implies that his book is the vehicle for communicating a heretofore secret, hidden message about Mrs. Eddy's true place—a message that had to be kept secret for certain reasons until he fully explained it. This presumptuous, unfounded claim is

discrediting both to Mrs. Eddy and to *Science and Health*. The textbook contains the full and final revelation and has no need to be added to or explained further. No reliable evidence exists that would support the notion that Mrs. Eddy entrusted certain students with a secret knowledge that must be preserved and later made evident. A *Manual By-Law* straightforwardly explains that Mrs. Eddy's own writings include the full teaching—all that is, or will be, required:

- According to the *Manual*, “Whatever is requisite for either [teaching Christian Science or for healing the sick] is contained in the books of the Discoverer and Founder of Christian Science.” (See *Church Manual* 43:5)

Mrs. Eddy also responded to the question:

- *Does “Science and Health with Key to the Scriptures” explain the entire method of metaphysical healing, or is there a secret back of what is contained in that book, as some say?*

“Science and Health with Key to the Scriptures” is a complete textbook of Christian Science; and its metaphysical method of healing is as lucid in presentation as can be possible, under the necessity to express the metaphysical in physical terms. There is absolutely no additional secret outside of its teachings, or that gives one the power to heal; but it is essential that the student gain the spiritual understanding of the contents of this book, in order to heal. (*Miscellaneous Writings* 50:5-17)

The simple fact is that Mrs. Eddy made *no secret at all* of what she understood to be her true place. In the plainest terms she stated,

- I stand in relation to this century as a Christian Discoverer, Founder, and Leader. (*Miscellany* 302:18-20)

Despite the wide-ranging claims others made about her, she herself said,

- “...I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds.” (*Pulpit and Press* 74:16)

Still, throughout the decades, and often behind the scenes, there have been disputes over the true nature of Mrs. Eddy's place. Attempts have been made to codify specific language to describe her place—even making a formulaic list of points. If finding the real Mrs. Eddy and her true place has seemed at times confusing, the difficulty may have come from looking to the wrong writings or to the wrong persons and failing to focus on what *she* herself wrote:

- Those who look for me in person, or elsewhere than in my writings, lose me instead of find me. (*Miscellany* 120:2-4)

Doesn't it make sense to allow Mrs. Eddy to speak for herself? Instead of loading depictions upon her that she rejected or never taught, doesn't it make perfect sense to look directly to *her* writings and accept *her* description of her place? All who love the revelation of divine Science and who feel deep love and appreciation for Mrs. Eddy don't have to unravel a mystery, decode secret messages, or end up in the midst of an argument in order to understand how to *rightly* think of her. Let's agree to let our Leader permanently settle all questions regarding her place by simply adhering to what she teaches. The very least that Christian Scientists can do, in gratitude for all they've received, is to honor our Leader by remaining faithful to her teachings as revealed in her published writings and by remaining conscious of relevant directives she gave—respecting what *she, herself* declared.

a) Knapp's incorrect teaching about Mrs. Eddy's place

Knapp presents Mrs. Eddy from a perspective of foreordination, conjuring up a scenario in which God had, in a time before, created a role for her. In effect, Knapp's cosmology presents a dualistic universe which is an imperfect mixture of the human and the divine—a faulty universe which is acted upon and intervened in by a God who had strategically prearranged a “right time” to send “the Woman” called Mary Baker Eddy to complete a plan He had in mind. According to Knapp, God had previously sent a Messenger, Christ Jesus, who was not allowed to complete the mission; this anthropomorphic God seems to have withheld the Comforter promised by Jesus until a certain juncture when He determined things should be set in motion in the following fashion:

- God outlined this promised Comforter to Jesus, who was fully informed about that assignment, but Jesus was not permitted to carry it out. His work was finished, and the new assignment was left for the Woman to do. God outlined or described that Woman to Jesus, and Jesus in turn repeated that pattern of the Woman to John on Patmos. She was foreknown by Deity, and foreordained, because her work or assignment was complementary to that of Christ Jesus. (*Destiny*, p. 223)

b) Mrs. Eddy's own understanding of her place

Mrs. Eddy identified herself as the one who discovered the Science of Christ, or the promised Comforter, thereby fulfilling prophecy. She explained in *Science and Health* that the prophetic revelation didn't come to her consciousness all at once, but that:

- God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing. (*Science and Health* 107:3)
- ...I won my way to absolute conclusions through divine revelation, reason, and demonstration. The revelation of Truth in the understanding came to me gradually and apparently through divine power. (Ibid. 109:20-24)

In her writings, Mrs. Eddy described her arduous search, her many years of profound prayer, her spiritual development, her experimentation, and her difficult life experiences that had the effect of stripping away material dependencies. While she described the search as “*sweet, calm, and buoyant with hope,*” (*Science and Health* 109:15-16) and explained that she was “*a scribe under orders,*” (*Miscellaneous Writings* 311:26) the great revelation didn’t simply float down to her in its final form. Writing the textbook wasn’t a mystical reception or merely a matter of effortlessly taking dictation. The many revisions of *Science and Health* set forth the spiritual clarifying going on in her consciousness. She herself describes the rising of thought that was necessary in order to be able to perceive the revelation:

- Thoughts touched with the Spirit and Word of Christian Science gravitate naturally toward Truth. Therefore the mind to which this Science was revealed must have risen to the altitude which perceived a light beyond what others saw. (*Retrospection and Introspection* 76:9)

c) Knapp’s erroneous view of Mrs. Eddy’s place in creation

Destiny includes Knapp’s explanation of her statement, “*God had been graciously preparing me during many years... .*” He writes:

- We might ask, What is meant by the saying “during many years?” To the natural man it might mean a period of time beginning with the year 1866, when Mrs. Eddy had her healing. To the spiritually-minded one, those “many years” could take us back to the fourth day of creation, to the two great lights who were created to rule over the heavenly kingdom,—the male and female of God’s appointing. (*Destiny*, p. 224)

According to Knapp, Christ Jesus and Mary Baker Eddy were personally the “*two great lights*” described in Genesis 1:16—notwithstanding that Mrs. Eddy says no such thing. Yet the baseless notion that Jesus and Mrs. Eddy were created incarnate (in the flesh) on the fourth day of creation permeates *Destiny*. He repeatedly refers to this notion. (Examples: *Destiny*, pp. 213-217, 224, 250, 256, 259)

2) *Destiny's* claim that Christ Jesus and Mrs. Eddy are co-equal

One of Knapp's invented theories is that Jesus is "...ruler over the foundations, and Mrs. Eddy ruler over the gates, by which we enter the Holy City," (*Destiny*, p. 258) and another is that "Man is not granted power...over his brothers and sisters. That collective power of government is vested only in the two anointed ones [Jesus and Mrs. Eddy] who were created to be rulers in Israel." (*Destiny*, p. 225)

These views diverge wildly from anything Mrs. Eddy taught or wanted to be taught. She went to great lengths to disabuse students of the notion that she was "a second Christ" or that she was equal to Jesus.

- The Church Archives contain a statement by Mrs. Eddy as recorded by Calvin Frye: "When I hear people speak of me or any other mortal as an equal with Jesus it makes me shiver, for I realize more & more as [I] apprehend his true character & work his infinite distance above us." (*Years of Authority*, Peel, p. 169)
- "I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is scientifically explained. There can be but one Christ." (*Years of Authority*, Peel, pp. 173-174, also *Miscellany* 344:1)
- "...'Am I the second Christ?' Even the question shocks me. What I am is for God to declare in His infinite mercy. As it is, I claim nothing more than what I am, the Discoverer and Founder of Christian Science, and the blessing it has been to mankind which eternity enfolds ...There was, is, and never can be but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the Principle of God's idea, has most of the spirit of Christ, of that Mind which was in Christ Jesus. If Christian Scientists find in my writings, teachings, and example a greater degree of this spirit than in others, they can justly declare it. But to think or speak of me in any manner as a Christ, is sacrilegious. Such a statement would not only be false, but the absolute antipode of Christian Science, and would savor more of heathenism than of my doctrines." (*Pulpit and Press* 74:14-19, 27-11)

In addition to Knapp's claim that Jesus and Mrs. Eddy have equal status, he claims that they hold special positions that in no way correlate with the Bible or with *Science and Health*. Nowhere in Mrs. Eddy's writings does she refer to herself and Jesus personally as "the two anointed ones who were created rulers in Israel." (*Destiny*, p. 225) What she

does say is that Christ Jesus and her discovery, Christian Science, are “*His two witnesses*”:

- “Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses.” (*Miscellany* 346:29-2)

As for Knapp’s claim of Jesus and Mrs. Eddy being “rulers,” these statements deny such a role:

- ...I, as a dictator, arbiter, or ruler, am not present; but I, as a mother...am present... (*Miscellaneous Writings* 152:11-14)
- We are prone to believe either in more than one Supreme Ruler or in some power less than God. (*Science and Health* 203:17-18)
- The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but “of his kingdom there shall be no end,” for Christ, God’s idea, will eventually rule all nations and peoples — imperatively, absolutely, finally — with divine Science. (*Ibid.* 565:13-18)

3) Destiny’s claim that Jesus and Mrs. Eddy are two personal Comforters

Destiny and *Science and Health* are also at odds on the crucially important subject of the Comforter. Mr. Knapp’s confusing, self-contradictory theory impossibly personalizes the Comforter, as in this passage:

- [Jesus’] reference to “another Comforter” implies that he was one Comforter, and that there must be another, making them complementary to each other. (*Destiny*, p. 213)

Knapp’s statement would suggest that there were, or are, two *personal* Comforters— Jesus and Mrs. Eddy. But Mrs. Eddy never taught that she, or that any other human, is the Comforter. *Science and Health* states:

- ...Christ is the divine idea of God — the Holy Ghost, or Comforter... (*Science and Health* 332:19).

By endowing the Comforter with a dual human personification, *Destiny* contradicts what *Science and Health* teaches regarding the infinite power of the impersonal Christ. This is a very serious metaphysical error. The reason the Comforter can always bring comfort and healing is because the eternal, impersonal Comforter is ever-present—a

role that a human person or persons could not fulfill. *Science and Health* makes this key metaphysical point transparent:

- In the words of St. John: “He shall give you another Comforter, that he may abide with you *forever*.” This Comforter I understand to be Divine Science. (*Science and Health*, 55:27)
- Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance, — the Comforter which leadeth into all truth. (Ibid. 127:26)
- ...God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter. (Ibid. 331:30-31)

The following is one of Mrs. Eddy’s many warnings about personalization:

- Even the teachings of Jesus would be misused by substituting personality for the Christ, or the impersonal form of Truth, amplified in this age by the discovery of Christian Science. To impersonalize scientifically the material sense of existence — rather than cling to personality — is the lesson of to-day. (*Miscellaneous Writings* 310:4)

Knapp’s teaching of two Comforters—both of them human and personal—denies the revelation of divine Science and undercuts an understanding of how Christ-healing takes place.

4) *Destiny’s* claim that Mrs. Eddy “was invested with deific power”

Destiny gravely departs from Mrs. Eddy’s teachings when it depicts her with a semi-divine status, claiming that: “...she was invested with deific power to make laws as a ruler in the heavenly kingdom.” (*Destiny*, p. 225)

Deific is defined as “pertaining to a god” or “making divine.” As employed by Mr. Knapp, the word strongly implies that Mrs. Eddy was invested with special godlike powers. It is one thing to say, as Christian Science *correctly* teaches, that God’s spiritual idea, man, *reflects* God’s power; it is quite another to suggest that a particular human being, even one who has attained an exceptionally high degree of spiritual understanding, is personally invested with a pre-existing godlike power which other children of God can never hope to attain. Nowhere in Mrs. Eddy’s writings can we find statements that elevate her to near deific status in this cultish way. She condemned such notions— notions which would imply that others, not invested with such “deific power,” could never hope to do the healing works she did.

Once again *personalizing* divine power, Mr. Knapp sets up a *personal* hierarchy in heaven and earth—a concept wholly incompatible with Mrs. Eddy’s teachings. Our Leader urges our highest obedience to divine Principle and its laws, not to persons. She explains:

- Christian Scientists need to be understood as following the divine Principle — God, Love — and not imagined to be unscientific worshippers of a human being. ... Christian Science eschews divine rights in human beings. If the individual governed human consciousness, my statement of Christian Science would be disproved; but to demonstrate Science and its pure monotheism — one God, one Christ, no idolatry, no human propaganda — it is essential to understand the spiritual idea. (*Miscellany* 303:8-11, 13-19)
- Christian Scientists should beware of unseen snares, and adhere to the divine Principle and rules for demonstration. They must guard against the deification of finite personality. Every human thought must turn instinctively to the divine Mind as its sole centre and intelligence. Until this be done, man will never be found harmonious and immortal. (*Miscellaneous Writings* 307:26)

We can see a direct link between the warning in our *Church Manual* (43:21) that incorrect literature can result in the loss of Christian Science and the explanation from her article “Personal Contagion” that what leads to this loss is the seductive sense of *personality*:

- “In the beginning was the Word, and the Word was with God, and the Word was God” (St. John). This great truth of God’s impersonality and individuality and of man in His image and likeness, individual, but not personal, is the foundation of Christian Science. There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. May all Christian Scientists ponder this fact, and give their talents and loving hearts free scope only in the right direction! (*Miscellany* 117:18)

If one looks closely at *Destiny’s* metaphysics, it becomes plain that the reader is being led continually in the wrong direction—away from divine Principle and in the direction of personality. In one instance after another, Knapp exalts *person* instead of *Principle*.

Through his false description of Mrs. Eddy’s supposed “deific power to make laws,” (*Destiny*, p. 225) Knapp has, once again, lost sight of her teachings. Christian Scientists rightly understand that God’s laws were *discovered* by Mrs. Eddy to be universal, eternal, and impartial in their unerring governing power—but that these laws certainly were not *made* by her. *Science and Health* teaches that God’s laws are divine Principle’s laws and are not of human origin. Here is an example of one of many statements affirming this:

- From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and their demonstration, which, like the great Giver, are “the same yesterday, and to-day, and forever;” for thus are the divine Principle of healing and the Christ-idea characterized in the epistle to the Hebrews. (*Science and Health* 112:16)

5) Destiny’s assertion that Mrs. Eddy is literally “the Woman of the Apocalypse” (Destiny, pp. 275-277)

Contrary to Mrs. Eddy’s teaching on the subject, Knapp claims that “the Woman described in the twelfth chapter of the Apocalypse” portrays “a specific identity and individuality.” (*Destiny*, pp. 256) His book is interwoven with convoluted arguments repeatedly asserting the mistaken notion that “the Woman” specifically describes Mrs. Eddy. (*Destiny*, pp. 213, 217-218, 256-260, 275-277, 280)

Christian Scientists naturally associate Mrs. Eddy’s monumental human demonstration with the symbolic woman in Revelation. She fulfilled prophecy by giving birth to Christian Science, suffered malicious persecution, and throughout all, triumphed over the dragon of materialism in the writing of *Science and Health* and founding of the Church. While the spiritual heroism and prophetic character of Mrs. Eddy’s human life certainly exemplify the struggle and victory symbolically depicted in Revelation, she does not teach that the woman in the twelfth chapter of Revelation is literally or personally herself, nor does she teach that the woman in Revelation is an exclusive depiction of her. “The woman” as described in the textbook’s chapter “The Apocalypse” is defined thus:

- The woman in the Apocalypse symbolizes generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea. [Underline added] (*Science and Health* 561:22-25)

The textbook’s chapter “The Apocalypse,” includes more than two dozen references to “the spiritual idea,” “the divine idea,” and “the true idea,”—not counting references to “the infinite idea,” “the Christ-idea,” and “the immaculate idea.” According to *Science and Health*, it is God’s man, His pure spiritual idea, which triumphs over sin, disease, and death. If someone were to base his concept of Christian Science on Knapp’s teaching—that Mrs. Eddy is *personally* and *literally* “the Woman,”—this falsity would limit his ability to overcome material threats. Because if Mrs. Eddy is believed to be *literally* “the Woman,” and if she is believed to possess special “deific power,” how could anyone else hope to demonstrate the same power over evil that she demonstrated?

Destiny's errors repeatedly tend to personalize, and for this reason they limit the understanding of the universal promise Christian Science holds for *all* mankind. Mrs. Eddy writes:

- A personal sense of God and of man's capabilities necessarily limits faith and hinders spiritual understanding. (*Science and Health* 312:24-26)
- Remember, it is personality, and the sense of personality in God or in man, that limits man. (*Miscellaneous Writings* 282:4)

Controversy over the meaning of the woman in Revelation is not new. In 1901 during a highly publicized lawsuit, the Woodbury libel suit, the public began asking what Mrs. Eddy taught on this subject. She requested Edward Kimball to end confusion on the point. Following her instructions, Mr. Kimball provided the press with her clear answer, explaining that she never had taught that she was the woman in the twelfth chapter of Revelation. At Mrs. Eddy's request, the statement was published in the June 13, 1901 *Christian Science Sentinel* (p. 652) and the July 1901 *Christian Science Journal* (pp. 207-208). It reads:

"Does [Mrs. Eddy] think that she is the 'woman clothed with the sun' spoken of in Revelation?"

"She does not. She does not teach or want any one to teach that. On the contrary, we do not believe that the word 'woman' means any particular woman, but rather refers to conditions of thought, or the revelations of truth."

This answer coincides with the Christian Science textbook and Mrs. Eddy's other writings, which describe "*the woman*" as a type, or a symbol, representing "*the spiritual idea*":

- ... the spiritual idea is typified by a woman in travail, waiting to be delivered of her sweet promise... (*Science and Health* 562:24-25)
- The Revelation of St. John in the apostolic age is symbolic, rather than personal or historical. (*Message for 1900* 12:27-28)
- Spiritual teaching must always be by symbols. (*Science and Health* 575:13-14)

Unpublished fragments of her writings in Church Archives also show the consistency of Mrs. Eddy's concept of the "*woman clothed with the sun*" (*Revelation* 12:1) as representing a spiritual idea, not a person:

- This woman [the woman of the Apocalypse]... “prefigures no special person or individuality; and to identify her with some particular person would be as chimerical as fancying that the Statue of Liberty represented some individual woman.” (Mrs. Eddy as quoted in *The Emergence of Christian Science in American Religious Life*, Gottschalk, p. 167)
- “...our forms and identifications are but types and shadows of the individual substance and soul of man or woman. I never taught or thought that I was the Woman referred to in the dim distance of St. John’s period...” (Mrs. Eddy as quoted in *Years of Authority*, Peel, p. 165)
- “The Apocalypse like all holy vision, when left to mortals’ interpretation or application to identify its meaning, is susceptible of abuse owing to one’s ignorance of another’s mood and mode of thinking. I am not capable of applying St. John’s far-reaching thoughts only as type and shadow. I would as soon undertake to catch a sunbeam in my hand as to run riot on the conclusion he has reached, and do not understand, save as allegory, which symbol or type stands for a quality and not a person. The only safety in translating his vision to the comprehension of mortals must lie in confining his trope and symbol to generalities and not specialities.... What St. John saw in prophetic vision and depicted as ‘a woman clothed with the sun and the moon under her feet’ prefigured no speciality or individuality. His vision foretold a type, and this type applied to man as well as to woman.... The character or type seen in his vision illustrated purity. The application of this character or type to individuals is left to human conception. ‘To the pure all things are pure.’ The purer mind would sooner apprehend and assimilate the qualities typified by the Revelator’s figure of ‘the woman with the moon under her feet, crowned with twelve stars.’” (Ibid, pp. 165-166)

6) *Destiny’s* misrepresentation and reinvention of Bible passages

Knapp uses Bible citations in questionable ways. When the evidence isn’t actually there, he twists verses and even manufactures evidence to shore up his theories. It would be impractical to try to present all the examples of this, but a few will show Knapp’s tendency to bend the Scriptures in the direction of his own purposes. In one place he writes of two rulers in support of his theories when the Bible refers to only one:

- Micah’s prophecy (Micah 5:2, 3) identifies those two rulers in the heavenly kingdom as having been “from of old, from everlasting...” (*Destiny*, p. 217)

However, this is *not* what Micah says. The passage in Micah (5:2) actually reads:

- ...out of [Bethlehem] shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

In another place Knapp substantially changes one of Jesus' parables. The gospel states, after recording the parable of the woman and the leaven:

- All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. (Matthew 13:34-35)

Destiny's version (p. 207) starts out correctly quoting Matthew (13:33):

- He [Jesus] said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened;" ...

However, from that point on, Knapp inserts his unfounded interpretation that this *woman*, instead of the things Jesus uttered, had "been kept secret", continuing:

- ...and he [Jesus] added that this woman had "been kept secret from the foundation of the world." (*Destiny*, p. 207)

Throughout his book he suggests and even insists that "the Woman" (capitalized by Knapp only) is personally and literally Mrs. Eddy, and that her identity has been kept secret and now must be recognized in the exact way in which he explains in his chapter "The Woman." (Specifically, *Destiny*, pp. 185, 186, 190, and 197 refer to this claim.) Yet Mrs. Eddy's explanation of this parable is quite different. She declares that *Truth* is the hidden leaven:

- Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible world? Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally glorified in man's spiritual freedom. (*Science and Health* 118:6-12)

There is no indication whatsoever that "*the second appearing in the flesh*" is meant to point to Mary Baker Eddy's corporeal, human appearance; she never referred to herself as "the second coming" or as "the leaven." Mrs. Eddy explains that *Christian Science* is the leaven:

- Like the leaven that a certain woman hid in three measures of meal, the Science of God and the spiritual idea, named in this century Christian Science, is

leavening the lump of human thought, until the whole shall be leavened and all materialism disappear. (*Miscellaneous Writings* 166:22-26)

In another instance, after quoting several Bible passages and claiming they prove his point, Knapp states,

- This puts at naught the claim made by the Apostle Peter when he declared that “God is no respecter of persons.” (*Destiny*, p. 222)

Knapp’s astounding denial of this Biblical truth is characteristic of *Destiny’s* outlook, which is predominately personal and hierarchical. His denial of Peter’s declaration unquestionably separates him from Mrs. Eddy’s teachings. She twice quotes Peter’s words, (*Message for 1901* 27:20-21 and *Miscellany* 128:6-9) affirming her conviction in his declaration that truly, “*God is no respecter of persons.*” (Acts 10:34)

Knapp reinterprets the Bible in mystical and often extremely literal ways—including numerous calculations of calendar dates supposedly proving his various esoteric theses on the fulfillment of prophecy. (See *Destiny*, pp. 189-192)

7) *Destiny’s view of an anthropomorphic God*

Knapp’s depiction in *Destiny* of an anthropomorphic God who knows a material universe and operates through matter, time, and space is incorrect, and would create definite limits for both God and man. In Knapp’s depictions, Jesus and Mrs. Eddy are both of the Spirit and of the flesh at the same time. It’s an understatement to say that his interpretations would confuse and mislead a reader who is seeking the true teachings of Christian Science. Mrs. Eddy states: “...*Science never removes phenomena from the domain of reason into the realm of mysticism.*” (*Science and Health* 80:16)

E. Mrs. Eddy’s insistence on the need to impersonalize

As has been shown, a personal sense dominates *Destiny’s* metaphysics. Mrs. Eddy’s emphasis is the exact opposite:

- In proportion as the personal and material element stole into religion, it lost Christianity and the power to heal; and the qualities of God as a person, instead of the divine Principle that begets the quality, engrossed the attention of the ages. (*Christian Healing* 3:10-14)

“The Rise and Fall of Personality” (Chapter 27 of this book) documents how important it was to Mrs. Eddy—and, in her view, to the Christian Science movement and its future—that the dangerous shoals of personality be avoided. To quote her once again,

- There was never a religion or philosophy lost to the centuries except by sinking its divine Principle in personality. (*Miscellany* 117:22-24)

Sadly, Knapp fell into this error. Mistakenly viewing Mrs. Eddy as uniquely occupying the place of “*the woman in the Apocalypse*” (*Science and Health* 561:22) has the effect of displacing the very culmination of the revelation: that the victory over sin, sickness, and death comes through understanding God’s allness and man’s spiritual identity as His idea. Depicting Mrs. Eddy *personally* and *exclusively* as the victorious power in Revelation denies *Science and Health’s* teaching that spiritual man, God’s idea, is the victor. Mrs. Eddy warned:

- Whosoever looks to me personally for his health or holiness, mistakes. He that by reason of human love or hatred or any other cause clings to my material personality, greatly errs, stops his own progress, and loses the path to health, happiness, and heaven. The Scriptures and Christian Science reveal “the way,” and personal revelators will take their proper place in history, but will not be deified. (*Miscellaneous Writings* 308:4)

In studying Mrs. Eddy’s writings, it’s valuable to note that while she conclusively identifies her discovery as divine revelation—as the fulfillment of the Master’s prophecy that a Comforter would come and “*teach...all things*” (John 14:26)—she doesn’t sanction the title “Revelator” to be used with her name. In her writings and usage, references to “Revelator” are reserved for the author of the book of Revelation. This distinction doesn’t imply a lower status for divine Science than for the Revelation of St. John, since the two are inseparably correlated. Instead, her careful distinction in the use of the title “Revelator” seems to underline her understanding that Christ, Truth, will forever reveal itself to a pure human consciousness. She speaks of man being healed and saved through “...*divine Science, brought to the understanding through Christ, the Spirit-revelator...*” (*Miscellaneous Writings* 3:13-14) Many references in the textbook repeat the phrase “*Christian Science reveals...*” or “*divine Science reveals...*”

F. Mrs. Eddy’s teaching on Biblical interpretation and the dangers of literalism

Biblical literalism permeates *Destiny*, producing the feel of an anthropomorphic God who is familiar with human conditions. Instead of divine Mind’s wholly spiritual creation unfolding within timeless eternity as our textbook’s chapter “Genesis” describes, *Destiny* gives a sense of a mystical creation taking place in human time, with Jesus and Mrs. Eddy the exalted personalities reigning there. Mrs. Eddy warns of the dangers of Biblical literalism:

- The literal rendering of the Scriptures makes them nothing valuable, but often is the foundation of unbelief and hopelessness. The metaphysical rendering is health and peace and hope for all. The literal or material reading is the reading of the carnal mind, which is enmity toward God, Spirit. (*Miscellaneous Writings* 169:22)

G. *Destiny* adulterates Christian Science

With so many indisputable metaphysical errors, there is no question that *The Destiny of The Mother Church* adulterates the teachings of Christian Science, although Knapp's motive may have been otherwise. The book's metaphysics are so far out of line with the teachings of the Bible and *Science and Health* that no rational argument can be made to defend its publication as "authorized Christian Science literature." To those who still claim that *Destiny* doesn't really cause harm, our Leader answers,

- Adulterating Christian Science, makes it void. (*Science and Health* 464:25)

Those who argue that few have actually read *Destiny* and that the book's influence therefore is relatively nil, must ask themselves why Mrs. Eddy made such emphatic warnings about the dangers of incorrect literature. To repeat two of these warnings:

- A slight divergence is fatal in Science. (*Rudimental Divine Science* 17:1)
- A single mistake in metaphysics, or in ethics, is more fatal than a mistake in physics. (*Miscellaneous Writings* 264:29)

It shouldn't escape our notice that the word *fatal* is included in both of these warnings. Our Church's current embrace of the "Church Alive!" theme would be strengthened by focusing on the spiritual fact that "*in Christ [Truth] shall all be made alive.*" (*Science and Health* 545:31-32)

2. A CHRONOLOGY SHOWING DESTINY'S WIDE ETHICAL DIVERGENCES

NOTE: In evaluating the effects of the publication of *Destiny*, readers may find this chronology helpful. The source of much of this information is a meticulously documented chronology put together in 1993 by Dr. Stephen Gottschalk, a highly respected scholar and church historian. This issue was also addressed in *Matters of Conscience: Complaint*, pp. 37-44 and *Matters of Conscience: Documentation*, pp. 4A.1 to 4A.21.

In 1925, Bliss Knapp copyrighted and privately published a "biographical sketch" of his parents. In 1943, he revised his book, adding several chapters that were not biographical and he re-titled the book *The Destiny of The Mother Church*. In a January 31, 1947 letter to the Christian Science Board of Directors, he stated that he "deliberately avoided making the book in the nature of a biography," declaring "'The Destiny of The Mother Church' is in no sense the biography of anyone."

In the fall of 1947, Knapp had *Destiny* privately printed for preservation and submitted it to The Christian Science Publishing Society for publication. On February 20, 1948, in a long letter to Knapp (see *Matters of Conscience: Documentation*, pp. 4A.1 to 4A.6), the Board unanimously rejected *Destiny* for publication, citing a broad range of reasons, including the fact that many of Knapp's expressed views had no "sanction in Mrs. Eddy's writings," and specifically, the view that Mrs. Eddy is literally "the Woman of the Apocalypse." The Board asked that both the published copies and existing plates of *Destiny* be destroyed, and stated that if he removed all questionable passages including the chapters "The Woman" and "Prophecy" from the book, they would not object if it was published by "someone other than The Christian Science Publishing Society." Knapp replied to their letter on January 11, 1949, claiming that the Board made "several statements of metaphysics that are apparently in conflict with the teachings of our textbooks" and that he hoped the Board would eventually "discover for yourselves those erroneous statements in your letter...."

On March 7, 1951, Knapp again wrote to the Board of Directors about the Board's 1948 letter, further arguing that his own statements were correct and the Board's were wrong. In November of that year he developed a plan for establishing a trust after his death to preserve *Destiny* until a future Board should agree to publish his book and make it available in Reading Rooms. He instructed his trustees to remind the Directors that "they either publish the book or forfeit the Mabury Estate." (Bella Mabury, his sister-in-law, left a large estate linked to the publication of *Destiny* under strict terms, forbidding "the heresies expressed in the Directors' letter of February 20, 1948" from appearing in his book.)

In October 1951, only one month before Knapp established his trust, the Christian Science Board of Directors had issued a statement called "Circulation of Unauthorized Literature" citing the *Manual By-Law* "No Incorrect Literature" and urging Christian Scientists to be alert. It warned that much of the literature circulating on Christian Science that emanated from other sources (not consisting of the authorized literature published or sold by the Publishing Society) was often "in part incorrect, if not wholly fraudulent." (*The Christian Science Journal* October 1951, p. 534)

On March 19, 1954, Knapp executed a Last Will and Testament establishing a trust that would terminate upon agreement of the Board of Directors and Trustees of the Publishing Society to the following conditions: (1) that *Destiny* will be published substantially as it was in 1947 with added material that he wrote in 1954; (2) that it will contain no statements or sentiments expressed in the Board's February 20, 1948 letter; (3) that it "shall be prominently displayed and maintained for sale in "substantially all" Reading Rooms until there is no demand for it during one full year. Wills made over the next years by his wife, Eloise Mabury Knapp, and her sister, Bella Mabury, added the condition that the book must be published as "authorized literature" of The Mother Church. On March 14, 1958 Knapp passed on, on October 16, 1964 Bella Mabury passed on, and on May 20, 1973 Eloise Knapp passed on.

Decades went by. Throughout this time, no Board of Directors set aside the earlier Board's decisions. Although the amount of money in the trusts was steadily increasing with compounded interest, there was absolutely no attempt on the part of Mother Church officials to make moral and theological compromises to obtain it. In 1973, church officers found themselves in a severe cash shortage caused by a combination of cost overruns on a very sizable building project at church headquarters and the severe recession at the time. However, when presented with a proposal to publish *Destiny* in order to obtain the bequest of Eloise Knapp (then worth roughly \$20 million), the Directors at that time rejected the offer because "the book contained points which were sharply contrary to Christian Science as taught by Mary Baker Eddy." (Statement from an Affidavit of Otto Bertschi, a Director on the Board in 1973. His Affidavit was filed December 14, 1993 during "The Objectors" lawsuit, referred to later in this chronology.) Consistent with the Board's decision in 1948 not to publish the book, the 1973 Board determined that obedience to the *Manual* precluded the publication of *Destiny* as "authorized literature" by the Church's Publishing Society

In 1978, a new, exhaustive review of archival material requested by the Directors showed that Mrs. Eddy gave no direct word in either her published or unpublished writings to indicate that she identified herself with the woman in the twelfth chapter of Revelation. Accordingly, the Board decided that a pamphlet titled "Mrs. Eddy's Place," which implied this view, should no longer be circulated. "Mrs. Eddy's Place," had been

written in 1938 by a committee of six current and former Editors of the *Journal and Sentinel* using a highly selective 56-page compilation consisting largely of the views of Mrs. Eddy's students, which had been provided to the committee by the Church's archival staff. "Mrs. Eddy's Place," had originally been published in the *Christian Science Sentinel* (June 5, 1943) over the objection of Violet Ker Seymer, one of the members of the committee that authored it, and only after the two Directors who had served directly under Mrs. Eddy in various capacities and knew her views on the subject, namely William Rathvon and William McKenzie, were no longer on the Board. William Rathvon, who had served in Mrs. Eddy's household as corresponding secretary during her last two years, had objected to the statement on the grounds that Mrs. Eddy would want the question of her place settled solely on the basis of her own writings. Mrs. Eddy's own statements about Revelation Chapter 12 are recorded in *Science and Health* (p. 561) and in *Mary Baker Eddy: The Years of Authority* by Robert Peel (pp. 38, 164-166, 168, 169, 347-348, and 431-433 notes 83-93).

On January 25, 1991, the Board wrote to teachers discouraging use of the pamphlet "Mrs. Eddy's Place" just eight months prior to the September 23, 1991 publication of *Destiny* (which included the statement "Mrs. Eddy's Place" on pp. 253-255).

By early 1991, the Church's ambitious media ventures, including the soon to be launched and enormously expensive cable television "Monitor Channel," were greatly overextended. The Church's operating funds were being rapidly depleted to a dangerously low level. The Knapp/Mabury estate had grown to over \$90 million and a limited time remained before the money would automatically go to the two alternate beneficiaries in May 1993.

On April 22, 1991, the Board of Directors, chaired by Harvey Wood, met with the Board of Trustees of The Publishing Society to consider the implementation of what would be called the "Twentieth-Century Biographers Series." According to sworn testimony by John H. Hoagland, Jr., a Trustee of The Publishing Society, the discussion included consideration of publishing *Destiny* and of steps necessary to obtain the Knapp/Mabury bequests. The discussion occurred at a time of impending financial crisis—on April 28 the Committee on Finance met with the Directors to express deep concern about the Church's ability to pay mounting expenses connected with the launch of the "Monitor Channel" on May 1. In a flurry of meetings over the next three weeks, the Directors and the Trustees voted to authorize the "Twentieth-Century Biographers Series," to publish *Destiny* among the initial books in the series, and to work out the legal agreement with the trustees of the Knapp and Mabury estates in order to obtain the bequests. On May 9, 1991, the Directors adopted a resolution approving the recommendation of the Trustees that *Destiny* be published by the Publishing Society as part of the "Twentieth-Century Biographers Series."

At Annual Meeting on June 3, 1991, the Board announced the new series of biographies of Mrs. Eddy, but no mention was made that *Destiny* was to be included. Soon thereafter, on June 24, the Directors and Trustees signed an agreement with the trustees of the Bliss Knapp estate that *Destiny* would be published in full compliance with the conditions of Knapp's will.

On July 30, 1991, news was leaked via an unsigned letter to a number of Mother Church members, of the pending publication of *Destiny* for "huge monies" despite presenting points contrary to Mrs. Eddy's teachings. Subsequently, Annetta Douglass, Manager of The Publishing Society, sent a memo to Mother Church managers on August 1 and to all Christian Science teachers the following day, naming *Destiny* as one of the first four "biographies" in the "Twentieth-Century Biographers Series." Also sent to the teachers was a galley proof of the introduction to the Series which stated that it respected the original texts of authors "and their individual views and interpretations, even where they differed from Mrs. Eddy's own." This last phrase was later struck from the final wording upon the demand of the trustees under the Will of Bliss Knapp.

Later, during the summer of 1991, the Editors of the religious periodicals were asked by the Directors to write editorials in support of the "Twentieth-Century Biographers Series." All refused.

On August 19, 1991, Lee Z. Johnson, Archivist of The Mother Church from 1962-1991, wrote a seven-page letter to the Directors expressing dismay at the impending sale of *Destiny* in Reading Rooms. He pointed out that the Directors' decision, reversing the judgment of other Boards of Directors across forty years, was in effect "mortgaging the future" of the Cause through the stipulation in Knapp's will that the book must be carried by Reading Rooms virtually indefinitely. He stated that the *Manual By-Law* "No Incorrect Literature" was being violated by publishing views different from Mrs. Eddy's own teachings. Receiving no response beyond a phoned acknowledgment that the Board had received his letter, Mr. Johnson decided to send his letter to Librarians of Reading Rooms and to Executive Boards of branch churches on September 6, urging their prayerful consideration of the need to obey *Manual By-Laws* and as to whether or not to display, sell, or carry Knapp's soon to be published book in their Reading Rooms.

By September 1991, The Mother Church was running a monthly deficit of roughly \$6.5 million, largely in support of the Monitor Channel, and the Church's unrestricted funds were virtually reduced to zero. To stay solvent, the Church borrowed millions from restricted trusts and funds including the Monitor Endowment Fund. The Treasurer, Donald Bowersock, advised the Committee on Finance that repayment would be made from the expected Knapp/Mabury bequests by January 31, 1992. Repayment of the \$20 million borrowed the Monitor Endowment Fund was made on February 28, 1992 with

money borrowed from the Church's Pension Fund. (For details, see notes 5 and 9 of Chapter 31, "Extension and Expansion.")

Soon, news stories began appearing. A strongly worded column in the September 18, 1991 *Boston Globe* (p. 29) entitled "Money changes everything" stirred public discussion of the Church's controversy, stating: "Judas sold out for just 30 pieces of silver. Today leaders of the cash-strapped Christian Science Church could be betraying their founder for a much bigger payoff..."

On September 23, 1991, the Directors and Trustees signed an agreement with the Trustees of the wills of Eloise Knapp and Bella Mabury that *Destiny* would continue to be published in full compliance with the provisions of the wills of Bliss Knapp, Eloise Knapp, and Bella Mabury, and that upon publication the bequests in the two trusts would be distributed to The Mother Church. Harvey Wood, the Chairman of the Board of Directors formally notified the Publishing Society Trustees that the book had been published on that very date—despite claims that the book wasn't being published in order to gain the bequest. Promotional copies were immediately sent to each of the English-speaking Reading Rooms, with copies going to the non-English speaking Reading Rooms on November 25, to ensure that all would have the book whether or not it had been requested.

By October 1991, media coverage was growing, and stories were showing up in major newspapers, including *The New York Times*. One syndicated column, written by a minister, was titled "Church that can be bought is poor indeed" (*Saint Paul Pioneer Press*, October 2, 1991) and spoke of the publication of *Destiny* as a sellout of principles at a moment of decision, saying, "If you choose to sell, the moment of greatness passes, and your rising star will fade more quickly than you think. But then you can rest, because without principles, the decisions become easier to make."

In the midst of national news coverage, on October 3, 1991, the Chairman of the Publishing Society's Board of Trustees, Hal Friesen, and the Manager of The Publishing Society, Annetta Douglass, sent a four-page letter defending the publication of *Destiny* to all Mother Church members. It minimized mounting opposition to the book in the Field, called press coverage the result of the work of a few "dissidents," and defended the publication of *Destiny* on the grounds of intellectual freedom. It argued that the *Manual By-Law* "No Incorrect Literature" did not apply to *Destiny* and asserted that the book would have been published as part of the "Biographers Series" regardless of the bequests.

On October 13, 1991, in an interview that was part of a lengthy *Boston Globe* story, Nathan Talbot, then Manager of the Committees on Publication, defended *Destiny*

saying that “it might encourage a little more visionary sense of Mrs. Eddy than the humanly described view.”

In a November 6, 1991 article titled “Honesty, Blasphemy, and *The Destiny of The Mother Church*,” former Church employee and scholar Stephen Gottschalk analyzed the controversy for readers of *The Christian Century*. Spelling out Knapp’s extreme views on Mrs. Eddy as the virtual equivalent of Jesus and as “invested with deific power to make laws as a ruler in the heavenly kingdom,” the article pointed out the Church’s dilemma in defending publication of a book that clearly contained incorrect teaching of Christian Science. The article pinpointed church officials’ strategy of “saying that the book is authorized, but denying everything that word means.”

In November 1991, the Board of Directors—overriding all of the Editors’ strong objections—forcefully issued a special undated issue of the *Sentinel* under the guise of explaining to the Field certain provisions of the *Church Manual*. In actuality, the combination of deceptive articles in this *Sentinel* created a wholly misleading view of the Church’s true form of governance. The faulty lines of reasoning put forth in the articles gave the misleading impression that members’ only acceptable form of recourse in the face of *Manual* violations by the Board of Directors is prayer and that loyalty to Mrs. Eddy’s leadership would require members to implicitly and unquestioningly trust and support all Board decisions and policies. (For details, see note 5 of Chapter 25 “Our Church’s Constitutional Government: The Rule of Law.”) Committees on Publication were instructed by the Manager to refer members to this *Sentinel* whenever local members protested the publication of *Destiny* or expressed disagreement with other activities or policies issuing from Church headquarters. (A full copy of the *Sentinel* issue and an analysis of its errors can be found in *Matters of Conscience: Documentation*, pp. 14A.5 to 14A.29.)

On December 18, 1991, the trustees of the Knapp/Mabury estates filed the petition to have the assets of the estates—valued at nearly \$100 million—be distributed to The Mother Church. However, on February 7 of 1992, the alternate beneficiaries of the Knapp/Mabury estates (Stanford University and the Museum Associates of the Los Angeles County Museum of Art) filed a challenge to the disbursement on the grounds that the Church had not actually met the wills’ requirements that *Destiny* be published as “authorized literature” and that it be prominently displayed and sold in “substantially all” Christian Science Reading Rooms. As a result, on February 25, 1992, the Los Angeles Court granted a ninety-day delay to the alternate beneficiaries, with a new hearing date set for May 27. At this time the litigation over *Destiny* was further postponed until August 31, and Church attorneys’ request on August 28 for a summary judgment was denied by the judge on September 17, thus further delaying any possible settlement.

On February 25, 1992, the four Editors of the Christian Science religious periodicals—all Christian Science teachers—resigned, explaining: “In good conscience we are unable to continue serving as Editors under present Board policies.” The Editor at that time was Allison (Skip) Phinney, Jr., and the Associate Editors were Ann Kenrick, Michael Rissler, and Elaine Natale. (For details, see note 5 of Chapter 25 “Our Church’s Constitutional Government: The Rule of Law.”) It is well known that one of these policies was the Board’s decision to publish *Destiny*. (Detailed verification of what happened in the *Journal*, *Sentinel*, *Herald* Editorial Department leading up to these resignations can be found in *Matters of Conscience: Documentation*, pp. 14A.30 to 14A.32.) Other Mother Church members who worked in the Publishing Society and in capacities within the Church Administration also resigned for reasons of conscience over the next few weeks.

On February 29, 1992, *The Boston Globe* disclosed the Church’s borrowing of \$41.5 million from the Pension Fund and restricted funds, after being informed by a concerned Church official who realized that without the expected *Destiny* bequest Church officials would continue borrowing from these reserved and restricted funds to pay for the media ventures. Treasurer Donald Bowersock acknowledged that the borrowing included \$11.5 million from the Pension Fund on January 1, 1992 and \$10 million on February 1 of 1992. The \$20 million borrowed from the Monitor Endowment Fund in September 1991 was repaid (when ordered by the Massachusetts Attorney General to do so) with additional money borrowed from the Church’s Pension Fund on February 28, 1992.

On March 4, 1992, in accord with Article I, Section 9, of the *Church Manual*, Christian Science teacher Margaret M. Rennie presented to the Board an extensive written complaint about church officials’ infractions of *Manual* By-Laws and failure to perform their duties. The complaint followed the procedure outlined in Article XI, Section 4, of the *Manual*. Because the Directors failed to comply with *Manual* requirements as called for in the complaint, a report called “Speaking the truth in love” detailing these charges was sent to members in April. The report included a thirteen-page section on *Destiny*, the fullest such discussion to reach members up to that point. (For details, see note 4 of Chapter 25 “Our Church’s Constitutional Government: The Rule of Law.”) On March 7, just three days after the complaint was brought, the Chairman of the Board, Harvey Wood, resigned. Other senior officers who had also been directly involved in the decision to publish *Destiny* and had been chief proponents of the failed media ventures resigned soon thereafter. (For details, see note 5 of Chapter 31 “Extension and Expansion.”) Despite this, plans to proceed with gaining the *Destiny* bequest continued to go forward.

Meanwhile, Mother Church members around the world, including some prominent Christian Science practitioners and teachers, as well as former church officials, were actively communicating their deep concern and disagreement with church officials for endangering the Church by violating the *Manual* and publishing *Destiny*. They urged the Board for conscience sake and for the unity and safety of the movement to reverse their decision. Signed letters and complaints were being openly circulated. At one count, about 700 churches and/or Reading Rooms were known to have refused to carry *Destiny*. Church officials, however, insisted that these objections were “dissident” and “disloyal.” The Directors barred the reappointment of certain Committees on Publication and phased out or fired staffers because of their failure to support the publication of *Destiny*. Some lecturers who showed opposition to the publication of *Destiny* were removed from the Board of Lectureship or were not reappointed for the next lecture year. Branch memberships became painfully divided and the Field was in considerable confusion. The cause of the turmoil, according to church officials, was not the publication of incorrect literature in the form of *Destiny*, but the “dissidents.”

At Annual Meeting on June 8, 1992 (and again in a September 2, 1992 letter to all branch church boards and Reading Rooms), Al Carnesciali, a Director and also the Manager of the Christian Science Publishing Society, in justifying the publication of *Destiny* as “authorized literature,” claimed that much of what is published or sold by the Publishing Society as “authorized literature” does not come under the heading of “Christian Science literature.” He declared that *Destiny* is not “Christian Science literature” and “cannot carry the burden or responsibility of being correct or incorrect.” (See *The Christian Science Journal*, September 1992, p. 21)

On September 19, 1992 a mailing called *Facing the Issue and Following our Leader, Truth-telling about authorized Christian Science literature and the Knapp book* was sent to members in the Field. It included an exhaustive, carefully researched analysis by church historian Ralph Byron Copper entitled *Authorized Christian Science Literature: the original and continuing standard* which established that the Directors’ theory regarding “authorized literature” has no supporting evidence whatsoever. In fact, the term “authorized literature” (or “authorized Christian Science literature”) had been officially adopted to identify publications approved by The Mother Church and/or the Publishing Society for their *correct* statements of Christian Science. (For details, see note 8 of Chapter 7 “Can Christian Science be Lost?” and to obtain a copy of the entire paper, see the second page of the Notes section, SOURCES FOR LOCATING REFERENCES.)

Throughout 1992 and into 1993, the Knapp/Mabury litigation became bogged down in the “discovery” process. On April 5, 1993, a group of fifteen Christian Scientists (known as “The Objectors”) wrote to the Directors putting them on notice of its intent to take appropriate legal steps to oppose any settlement that would involve the continued

publication of *Destiny*. Their letter reiterated that *Destiny* contained teachings contrary to Mrs. Eddy's, that the book could not therefore be considered "authorized literature," and stated "obedience to the *Manual* requires that the agreements with the estate trustees be cancelled and that the book be withdrawn and repudiated." The letter stated:

... Among the points to be submitted to the court would be our position that future Boards of Directors and Publishing Society Trustees must be free to rectify the present aberrations and must not be bound to perpetuate the violations of our Church's law by continuing the publication and circulation of the book.

The point is, again, that the publication and circulation of the book constitute violations of the governing instrument of the Church, the *Manual*. It is clear that at some point Church Directors and Publishing Society Trustees will take office who are resolved to be obedient to the *Manual*. When that occurs they will unquestionably withdraw and repudiate the book.

It is bad enough for the Church to have endured what has been done by the present Board of Directors and Publishing Society Trustees in publishing the book and signing the agreements with the estates. But it would be unthinkable to have future Church Directors and Publishing Society Trustees bound by the actions of the present officers. It would be unconscionable for the Church to be subjected in the future to possible liability for breach of contract when responsible officers determine to do their proper duty under the *Manual*.

It is our intention, among other things, to take whatever steps are available to protect the Church from such liability.

We know that many members have written you requesting that the Knapp book be withdrawn, and that these requests have thus far been unavailing. However, we know perfectly well that you know perfectly well that the book is contrary to Mrs. Eddy's teachings. Also, you must surely know by now the detrimental effects that this book is having. We therefore earnestly ask you to exercise sufficient conscience to withdraw this book and all claims to the Knapp/Mabury estates.

If these actions are not taken, we will be compelled to assert the positions in court which we describe above. We are confident that the views expressed in this letter represent the convictions of at least a substantial portion of the members of The Mother Church. In addition to legal considerations, it is morally essential that these members be given a voice where such an important issue regarding their Church is involved.

In a reply letter on April 6, the General Counsel of The Mother Church, Brian G. Pennix, restated the Directors' position that the publication of the book did not violate any provision of the *Manual* and that the book would continue to be published and sold as authorized literature "regardless of the outcome of this or any other litigation." Shortly thereafter, in May 1993, a third printing of *Destiny* was issued which now carried the following statement on the copyright page: "Authorized literature of The First Church of Christ, Scientist." This was the same wording that was used in Mrs. Eddy's published writings from the 1910's to the 1970's.

A May 21, 1993 letter to the Field from the Mailing Fund indicated the breadth of concern among the membership to Board actions and policies:

The very breadth of responsible and constructive dissent on the part of respected, mainstream members shows that it cannot be written off as the work of a few "dissidents." In fact, former occupants of almost every important post at The Mother Church have allied themselves in some way with serious, fact-based criticism of church policies. These posts include First and Second Readers of The Mother Church, President, Archivist, Treasurer, Clerk, Manager of the Committee on Publication, Committee on Finance, Bible Lesson Committee, Chairman of the Board of Lectureship, General Counsel of The Mother Church, Trustee of the Publishing Society, and Editors of the religious periodicals and the Monitor.

In a December 22, 1993 letter from their attorney, the "Church Objectors" were notified of the Judge's intended ruling—that Mother Church members did not "have standing" to bring the suit against the Board, because members do not "have the right to vote to elect the Board of Directors." Their attorney, Andrew S. Garb, pointed out the significance of "the fact that all of your positions were supported by credible and effective declarations that are part of the Court's written record."

A January 19, 1994 letter to the Court from the attorney for the "Church Objectors" documented certain issues which would become important if a future Board of Directors decided to discontinue the publication of *Destiny*. In his letter, the attorney notified the Court that his clients had withdrawn their request for a Statement of Decision, but instead wanted to provide "some clarification," regarding "a most important basic issue relating to the future consequences of the proceedings now before the Court." An excerpt from the letter follows:

...The Church Objectors are not engaged in any organized effort to have the branch church Reading Rooms refuse to carry *Destiny*. Nor are they aware of such an effort from any source. The widespread rejection of *Destiny* by branch

churches has resulted from the nature of the book itself. This is not surprising in view of the rejection of the book by The Mother Church's Board itself for decades prior to 1991.

In any event, the fundamental issue relates to the publication of the book by the Publishing Society and the contractual commitments to the continued publication of the book.

The basic purpose of the Church Objectors in this litigation was to give notice to the Court and the parties that the Board was acting *ultra vires*—that is, in violation of the Manual of the Church and the Deed of Trust of the Publishing Society—in publishing *Destiny* and in entering into agreements to receive money for so doing. The Church Objectors have presented evidence in support of their position, and have done all in their power to prevent the consummation of an arrangement which is subject to being overturned because of its *ultra vires* nature.

The Court has now decided against the Church Objectors on the question of standing, but has not decided the issues raised by the Objectors about violations of the Manual and Deed of Trust. The latter issues are therefore left open, and will necessarily be pursued within the Church. The Court itself spoke of letting “the Church litigate within” (p. 42).

The Objectors believe that Church members will in fact continue their efforts to have the Church withdraw the book from publication. As to the probable outcome of this effort, Objectors point to the fact that Boards for 40 years rejected the book, and there is ample reason to believe that the aberration of the present Board will be corrected.

As to the contracts entered into by the current Board agreeing to the continued publication of the book, the Church Objectors wish to reaffirm their position that the *ultra vires* nature of these commitments means that they cannot bind the Church or a future Board which is faithful to the Church's governing law. This is particularly true in view of the fact that the Church Objectors gave full notice and warning of this circumstance in the present litigation. Thus, it is the position of the Church Objectors that, if and when a Board decides to discontinue *Destiny*, it will be fully entitled to take appropriate steps to withdraw from the relevant agreements.

On December 14, the Court discussed the possibility that “disgorgement” of trust funds received by the Church would be an incentive to the discontinuance of

Destiny (p. 73). The Church Objectors view this issue in a different light. They do not foresee some kind of forced disgorgement as causing the discontinuance of *Destiny*. Instead, they envision that a faithful Board will discontinue *Destiny* purely and simply because the book violates the Manual and the Deed of Trust. Then the question will arise as to whether the Church has a legal or moral obligation to refund payments received from the trusts. This question can only be determined in the context of the circumstances existing at that time.

Eventually, after three long years filled with intricate motions and appeals involving The Mother Church and the alternate beneficiaries to the *Destiny* bequest, church attorneys gave up their attempt to obtain the entire bequest and cut a compromise deal with Stanford University and the Museum Associates of the Los Angeles County Museum of Art. Although the original Mabury will stipulated that no such compromise was permissible, the money was eventually divided between the three beneficiaries, resulting in a much smaller payout than Church officers had originally anticipated. The Church's share of the bequest, when it was finally received, had already been spent on the media ventures and on the enormous legal fees incurred during the court battles. By this time, the "Monitor Channel" and other media ventures had collapsed, the Church was struggling on the brink of financial insolvency, the Field was ravaged by division, and the Church's reputation was in shambles.

The determined pursuit of the *Destiny* money buried ethics under a staggering heap of transgressions—layer upon layer of prevarication and premeditated misrepresentation. A letter to all Mother Church members from the Chairman of the Trustees, Hal Friesen, and Manager of the Publishing Society, Annetta Douglass, (October 3, 1991) denied that *Destiny* was being published to get the bequest, and adds, "It should also be apparent that this bequest, like all other contributions and legacies to The Mother Church, is a source of great gratitude." The truth is that the Knapp/Mabury bequests weren't at all "like all other contributions and legacies"—not just in the fact that the amount was unusually large, but also in the fact that the money wasn't an unconditional gift of love. Willful, self-serving conditions were attached to the "gift," which required ignoring Mrs. Eddy's directives and By-Laws and participating in a cover-up—a promise to suppress the Directors' 1948 letter which had stated their unanimous rejection of *Destiny* for publication because many of Knapp's views had no "sanction in Mrs. Eddy's writings."

A sincere offering to The Mother Church wouldn't stipulate unethical terms, cutting the Church out if it refused to meet them. Since 1991, the Directors and Trustees have ignored Mrs. Eddy's example in this regard. A contributor once gave a thousand dollars

to the Mother Church's building fund. But when Mrs. Eddy learned that the contributor didn't believe in the virgin birth, she returned the money. (See *The Years of Authority*, Peel, p. 69.) Her conviction was that the Church of Christ, Scientist couldn't be built on the sand of human views that were inconsistent with scientific Christianity. In the case of *Destiny*, the book's metaphysics were wrong and the terms of the bequest were dishonest and manipulative. Bowing to both, officers put the Church into a deep moral deficit. As a Church we still have to reckon with the fact that God requires accounts to be balanced with Principle, Truth. Our Church's policies and publications *must* be reconciled with its true teachings.

3. *Authorized Christian Science Literature: the original and continuing standard*

Excerpts from a paper
Researched and written by Ralph Byron Copper

In 1898 Mary Baker Eddy established The Christian Science Publishing Society under a Deed of Trust. More than a document of law, this Deed is a testament of our Leader's love of Truth. In her own words, she founded the Publishing Society for the sole purpose of "more effectually promoting and extending the religion of Christian Science as taught by me." ... [p. 18]

"Christian Science as taught by me." Mrs. Eddy's double emphasis of thought and wording is one of the most striking features of her Deed of Trust. There's no mistaking her intent to keep the activity of the Publishing Society – with all its periodicals, pamphlets, and "other literature" – absolutely true to her discovery of Christian Science. According to a sworn statement by Judge Septimus Hanna, former Editor of the Journal, she once said that "she wished especially in establishing the new trust to protect and preserve the literature of the movement in its purity and from aggressive attempts by enemies of the movement to adulterate the literature by injecting into it thoughts and teachings which would tend to becloud or destroy her teachings of Christian Science and thereby create chaos and confusion in the Christian Science ranks as well as to misrepresent her teachings to the outside world." (Proceedings in Equity, 1919-1921, p. 538)...

...Over the years writers and Editors of the Journal and Sentinel would refer to this growing body of reading matter in various ways: as "our literature," "Christian Science literature," "true literature," "authorized literature" (or, as often as not, "authorized Christian Science literature"). ... [p. 19]

The issue facing the movement today is: Does the decision to publish Destiny mean that the present Directors, unlike those of 1948, find support and sanction in our Leader's writings for Mr. Knapp's Biblical and metaphysical interpretations of her? Members of The Mother Church are entitled to a straightforward answer to this question. If the answer is "no," the Publishing Society, founded by Mrs. Eddy to promote Christian Science as taught by her, has no legal mandate to publish the book; indeed, it would have a moral mandate *not* to publish the book.

If the answer is "yes," our Leader, through her writings, sits in judgment. According to Article XXV, Section 8, of the Church Manual, "Only the Publishing

Society of The Mother Church selects, approves, and publishes the books and literature it sends forth. If Mary Baker Eddy disapproves of certain books or literature, the Society will not publish them." ...

"Approve" in the dictionary means: "1. To regard favorably; commend by word or action; consider right or good. 2. To confirm or consent to officially; to sanction; to ratify." Similarly, "authorize" means "to approve or give permission for; to sanction." ... [p. 20]

...The heart of the issue—indeed, the essence of both the Deed of Trust and the Manual—is the guarantee that what the Publishing Society approves for publication or sale is in keeping with the spirit and letter of Christian Science as taught by Mrs. Eddy. ...

As Judge Hanna noted, in founding the Publishing Society Mrs. Eddy deeply desired "to protect and preserve the literature of the movement in its purity and from aggressive attempts by enemies of the movement to adulterate the literature." She knew that, to the public's great confusion and detriment, not all literature bearing the name "Christian Science" pertained to the religion taught by her. A Journal article in 1889 addressed "the question of mixed literature on Christian Science Mind-healing." Early issues of the periodicals warned readers about "mortal mind-cure literature" and "so-called Christian Science literature" (or "promiscuous Christian Science literature")—all of which was deemed "spurious literature." (See Journal, Vol. 5, June 1887, p. 144; Vol. 7, June 1889, p. 121; Vol. 8, Aug. 1890, p. 188; Sentinel, Vol. 2, Oct. 5, 1899, p. 75.)... [pp. 22-23]

By the time Mrs. Eddy wrote this By-Law [Art. VIII, Sect. 11, No Incorrect Literature] in 1901, her followers were already using the term "authorized literature" to mean authentic and correct statements on Christian Science as put out by the Publishing Society. ...

The literature of the young Publishing Society operated within the world's broader mix of "Christian Science literature"—a more inclusive term that embraced *all* of the published and privately circulated literature written *about* Christian Science, pro or con. Calling their literature "authorized" or "correct" or "authentic" or "true" was a way for Christian Scientists to come out from the world of "mixed literature" and be separate. ... [p. 23]

While Mrs. Eddy's published writings do not contain the words "authorized literature" or "unauthorized literature," these terms appeared often in the Journals and Sentinels of her day. Mr. McLellan's editorials, which our Leader carefully reviewed before publication, show the full sweep of meanings attached to "authorized," as the term has been commonly understood and used by Christian Scientists. To Mr.

McLellan, it signified “correctness,” “authenticity,” “purity,” “authority,” “official approval,” “representative of this great movement.” (See, for example, Sentinel, Vol. 6, Sept. 19, 1903, p. 40, and Vol. 7, Dec. 3, 1904, pp. 216-217.)

Our Leader undoubtedly accepted her Editor’s use of “authorized literature” to mean *approved* literature, as it applied both to her own writings and to the items “published or sold” by the Publishing Society. The year before her passing Mrs. Eddy issued the following notice (Sentinel, Vol. 11, May 8, 1909, p. 710):

TO WHOM IT MAY CONCERN.

In view of complaints from the Field, because of alleged misrepresentations by persons offering Bibles and other books for sale which they claim have been endorsed by me, it is due to the Field to state that I recommend nothing but what is published or sold by The Christian Science Publishing Society. Christian Scientists are under no obligation to buy books for which my endorsement is claimed.

MARY BAKER EDDY.

Box G, Brookline, April 28, 1909.

Our Leader’s recommending “nothing but what is published or sold” by the Publishing Society indicates the great faith she placed in her Trustees to select and approve literature (either published by the Society or externally published but sold by it) that would promote wisely and correctly the interests of Christian Science as taught by her. Our Leader’s statement about the books she recommends expresses the essence of what “authorized literature” is all about: namely, the official recommendation by the Church’s Publishing Society of what it selects for publication and sale. This “seal of approval” has been a trusted guide for generations of Christian Scientists. ... [p. 24]

Traditionally, the public has assumed that whatever The Christian Science Publishing Society authorizes, it authenticates. Is that assumption still safe to make? For today’s Directors to say that a large portion of the Publishing Society’s authorized literature is not responsible for being “correct or incorrect ‘Christian Science literature’” gives rise to a hard question: Is there such a thing as *incorrect* “authorized literature” which the Society selects and publishes but does not approve of?

Correctness of the letter and spirit of Science should be the hallmark of all the literature the Publishing Society puts out. Our Leader required no less a standard for her Trustees and Directors. In one of several editorial statements about “unauthorized literature,” Mr. McLellan declared:

When it is clearly understood that Christian Science is an exact Science, and that any deviation from the true line of its expression must necessarily

obscure its teaching, it will be seen why these efforts to adulterate our denominational literature should be frustrated. It is of utmost importance that no literature should be circulated as Christian Science which has not passed the scrutiny of those capable of pronouncing upon its correctness and authenticity, and it is for this reason that great care is taken to preserve the purity of the authorized publications. (Sentinel, Vol. 6, Sept. 19, 1903, p. 40)... [pp. 25-26]

Those responsible for publishing Destiny argue that Mr. Knapp's personal views must be allowed "a degree of intellectual freedom" — "the same freedom of expression" that the Publishing Society has guaranteed other biographers. Anything less would "invite charges of suppression or censorship." Because of Mr. Knapp's lifetime service to the Cause, we're told that "to attempt now to suppress views of loyal workers that have been so widely recorded would make little sense...." (Publishing Society letter to Mother Church members, Oct. 3, 1991)

To suppress is one thing; but not to select is quite another. A book not chosen for publication has not, in any true sense, been repressed or censored. The directive that only the Publishing Society selects the literature it publishes doesn't curtail anyone's freedom to write or publish what he thinks. It simply upholds the Church's freedom to decide, according to its own editorial and religious standards, what to print. The Christian Science periodicals have been exercising this right for more than a century.

Choosing between what is acceptable and unacceptable for publication meets the Christly demand of sifting the wheat from the chaff. The Publishing Society is charged with publishing only that literature which promotes Christian Science as taught by Mrs. Eddy. But a writer can, if he chooses, seek other outlets in promoting his own views.

Three years after teaching the 1928 Normal Class, Irving Tomlinson published his book The Revelation of St. John: An Open Book. Despite his loyal service to the Cause, the Board of Directors declined to advertise his work in the periodicals. They made their decision in obedience to *Mrs. Eddy's views* on the subject. According to archival evidence, our Leader understood herself, as the Discoverer of Christian Science, to be the only person equal to interpreting the Apocalypse in its pure Science; therefore she wanted no other Christian Scientist to meddle with that unique book of the Bible in a definitive way. (Directors' letter to Mr. Knapp, Feb. 20, 1948; see also Robert Peel, Mary Baker Eddy: The Years of Authority, p. 432.)

The Directors ruling on Mr. Tomlinson's volume was a judgment, not against the man's loyalty to the Cause, but against the wisdom of his book. Our Leader's Manual of The Mother Church is impersonal and impartial in its care and discipline of every Church member, no matter what his particular office or years of service. The daily test

of divine Principle applies to one and all: "By his works shall he be judged,—and justified or condemned." (Art. VIII, Sect. 6)

Fourteen years later a different book by Mr. Tomlinson earned a different judgment. In 1945 Twelve Years with Mary Baker Eddy was published with the approval of basically the same Board of Directors that would later disapprove Mr. Knapp's book. The Publishing Society's announcement of Twelve Years reads: "Those interested in Christian Science will welcome this important addition to the approved books regarding Mary Baker Eddy." (Sentinel, Vol. 47, Nov. 3, 1945, p. 1741) ... [pp. 29-30]

The Introduction to the "Twentieth-Century Biographers Series," in Destiny, affirms (p. viii), "If the reader finds, through these volumes, occasional differing interpretations of events or concepts, this should serve as a strength rather than a weakness" ... [p. 32]

...without some clearly defined line, what's to keep "a variety of viewpoints" from turning into variant views? At what point do "differing interpretations of...concepts" mark a divergence from Christian Science as taught by Mrs. Eddy?

In 1948 the Directors determined that Mr. Knapp had reached that point and crossed that line. ... they wrote, "we must say that we not only find ourselves unanimously in disagreement with your expressed views on the points at issue, but we sincerely believe that the publicizing of such views would lead to serious misunderstanding and would give you much to meet."

Instead of championing Mr. Knapp's "differing interpretations of...concepts," the 1948 Directors found his views to be in error. ...

...The issue facing the Christian Science movement...is profoundly moral: Does the publication of Destiny fulfill the conditions of Mrs. Eddy's Deed of Trust of 1898 and her Church Manual? In other words, does Mr. Knapp's book, as literature of the Publishing Society, correctly promote and extend the religion of Christian Science as taught by Mrs. Eddy in *her* book Science and Health? Literature that differs from our Leader's own writings, no matter what the degree of divergence, can never have a true home in The Christian Science Publishing Society. ... [pp. 33-34]

A SACRED TRUST

A year after our Leader created her Deed of Trust, William Rathvon expressed the grateful sentiments of her followers: "It should be a satisfaction to every Christian Scientist to know that whatever bears the imprint of The Christian Science Publishing

Society needs no further guarantee of authenticity or reliability.” (Sentinel, Vol. 1, Aug. 31, 1899, p. 13)

This sacred guarantee was broken by the Trustees and Directors when they approved The Destiny of The Mother Church as “authorized literature” but disclaimed it as “Christian Science literature,” either correct or incorrect. The day Mr. Knapp’s book first bore the imprint of The Christian Science Publishing Society, on that day the unadulterated standard of the Church’s publishing arm, as proclaimed by Mr. Rathvon, ceased to be an unqualified fact. Instead, it became the lost ideal that needs to be restored to our Leader’s Publishing Society by the official repudiation of Destiny and the renewed acceptance of “authorized Christian Science literature” in its original and only valid meaning: as literature of The Mother Church, certified to be correct in its statement and spirit—true to the religion of Christian Science as taught by Mary Baker Eddy.

Unlike any event since the Litigation of 1919-1922, the publication of Destiny tests the moral courage and spiritual resolve of every Christian Scientist to hold the Trustees and Directors true to the spirit and letter of Mrs. Eddy’s Deed of Trust of 1898 and her Manual By-Laws pertaining to the literature of the Publishing Society. Our Leader’s words of warning in Miscellany speak forever (p. 224): “...we cannot afford to recommend any literature as wholly Christian Science which is not absolutely genuine.” [p. 37]

Mr. Copper’s paper was originally published in 1992 as part of the Mailing Fund’s booklet: *Facing the Issue and Following our Leader, Truth-telling about authorized Christian Science literature and the Knapp book*, pp. 18-37. Page numbers in brackets refer to pages in the Mailing Fund booklet. See the second page of the Notes section, SOURCES FOR LOCATING REFERENCES for information on how to request a copy of the complete 20-page paper.

Appendix B
Church Government

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The constitutional form of government established by our Church's Founder, Mary Baker Eddy, has been disregarded and misrepresented by those entrusted to uphold and enforce it. This appendix provides information documenting the constitutional structure of Mrs. Eddy's Church and the necessity of restoring the form of government she established. The following documents are included:

1. MOTHER CHURCH OFFICIALS' CLAIM THAT MRS. EDDY'S CHURCH IS A HIERARCHY: p. 284

2. AFFIDAVITS DOCUMENTING THE CONSTITUTIONAL STRUCTURE OF MRS. EDDY'S CHURCH: p. 287

- A. Ralph Byron Copper
- B. Dr. Stephen Gottschalk

3. "THE MOTHER CHURCH AND THE MANUAL" by Adam H Dickey: p. 292

1. MOTHER CHURCH OFFICIALS' CLAIM THAT MRS. EDDY'S CHURCH IS A HIERARCHY

In 1993 a lawsuit known as *Weaver v. Wood*, was brought against the Directors and other Church officers. (See note 18 of Chapter 25 "Our Church's Constitutional Government: The Rule of Law") The members of The Mother Church who filed the suit requested a proper accounting of church finances following the spending of a half billion dollars on failed media ventures. (See notes 5 and 9 of Chapter 31 "Extension and Expansion") In an attempt to secure the judgment that the plaintiffs had no legal standing to bring the case before the court, attorneys for the Directors claimed that the Church Mrs. Eddy founded is hierarchical. The Directors' attorneys argued that Mother Church members have no right to question any Board decision or action and rested their argument on case law involving the hierarchical structure of the Roman Catholic Archdiocese of Boston, giving the false impression that The Church of Christ, Scientist has the same form of government as the Roman Catholic Church. The plaintiffs lost an appeal for legal standing in the court and the suit ended. The lawsuit left in its wake profound metaphysical and institutional questions for each Mother Church member to consider regarding the governmental structure of our Church. In the legal document submitted by the attorneys for the Board of Directors and other church officials in May 1994, the argument was made:

The Mother Church structure is hierarchical, with complete authority vested in a self perpetuating Board of Directors to conduct the business of The Mother Church and to discipline members of The Mother Church (Defendants' Memorandum in support of their motion to dismiss, pp. 5-6).

The argument of The Mother Church being a hierarchy was reiterated *more than a dozen times* in this Memorandum, as in these examples:

There can be no dispute that The Mother Church has a hierarchical structure... (*Ibid.*, p. 23)

...that hierarchical nature is amply demonstrated by even the most cursory reading of the *Manual*... (*Ibid.*, p. 24)

Massachusetts courts give equal deference to the ecclesiastical decisions of the highest judiciary tribunals of hierarchical churches... (*Ibid.*, p. 21)

In 1995, continuing to press the argument that Mrs. Eddy's Church is a hierarchy, the Directors' attorneys argued (Affidavit of The Christian Science Board of Directors, March 14, 1995):

The Christian Science Board of Directors is the final ecclesiastical, administrative and judicatory body of the Church, and Church members are without authority to countermand or override the Board's decisions. (p. 38)

Among other meanings, *hierarchy* has these dictionary definitions: "a body of clergy organized into successive ranks or grades with each level subordinate to the one above," as well as "religious rule by a group of ranked clergy."

The portrayal of our church government as a hierarchy in which members have no right to challenge officers' decisions ignores Mrs. Eddy's Magna Charta (*Miscellany* 246:30-9) in which she defines Christian Science as "essentially democratic, its government... administered by the common consent of the governed." It also ignores the primary fact that the *Church Manual* itself, as a body of laws, is the final authority in all matters of church governance, giving members specific duties relating to "the failure...of any officer in this Church to perform his official duties." (*Church Manual* 28:3-17 np).

The grave error in using the terms *hierarchy* and *hierarchical* to describe the government of The Mother Church is this: *the words distort and deny the truth*. Mrs. Eddy never spoke of her Church in this way because she never set up her Church to be governed in this way. The only instance in all of her published writings when she used the word *hierarchy*, she did so negatively, "...willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men)..." (*Science and Health* 24:4-7)

Over the decades the Christian Science periodicals—the official organs of The Mother Church—had stayed true to accurately depicting Mrs. Eddy's purpose in founding a layman's church governed by impartial Rules and By-Laws. The evidence in the periodicals is overwhelming. Both explicitly and implicitly, *The Christian Science Journal* and *Sentinel* have repeatedly affirmed the unquestioned fact that Mrs. Eddy's church is "without ecclesiastical hierarchy" (see, for example, *Christian Science Sentinel*, September 14, 1992, p. 30, and April 17, 1978, p. 608).

Tellingly, in a footnote to a Memorandum of the *Weaver vs. Wood* lawsuit, in conjunction with the Board's Affidavit (March 14, 1995) the attorneys for the Directors redefined their position and dismissed the term *hierarchical* as an "unimportant" word:

...there is no question that the Church has a single centralized, non-democratic governmental structure with final authority vested in the Board of Directors. ... [To] characterize Church structure in this way, is as descriptive as to call it "hierarchical" which may imply an ascending

ladder of relationships among multiple bodies... . From the constitutional point of view, the word used is unimportant (p. 11).

This casual substitution of words, however, doesn't change the crucial question of right meaning—substituting another phrase “*as descriptive as*” the word *hierarchical* is just as false. To this day—nearly two decades after their lawyers first declared as an *indisputable* fact “*that The Mother Church has a hierarchical structure*”—the Directors have not publicly renounced this pernicious doctrine, which lies at the root of so many of the problems facing the Church today. The fact is, our Leader set up her Church with a *constitutional* form of government—ruled according to impersonal, immutable law—not according to a self-proclaimed ecclesiastical hierarchy.

If this issue is not rightly corrected and resolved, the far-ranging implications for the future of our Church could not be more serious.

2. AFFIDAVITS DOCUMENTING THE CONSTITUTIONAL STRUCTURE OF MRS. EDDY'S CHURCH

NOTE: In response to documents submitted to The Superior Court of the Commonwealth of Massachusetts by the Board of Directors' attorneys, describing The First Church of Christ, Scientist, as a hierarchy, well-respected church historians, in April 1995, voluntarily submitted to the court individual Affidavits explaining the *constitutional* nature of Mrs. Eddy's church. The following are excerpts from their Affidavits.

A. Ralph Byron Copper

Mr. Copper worked at The Mother Church for twenty years. During that time the Christian Science Board of Directors vouched for his understanding and ability to research and write on historical, metaphysical, and interpretive issues pertaining to the life-mission of Mary Baker Eddy; the explanation and application of provisions in the Manual of The Mother Church; and archival profiles of early workers of the Christian Science movement. The following excerpts are the results of Mr. Copper's review of published statements about the polity of The Mother Church that have appeared in the periodicals through the decades.

... The defendants' May 1994 Memorandum asserts: "There can be no dispute that The Mother Church has a hierarchical structure..." (p. 23). Many authorized statements in the periodicals do in fact dispute this. They also show that some of the defendants currently or previously serving as Directors are in dispute with themselves. Less than three years ago they approved for publication a *Sentinel* editorial entitled "The First Church of Christ, Scientist" (Vol. 94, September 14, 1992). Signed by "The Editors" (one of whom was a Director at the time), the editorial said of the governmental design of The Mother Church: "It is a church without ecclesiastical hierarchy" (p. 30). The defendants serving on the Board at the time it gave its approval to this statement are: Richard C. Bergenheim; Al M. Carnesciali; Olga M. Chaffee; Virginia S. Harris; John L. Selover.

...Through the years the periodicals have stated, both implicitly and explicitly, that The Mother Church is "without ecclesiastical hierarchy." The implicit approach makes the point that Mrs. Eddy's Church is not hierarchical without actually using the word "hierarchy." It affirms that the *Manual*, not persons, governs The Mother Church—and that this layman's Church has no priesthood or ecclesiastical order.

...The most notable example of the implicit approach is Adam H. Dickey's article "The Mother Church and the Manual" (*Journal*, Vol. 40, April 1922). For the last three years of Mrs. Eddy's life Dickey was her trusted secretary and confidant; he was also her last appointee to the Board of Directors in November 1910.

- (A) At the beginning of his article Dickey clearly stated that the *Manual* By-Laws "are the constitution of the Christian Science movement and make it what it is" (p. 1). He returned to this point later (pp. 4-5): "We have stated that the Manual is the constitution of the Christian Science movement. What is meant by this? That the By-laws in the Manual are the basic law of The Mother Church, and are the rules for guidance upon which The Mother Church is established.... [T]he Directors of The Mother Church can go no farther in their particular line of work than the By-laws permit."
- (B) He also pointedly rejected the hierarchical notion that Mrs. Eddy placed the government of her Church "in the hands of five persons." He explained (pp. 5-6): "What she did was to put the government of The Mother Church into the *By-laws* [his emphasis].... The safety of the Christian Science church does not rest in the Board of Directors; it lies in the integrity of each individual member, and in the determination of the members to obey the By-laws.... The Board of Directors has been charged with certain responsibilities which they must carry out. For instance, one of the By-laws in the Manual (Art. I, Sect. 6) states, 'The business of The Mother Church shall be transacted by its Christian Science Board of Directors.' This does not mean that the Directors are at liberty to inflict their will or their desire upon the Christian Science movement. Indeed, the very opposite is true. The movement could not endure if the Directors should arbitrarily undertake to tell the members of The Mother Church how to conduct themselves. This must needs be a question of individual demonstration with which the members of the Board of Directors have no personal responsibility."

...Dickey's article has been given official prominence over the years. In 1942 the Directors announced the publication of a new "important pamphlet," which included the Dickey article as the lead item (*Journal*, Vol. 60, October 1942, p. 419). A June 1946 *Journal* editorial reminded readers of the importance of this pamphlet (Vol. 64, p. 298). Even after a trimmed-down revision of the pamphlet omitted it (and two other articles), the Dickey statement has continued to be used officially to explain the polity of The Mother Church.

...Perhaps the most explicit and succinct denial that The Mother Church government is hierarchical can be found in a *Sentinel* series called "An introduction to Christian

Science.” The third article in this series carried the caption: “A word about church.” It said: “The governing authority of the Church founded by Mrs. Eddy is not a person or hierarchy but her book *Manual of The Mother Church*. It establishes The Christian Science Board of Directors for The First Church of Christ, Scientist, in Boston, Massachusetts. But authority remains with the *Manual*, which constitutes church organization and operation” (Vol. 80, April 17, 1978, p. 608).

...Among other evidence explicitly rejecting the claim that The Mother Church has a hierarchical government is a June 1980 *Journal* editorial “Notes toward understanding The Mother Church” by Beulah M. Roegge. Before being published, this editorial was approved by the Board of Directors. (The Directors at that time included one of the defendants: Harvey W. Wood.) The editorial discussed the non-hierarchical nature of the primitive Christian Church and related it favorably to the nature of The Mother Church. The editorial stated: “Keeping The Mother Church free of the encroachment of hierarchy is the duty of each one of us” (Vol. 98, p. 324).

...A church that delimits in any way the jurisdiction of its Board of Directors by devolving some discretionary authority upon offices other than the Board is not in a true sense “hierarchical”—and was never designed to be. And a Board of Directors that, by church law, is not included in certain decision-making matters—even if in just a few cases—cannot be described accurately as “the final” administrative body of all church matters. Even one limitation on the Board’s jurisdiction would indicate that “final authority” cannot—and does not—mean “total” or “supreme” authority. And when such limitations are codified in church law, the proper description of that church’s polity must be “constitutional,” not “hierarchical.”

B. Dr. Stephen Gottschalk

Dr. Gottschalk published extensively on the subject of Christian Science. From October 1978 to March 1990 he worked in an editorial and consulting capacity in the office of the Committee on Publication at The Mother Church. He also authored two books: The Emergence of Christian Science in American Religious Life and Rolling Away the Stone: Mary Baker Eddy’s Challenge to Materialism. The following are excerpts from Dr. Gottschalk’s Affidavit.

...It is important to pay careful attention to the language in which Mrs. Eddy described the function of the Board in the system of church government as it evolved under her guidance. She states in the *Manual*, “The business of The Mother Church shall be transacted by its Christian Science Board of Directors.” (Article I, Sect. 6). The very term “business” suggests that matters of polity and doctrine have been settled by her and

that the Board's duties relate to the day to day administration of church affairs. It has no authority whatever to change the doctrine of the church, nor do the Directors occupy any sort of position at the apex of a church hierarchy, which in fact does not exist in The Mother Church. Indeed, Board members, like other members, are lay members of a church in which all members may occupy church offices, but in which no one member is superior to another by virtue of ecclesiastical status or rank. Board members, like others, are subject to the *Manual* which confers their substantial yet limited authority to administer the affairs of the church. In the words of Boston attorney W.A. Dane, who served as the Directors' legal counsel for many years, the Board is "the administrative unit of a highly developed form of *constitutional* church government" (*Proceedings in Equity*, p. 225A).

...While the Board has substantial administrative powers, those powers are limited in a number of ways:

- (A) The Directors do not have absolute power to conduct Mother Church business according to their own discretion, but are themselves bound by the provisions of the *Manual* under which they are to fulfill their duties;
- (B) As individual members of the Church, they are bound by the rules and By-Laws that apply equally to all members;
- (C) No authority is conferred on the Directors in any document to change or abrogate the By-Laws of the *Manual* or the provisions of Mrs. Eddy's Deeds of Trust. In fact, the Trust Deed dated March 20, 1903, and which is included within the pages of the *Manual*, requires that no new Tenet or By-Law be amended or annulled without Mrs. Eddy's written consent (*Manual*, p. 137).
- (D) In sharp contrast to the powers of many ecclesiastical church bodies, the Board has no power whatever to alter the doctrines of the church as set forth in Mrs. Eddy's writings. Again, the Deed of Trust dated Sept. 2, 1892, which is also included within the pages of the *Manual* requires the Board in various ways to uphold the doctrines of Christian Science as taught by Mrs. Eddy.
- (E) The Directors have no power over branch churches, which the *Manual* states are self-governing (Art. XXIII, Sect. 1 and Sect. 10) within the framework of *Manual* By-Laws.
- (F) The *Manual* gives the Board no power over associations, other than the limited authority given them in the *Manual* to discipline members.
- (G) The powers of the Board are severely limited with respect to the Publishing Society. While the Board has some oversight functions and some powers of

appointment, it can declare a vacancy in the trustees of the Society, but has no power to appoint a trustee (Art. XXV, Sect. 3).

(H)The By-Laws include disciplinary measures which clearly apply to the members of the Board of Directors. The fact that all members have the duty under Art. I, Sect. 9, to initiate such disciplinary procedures, if necessary, illustrates that the Directors are not endowed with absolute hierarchical authority, but are lay members of a lay denomination who temporarily fill certain church offices.

...In asserting a kind of absolute authority Mrs. Eddy clearly never intended to confer on the Board, [the Board's] Affidavit gives no weight whatsoever to the cumulative effect of the limitations she placed on its [the Board's] powers.

...The Affidavit contends that Mother Church members are excluded from any meaningful participation in the affairs of The Mother Church, except through their own thoughts and prayers. The Affidavit acknowledges that the *Manual* opens the way for members to inform the Board of the failure of any church officers to perform [their] official duties... But even here, the Affidavit misstates the *Manual's* words in a revealing way. Where the Affidavit says that "Mrs. Eddy gave to members the right" to inform the Board, the *Manual* actually says that it is a "duty" of members to do so (Article I, Sect. 9). This duty obviously implies a kind of attentiveness to church issues that requires involvement and information. When members act according to their understanding of this *duty*, it would seem natural for them to be taken seriously—especially since the By-Law requires resignation of Board members if appropriate action is not taken.

3. THE MOTHER CHURCH AND THE MANUAL

[An address delivered in The Mother Church, October, 1921, before the Biennial Conference of the Christian Science Committees on Publication]

ADAM H. DICKEY

From the April 1922 issue of *The Christian Science Journal*

It is historical fact that Mary Baker Eddy was the Discoverer of Christian Science and also that she is accepted and known as the Founder of the Christian Science movement. Objections have been made to her use of these terms; it has been preached from the pulpit and heralded from the press that a person cannot be the discoverer and also the founder of the same thing. Nevertheless, Mrs. Eddy insisted that she be known as both the Discoverer and Founder of Christian Science. In the Preface of "Science and Health with Key to the Scriptures" (p. xi), our Leader writes, "When God called the author to proclaim His Gospel to this age, there came also the charge to plant and water His vineyard." This latter we understand to mean the divine command to found and establish what is known as the Christian Science movement. We therefore not only accept Science and Health as a complete revelation of Christian Science, but we also accept the Manual, written by Mrs. Eddy, as her final instruction with regard to church government. It is the only one we shall ever have; its By-laws are the constitution of the Christian Science movement and make it what it is.

Every step taken by our Leader in the early stages of her work led her directly toward the forming and establishing of the Christian Science church. In June, 1879, she obtained a charter from the Commonwealth of Massachusetts in which occurred the following clause: "NOW THEREFORE, I, Henry B. Pierce, Secretary of the Commonwealth of Massachusetts, do hereby certify that said Mary Baker G. Eddy and others [giving their names], their associates and successors, are legally organized and established as, and are hereby made, an existing corporation under the name of the Church of Christ (Scientist), with the powers, rights, and privileges, and subject to the limitations, duties, and restrictions which by law appertain thereto." Mark well the language used here. The church was not only given certain rights and privileges, but it was also made subject to certain legal *limitations* and *restrictions*.

Mrs. Eddy afterward saw that her church, representing "the structure of Truth and Love" (Science and Health, p. 583), could not be satisfactorily regulated by state laws. She felt that for its own development the church required laws wherein divine Mind governed, and not the state of Massachusetts. A story is told of a law student who made

application for admission to the Boston bar. The examining committee soon discovered that he knew little or nothing about the fundamentals of law and so informed him. His reply was, "Why don't you examine me on the statutes? I know all the statutes," meaning by that the laws passed by the state Legislature. The presiding judge replied, "Why, if your knowledge of law is limited to the statutes, some day a Legislature may come along and repeal all you know." It was plain to Mrs. Eddy that if the government of her church depended upon state laws, a state Legislature might repeal those laws, or enact new ones that would seriously affect her church.

In "Retrospection and Introspection" (p. 44), in the article "College and Church," Mrs. Eddy says, "The charter for this church was obtained in June, 1879." This was followed by a period of prosperity, with growth in numbers and spirituality. Of subsequent events she further says (*idem*), "Examining the situation prayerfully and carefully, noting the church's need, and the predisposing and exciting cause of its condition, I saw that the crisis had come when much time and attention must be given to defend this church from the envy and molestation of other churches, and from the danger to its members which must always lie in Christian warfare. At this juncture I recommended that the church be dissolved. . . . This measure was immediately followed by a great revival of mutual love, prosperity, and spiritual power. The history of that hour holds this true record. Adding to its ranks and influence, this spiritually organized Church of Christ, Scientist, in Boston, still goes on. A new light broke in upon it, and more beautiful became the garments of her who 'bringeth good tidings, that publisheth peace.' Despite the prosperity of my church, it was learned that material organization has its value and peril, and that organization is requisite only in the earliest periods in Christian history." Referring to the disorganization of her church it is evident that our Leader adopted this means of taking away from mortal mind something it could attack, and in its place she formed a spiritual organization of which mortal mind can know but little, which has since gone on and prospered, and is known as The Mother Church, The First Church of Christ, Scientist, in Boston.

This church was not to be a local one in any sense of the word. It was to be The Mother Church of the whole world. Its powers, its rights, and its privileges must be ordained of God and authorized by Christ, and the scope must be broad enough to include all humanity. How could a merely legal enactment bring such a church into existence? How could a state Legislature dictate how such a church should be conducted? The Mother Church is *in* Boston but it is not *of* Boston. Note the title, "The First Church of Christ, Scientist, in Boston." This church does not belong to any locality or to any race of people; it belongs to God. How could a state law create it? How could a state law destroy it?

The enemy of Christian Science is beginning to whisper: It is time for church organization to cease. Error is sending out the argument that Mrs. Eddy has said, as quoted above, that "organization is requisite only in the earliest periods in Christian history;" therefore it says: Let us abandon the By-laws and the denominational government of The Mother Church, after the manner of the wicked husbandmen who said, "This is the heir: come, let us kill him, that the inheritance may be ours." As usual, however, error is a few years behind time—in the present case it happens to be about twenty-nine years behind. The material organization to which Mrs. Eddy refers as being no longer requisite is the one she abandoned in the year 1892, and for which she substituted the spiritually organized Church of Christ, Scientist, in Boston, which, according to her statement, "still goes on."

Have we a church organization? Yes. Is it material? No; it is spiritual, perfect, harmonious, and intact. If we were to ask so-called mortal mind what it thinks about our church, it would probably say that we have no church, also that we have no God, no Christ, and no salvation, because it cannot see any of them. But this need not disturb us; the evidence of the senses is not to be relied upon, and if mortal mind believes we have no church, then it will have nothing to attack, nothing against which to expend its vapid fury. Mrs. Eddy took her church out of the hands of men and placed it in the hands of divine Love; and there it remains, "hid with Christ in God."

We have Mrs. Eddy's statement to the effect that at one time she considered laws of limitation for a Christian Scientist unnecessary (Miscellany, p. 229). In other words, she believed that the divine impulse operating in each individual consciousness was sufficient to guide her followers into doing exactly what was right under all circumstances; but God directed her otherwise and she found through experience that By-laws were a necessity, and under the guidance of divine Mind she began to formulate certain rules, or By-laws, for Christian Scientists to follow. They were written at different times and on different occasions, to cover different conditions and situations. We know of no one who ever expressed such a high regard for the Manual of The Mother Church as our Leader; nor do we know any one who has obeyed it more willingly or more implicitly than did Mrs. Eddy. She has been known to correct some simple thing she herself was doing on finding that it was not in accord with the Manual of The Mother Church.

We know Science and Health was written through the direct inspiration of divine Mind, and no Christian Scientist would think for a moment of revising it. This being the case, why should we not consider the Church Manual, which our Leader assures us was written under similar inspiration, just as inviolable as Science and Health? No alert Christian Scientist would want to revise the Church Manual; nor would any well-

meaning Scientist conclude that our Leader had put any law therein that could be improved upon at a later date. Mrs. Eddy placed the Manual in the same class with Science and Health when she tells us on page 251 of Miscellany, "Adhere to the teachings of the Bible, Science and Health, and our Manual, and you will obey the law and gospel."

When in 1908 the By-laws were changed by our Leader, abolishing the communion service in The Mother Church, and also doing away with the office of Executive Members, it necessitated a number of changes in the Manual. These changes were important, and only came after long periods of consecrated prayer and devotion on Mrs. Eddy's part until God led her into making these decided changes. We are informed from the most personal and intimate knowledge that such changes as were made at that time by our Leader in the constitution of our church did not come about without a struggle. In this connection follows a statement from her own lips, which the writer took just as she uttered it. It is as follows: "I prayed God day and night to show me how to form my church and how to go on with it. I understand that He did show me, just as much as I understand that He showed me Christian Science, and no human being ever showed me Christian Science. Then I have no right or desire to change what God has directed me to do, and it remains for the church to obey it. What has prospered this church for thirty years will continue to keep it."

What Mrs. Eddy was then doing was preparing rules that would save her church from future disintegration; and error was not allowing her to do this unmolested. Through her ability to detect in advance what mortal mind was trying to do and thus to protect her church, she was led through revelation to establish By-laws which, when understood and obeyed, would at all times, both present and future, save her followers from suffering and from unfortunate experiences that could be avoided.

We have stated that the Manual is the constitution of the Christian Science movement. What is meant by this? That the By-laws in the Manual are the basic law of The Mother Church, and are the rules for guidance upon which The Mother Church is established. Without the Church Manual we could have no Christian Science movement such as it is today. We could have no Committee on Publication unless there were an authorization for such in the Manual. We would have no Board of Education; no Board of Directors; no departmental work of any kind in connection with The Mother Church, if it were not for the Manual. If an attempt were made to conduct an organization such as ours without the direction of divine Mind, which the Manual furnishes us, such a movement would lack the support and the stabilizing influence of Truth; and, being unable to withstand the attacks of error, it would crumble into dust. But our Leader has given us an error proof organization that will stand when all forms of aggression have ceased.

Thus you will see that it is really the Manual that makes it possible for The Mother Church to be what it is. The Manual says, There shall be a Board of Lectureship; there shall be a Board of Education; there shall be a Committee on Publication. You will observe that all the rights, duties, and privileges of the Board of Lectureship are derived from the By-laws in The Mother Church Manual. The Board of Education obtains its authority from the same source; and the Directors of The Mother Church can go no farther in their particular line of work than the By-laws permit. The Manual provides how members shall be admitted, how they may be dismissed, and how the church shall be supported. It also states how branch churches may be formed, how they shall be recognized, and how they shall be self-governed in their local affairs.

The Mother Church, our Leader tells us, is unique in its form of government and must always be distinguished from that of branch churches. To attempt to put into operation in The Mother Church the democratic provisions made by Mrs. Eddy for the welfare of branch churches would destroy the individuality of The Mother Church and interfere with the divine purpose. All Christian Scientists who unite with The Mother Church pledge themselves to obey the Manual, and since the Manual contains Rules and By-laws to govern every phase of the Christian Science movement, we see what a tremendously strong organization we have, when our Leader's instructions are carried out.

The question has been asked, "Is it not strange that Mrs. Eddy put the government of The Mother Church in the hands of five persons?" Christian Scientists do not understand that she did this. What she did was to put the government of The Mother Church into the *By-laws*. The church is not being governed by persons; it is governed by Principle through the By-laws in the Manual. Our Leader tells us that man is self-governed properly only when he is governed by God. The government of the church lies in obedience to the Manual. When the Manual is obeyed absolutely and implicitly, the church is being governed according to the law of God. When the Manual is disregarded, the church is in danger.

The safety of the Christian Science church does not rest in the Board of Directors; it lies in the integrity of each individual member, and in the determination of the members to obey the By-laws. Without loyalty and support and obedience to the Church Manual this cause could not possibly exist. Each individual has been charged with the responsibility of obeying the Church Manual, and this means that to a certain extent the government of The Mother Church is upheld and sustained by the obedience and devotion of every one of its members. The Board of Directors has been charged with certain responsibilities which they must carry out. For instance, one of the By-laws in the Manual (Art. I, Sect. 6) states, "The business of The Mother Church shall be

transacted by its Christian Science Board of Directors.” This does not mean that the Directors are at liberty to inflict their will or their desire upon the Christian Science movement. Indeed, the very opposite is true. The movement could not endure if the Directors should arbitrarily undertake to tell the members of The Mother Church how to conduct themselves. This must needs be a question of individual demonstration with which the members of the Board of Directors have no personal responsibility.

While the Directors are charged with transacting the business of The Mother Church, there are other bodies within the church, created by the Manual, which are also charged with certain duties. The lecturers are the only ones authorized to deliver Christian Science lectures, and they must deliver lectures in compliance with the terms of the By-laws. The Committee on Publication is also charged with certain responsibilities which must be carried out in accordance with the By-laws. The lecturers are not expected to do the work of the Committee on Publication, and the Committee on Publication is not expected or required to do the work of the lecturers; in fact, each is prohibited from doing the work of the other. Then, again, the teachers in Christian Science must observe the By-laws. They are charged with the responsibility of teaching, and a member not authorized is prohibited from teaching. A practitioner cannot teach unless he is authorized to do so. There are many departments created by The Mother Church Manual, and members of the church are prohibited from encroaching beyond the responsibility that is directly associated with their work.

In speaking of the Church of Christ, Paul says: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.”

Just so it is with every one connected with the Christian Science church. There are all the members, including Directors, Trustees, Editors, Lecturers, Committees on Publication, Readers, Teachers, Practitioners, each one filling his own place, each one owing allegiance to The Mother Church; and when each one recognizes that his cooperation is required, and when he is willing to yield obedience to the government of The Mother Church, then we shall have a perfectly harmonious, self-sustaining organization that will withstand any attack that error can bring to bear upon it. If each individual will see that he is in his place, and standing there with God, then no attempt on the part of error can possibly affect The Mother Church.

Thus we see that The Mother Church Manual is the constitution of the Christian Science movement. What a wonderful organization we have, when we consider that it is all set forth in a few simple rules that are so easy to obey that every one ought to be glad to give his entire and ready support to every By-law contained in the Manual! Our Leader knew that her church would be attacked, and therefore she made its government as simple as it could possibly be made. She declined to have a charter from the state, through which to govern her church. She made it a simple, voluntary religious association. It is indeed the most simple form of church government of which the world knows anything. Again we are reminded of what Paul said in I Corinthians: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

What if conspirators should combine in their efforts to destroy the Christian Science movement! If Christian Scientists are obedient, and if they never abandon the By-laws or the denominational government of The Mother Church, they will thereby demonstrate that God is the defender of our cause, and will prove that no weapon that is formed against it shall prosper.

Appendix C
Our Pastor

Appendix C

Our Pastor

In order to ensure that all Christian Science church services would remain true to her teachings and would contain only the unadulterated word of Truth, Mrs. Eddy, responding to divine direction, ordained the Bible and her textbook *Science and Health with Key to the Scriptures* as dual pastor for all time over both The Mother Church and its branch churches. (*Church Manual* 58:3-10; *Miscellaneous Writings* 313:25; 382:32; *Message for 1901* 11:12-25)

The Christian Science pastor is the very bedrock upon which all *Manual*-based provisions are grounded, establishing their safe foundation. In this incomparable and indispensable role, the Christian Science pastor serves as the spiritual standard for all authentic Christian Science healing practice, the authority for all correct Christian Science teaching, and the unerring guide always accessible to each and every Christian Scientist.

Mrs. Eddy saw that this unerring guidance must have a stable and reliable presence in Christian Scientists' everyday lives. Through her receptivity to that very guidance, she was led to provide for a universal Christian Science Bible Lesson that would fulfill the spiritual needs of all Christian Scientists and keep the Church on a progressive course. So important is the Bible Lesson that a *Manual By-Law* describes it as "*a lesson on which the prosperity of Christian Science largely depends.*" (*Church Manual* 31:4-9)

Most Christian Scientists are well aware that the most controversial issues currently facing our movement and threatening its unity are connected with changes being made to our pastor and our Bible Lessons. Because the rightful resolving of these issues is so critical to the future of our Church, a substantial number of pages are devoted here, presenting comprehensive information to aid in that rightful resolution.

Throughout this book, the entire motive has been to help Christian Scientists work together to bring our Church's activities into full reconciliation with its authentic teachings and rules, and to recognize that together, we can demonstrate compliance with the wise counsel of our Leader. The future of our Church depends upon our willingness to overcome all obstacles and every form of resistance that would prevent this accomplishment. For the sake of our Church's future let us be willing to pray through these pages with an honest and open heart.

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 - 6) *CS Journal*, August 1953, pp. 436-437; “The Holy Bible” by Richard J. Davis
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1. THE CHRISTIAN SCIENCE PASTOR

ARTICLE XIV THE CHRISTIAN SCIENCE PASTOR

Ordination. SECTION 1. I, Mary Baker Eddy, ordain the BIBLE, and SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, Pastor over The Mother Church, – The First Church of Christ, Scientist, in Boston, Mass., – and they will continue to preach for this Church and the world.
(*Church Manual* 58:2-10)

Your Bible and your textbook, pastor and ethical tenets, do not mislead the seeker after Truth. These unpretentious preachers cloud not the spiritual meaning of Holy Writ by material interpretations, nor lose the invincible process and purity of Christianity whereby the sick are healed and sinners saved. (*Miscellany* 178:1-6)

Due to departures from our Leader's instructions regarding our pastor, the spiritual meaning of Holy Writ is being clouded by material interpretations, and the purity of Christian Science is therefore being jeopardized. Measures that tend to separate Christian Scientists from their pastor are scattering the flock instead of uniting it. This appendix documents and protests these mistaken practices, and calls on Christian Scientists to remember that the present and future prosperity of the Christian Science movement depends upon our recognition of our pastor's primary place, maintaining the "*purity of Christianity whereby the sick are healed and sinners saved.*"

2. MOVING FROM THE KING JAMES VERSION TO INFERIOR TRANSLATIONS

Since May 2008, the Golden Text and Responsive Reading in the *Christian Science Quarterly* have included an increasingly broad range of Bible translations in direct violation of Mrs. Eddy's wishes as recorded in our periodicals by early workers. Statements by these workers—who were instructed by Mrs. Eddy on this matter—are cited in this section. According to Annie Knott, who served on the Bible Lesson Committee during our Leader's time, Mrs. Eddy insisted that "the King James Version, should be used at all our services, because it expressed the truth with sufficient clearness to enable every earnest student to demonstrate its power" (*Christian Science Sentinel*, April 12, 1913, p. 631). Replacing the King James with lesser translations in our Bible Lessons and church services has had the ill effect of producing wide divisions in the Field. Given such a departure from the revered translation that inspired our Leader's writing of *Science and Health* and that was wed by her to the textbook to serve as our dual pastor, a scattered flock isn't surprising. One member, saddened by the lack of spiritual sense in some of these other translations, echoed Jeremiah's lament: "*the pastors are become brutish...therefore they shall not prosper, and all their flocks shall be scattered.*" (Jeremiah 10:21)

The arguments by church officials for inserting substantial numbers of verses from a large variety of other translations into our Bible Lessons on a regular basis have been weak, even lacking in honesty.

A. The need to honor the ethics of historical research

Reliable historical research is essential to resolving the issue of which Bible translation should be used in our English-language Bible Lessons and church services. It goes without saying that all research relating to Mrs. Eddy and the Church she founded should be carried out with pure motives, persistent care, and the highest regard for ethics. Unfortunately, certain official statements in our periodicals which claim to be based on historical research are unable to pass even the most basic tests of honest research. A number of articles and statements have recently been published in our Church's periodicals and on the website (www.christianscience.com) claiming that the broad and comprehensive evidence pointing to Mrs. Eddy's sole choice of the King James Version in our church services doesn't exist. This appendix includes the irrefutable evidence of our Leader's instruction, verified and repeatedly published by trusted workers close to her. To begin this subject, it's helpful to review some basic principles and ethics of historical research.

1) Principles and ethics of historical research

Maintaining an honest and impartial standpoint

An honest researcher sets personal bias aside and works with no other intent or agenda than to discover the truth. Facts are never manipulated or suppressed in order to portray history or evidence in a way that would justify a predetermined theory or outcome. Any attempt to manipulate or influence the reader's thought with weak or misleading evidence would be considered a breach of ethics. While a degree of interpretation may sometimes be useful, conclusions are never based on mere speculation. Conclusions are backed up with verifiable facts and evidence. The reader must be able to trust that what he is being told is *true*.

Reporting *all* actual evidence

Historical research involves gathering as much information on the subject as possible. No stone should be left unturned. All relevant material must be collected and considered. *The historian must allow the full evidence to speak*. Evidence must never be suppressed, ignored, or excluded in an attempt to promote a desired conclusion.

Putting facts, events, and evidence into logical sequence and full context

A major aspect of the historian's job is to put relevant information into accurate historical order and to present it in a fair context. If words and events are presented outside of their rightful context, the effect can be hugely misleading.

Considering the reliability of sources and evaluating their consistency

First-hand accounts are considered to be the most reliable and valuable in historical research. These include statements made by individuals with direct knowledge of, or involvement in, the events being researched. The credibility of the sources, the degree of their involvement in the events being researched, and the consistency of their testimony all contribute to the reliability of the evidence. All collected statements made by individuals with knowledge of the events must be compared to determine their degree of consistency.

Research regarding Mrs. Eddy's choice of Bible translations for church services

The question at issue is whether there exists in the Church's historical record reliable evidence documenting Mrs. Eddy's choice of which Bible translation is to be used in our English-language Bible Lessons and church services—evidence which recently published official statements claim does not exist. The primary sources cited in this appendix (Sections 2. B. and 2. C.) provide evidence documenting Mrs. Eddy's requirement that the King James Version is the sole Bible translation to be used in all of our church services and are the recorded words of those very workers Mrs. Eddy placed in positions to carry out her directives and whose work she herself oversaw.

Persons entrusted with implementing her instructions are of prime importance because they serve as direct witnesses to her intent. To ignore, dismiss, or exclude these individuals' statements would be unthinkable. The first-person accounts of these trusted early workers are entirely consistent; they unequivocally agree on the point that Mrs. Eddy intended the King James Version to be used in our Bible Lessons and church services. No first-person evidence contradicts the statements of these primary witnesses.

2) "The Manual Myth-busters" workshops

The Mary Baker Library, formerly known as Church Archives, is the repository of historical documents of inestimable importance to the movement. Preserving this information and presenting it in a strictly honest, thorough, and ethical manner is a sacred trust. And yet, on the subject of Mrs. Eddy's well-documented directives regarding use of the King James Bible in our church services, the Library is being utilized not for the purpose of preserving and accurately sharing the record of our Leader's directives, but for promoting what is essentially a revisionist history. At the behest of the Board of Directors, two officials of the Library—Lesley Pitts, the Executive Manager and President, and Michael Davis, a senior researcher—have been appearing at field meetings presenting a talk/workshop titled "*The Manual Myth-busters.*" A video of one of these talks can be seen by going to:

<http://members.christianscience.com/church-alive/the-manual-myth-busters/>

Detailed instructions for finding the video on the Church web site can be found in note 1 of Chapter 2 "*Loving the Rules of Healing.*" (Videos posted on the website are changed from time to time.)

In an effort to establish the credibility of the presentation, Leslie Pitts began the workshop by asserting:

Today Mike and I are here to break down the stuff of myth and legends. (Can be seen at 1 minute running time)

Remember that Mike and I have prepared our remarks from the historical evidence in the rich resources of material available at the Mary Baker Eddy Library. We're not basing it on what we've heard from people or on our own opinions. We're drawing from Mary Baker Eddy's letters to her students and to the Board of Directors, letters and reminiscences from early workers and officers in the Church, and we draw on some early church organizational records. All of these materials are available for you to view and research in The Mary Baker Eddy Library. (5 ½ minutes running time)

According to Leslie Pitts, the remarks were prepared "...from the historical evidence in the rich resources of material available at the Mary Baker Eddy Library..." including "...**letters and reminiscences from early workers**...". [Emphasis added] However, by a calculated *omission* of vitally relevant *Journal and Sentinel* articles from early workers (as distinct from the "**letters and reminiscences from early workers**" referred to by Pitts), an entirely false history is presented in the "Myth-busters" talks. The assertion was repeatedly made that no evidence exists that Mrs. Eddy gave any specific directive that the King James Version is to be used in Bible Lessons and church services. In Mike Davis' own words, "**Mrs. Eddy...never says what version shall be used in our church services; even in the archives she never says that.**" (See excerpts from video below for context and running time of comment.) This selective presentation of the historical record simply airbrushes out of the picture the compelling evidence of our Leader's clear directives to workers close to her, including those whom she herself appointed to the Bible Lesson Committee—directives such as the recorded declaration that "***Our Leader...desired and required that it [the King James Bible] be used in all our public church services.***" (From *The Christian Science Journal*, August 1923, p. 256, and cited in context under Section 2. B. 2 of this Appendix.) Listeners to the talk are led to believe that church policies and practices of earlier decades were based on "myths." But just the reverse actually is the case. Through a premeditated ignoring of key historical evidence and by manipulation of the facts, the "*Manual Myth-busters*" presentations are actually *creating* a myth—a fictitious version of history deliberately aimed at re-educating Christian Scientists to believe that there is no reason whatsoever to object to the insertion of multiple Bible translations into Christian Science Bible Lessons and church services.

Pitts: And I think you know another thing that we've seen recently is changes in the Bible Lesson. You know, we've introduced new translations, parts of new translations, into the Golden Text and the Responsive Reading, and different numbers of sections. Have you found anything where she talks to the Bible Lesson Committee?

Davis: There are only three letters in the whole collection that I've found where she gives any specific guidance to the Bible Lesson Committee and not one of these letters mentions anything about translations to be used or the number of sections in the Lesson Sermon. In fact, **Eddy seems to have left the Bible Lesson Committee free to do their own thing.** ... She really wasn't the ultimate micromanager as some people think. ...one area that she did a lot of delegating was leaving the Bible Lesson Committee free to make decisions on their own. ... And **Eddy didn't really comment on this one way or the other...**she just left it up to them to make decisions like that. (36 minutes running time)

Audience member: Question concerning the use of the King James Version of the Bible for the Golden Text when the *Quarterly* publishes some other translation. There is a feeling in our church that because the Lesson is from the King James Version, that the correct way of doing it is to use the King James Version, and I have on most occasions used the King James Version for the Golden Text when the other is printed in the *Quarterly*. Would you comment on the advisability of doing that? ...

Pitts: I mean, Mrs. Eddy really doesn't in any of her letters, when I was looking through her letters, when she was instituting the pastor of The Mother Church as the Bible and *Science and Health*, she never defines what Bible that is; I mean it's never mentioned...

Davis: It's important to realize, as Leslie was saying, that Mrs. Eddy never ordained the King James Version as part of the pastor of the Church. **She never says what version shall be used in our church services; even in the archives she never says that.** I think the King James Version was her personal favorite of the translations available at that time. ...**she never did say which ones we should use in our services, and she did leave it up to the Bible Lesson Committee to make decisions like that.** (55 ½ minutes running time) [Emphasis added]

3) Misleading published statements by Church officials

In addition to these workshops presented at meetings throughout the Field, a procession of published statements made by Church officials shows a conscious, coordinated, and determined effort to promote members' acceptance of a wide range of non-King James Bible translations in Bible Lessons and church services. When this agenda is carefully analyzed in the light of all of the evidence, it is obvious that these actions are based on untruthful arguments and outright falsehoods that directly contradict Mary Baker Eddy's instructions.

Published statements by Church officials include such phrases as "...after reviewing Mary Baker Eddy's correspondence..." or "...Mary Baker Eddy's only written instructions on the use of the Bible by Christian Scientists..." or "...there is no letter or document by Mary Baker Eddy, or recollection in any reminiscence..." or "...there is no directive from Mrs. Eddy that we must use the King James Version in our services...". (All are excerpts from official statements published in the *Christian Science Journal* and are cited below.) These statements combine to create an extremely deceptive and misleading impression. The fact that no evidence exists *in Mrs. Eddy's own writings* on this subject doesn't mean that there is no evidence *in any form* of Mrs. Eddy's

instructions for the King James Version to be the Bible used in Lessons and church services. She *did* give specific instructions recorded by first-hand witnesses, but readers are falsely influenced to believe that no written document or evidence of any kind exists in our Church's historical record on this subject.

This systematic intent to omit and withhold highly relevant evidence and the coordinated endeavor to invent an entirely new and *unsupportable* narrative is a grave betrayal of Mrs. Eddy's trust—disobedience of an astounding magnitude. Church officers cannot profess ignorance of Mrs. Eddy's directives as published by her students over several decades in our religious periodicals. The accounts of early workers have been in plain sight all along. Yet in the published statements below, the authors—members of the Board of Directors, the Manager of Bible Lesson Products, the Trustees of the Publishing Society, as well as staff members of The Mary Baker Eddy Library—write as if our Leader left no instructions to anyone, in any form, on the topic of what Bible is to be used in English-language Bible Lessons and church services.

...Mrs. Eddy never named a specific version as the "official" Bible for the Bible Lesson or for church services. (*The Christian Science Journal*, June 2005, pp. 16-17, "From The Christian Science Board of Directors: Christian Science Bible Lessons and the King James Version")

After reviewing Mary Baker Eddy's correspondence and the early Lessons, we realized that, on the infrequent occasions when she was in touch with the Bible Lesson Committee, her comments dealt with metaphysical content, not with issues such as what Bible translation was used or how many sections or citations were in the Lesson. In light of this review, the Trustees of the Publishing Society agreed to lift some of the Bible Lesson Committee's guidelines that had not been in place during Mrs. Eddy's time, but which had grown up over the years since. (*The Christian Science Journal*, March 2008, p. 57, "Behind the Scenes: A look at what's new at the Christian Science Publishing Society. Expanding use of Bible translations," Sandy Waller, Manager, Bible Lesson Products)

In 1894, when Mrs. Eddy named the Bible and *Science and Health with Key to the Scriptures* as Pastor of the Church of Christ, Scientist, she did not specify any particular version of the Bible. Why no designation?

Trammell: Mary Baker Eddy's only written instructions on the use of the Bible by Christian Scientists are these broadly embracing words in the *Church Manual*: "I, Mary Baker Eddy, ordain the Bible, and Science and Health with Key to the Scriptures, Pastor over The Mother Church,—The First Church of Christ, Scientist, in Boston, Mass.,—and they will continue to preach for this Church and the World" (*Church Manual*, p. 58). ...Why didn't Mrs. Eddy choose a specific Bible version for Christian Scientists to read? Possibly for two reasons. First, because she may have trusted her students to make their own decisions, as the times would demand and as their spiritual sense would guide them. And more important, because Mary Baker Eddy's devotion to the Bible transcended translation issues. (*The Christian Science Journal*, May 2008, pp. 12-17, "Church Alive: Three Bible scholars discuss the King James Version and other translations—Living the Bible's truth," with contributions from Helen Mathis, David Robertson, Mary Trammell) [Mary Trammell was a Director at time of publication]

Mary Baker Eddy loved the King James Version (KJV), but she never specified it be used in church services. The Bible and her book *Science and Health with Key to the Scriptures* are the Pastor of The First Church of Christ, Scientist, and its branches. Yet, there is no letter or document by Mary Baker Eddy, or recollection in any reminiscence, which states a particular translation of the Scriptures is to be used in Church services. (*The Christian Science Journal*, May 2008, p. 62, "Announcement: From the Christian Science Board of Directors, and Board of Trustees of The Christian Science Publishing Society")

...there is no directive from Mrs. Eddy that we must use the King James Version in our services. ...So it would appear, again based on history, Readers can use other translations for the Scriptural Selection, I John 3:1-3, and the benediction. The same is probably true for a Reader using a different translation for the Bible selections for the Wednesday testimony meeting. (*The Christian Science Journal*, April 2008, p. 13, "Church Alive: On the Web," Michael Davis, researcher at The Mary Baker Eddy Library)

This statement, "...there is no directive from Mrs. Eddy that we must use the King James Version in our services," brings into question the very credibility of research done at the Mary Baker Eddy Library. Not only the researcher, but also the Trustees of the Publishing Society and the Christian Science Board of Directors are morally

accountable for employing our Leader's own periodicals to misrepresent her and to erroneously influence Christian Scientists.

4) Analysis of an article by a Mary Baker Eddy Library researcher

The following article is another recent example of the ways in which readers of our periodicals have been repeatedly given an entirely false impression through misleading lines of reasoning and through failure to disclose relevant facts and context. This analysis isn't meant to put one particular writer on the spot; rather, the purpose is to highlight the need for honest historical research without any predetermined agenda and to highlight the reasons why alertness is needed when reading material, even from our Church's own publications, that is purported to be based on historical research.

[Analytical comments appear within brackets and in a bold font.]

Mary Baker Eddy and Bible translations

By Michael Davis (Researcher at the Mary Baker Eddy Library)

The Christian Science Journal, December 2012, pp. 44-45

During most of Mary Baker Eddy's lifetime, the King James, or Authorized Version of the Bible, first published in 1611, reigned supreme as the accepted translation used by English-speaking Protestants and their churches. And it's clear, from the many positive comments Eddy makes about the King James Version in her writings, that it informed her Christian devotion and practice from childhood onward, and that she deeply loved it. In fact, she asked that it be used as the primary source for Bible quotations in her published books. In her exegesis of the Scriptures in *Science and Health with Key to the Scriptures*, for example, Eddy quotes exclusively from the King James Version. She was particular about its consistent use in that book for the sake of uniformity.

When she was revising *Science and Health* in 1885, she was assisted by Rev. James Henry Wiggin, a former Unitarian minister turned copy editor/indexer. In a letter written during his first year assisting her, Eddy asked him to use the King James Version so that all Scriptural quotations in *Science and Health* would conform to the same standard. As she emphasized: "My notes on Genesis were upon the [King James] version. It changes the *uniformity* to go off on another one" (L02166, Mary Baker Eddy to James Henry Wiggin, n.d., The Mary Baker Eddy Collection, The Mary Baker Eddy Library). **[Our Leader's clearly expressed desire to preserve the *uniformity* between *Science and Health* and the King James Bible logically flows from the manner in which these two books are inextricably interwoven. If we accept her explanation regarding the need for this uniformity, there is no logical reason for substituting another translation for the King James. However, the remainder of the article consists of subtle reasoning and arguments designed to convince**

the reader otherwise, constructing the false impression that Mrs. Eddy would have no objection to other Bible translations being substituted for the King James Version.]

Eddy's love for the King James Version, however, did not keep her from reading, buying, and giving consideration to a number of the new translations appearing in the latter portion of the 19th century. **[Although Mrs. Eddy had a collection of other Bibles, she didn't suggest their use in Bible Lessons, and she only rarely quoted from them.]**

The historical record shows that she did not hesitate to make use of these translations occasionally when she felt their words conveyed meaning better than did the King James. **[The occasions were rare. Behind the writer's words can be felt an unspoken suggestion that the Bible Lesson Committee, or anyone else for that matter, "should not hesitate to make use of [other] translations" based on their own personal view regarding what wording seems better on any particular occasion—giving the false impression that Mrs. Eddy, in effect, endorsed such action.]**

An example is when she used the wording from a marginal note in the Revised Version for the Cross and Crown emblem. The Revised Version was perhaps the premier new translation to appear in Eddy's lifetime. Based on the King James, it was an update that replaced archaic wording with contemporary usage, corrected mistakes made by the King James translators, and made use of advancing scholarly research into ancient manuscripts of the Bible.

First appearing in 1881, the Revised Version became a step toward later translations such as the Revised Standard Version and New Revised Standard Version that in time largely replaced the King James Version among Protestant churches and their members. These translations had evolved from the American Standard Version (1901) that was Eddy's source for the motto of *The Christian Science Monitor*. Today, many scholars believe the New Revised Standard Version to be the most accurate English translation of the Bible. **[The fact remains that regardless of the viewpoints of the scholars of her time, Mrs. Eddy did *not* believe that the Revised Version (or any other version) was better or more inspired than the King James or that any other version could be effectually substituted for the King James in Christian Science Bible Lessons. Mary Baker Eddy's prophetic vision was more spiritually perceptive and farsighted than that of her followers, and still is. Do we trust her spiritual guidance on this matter? Or do we think we know better, or that certain scholars know better, than the Discoverer and Founder of Christian Science what Bible speaks most timelessly to the world?**

Mary Baker Eddy felt that some of the new translations had both strengths and weaknesses. In one letter, for example, she comments both negatively and positively on the recently published Twentieth Century New Testament she'd received as a gift in 1900. She felt it had "lost somewhat of the grandeur of climax that distinguished the

Authorized Version,” but at the same time referred to “one improvement indisputable” she’d found in the book—the use of “evil spirits” instead of “devils” (L13053, Mary Baker Eddy to William McKenzie, February 20, 1900, The Mary Baker Eddy Collection). **[Nonetheless, the “one improvement” didn’t outweigh the translation’s negative aspects for her, and there is no evidence of Mrs. Eddy recommending The Twentieth Century New Testament for use in Bible Lessons.]**

Eddy was convinced that understanding the meaning of what she called the “original texts” of the Bible could be immensely helpful in forwarding the acceptance and demonstration of Christian Science. She was also convinced that this understanding could come in part through the study and practice of the ideas contained in the Lesson-Sermons that were published in the *Christian Science Quarterly*, and that in 1895 had replaced personal sermons in the Church of Christ, Scientist. **[The fact that Mrs. Eddy was profoundly interested in understanding the meaning of the original texts can’t be manipulated to suggest that she felt that other translations captured the spiritual meaning of the original texts more clearly than the King James Version. And considering the erratic collection of translations introduced into Bible Lessons since May 2008, the argument for seeking out other translations in order to gain a better understanding of the “original texts” doesn’t hold up. In fact, non-King James selections have often obscured, reversed, or changed the meaning of the verses cited.]**

But far from being an avid micromanager, Eddy did not attempt to influence most of the decisions of the Bible Lesson Committee, charged with compiling these Lessons. The committee made decisions on matters such as the number of sections in the Lesson, the Bible translation to be used, and so forth, without her input. **[It simply can’t be claimed that Mrs. Eddy didn’t exercise influence over the Bible Lesson Committee when multiple members of the Committee whom she personally appointed stated unequivocally and repeatedly that she wanted the King James Version to be used in our Bible Lessons and church services. This fact is thoroughly documented in this Appendix.]**

The Bible Lesson Committee decided to make exclusive use of the Revised Version for the Lessons published in 1890, the first year of the *Christian Science Quarterly*’s existence. This was a bold step, as Protestant churches in the United States were still pretty exclusively tied to the King James Version. **[If we’re looking for any truly significant conclusion about the first year of the *Quarterly*’s existence, it would have to be that after only one year, the Revised Version was left behind and that “the King James Version was adopted for use in the Christian Science Lesson-Sermons in 1891, with Mrs. Eddy’s full knowledge and approval.” (*The Christian Science Journal*, September 1980, p. 493) Moreover, the author’s tone raises questions as to his overall purpose. Is he implying that the early Bible Lesson Committee should be considered courageous for departing from the King James Version—and that others were “tied” to the King James Version because they were less bold and progressive? Is the writer trying to lead the reader to conclude that Bible Lesson Committees today are taking “a bold step” in using other translations while Christian Science**

congregations are less bold because they are “still pretty exclusively tied the King James Version”?]]

The committee decided to change to the King James Version in the following year for the body of the Lessons, but continued occasionally, until 1914, to use the Revised Version for the Golden Text and once or twice for the Responsive Reading. This was likely done at times when the committee felt that the Revised Version conveyed the meaning of the scriptural passages more clearly than did the King James Version. **[The wording used here gives a misleading impression, implying that use of the Revised Version in Bible Lessons continued throughout Mrs. Eddy’s life. This however, was not the case. Under her watchful eye, and certainly with her full knowledge and approval, all use of Bible translations except the King James Version ended in July 1906, four years before her passing. The solitary attempt in 1914 to again cite the Revised Version in the Golden Text resulted in such criticisms from the Field that the Trustees of the Publishing Society instructed the Bible Lesson Committee “not to quote from Revised Versions.” (as cited in *The Christian Science Journal*, June 2005, p. 17)]**

We have no statement from Mary Baker Eddy objecting to this practice, or indeed, commenting on it one way or another. **[This gives the false impression that Mrs. Eddy didn’t particularly care what Bible translation was used. The fact is that after the brief experiments with the Revised Version, the practice of using any English translation but the King James ended in 1906 and didn’t start up again in our Leader’s lifetime. This gives considerable weight to the conclusion that Bible Lessons had settled into their final form, the form Mrs. Eddy felt was best; that it was understood that the experiment with other translations was over; and that from then on, *only* the King James was to be used together with *Science and Health* as the dual pastor for English language services. Lack of any *written* statement by Mrs. Eddy objecting to the use of other translations in no way proves that she *didn’t* object; neither does it prove that she offered no guidance regarding what Bible translation should be used. Our Leader monitored the workings of her Church closely, even while encouraging members to grow stronger in their ability to follow divine Mind’s directions on their own. Statements of those very close to her, including individuals she herself appointed to the Bible Lesson Committee, verify that Mrs. Eddy did far more than merely “comment” on the subject of Bible translations. Over a period of many years, early workers who were especially trusted by Mrs. Eddy—namely her personal secretaries, students taught by her, and those she herself appointed to important posts such as the Bible Lesson Committee, the Board of Directors, and the Board of Trustees of the Publishing Society—clearly stated that Mrs. Eddy had instructed that the King James Version was to be used in all Bible Lessons and church services.]**

Even when the Board of Trustees of The Christian Science Publishing Society in 1914 asked the Bible Lesson Committee to use only the King James Version in the Lessons from that time forward, their decision was a response to those in the Christian Science field who were insisting that only the King James be used in the *Quarterly*. **[This episode**

should be instructive to the current Trustees of the Publishing Society. The Trustees of that earlier period apparently recognized that the use of other translations, contrary to Mrs. Eddy's clear instructions, was producing discord and disunity in the Field. And we can thank those who spoke up at the time for insisting on conformance with Mrs. Eddy's instruction. Their example should inspire truth-speaking in the Field today. Informed by accurate historical facts, Christian Scientists can let their voices be heard as clearly as those of a century ago.]

There was no mention of any policy on this matter. **[We must question *why* a historical researcher in The Mary Baker Eddy Library would so bluntly claim that there is "no mention of any policy," when in actuality a considerable body of evidence exists showing Mrs. Eddy's unequivocal directive that the King James Version is to be used.]**

Thus the historical record provides no evidence that Mary Baker Eddy "ordained" the King James Version as the only Bible translation to be used in Christian Science services in English-speaking countries. **[If the King James Version had been so ordained, there would be no opportunity for foreign language services. The fact that Mrs. Eddy didn't ordain the King James Version can't be twisted into an argument that she didn't intend the King James Version to be the exclusive translation to be used in English-language services. Her directive is too plainly documented for a contrary argument to have any credibility.]**

And she provided that the Trustees of The Christian Science Publishing Society "may, in their discretion, change the name or style of such [Christian Science] Quarterly publication as such occasion may demand. ... using their best judgment as to the means of preparing and issuing the same, so as to promote the best interests of the Cause, ..." (Deed of Trust, The Christian Science Publishing Society, January 25, 1898). **[Nothing in the Deed of Trust can be interpreted as a permission to override Mrs. Eddy's directive that the King James Bible is the exclusive version to be used in English-language Bible Lessons. Changing the name or the style of the *Quarterly* does not imply changing the pastor.]**

Given that Eddy kept up with advances in Bible scholarship in her time, and given her long-standing concern that all gain a clear understanding of the Scriptures, her wisdom is shown in her not boxing her Church into the exclusive use of a single Bible translation. **[The implication in this final paragraph echoes a theme running through certain other official statements during the past few years: the suggestion that today's Christian Science movement is "boxed in" and needs to "get out of the box." If the writer's reasoning is accepted as valid, then any new scheme can be rationalized in the name of not "boxing the Church in." Most dangerous is the indirect subtext, implying that our Leader's directives are needlessly restrictive and can, or should be, set aside so that we can be free to "keep up with advances." There is no recognition or acknowledgment in this article that Mrs. Eddy's vision was far in advance of the thought of her time and remains in advance of the general thought of ours as well—and that Christian Scientists can safely trust her divinely inspired choice of**

the King James Version as the permanent companion Bible to our textbook in our English-language Bible Lessons and church services.]

After more than a decade of such articles purporting to be “researched” by staff of The Mary Baker Eddy Library, it is hardly surprising that many Christian Scientists have become dubious about findings which the Library claims are historically factual. This is not to cast doubt on *all* Library research, but articles evoking the authority of historical research *while actually distorting and obscuring the true history* have had a hugely damaging effect on members’ ability to trust the information they’ve been given.

“*The truth is the centre of all religion,*” *Science and Health* declares (20:25-26). Surely it’s not too much to ask that our church officials—Directors, Trustees of the Publishing Society, members of the Bible Lesson Committee, and those working with archival materials—represent our Leader and our Church history in a *truthful* manner.

B. Excerpts from published statements verifying our Leader’s choice of the King James Version for our services– including statements by students close to Mrs. Eddy

For almost a century *The Christian Science Journal* and *Sentinel* were unwavering in their declaration that the King James is the sole translation to be used for all Christian Science church services conducted in English. Early workers who were very close to Mrs. Eddy recorded her specific instructions that the King James Bible (otherwise known as the Authorized or Common Version) is the one to be used in the Bible Lesson. Among these early workers are individuals whose faithful service to our Leader and the Cause is a matter of record. George Wendell Adams, Annie Knott, William McKenzie, James Neal, and Irving Tomlinson all had class instruction from her. Adam Dickey, William Rathvon, and Irving Tomlinson served in Mrs. Eddy’s household as her personal secretaries. Annie Knott, William McKenzie, and Irving Tomlinson were appointed to the Bible Lesson Committee by Mrs. Eddy. Irving Tomlinson served as First Reader at the Concord church for seven years at Mrs. Eddy’s request. James Neal was called to Boston by Mrs. Eddy to work at the Christian Science Publishing Society and was later appointed an original Trustee of the Publishing Society by her. And Mrs. Eddy’s last official request was to appoint Adam Dickey to the Board of Directors. These loyal workers would have had the opportunity to hear Mrs. Eddy’s specific instruction regarding the use of the King James Bible translation while serving in these particular positions. And that our Leader did instruct them is clearly evident in their writings for our periodicals, where her instruction to them is recorded for all Christian Scientists to see for all time.

Not only were these individuals appointed to their posts by Mrs. Eddy; they worked under her careful guidance and supervision, sometimes over the duration of many years. That she expected them to comply with her instructions and that she often carefully monitored their work, even at times giving strong, pointed rebukes when they failed to meet the standard expected of them, is illustrated in Annie Knott's well-known reminiscence. (See note 7 of Chapter 6 "Handling the Word of God.") It is not difficult to discern that Mrs. Eddy's motive was to patiently and persistently nurture her Church and to be aware of and support all aspects of its development. She wanted workers to take her counsel, even her pointed rebukes, to heart for the sake of their own spiritual growth and for the sake of the Church's protection and progress. The individuals quoted in this section expressed a deep respect for Mrs. Eddy's role as the Founder and Leader of our Church and were glad to listen to and accept her guidance and corrections. Recent breezy comments that "...Eddy seems to have left the Bible Lesson Committee free to do their own thing. ... didn't really comment on this one way or the other ... never says what version shall be used in our church services..." give the misimpression that Mrs. Eddy was very casual in her oversight, which was not the case. (Comments were transcribed from the "Myth-busters" video and are cited in Appendix C. Our Pastor: Section 2. A. "The need to honor the ethics of historical research.")

There is no reason today to cast doubt on the credibility of these early faithful witnesses—all of whom Mrs. Eddy trusted and placed in positions of responsibility and who left a consistent record of loyal service to the Cause for the remainder of their lives. Each one affirmed her instruction that the King James is the Bible translation to be used in our church services. The articles following document this fact. It should be noted that for each of the five articles listed below, one of the authors was appointed to the Bible Lesson Committee by Mrs. Eddy—giving substantial weight to the authors' repeated insistence that Mrs. Eddy required the King James Bible to be used at all our church services. [For the 1923, 1928, and 1938 statements "From the Directors" listed below, only the names of those Directors at the time of publication who had been taught by or who had worked closely with Mrs. Eddy are listed.]

- 1) *Sentinel*, April 12, 1913 – Annie Knott
- 2) *Journal*, August 1923 –"From the Directors"; The Directors at the time included: Adam Dickey, Annie Knott, James Neal, William Rathvon
- 3) *Journal*, February 1925 – Irving Tomlinson
- 4) *Journal*, March 1928 –"From the Directors"; The Directors at the time included: George Wendell Adams, Annie Knott, James Neal, William Rathvon
- 5) *Sentinel*, July 2, 1938 –"From the Directors"; The Directors at the time included: George Wendell Adams, William McKenzie, William Rathvon

The recent claim by the Directors and the Trustees that “there is no letter or document by Mary Baker Eddy, or recollection in any reminiscence, which states a particular translation of the Scriptures is to be used in Church services” (*The Christian Science Journal*, May 2008, p. 62) is simply not true. These published statements (1-5) are the reliable testimony of trusted workers who were close to our Leader. She chose them to fill responsible positions because of their conscientious devotion to her instructions. Four of them, serving as Directors in 1923, declared regarding the KJV Bible, **“Our Leader studied it daily, and desired and required that it be used in all our public church services.”** (*The Christian Science Journal*, August 1923, p. 256) And later, three of them, while serving as Directors, reinforced Mrs. Eddy’s clear instructions: **“In our church services no other English translation should be used; and in the study of Christian Science other English translations should be consulted or used only as additional reference works.”** (*Christian Science Sentinel*, July 2, 1938, p. 871) How can Christian Scientists committed to following Mrs. Eddy’s leadership ignore or discount this body of solid evidence as to her distinct, decisive, resolute instruction regarding the place of the King James Bible in Christian Science church services?

The additional articles (6 and 7) cited in this section show how, over many decades, our religious periodicals continued to remain faithful to Mrs. Eddy’s directives and to point out that according to her, **the King James Version** is preeminent among Bibles, should be recognized as such, and **“should be the exclusive translation that English-speaking branches use in services and Sunday Schools and also in Reading Rooms for sets of books marked for study of the Bible Lessons.”** (*Sentinel*, September 24, 1984, p. 1660)

1) *Christian Science Sentinel*, April 12, 1913, p. 631

“Bible Study” by **Annie M. Knott** (requested by Mrs. Eddy to join the Board of Lectureship in 1898; called to Boston by Mrs. Eddy to become an Editor of the Christian Science periodicals in 1903; appointed to Bible Lesson Committee by Mrs. Eddy in 1904)

Many years ago Mrs. Eddy decided that the Authorized Version of the Bible, known as the King James Version, should be used at all our services, because it expressed the truth with sufficient clearness to enable every earnest student to demonstrate its power. It is true that the authorized revision of the Bible, representing the consecrated work of scholarly men for many years, gives in certain passages a better sense of the original, but its agreement with the King James, in the majority of cases, would make unauthorized and differing versions of very uncertain value, even for private study, except a few which adhere very closely to the original text.

- 2) *The Christian Science Journal, August 1923, p. 256*
[Reprinted from the June 16, 1923, *Sentinel*, p. 834]

“From the Directors: Endorsing Books”

Directors included: **Adam Dickey** (called by Mrs. Eddy to serve in her household as her confidential secretary in 1908; appointed to the Christian Science Board of Directors by Mrs. Eddy in 1910 in her last official request); **Annie Knott** (requested by Mrs. Eddy to join the Board of Lectureship in 1898; called to Boston by Mrs. Eddy to become an Editor of the Christian Science periodicals in 1903; appointed to Bible Lesson Committee by Mrs. Eddy in 1904); **James Neal** (called to work at Publishing Society in 1893 and appointed as an original Trustee of the Publishing Society in 1898, both at Mrs. Eddy’s request); **William Rathvon** (called by Mrs. Eddy in 1908 to serve in her household as corresponding secretary)

While some versions of the Bible other than the King James are helpful to the student, none of them has the place the King James Bible occupies among Christian Scientists or among the English-speaking peoples. That masterpiece, compiled by devoted and inspired scholars, has never been surpassed, and certainly cannot be by the efforts of a single individual. Our Leader studied it daily, and desired and required that it be used in all our public church services.

- 3) *The Christian Science Journal, February 1925, p. 586*

“The Educational System of Christian Science” by **Irving C. Tomlinson** (appointed to Bible Lesson Committee by Mrs. Eddy in 1898; asked by Mrs. Eddy in 1898 to serve as First Reader of the Concord church, a position he held for seven years; called by Mrs. Eddy in 1908 to serve in her household as associate secretary)

The version of the Bible which Christian Scientists use is the Authorized Version, called the King James Version. This Mrs. Eddy studied and quoted from. The Christian Science textbook is “Science and Health with Key to the Scriptures” (See Manual, p. 86). He who is a Christian Scientist uses these authorized textbooks and Mrs. Eddy’s other writings for instruction in Christian Science. No original teaching on the subject of Christian Science exists outside of these books. Innovations and innovators in Christian Science teaching are as impossible as a new Decalogue or new Beatitudes.

4) *The Christian Science Journal*, March 1928, p. 671

[Reprinted from the January 7, 1928, *Sentinel*, p. 372]

“From the Directors: Christian Science Bible Lessons”

Directors included: **George Wendell Adams** (chosen by Mrs. Eddy to attend her last class in 1898); **Annie Knott** (requested by Mrs. Eddy to join the Board of Lectureship in 1898; called to Boston by Mrs. Eddy to become an Editor of the Christian Science periodicals in 1903; appointed to Bible Lesson Committee by Mrs. Eddy in 1904); **James Neal** (called to work at Publishing Society in 1893 and appointed as an original Trustee of the Publishing Society in 1898, both at Mrs. Eddy’s request); **William Rathvon** (called by Mrs. Eddy in 1908 to serve in her household as corresponding secretary)

Mrs. Eddy examined the new translations of her time, including some of the best of the modern versions, but she used them only to a very limited extent. Moreover, she not only adopted, but continued to approve, the King James Version for the Lesson-Sermons, on which, as she has said, “the prosperity of Christian Science largely depends” (Manual, Art. III, Sect. 1).

5) *Christian Science Sentinel*, July 2, 1938, p. 871

“From the Directors”

[Cited in full in Section 2. D. 3 of this appendix]

Directors included: **George Wendell Adams** (chosen by Mrs. Eddy to attend her last class in 1898); **William McKenzie** (appointed to Bible Lesson Committee by Mrs. Eddy in 1896; at Mrs. Eddy’s request, he (1) was appointed as an original Trustee of the Publishing Society in 1898, (2) was appointed as one of the original members of the Board of Lectureship, and (3) served as First Reader of the Cambridge church); **William Rathvon** (called by Mrs. Eddy in 1908 to serve in her household as corresponding secretary)

Mary Baker Eddy consistently maintained her preference for the King James Version....Because of the extent to which the King James Version of the Bible is the basis of and enters into our Leader's writings, it is and should be the accepted English translation for Christian Scientists. In our church services no other English translation should be used; and in the study of Christian Science other English translations should be consulted or used only as additional reference works.

Note: Throughout many decades the Directors, Trustees, and Editors faithfully upheld Mrs. Eddy's instruction. The periodicals record numerous instances of her emphasis. The following are two examples of writers upholding the directives as recorded by those early workers who served under Mrs. Eddy's guidance and supervision:

6) *The Christian Science Journal, August 1953, pp. 436-437 (Editorial Section)*

"The Holy Bible" by Richard J. Davis

It was from her study of the King James Version of the Bible that Mrs. Eddy discerned and had revealed to her the spiritual idea, or Christ. ... In the early days of her discovery and writing, many people urged her to follow other versions, but she continuously and steadfastly indicated her preference for the King James Version. As a scholar Mrs. Eddy was naturally interested in the new translations that appeared from time to time, but she used them only to a limited extent. She was interested in new things but only when they were more spiritual than the old. Our Leader not only adopted, but continuously approved, the King James Version of the Bible for the Lesson-Sermons in the *Christian Science Quarterly*, on which, she says, "the prosperity of Christian Science largely depends" (Manual of The Mother Church, Art. III, Sect. 1). The King James Version is the one used in quoting from the Bible in our periodicals, and this practice was established and directed by our Leader. Because this version of the Bible is the basis of Mrs. Eddy's writings, it is and should be the accepted English translation for Christian Scientists. In our church services no other English translation should be used. The use and study of other translations may be helpful, and the extent to which they are used each individual may naturally determine for himself. ...As we grow in our understanding of Christian Science in its infinite meanings, our appreciation and love of the Bible proportionately increase. Gratefully we understand why Mrs. Eddy has given us as the first of the important points or Tenets of Christian Science (Science and Health, p. 497), "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life." We also see why the King James, or Authorized, Version is and always will be the companion Bible to our inspired textbook.

- 7) *Christian Science Sentinel, September 24, 1984, pp. 1659-1660*
[Reprinted from the September 1980, *Journal*, p. 493]

“From the Directors—

Our pastor and the place of the King James Version of the Bible”

[Cited in full in Section 2. D. 4) of this appendix]

The King James Version...has served and continues to serve as the sole version of the Bible to be used as pastor in our English-speaking churches. This is the translation through which our Leader, Mary Baker Eddy, gained the revelation of divine Science. ... The King James Version was adopted for use in the Christian Science Lesson-Sermons in 1891, with Mrs. Eddy's full knowledge and approval. It continued to be so used throughout her lifetime, even though a number of major new translations appeared during those years, found a place in her library, and had her careful attention. ...Because of these facts, the King James Version should be the exclusive translation that English-speaking branches use in services and Sunday Schools and also in Reading Rooms for sets of books marked for study of the Bible Lessons. In selecting the translations authorized for the Bible Lessons and thus for Christian Science church services in non-English-speaking countries, The Mother Church makes every effort to choose translations compatible with the King James Version and as close to its meaning as possible.

C. From the reminiscences of Irving C. Tomlinson regarding Mrs. Eddy's preference for the King James Version

Mary Baker Eddy, The Woman and the Revelation: Reminiscences of Irving C. Tomlinson, 1932, pp. 120-123 (appointed to Bible Lesson Committee by Mrs. Eddy in 1898; asked by Mrs. Eddy in 1898 to serve as First Reader of the Concord church, a position he held for seven years; called by Mrs. Eddy in 1908 to serve in her household as associate secretary)

Just here it may be helpful to note that Mrs. Eddy much preferred the King James Version of the Bible to any other translation extant. She gave a great deal of profound thought to the version of the Scriptures, which should form the basis of her textbook and other writings and upon which Christian Science Bible study should be founded, and finally decided upon the King James version. She at one time told the writer that in the early days many people tried to have her accept for Christian Science other editions of the Bible. Among the translations which

were proposed to her and which were frequently used by some Scientists were Rotherham's, the English Revised Version, and particularly the American Revised Version. A translation of the Scriptures also favorably considered by many Christian Scientists was the "Complete Bible in Modern English" by Ferrar Fenton. Mrs. Eddy knew of this translation and had given it careful consideration. It was for a long time a part of her library and had been given to her by the author. ... When she received this volume from the author she wrote him as follows:

"Dear Sir: Your complete copy of the Bible is indeed graphic, profound, scholarly. But I cannot consider its history of Creation other than allegorical. I regard the Bible as Holy Writ, our sure guide to Salvation and Life Eternal. You will please accept my thanks for your beautifully bound Bible. Most respectfully, Mary B.G. Eddy"

It will be seen from Mrs. Eddy's letter that she did not give unqualified endorsement to this translation of the Scriptures, for her comment was "thanks for your beautifully bound Bible."

D. The Field's call for fidelity to our Leader's clearly expressed instruction regarding the King James Bible (www.csandthekjv.com)

In 2008, Mother Church members deeply concerned about other translations replacing the King James in the Golden Text and Responsive Reading joined to send a mailing to the Field. A reproduction of that 7-page mailing on the following pages includes:

- 1) 2008 letter to branch church members;
- 2) *Mary Baker Eddy's Supreme Regard for the King James Version of the Bible*, by Ralph Byron Copper
- 3) *Christian Science Sentinel*, July 2, 1938, p. 871; "From the Directors"
- 4) *Christian Science Sentinel*, September 24, 1984, pp. 1659-1660; "From the Directors —Our pastor and the place of the King James Version of the Bible"

(The same documents can be found in Acrobat PDF format on the web site: www.csandthekjv.com.)

1) 2008 Letter to Branch Church Members

March 10, 2008

Dear Branch Church Members,

We are current and former Readers in Christian Science branch churches, societies, and college organizations from various parts of the field who share a love for The Mother Church and its branches. We are concerned about the introduction of a version of the Bible other than the King James Version in the Golden Text and Responsive Reading in the May 12-18 Bible Lesson, as printed in the *Christian Science Quarterly*.

In the spirit of Christian fellowship, we invite you to consider with us the consequences of the plan (announced by the Christian Science Board of Directors and Board of Trustees of The Christian Science Publishing Society) for the occasional use of Bible translations other than the King James Version in the Golden Text and/or Responsive Reading. As you may know, some branch churches, as well as The Mother Church, have used other Bible translations for the Scriptural Selection and Benediction in their Sunday services. A few have been using other Bible translations for Wednesday readings. We believe this deviates from Mrs. Eddy's intention with regard to our Pastor.

In order for Christian Scientists to be familiar with our Leader's direction about the use of the King James Bible, we have enclosed the following:

- Historical research that provides evidence of Mrs. Eddy's instruction for using the King James Version in church services.
- Two official statements issued by earlier Christian Science Boards of Directors in 1938 and 1980/1984 that explain why "the King James Version should be the exclusive translation that English-speaking branches use in services and Sunday Schools . . ."

Our Leader tells us that the Sunday lesson is "a lesson on which the prosperity of Christian Science largely depends" (*Church Manual*, p. 31). It is our conviction that branch churches and individual members will be helped by considering the enclosed information and arriving at their own conclusion as to whether the King James Version will be the exclusive Bible used in all their church services. We unite with you in giving our deepest prayerful thought to honoring Mary Baker Eddy's leadership with regard to the voice of our Pastor.

Lovingly,

Jackie Dixon, *Odon, Indiana*
William Gough, *Toronto, Ontario, Canada*
Joyce A. Hood, *Matthews, North Carolina*
Kenneth Hufford, *Lone Tree, Colorado*
Eleanor G. Moller, *Ryde, California*

Donald Morton, *Barrington, Rhode Island*
Nancy Sheldon, *Napa, California*
Ronald Smith, *Monticello, Wisconsin*
Alice Stanley, *Esher, Surrey, England*
Stephanie Trick, *Ballwin, Missouri*

We are not representing our respective congregations. We are representing ourselves as individual members of The Mother Church who are serving, or have served, in the sacred office of Reader. This mailing was sent to the memberships, First and Second Readers, Sunday School Superintendents, and Reading Rooms of all English-speaking branches and societies. It was also sent to all *Journal*-listed practitioners, teachers, nurses, and Committees on Publication in these areas. This letter along with its enclosures may be downloaded from www.csandthekjv.com. The cost of this mailing was covered by contributions from members in the field.

2)

MARY BAKER EDDY'S SUPREME REGARD FOR THE KING JAMES VERSION OF THE BIBLE

by Ralph Byron Copper

Recorded history enables the past to inform the present of timeless truths to heed and of age-old errors to avoid. History, rightly told and learned, offers more than a set of disparate facts about the past. It provides needed interpretation of those facts. Historical knowledge, involving alternate perspectives, competing opinions, changing positions, must be weighed in the context of what, when, and why something is said or done by someone. A fact isolated from a right context risks losing its capacity to convey a correct meaning.

Members of Mary Baker Eddy's Church seek to learn from her history, not to fossilize the status quo in some form of institutional traditionalism, but to stay faithful to their Leader's founding vision, which was divinely inspired by an immutable Truth that is eternally "the same yesterday, and to day, and for ever."

The following information is an honest attempt to provide an accurate historical context of Mrs. Eddy's supreme regard for the King James Version of the Bible (which she refers to as "the common version" or "our version" in her published writings) and of the KJV's singular use in the Christian Science movement during her day and since. Although documents from The Mary Baker Eddy Library cited in this research cannot be quoted in full because of copyright protection, "fair use" permits selective quoting and paraphrasing. In each instance the archival accession number is given so that anyone who wishes to do so can obtain a copy of the entire document directly from the Library [617-450-7218].

A major event occurred in the 1880s when a revision of the 1611 King James Version of the Bible — known as the Revised Version (RV)—was first published. The stated aim of the RV's scholars was to make adaptations "without changing the idiom and vocabulary" of the renowned KJV (www.bible-researcher.com/ervhistory.html). In its first year (1890) the *Christian Science Quarterly* printed lesson texts of the International Bible Series that quoted verses from the Revised Version. But starting in 1891 the *Quarterly* announced: "The lesson text is that of the Common Version" (later amended to read: "... the Common or Authorized Version").

In 1902 this wording was omitted, probably because beginning in 1898, in eleven exceptional instances, the Golden Text for a few of Mrs. Eddy's Bible Lesson subjects (including one Golden Text for an International Bible Lesson) quoted the Revised Version. Only twice during this time did the Responsive Reading vary from the King James Version—and one of those times was when, in conjunction with fifteen verses from the KJV, one word from the Revised Version was substituted! While these few exceptions cannot be dismissed out of hand, they invite a closer look. They occurred on the following dates and always with the same Bible translation (the Revised Version):

1898: July 31

1899: January 1 [International Bible Lesson]; October 29

1900: February 25; July 1 [one RV *word* in the Responsive Reading]

1901: January 27; March 3; March 31; August 25; November 17

1903: April 19 [one RV *verse* in the Responsive Reading]

1904: January 24

1906: July 22

If the *Quarterly*'s infrequent use of a single non-KJV Bible during Mrs. Eddy's lifetime is meant to serve as a "pattern" or precedent for resuming a similar practice today (but this time with multiple translations)—and thereby overturn a century of complete reliance on the King James Version to convey the spiritual import of the Bible—surely it is fair to ask: Exactly what is the historical "pattern" Christian Scientists are to follow? The most notable feature of this "pattern" is that after 1901 official use of a non-KJV Bible diminished rapidly, came to a complete stop in 1906, and was never employed again during the remaining years of Mrs. Eddy's life.

In the Golden Text for the Bible Lesson of February 1, 1914, a solitary attempt was made to revive the practice of quoting the Revised Version. But as officials at the time acknowledged, this one instance engendered such "criticisms" from the field that no further attempt was ever made, until now, to resort to a practice that had become inoperative during Mrs. Eddy's final years (as cited in *The Christian Science Journal*, June 2005, Vol. 123, p. 17).

The essential role of the King James Version of the Bible in Christian Science church services springs from its unique relation to *Science and Health with Key to the Scriptures*. On at least three separate occasions when Mrs. Eddy was working on a major revision of the textbook, after careful (and no doubt prayerful) consideration, she gave instructions that the Bible references and quotations in *Science and Health* were to conform to the King James Version [The Mary Baker Eddy Collection: L02166 (1885); L07631 (September 4, 1890); and L12425 & L10602 (both dated November 20, 1901)]. Indeed, two whole chapters of the textbook—"Genesis" and "The Apocalypse"—are inextricably linked, verse by verse, with the specific translated words of the King James Version. As far back as 1885 Mrs. Eddy insisted that there be no change in what she called "the uniformity" between the King James Version and her notes on Genesis [L02166 (1885)].

That uniformity—that oneness of thought and expression—is evident in more ways than just the five hundred or more passages of the King James Version quoted in the textbook. Virtually every page of *Science and Health* is filled with *indirect* references, allusions, and metaphors drawn straight from the KJV. Each book throws essential light on the spiritual meaning of the other. For example, Mrs. Eddy trusted that readers of *Science and Health* would recognize, without any need for quotation marks, that her statement on page 453 ("Hidden sin is spiritual wickedness in high places") was manifestly connected, in both letter and spirit, to the King James Version's unique wording of Ephesians 6:12 ("For we wrestle not against flesh and blood, but against ... spiritual wickedness in high places").

This is by no means an isolated instance. Two more examples, out of many possible ones, must suffice: S&H 40:31-2 (to ;) and Heb. 6:19, 20; S&H 109:22-24 and Num. 12:8 ("apparently"). No other Bible translation, modern or ancient, is capable of providing a seeker of Truth with the spiritual meaning of these Bible passages the way *Science and Health* does. And no other Bible translation of these passages is able to enrich Mrs. Eddy's meaning the way the King James Version does. The spiritual sense of the Lord's Prayer, as given in *Science and Health*, is an interpretation of the King James Version, and of no other. The interrelation of these two books, in wording and meaning, forms a bond that cannot be safely or successfully severed.

To replace "our common version" with an "updated" Bible translation in our church services—whether for partial or total use on Sunday or Wednesday—does more than change the uniformity of Mrs. Eddy's wording and meaning; it opens the door for scholastic theology to impose its adulterating

influence on the thought of the congregation. Like wolves in sheep's clothing, religious errors can and do lurk in new Bible translations as surely as in old ones. Mrs. Eddy warned her readers that "a mortal and material sense stole into the divine record" through the "manifest mistakes" in ancient versions and through the hundreds of thousands of Bible renderings (*Science and Health*, p. 139).

In 1890, under the editorship of Joshua Bailey, the *Journal* enthusiastically endorsed the Rotherham translation of the New Testament (and, to a less fulsome extent, the Revised Version). (See *Journal*, Vol. 8, pp. 178-184, 268-272, 319-320.) Some readers quickly embraced the Rotherham version (pp. 256-257, 391). But soon a cautionary note was voiced by "A. F." (Very possibly these initials stand for Alfred Farlow, who would later become Mrs. Eddy's trusted Committee on Publication.) While "A. F." could recommend the Rotherham book for individual study at home, he thought it best *not* to quote the translation in Christian Science publications. "Nor do I see any necessity for so doing," the initialed correspondent wrote, "since the spiritual signification of the common version is identical with that of the Rotherham." Concurring with what "A. F." said, a newly appointed Editor, Sarah J. Clark, explained: "... since the truths expressed in SCIENCE AND HEALTH are all derived from the common version, is it wise for us, who have demonstrated so little of the Principle, to choose a translation of our own? Does it not tend to bring confusion in our own ranks, and also among those who are reaching out for a clearer understanding of the Bible?" (*Journal*, January 1891, Vol. 8, p. 460.)

"Is it wise for us ... to choose a translation of our own? Does it not tend to bring confusion in our own ranks ...?" What prophetic questions! If every Reader in every branch church were allowed to select whatever translation he or she favored, at what point would the line of demarcation between right and wrong metaphysics be crossed? (As an extreme example, might the Catholic *New Jerusalem Bible* be read in a Christian Science church service as a Scriptural Selection, benediction, or Wednesday Bible citations?)

Our Leader foresaw such danger. With extraordinary emphasis, she told Sarah Clark, for the sake of present and future generations, to "suppress" the majority of Scriptural versions in the periodicals! She explained that only "one in a dozen" translations might not give a "false version"—"but this is all" [The Mary Baker Eddy Collection: F00387 (January 28, 1891)]. By the time she wrote to Miss Clark, our Leader had already expressed her decided preference for the King James Version over both the Wilson translation and the Rotherham translation [F00414 (September 19, 1887) and L02247 (July 14, 1890)].

Tellingly, our Leader made a distinction between personal and official use of translations. A few years later when the third edition of Rotherham's book was published with its "new dress and translation," Mrs. Eddy felt free to recommend it for individual use—as she did over the years with various literary works, including some Bible-related books: *The Journeys of Jesus*; *The Bible Interpreter*; *Walks and Words of Jesus*. (For these instances, see *Journal*, Vols. 15:696; 3:99 [cf. 15:586]; 14:379; 16:114.) But such endorsements—as surely as the selective use in her writings of a few other translations—do not signify any change of heart in her supreme regard for the King James Version of the Bible.

But what of the fact that no mention is made of the King James Version in our Leader's *Manual of The Mother Church*? The *Manual*'s silence on this subject (as surely as its silence regarding *The Christian*

Science Monitor) is best heard and understood in conjunction with *all* that our Leader has said and done on the subject. Christian Scientists of her day had no doubt as to what their Leader was telling them. They knew that she would have been quick to “reprove, rebuke, exhort” had they not been conducting their church services in accord with her ultimate sense of right. Her unobjecting silence spoke to them with eloquent authority. Their loving obedience to her judgment encompassed the totality of her directives, embracing the spirit as well as the letter of her leadership.

Less than three years after Mrs. Eddy’s passing, her student Annie Knott (who had been chosen by Mrs. Eddy to serve concurrently as an Editor and a member of the Bible Lesson Committee, and who would later become the first female Director of The Mother Church) wrote in the *Christian Science Sentinel*: “Many years ago Mrs. Eddy decided that the Authorized Version of the Bible, known as the King James Version, should be used at all our services, because it expressed the truth with sufficient clearness to enable every earnest student to demonstrate its power.” (*Sentinel*, April 12, 1913, Vol. 15, p. 631.)

Forty years later, another Editor, Richard J. Davis (also teacher of the 1949 Normal Class), reaffirmed this fact in the *Journal*: “It was from her study of the King James Version of the Bible that Mrs. Eddy discerned and had revealed to her the spiritual idea, or Christ In the early days of her discovery and writing, many people urged her to follow other versions, but she continuously and steadfastly indicated her preference for the King James Version Because this version of the Bible is the basis of Mrs. Eddy’s writings, it is and should be the accepted English translation for Christian Scientists.” (*Journal*, August 1953, Vol. 71, p. 436.)

Over the decades different Boards of Directors (including Directors who were taught by, or who worked with, Mrs. Eddy—such as Adam Dickey, James Neal, William Rathvon, Annie Knott, George Wendell Adams, William McKenzie) repeatedly issued statements upholding our Leader’s expressed choice. In 1923 the Directors explained: “While some versions of the Bible other than the King James are helpful to the student, none of them has the place the King James Bible occupies among Christian Scientists Our Leader studied it daily, and desired and required that it be used in all our public church services.” Less than five years later the Directors declared again: “The many translations of the Bible differ in their spiritual qualities as well as in their scholarship. Mrs. Eddy examined the new translations of her time, including some of the best of the modern versions, but she used them only to a very limited extent. Moreover, she not only adopted, but continued to approve, the King James Version for the Lesson-Sermons, on which, as she has said, ‘the prosperity of Christian Science largely depends’ (Manual, Art. III, Sect. 1).” (*Sentinel*, June 16, 1923, Vol. 25, p. 834; January 7, 1928, Vol. 30, p. 372.)

In advocating the primacy of the King James Version of the Bible, these official Mother Church statements (including those that span the years 1938-1984, which can be found on the next pages of this mailing) stand as timeless benchmarks of Truth. Today, as before, these statements have but one purpose: to enable Christian Scientists in every age to follow their Leader through an adherence to her instructions and a conviction that her judgment expressed a perfect Principle, “with whom is no variableness, neither shadow of turning.” These statements of historical truth affirm for all time that the dual pastor of Mary Baker Eddy’s Church is invested to speak with one inspired voice—concordant in both its wording and meaning.

3) *Christian Science Sentinel*, July 2, 1938, p. 871

“From the Directors”

[Reprinted in *The Christian Science Journal*, August, 1938, pp. 279-280]

The King James Version continues to be the best-liked rendering of the Bible into English. This translation continues to hold first place among English-reading students by reason of its diction, its fidelity to the original text, and its spirituality. While its wording has become archaic, its text has become sacred.

“For almost three centuries the Authorized, or King James, Version has been the Bible of the English-speaking world” (The Ancestry of Our English Bible, by Professor Ira Maurice Price, ninth edition, 1934, p. 282).

Mary Baker Eddy consistently maintained her preference for the King James Version. In all her writings there are only six or seven quotations from other translations, and some of them are only incidental. (See *Science and Health* 313:19, 360:22, 525:12; *Miscellaneous Writings* 97:22, 373:7; *Unity of Good* 31:1; *Message for 1902* 16:1.) Once when she received a copy of a recent translation, her acknowledgment of the gift included the following comments: “I am not fond of new things unless they are more spiritual than the old. . . .In some instances the text seems clearer, e.g., where 'deadly thing' is changed to the word 'poison.' Yet this lucid word may be objectionable.”

Because of the extent to which the King James Version of the Bible is the basis of and enters into our Leader's writings, it is and should be the accepted English translation for Christian Scientists. In our church services no other English translation should be used; and in the study of Christian Science other English translations should be consulted or used only as additional reference works. The Bible Notes in the *Christian Science Sentinel* contain information intended to be useful in this way.

4) *Christian Science Sentinel*, September 24, 1984, pp. 1659-1660

FROM THE DIRECTORS

“Our pastor and the place of the King James Version of the Bible”

[Reprinted from *The Christian Science Journal*, September 1980, p. 493.]

In a step that can hardly be overestimated, our Leader ordained the Bible and her book *Science and Health with Key to the Scriptures* as pastor for The Mother Church and its branches.¹ The King James Version, while not specifically named in the ordination, has served and continues to serve as the sole version of the Bible to be used as pastor in our English-speaking churches.

This is the translation through which our Leader, Mary Baker Eddy, gained the revelation of divine Science. It is the one she primarily uses throughout her published writings; in all her books there are relatively few occasions where she quotes other translations.

The King James Version was adopted for use in the Christian Science Lesson-Sermons in 1891, with Mrs. Eddy's full knowledge and approval. It continued to be so used throughout her lifetime, even though a number of major new translations appeared during those years, found a place in her library, and had her careful attention.

Mrs. Eddy drew extensively upon Bible dictionaries, commentaries, and translations in her study and in her writings in order to elucidate the original meaning. In line with this, most Reading Rooms offer several Bible aids, and the Christian Science periodicals publish articles and features employing the findings of biblical scholarship.

But the close correlation between the King James Version and *Science and Health* enhances the unity of the Bible and the Christian Science textbook. Mrs. Eddy drew from the King James Version over five hundred different verses for *Science and Health*. In 1890 she allowed another translation to be tried for the Bible Lessons—the Revised Version. It was at the end of that year that the King James Version was restored.

Because of these facts, the King James Version should be the exclusive translation that English-speaking branches use in services and Sunday Schools and also in Reading Rooms for sets of books marked for study of the Bible Lessons. Thus these churches unite with each other as well as with The Mother Church in this common version. In selecting the translations authorized for the Bible Lessons and thus for Christian Science church services in non-English-speaking countries, The Mother Church makes every effort to choose translations compatible with the King James Version and as close to its meaning as possible.

Our Leader recognized the contribution that enlightened scholarship can make. But above all, she encouraged Christian Scientists to look for the spiritual meaning of the Bible—the inspired healing message—as brought out in the Christian Science textbook. The King James Version has a unique helpfulness in shepherding them into practical Christian Science healing. Various commentaries and other translations may be useful in clarifying certain obscure passages. Yet it is *Science and Health*, drawing extensively on the King James Version, that brings out the pure spiritual Bible teachings as demonstrable Science—“with signs following” in lives regenerated, healed, and fulfilled.

“On the swift pinions of spiritual thought,” our Leader writes, “man rises above the letter, law, or *morale* of the inspired Word to the spirit of Truth, whereby the Science is reached that demonstrates God. When the Bible is thus read and practised, there is no possibility of misinterpretation.”²

¹ See *Manual of The Mother Church*, Art. XIV, Sect. 1, and *Miscellaneous Writings* 313:25-2, 382:32-7.

² *The First Church of Christ, Scientist, and Miscellany*, p. 238.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

E. Providing Quarterly pages with the King James Version text and background on Bible translations (www.kjvquarterlypages.com)

1) Quarterly pages to print out which use solely the King James Version

The web site www.kjvquarterlypages.com serves as a practical aid in maintaining sole use of the King James Version in our Bible Lessons for use in Sunday Services, Sunday Schools, and Reading Rooms, as well as for private study. This site provides formatted *Quarterly* pages with Bible verses solely from the King James Version when other translations appear in the Golden Text and/or Responsive Reading. These pages can be downloaded and printed, and with a little trimming fit easily into the *Quarterly*.

2) Expanding Use of Bible Translations—a Response by Valda M. Schaller

In response to arguments promoting the use of Bible translations other than the Authorized King James Version in Christian Science church services, and specifically addressing the March 2008 *Christian Science Journal* article “Expanding use of Bible translations,” Valda M. Schaller wrote a 25-page scholarly paper entitled *Expanding Use of Bible Translations—a Response*. The full paper can be found on the web site, www.kjvquarterlypages.com.

Being a student of Christian Science able to read the New Testament in the original Greek, she has carefully weighed and elucidated the relative value of various Bible translations. Her paper documents the accuracy and close agreement between the original Greek text and both the Revised and the King James translations for the thirteen instances when the Revised Version was used for the Golden Text or Responsive Reading during Mrs. Eddy’s life from July 1898 to July 1906 (when the practice ceased), and for the single failed attempt to reinstate this practice in 1914. Her research shows that both the Revised Version and the King James Version are literal translations and virtually identical in meaning. In contrast, for the May 18, 2008 Bible Lesson, the first Bible Lesson to use alternate translations in almost a century, she compared in detail the Golden Text from the NIRV (New International Reader’s Version) with the original Greek and the King James Version and concluded:

The NIRV translation sounds smooth, but does not accurately represent the full import of the original text as does the King James translation. There is a modest loss of “metaphysical content”. (Schaller, p. 10)

However, for the Responsive Reading she determined:

The King James translation of *I John 3:1* is correct. The New International Version is not. ...it is *not what the Greek says*. ... In NIV *I John 3:1* we have one instance where the use of a *poor translation* has resulted in a significant *loss of metaphysical content*. ... In selecting Bible translations, the Church of Christ, Scientist, cannot apply the same criteria as other denominations, if it's being honest with itself...because it's a *science*, and science requires precision of statement. (Schaller, pp. 12-13)

The author addresses many other important points that should be weighed when choosing a translation. She notes (p. 16) that some translations such as *The Message* and *The Amplified Bible* contain embedded statements where "there is nothing in the original Greek that corresponds to the inserted comment." In such a case, she points out, "the inserted statement constitutes a *commentary*, not a translation" and the insertion of such commentary or **remarks** into the Biblical text **disqualifies** such Bibles for use in the Christian Science Bible Lesson and in church services because these **remarks** conflict with the Manual By-Law: "They [the Readers] shall make **no remarks** explanatory of the LESSON-SERMON at any time..." (*Church Manual*, 32:20-21; emphasis added by Schaller)

She points out (p. 17) our Leader's standard for translation: "whereby one expresses the sense of words in one language by **equivalent words** in another." (*Miscellaneous Writings*, 67:25-27; emphasis added by Schaller) Schaller has high regard for the integrity of the King James translators because of their accuracy and fidelity to the original text:

The King James translators may not have been any better metaphysicians than most twentieth-century translation teams; but when they got to passages they found obscure, they had the humility to transfer them in "equivalent words" instead of replacing the puzzling parts with shallower renderings at the estimated level of popular comfort. (Schaller, p. 17)

She also addresses the practice of picking and choosing verses from various Bible translations:

What if we use only the "good parts" of non-KJV Bibles and leave the questionable passages alone? There are two problems with such a proposal.

The first difficulty is that having the Readers at our services read from a particular translation without introductory disclaimer has the effect of giving the public the impression we endorse the whole translation. If The Mother Church selects a Bible translation to be read aloud from the desk at English Sunday services, required to be the same around the world, it has *de facto* endorsed that

translation as official text. Very few modern translations deserve such endorsement. ... When church officers, charged with conducting formal public services, read an extract [from a non-KJV Bible] without disclaimer, the whole version assumes the colour of official church teaching, including the incorrect parts. Have we then represented Christian Science honestly and accurately?

The second difficulty of selective quotation springs from the word “canonical.” ... By definition, a “canon” is an approved collection. The Biblical canons differ among faith communities...

“A canonical approach *avoids the atomization* and thus the *isolated interpretation* of texts. A text is to be read as *part of the Bible in its entirety*, not as an independent, single unit. ...”

John H. Hayes & Carl R. Holladay. *Biblical Exegesis: A Beginner’s Handbook*. Westminster John Knox Press. pp. 125-126. (*emphasis added*)

...this requirement of canonical exegesis precludes our adopting a smorgasbord appropriation of isolated agreeable passages from translations whose fidelity to the original text is inconsistent and that are not wholly compatible with Christian Science...that is, if we’re being honest about what we’re doing.

(Schaller, pp. 18-19)

She discusses other issues and in summing up, writes,

The changes now in the works are not just changes to the style of the *Quarterly* as a publication; they presage changes to the substance of the Bible Lessons as metaphysical teaching. The [1898] Deed of Trust [organizing The Christian Science Publishing Society] imposes legally on the Trustees—and ethically on all loyal Christian Scientists—the obligation to be...

“...advocates of the principles of Christian Science as taught by me [Mary Baker Eddy] in my book, ‘Science and Health with Key to the Scriptures’.”
Deed of Trust [Point 9]

Science and Health declares Science’s “obvious correspondence with the Scriptures.” One step Mrs. Eddy took to illustrate that correspondence was to require uniformity of wording between Biblical references in *Science and Health* and the King James Version of the Bible. To the degree that other translations change the style and meaning, to that degree they lose the uniformity our Leader took such great pains to establish.

And most powerful of all...

“...as taught by me...”

Our Leader’s resounding appeal in perpetuity for *accuracy!*

Loyal Christian Scientists acknowledge Mary Baker Eddy as our Leader. We acknowledge that her articulation of the Science of Christianity is the final revelation and that her vision of “church” is complete. On this issue of fundamental change to the Christian Science Bible Lessons, as Mrs. Eddy left them for us, it is to be hoped that the Christian Science Board of Directors and the Trustees of the Publishing Society may yet reconsider. (Schaller, p.25)

F. Published statements by a recent Director praising the King James Version

NOTE: The following statements by recent Director Mary Metzner Trammell are representative of many examples over the past few years in which church officers on the one hand officially praise the King James Version in our periodicals while on the other hand officially endorse the use of inferior translations in our Bible Lessons.

1) The Christian Science Journal, September 1994, p. 30

“The King James translation: setting the great work in motion” by Mary Metzner Trammell and William G. Dawley

There was a uniform brilliance to the decisions that King James and Archbishop Bancroft made in assigning the translation among the six committees of scholars. ...what must have sustained the translators, year after year, through their tedious and exacting labor, was an exalted sense of their mission—to forge an English Bible that would stand through the centuries, one that was not only fair to a range of theological concerns but was so true to the original texts that it would be above challenge, above controversy, above failure.”

2) Christian Science Sentinel, May 15, 2006, p. 18

“Translating the Bible: its message for your life” by Mary Trammell

A year or so ago, I had the opportunity to do some research on how Mary Baker Eddy felt about various translations of the Bible. ... The documents show that she

vastly preferred the King James Bible over any modern translation of her day. She used it predominantly in her works. She quoted from it. And one time when the editor of *The Christian Science Journal*, which she had founded, announced suddenly that he was going to be using another translation of the Bible, she wrote him and asked him to change his mind, to revert to the King James.”

G. The need for honesty and alertness in facing the crucial issue of Bible translations

It is unjust and disingenuous for the Board of Directors, the Trustees of the Publishing Society, and the staff of the Mary Baker Eddy Library to insist that other Bible translations are legitimate to use in our church services on the basis that Mary Baker Eddy didn't specifically *name* the King James Bible when she ordained the Bible and *Science and Health* as dual pastor of our Church. We all understand that where languages other than English are spoken, Christian Scientists must seek the best Bible translation currently available to them. However, the evidence is overwhelming that our Leader chose the King James Version for English language fields—and that she made this choice plain during her own time.

It is dishonest for church officials to continue to put forth the unfounded claim that the frequent use of multiple non-King James Bible translations in the *Quarterly* today conforms with a practice common in our Leader's time. The facts show that once our Bible Lessons reached their current format in 1898, uses of a single other translation, the Revised Version, were few and minimal. From 1898 on, the Revised Version was substituted for the King James on only fourteen occasions with a grand total of only twenty non-King James verses ever used. This limited early usage of one non-King James translation is not remotely comparable to the sixteen different Bible translations which have been substituted for the King James Version in the Golden Text and/or for the complete Responsive Reading of sixty-seven Bible Lessons between May 2008 (when the practice began) and September 2013 (the count at the time of this writing). And the truth is that the occasional early use of this single other translation, the Revised Version, ceased entirely during Mrs. Eddy's lifetime in 1906. A sole attempt to renew the practice in 1914 failed, apparently because it proved to be problematic and divisive for the movement. The Trustees of the Publishing Society “instructed the Bible Lesson Committee ‘...even though infrequently done, it will be better not to quote from Revised Versions.’” (as cited in *The Christian Science Journal*, June 2005, p. 17) It is significant that William P. McKenzie was serving as one of the Trustees at the time this

letter was written. Mr. McKenzie had been appointed to the Bible Lesson Committee by Mrs. Eddy in 1896, had been appointed by her to be an original Trustee of the Publishing Society in 1898, and had served in both positions under her guidance. He later served on the Board of Directors that published the following instructions regarding the use of the King James Version—along with George Wendell Adams (class taught by Mrs. Eddy in 1898) and William Rathvon (Mrs. Eddy’s corresponding secretary from 1908-1910):

Mary Baker Eddy consistently maintained her preference for the King James Version. ... Because of the extent to which the King James Version of the Bible is the basis of and enters into our Leader's writings, it is and should be the accepted English translation for Christian Scientists. In our church services no other English translation should be used; and in the study of Christian Science other English translations should be consulted or used only as additional reference works. (*Christian Science Sentinel*, July 2, 1938, p. 871)

How greatly we need to demonstrate unity today! Yet unity will be impossible to achieve while there is ongoing tampering with the pastor. And are even *further* changes being considered? Undercurrents have been heard that the Trustees of the Publishing Society envision other Bible translations being used *in the body of the Bible Lesson itself*. Presumably this would be accomplished by incorporating other Bible translations into the sections within the Full Text *Quarterly*—putting Readers in the position of having to read from this pamphlet rather than from the books. If such an idea is being considered (and since Christian Scientists have heard a Trustee mention such a plan, the possibility apparently has been discussed) we urge the Board of Directors and the Trustees of the Publishing Society to realize how utterly destructive this would be for the Christian Science movement.

It is important to be aware that this isn’t the entire extent of changes to our pastor that are being considered by church officers. A published statement by recent Director Mary Trammell indicates that plans are “in the works already” for a study edition of *Science and Health* that would have “alternative Bible verses from different versions for those passages from the KJV that are not easily understood.” (*The Christian Science Journal*, May 2008, p. 17; see note 4 of Chapter 5 “The Great Revelation and the Church’s Guardianship Role”.) Can’t we trust that Mrs. Eddy would have included an explanation of those verses in her textbook when she cited them, had she felt they were not easily understood? In the very same issue of the *Journal* there appears a contradictory assurance by the Christian Science Board of Directors and Board of Trustees of the Christian Science Publishing Society declaring that “No change is being made to the text of *Science and Health*, in the book itself or in the *Quarterly*.... The Mother

Church does not intend to authorize any modernized English versions of *Science and Health*, nor is the Publishing Society authorizing the exhibition or sale of such versions of *Science and Health* in Reading Rooms." (*The Christian Science Journal*, May 2008, p. 62) Why is the membership told that "No change is being made to the text of *Science and Health*" if plans for such changes are "in the works already"? Are church officers truly considering changes to *Science and Health* while at the same time assuring the membership that they would do no such thing? Church officers have a record of making assurances and then breaking them, in particular with regard to changes to our pastor, as Section 3 of this appendix shows.

Despite seemingly problematic circumstances or official disobedience, Christian Scientists can never be put in a position of being prevented from following their Leader. There is, and always will be, a way for Christian Scientists to remain faithful to Mary Baker Eddy's choice, the King James Bible. Yet this demonstration is not small. It calls on Christian Scientists to realize that the secure future of the Christian Science movement depends upon active fidelity *now*.

H. The King James Bible and the future of Christian Science **by Rushworth M. Kidder**

Rushworth M. Kidder, a well-known and highly respected Christian Scientist journalist and ethicist, in his 2008 article titled *The King James Bible and the future of Christian Science*, insightfully considers the outcome of displacing the King James Version. This article was shared among friends and to some degree circulated via e-mail in the Field. Since most members haven't had the opportunity read it, and because its insights are ever more relevant, the following pages include the article in its entirety.

The King James Bible and the future of Christian Science

by Rushworth M. Kidder

Suppose modern-day public relations experts had advised Jesus on ways to build a global movement. Surely their first piece of advice would have been to find a more suitable language. After all, Jesus and his disciples spoke a commonplace lingua franca known as Aramaic. He wasn't even speaking Hebrew, the more upper-class language of the Jews, which with Latin and Greek was clearly destined to survive. Shouldn't he, then, have articulated the world's most important message in a language that would endure beyond 650 AD, when Aramaic was supplanted by Arabic?

In her Christmas sermon in Boston in 1888, Mary Baker Eddy commented on Jesus' linguistic legacy. "His words," she wrote, "were articulated in the language of a declining race, and committed to the providence of God. In no one thing seemed he less human and more divine than in his unfaltering faith in the immortality of Truth. Referring to this, he said, 'Heaven and earth shall pass away, but my words shall not pass away!' and they have not: they still live; and are the basis of divine liberty, the medium of Mind, the hope of the race" (Mis. 163:14-21).

Will that be true of her writings? Or will her words someday "pass away"? Will the particular 19th-century vocabulary and diction she employed sound outdated to future ears? In 500 years, will the world look back on the Christian Science textbook—indeed, on all 19th-century writing—with the same kind of quaintness and foreignness we now accord to the writings of Chaucer? Will *Science and Health* need to be translated into modern English?

The stability of modern English

As it happens, the two most obvious lines of argument for answering this question—revelation and linguistics—agree in suggesting that translation won't be needed. Students of Christian Science, accustomed to understanding their textbook and its extensive revisions as the result of a progressively unfolding revelation, understand that Mrs. Eddy was, as she says, "a scribe under orders," who could not "refrain from transcribing what God indites" (Mis. 311:26-27). Was it possible, then, that her revelation was only partial? Did she fully understand scientific Christianity, but miss the proper time and place for sharing it with the world? Was she, in fact, writing in the wrong age, in a language that would quickly become obsolete? Would her transformative textbook become a dated curiosity?

If the exact language of her textbook is central to her message—as most believe it is—then her revelation would have to extend further than the book itself. Put simply, the English of Mrs. Eddy’s day would have to stabilize. Future historians, looking back at the 19th century, would have to note that, by the time Mrs. Eddy wrote, the constant trend-line of changes in syntax, diction, and inflection that had characterized the frothy history of the English language had all but ceased.

Large though that claim may seem, it is exactly what some linguists are now predicting. A globalizing economy requires the use of some lingua franca—some common or “official” language that all can understand—in international weather reporting, airline travel, shipping, diplomacy, financial recording, and other aspects of multinational commerce and culture. The runaway favorite for that honor is English, already “the most widespread language on earth, and ... second only to Mandarin Chinese in the number of people who speak it.”¹

That very breadth of usage militates against further change. In the history of languages, a widely understood phenomenon concerns the freezing up of linguistic development in colonies that are separated from the mother country but continue to use the mother tongue. Historically, in such cases, the language of the mother country has continued to develop, while the language of the colonies has persisted relatively unchanged from the time of its first introduction.

A similar phenomenon may be at work today. As English is practiced not only conversationally but in written and computerized forms by billions of users around the world, it resists change. So the question arises, “Where is the mother country?” Will either England or America push forward with steady linguistic innovation? Or, given a vast and change-averse English-speaking diaspora, would such evolution put that country slowly out of touch with other users around the world?

In fact, the presence of so many Anglophones is likely to retard any significant changes in the language. Pronunciation may continue to evolve. Vocabulary will also expand, especially as technology adds new concepts and terminology to the language. And spellings will continue to be standardized, as certain forms (“humour” versus “humor,” “through” versus “thru,” “realise” versus “realize”) defer to others. But syntax and verb inflections will probably undergo little change, and few if any pronouns seem destined to fall into the category of archaisms now occupied by *thee* and *thou*.

It seems clear that two additional brakes are already in place on the cultural rather than the technical side: the King James Version of the Bible, and the works of Shakespeare. So resonant and powerful are these early-17th-century writings, with such strong influences on the literature that succeeded them, that any significant innovations in English would risk depriving English-speakers of the stories and traditions that form their very heritage. When such prominent writings are so universally known, echoed, quoted, and alluded to in the fabric of daily language around the world, the culture may have even more reason to resist linguistic evolution.

¹ “English language.” *Encyclopædia Britannica*. 2007. Encyclopædia Britannica Online. 28 July 2007 <<http://www.britannica.com/eb/article-74822>>.

If, then, the pace of change in the English language is slowing, it may be that *Science and Health* will not, like Chaucer's work, require translation. Instead, with a few readily learned accommodations to Tudor inflections (verbs ending in forms of –eth and –est), pronouns based on *thee* and *thou*, and spellings indicative of Mrs. Eddy's era, future readers will have little difficulty parsing the sentences of *Science and Health*.

The role of the King James Version in Mrs. Eddy's Writings

But will they understand the overtones of her language? A hallmark of Mrs. Eddy's style is its infusion of references and allusions drawn from the Bible. It is not only that she refers to Biblical characters, narratives, and themes. It is that she echoes exact words and phrases from a single translation of the Bible, the King James Version (KJV). That she knew of other translations is evident in her writings. But her preference for what she calls the "Common Version" is implicit in her language. Had she been content to refer only to Biblical figures and stories, readers unfamiliar with the KJV could easily have followed her meaning. But the depth of her allusions and borrowings is startling. Page by page she can be found not only using explicit quotations from the KJV but echoing its language without quotation marks or any other attribution. The result is a texture of language so deeply imbued with Biblical diction and syntax that readers unfamiliar with the exact language of the KJV itself are incapable of understanding the reservoirs of significance underlying Mrs. Eddy's words.

Take, for example, a paragraph early in *Science and Health*:

The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him. Grace and Truth are potent beyond all other means and methods. (67:18)

The three examples of Jesus' work whose verbs end the first sentence could have been drawn from any translation of the Bible. Healing, raising the dead, and commanding the winds refer to acts whose significance arises less from specific words than broad ideas, readily understood by readers familiar with any version of the New Testament. But such readers would probably leave it at that, concluding that nothing else in this paragraph had any Biblical allusion. In fact, the words "Grace and Truth" are an explicit reference to the KJV translation of John 1:17, which reads, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Recognizing this echo, readers are able to connect two words that otherwise might seem to be an odd pairing—*grace* and *truth*—and relate them to the core message of John concerning the Word being made flesh.

The textbook in a non-KJV culture: How The Message obscures the message

But suppose a reader of *Science and Health* knew little or nothing of the KJV. Suppose, instead of absorbing the texture of the KJV week after week through an individual study of the Lesson-Sermon and a public hearing of Biblical readings in church services and meetings, the student had predominantly heard the words of other translations. Suppose, to take an extreme example,

he or she had set aside the KJV and instead become immersed in *The Message*, by Eugene Peterson. This popular text, less translation than paraphrase, uses a breezy, catchy style to provide what its author describes as “a reading Bible.”² While the Peterson follower would have heard engaging stories and poetic metaphors, he or she would have no connection to the language upon which Mrs. Eddy relied and which so thoroughly suffused her writing.

Suppose, for example, the reader knew only Peterson’s paraphrase of the passage from John (1:17) cited above. In place of “grace and truth,” he or she would have heard the words “giving and receiving”—and could therefore be forgiven for being puzzled at Mrs. Eddy’s use of those words. Why, he or she might ask, does Mrs. Eddy think that “Grace and Truth are potent beyond all other means and methods”? This is, self-evidently, a bellwether sentence in her writing: When she tells us that something is so potent, shouldn’t we inquire what exactly she means? That “Truth” should be supremely potent might not surprise us, given all else that she says about it. But “grace”? Why is that term, which Mrs. Eddy uses only 13 times in *Science and Health*, coupled so strongly with Truth, which she uses 685 times in the same book?

If we search for answers without using the lens of the KJV, we’re left in bafflement. If, however, we interpret her words through that lens, the meaning is luminous. These words refer, in John’s language, to the Christ. They have about them a sense both of invariable Truth and of the grace that allows us to understand what is true. They are, in other words, central to Christian theology, which she understands to be potent beyond everything else. But if the only frame of reference we have for these words is the pale palliative of Peterson’s humanism—“giving and receiving”—we’ll be left struggling to understand why she had ever coupled those words together. We’ll miss, in other words, the very depth of her theology.

But surely, it can be objected, Peterson himself would applaud a depth of study of the “real” translations that would lead us to this depth of theology. Indeed he would. And if you had only known that you should look up the phrase “Grace and Truth” in a KJV concordance, you might have found the original reference. But the point is that, for a mind unfamiliar with the KJV, even the impulse to look it up will be missing. Mrs. Eddy’s phrase will ring no bells at all. It will have no familiar sound, but seem to the hearer simply a pleasant set of words invented by Mrs. Eddy for the occasion. It’s not that the deeper meanings won’t be available to us. It’s that we won’t even know enough to look for them. And why should we? There are no quotation marks here. She plants no signals in her text, alerting us to dig deeper. Unless we as readers are rooted in the language of the KJV, the language of *Science and Health*, like the sweet paraphrases of Peterson’s text, will simply wash over us in pleasant superficiality.

If this were only an occasional problem, perhaps we wouldn’t miss much of her meaning. But so constant is Mrs. Eddy’s use of Biblical language—absorbed so fully into her diction as not even to need quotation marks—that a student relying only on other translations will, page by page, be left out of touch. Some examples:

² Eugene H. Peterson, *The Message: The Bible in Contemporary Language* (Colorado Springs, CO: Navpress, 2002), p. 8. While his publisher calls the book “a paraphrasing translation,” Peterson himself studiously avoids using the word *translation* to describe his work. Characterizing it instead on the title page as “a contemporary rendering of the Bible from the original languages,” he urges readers to use standard translations if they intend to engage in serious Bible study.

- ❖ Central to Mrs. Eddy’s theology, and to her language, is the phrase “have dominion”—a term Peterson variously translates with the far less commanding verbs “take charge” (Gen. 1:28) or “be responsible” (Gen. 1:26).
- ❖ If readers encounter Peterson’s version of the Lord’s Prayer, they find the mighty imperative, “Thy kingdom come,” reduced to the earnest advice to “set the world right” (Matt. 6:40).
- ❖ In Psalm 119, “commandments” become, for Peterson, “judgments” (v. 151). The “way”—a term that reverberates through Christianity because of its use in the KJV—becomes merely a “true road” (v. 30). And “testimony”—surely a core concept in Christian Science worship—is reduced simply to “word” (v. 44).
- ❖ In Psalm 91, the Psalmist’s organizing metaphor of “wings” becomes, in Peterson’s version, “arms,” and so specific and detailed an image as “snare of the fowler” is flattened into “hidden traps.” To the Peterson reader, then, the imagery of birds that pervades Mrs. Eddy’s much-loved poem “Mother’s Evening Prayer”—in such lines as “the shadow of His mighty wing” and “no snare, no fowler”—loses its specific reference to that much-loved psalm.

But the most severe problems arise when fundamental theological meanings are at stake. Take the concept of perfection. The idea of a perfect God and perfect man runs like a drumbeat throughout *Science and Health*. “The Science of being reveals man as perfect,” Mrs. Eddy writes, “even as the Father is perfect...” (302:19). She’s not making up some new theological fashion. She’s simply drawing deeply from Jesus’ own command in the gospels: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt. 5:48).

How does Peterson paraphrase that imperative? Under the spell of the glib relativism characteristic of 20th-century American thought, he apparently cannot bring himself to contemplate the concept of perfection. So in his mind, Matthew’s ringing spiritual absolute becomes merely another bit of sincere human counsel: “Live generously and graciously toward others, the way God lives toward you.” What probability is there that the reader unfamiliar with the KJV will make the connection between Mrs. Eddy’s use of the word *perfect* and its earlier Biblical use? Without that connection, it becomes easier to dismiss the concept of perfection—a central point in Science—simply as a quirk of Mrs. Eddy’s own personal thinking rather than as a Biblical tenet.

Or consider another powerful and absolute concept as articulated by Jesus, that “with God all things are possible” (Matt. 19:26). On the textbook’s first page, Mrs. Eddy writes that “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love” (S&H 1:1-4). Later, she writes that “When man is governed by God, the ever-present Mind who understands all things, man knows that with God all things are possible” (180:25). And in an article titled “Power of Prayer,” written following the assassination of President McKinley, she writes that “the knowledge that all things are possible to God excludes doubt...” (My. 293:1). Again, a reader who knows only Peterson’s version, seeing no quotation marks around Mrs. Eddy’s words “all things are

possible,” may glide blithely past that phrase in ignorance of its reverberant power. Why? Because again Peterson ducks the theological resonance of this idea of infinite possibility. In his view, all Jesus said in that verse was that “if you trust God to do it” you would have “every chance in the world” to succeed.

The metaphysical difference between an infinite possibility and a “chance” is impossible to overstate. But the problem goes beyond that distinction. It goes to the heart of what we expect *Science and Health* to be telling us—and what we think it is. Is our textbook, like Peterson’s book, a kindly collection of homiletic commentaries, derived from years of experience with congregations that are struggling to figure out why God matters? Or is it a divine revelation of the Science of the Christ, seasoned by actual healing and demonstration? Is it rooted in one person’s individual poetic style, or is it riveted and cemented to the language of the KJV at every turn? Does it drift upon the surface of human invention, or is it anchored to scriptural precedent? Does it merely have a point of view about God’s ecumenical niceness, or does it have a consistent Christian theology? Is it hoping, against the odds, that there’s a chance for a miracle, or radiant with the conviction of the power of prayer because of God’s infinite control?

Will Science and Health need translating?

Peterson’s work, as scholars recognize, is peculiarly far from the language of the KJV. What, then, about other translations? Should Christian Scientists be incorporating them not simply into their individual study, but using them to replace the KJV in their church services and meetings? Used in the former way, as adjuncts to the KJV, translations are instructive. They cast new light on the meaning implicit within the Bible. But when offered as replacements for the KJV—intended to stand alone, without reference to the version so well known in her day that Mrs. Eddy called it the “Common Version”—they encourage readers to separate the two books that she welded together as her church’s “dual and impersonal pastor” (Mis. 322:10). The inseparable relationship of these two books appears to underlie the very strong admonitions of the Christian Science Board of Directors—in 1938, and again in 1980—in support of the KJV. “Because of the extent to which the King James Version of the Bible is the basis of and enters into our Leader’s writings, it is and should be the accepted English translation for Christian Scientists,” wrote the Board in 1938, adding that “in our church services no other English translation should be used.”³ In 1980, reiterating that the King James Version “should be the exclusive translation that English-speaking branches use in services and Sunday Schools,” the Directors provide two key reasons for their declaration: “This is the translation through which our Leader, Mary Baker Eddy, gained the revelation of divine Science,” they write, adding that “it is the one she primarily uses throughout her published writings.”⁴

The danger of separating these two books, while subtle, is formidable. Why, after all, would we want to replace the Common Version with a new translation? Only because we had been led to believe that the KJV is itself outdated and needs wholesale reinterpretation in order to be understood. If critics of Christian Science can make that argument stick, it is but a small step to

³ *Christian Science Sentinel*, July 2, 1938, Vol. 40, page 871.

⁴ *The Christian Science Journal*, September 1980, Vol. 98, page 493.

the argument that, at some future date, *Science and Health* will also need translating. When that happens, the way is opened (as Peterson has shown) for translation to morph into paraphrase. In coming centuries, what will prevent some new “message” version of *Science and Health* from having Mrs. Eddy appear to tell us not that “The Science of being reveals man as perfect, even as the Father is perfect,” but that the Science of being reveals man as (in Peterson’s terms) generous and gracious, even as the Father is generous and gracious? While that’s a pretty thought, it is hard to imagine that idea as having anything of the healing impact and demonstrable power of scientific perfection.

But the subtlest challenge of all arises from the humanistic insistence that *Science and Health* is not Christian. If modern thought can at last find ways to blur our understanding of the powerful, page-by-page influence of the Bible on Mrs. Eddy’s writings, it will steadily become easier to argue that Christian Science is not a Biblical religion but a spiritualist cult. The more Christian Scientists themselves can be lured away from understanding the clear Biblical basis of *Science and Health*—by publicly choosing to use translations other than the KJV—the easier it will be for that blurring to occur. Why? Because in exact proportion as these translations soothe us into thinking we understand the Bible more easily because the language is “modern,” they will deceive us into thinking that *Science and Health* is getting harder and harder to comprehend because the language is “old.” Lulled by a pleasantly up-to-date language that makes the Bible sound like talk-shows and blogs, Christian Scientists would gradually lose contact with the language in which Mrs. Eddy wrote. And slowly, steadily, *Science and Health* itself would come to seem strange, quaint, and alien, needing either to be put aside or rewritten.

Once *Science and Health* is either dismissed or watered down, the stage is set for the final act of mortal mind’s drama: to lure Christian Scientists away from the Bible. Not, of course, by taking it away from them: If some form of censorship proposed to make the Bible illegal, Christian Scientists would rise in revolutionary zeal and demand access to the Scriptures. No, the far more effective way would be to lead them to imagine that the translation *du jour* they are reading is all there is to the Bible, when in fact that translation may well obscure much of the theological power upon which their religion is based. Without *Science and Health* to provide its enormously insightful key to Scriptural understanding, the Bible itself will come to be seen as simply another alternative on the shelves of self-help literature.

Against that notion, Mrs. Eddy’s own writings declare the absolute facts of the future:

It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet. And why not, since Christianity is fully demonstrated to be divine Science? Nothing can be correct and continue forever which is not divinely scientific, for Science is the law of the Mind that is God, who is the originator of all that really is. The Scripture reads: “All things were made by Him; and without Him was not any thing made that was made.” (My. 266:29-8)

But then, even Peterson’s readers would take issue with this last quotation, from John 1:3. It’s not, they would say, that all things are made “by” him. The best we can say is that, in Peterson’s words, “everything was created *through* him.” And so the theological dilution continues, forever questioning whether God is in fact the source of creation or simply its agent. On so tenuous a platform of ambiguity, what truth is left to inspire the true spiritual healing upon which our church depends?

3. MOVING FROM THE FULL AND COMPLETE PASTOR TO A PAMPHLET OF EXCERPTS

ARTICLE III DUTIES OF READERS OF THE MOTHER CHURCH AND OF ITS BRANCH CHURCHES

Order of Reading. SECT. 4. The First Readers in the Christian Science churches shall read the correlative texts in SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES; and the Second Readers shall read the BIBLE texts. The readings from the SCRIPTURES shall precede the readings from SCIENCE AND HEALTH. The Readers shall not read from copies or manuscripts, but from the books. (*Church Manual* 32:1)

The introduction of the Full Text *Quarterly* in 1990 has contributed to distancing Christian Scientists from their pastor, and its continued promotion is opening the door to further distancing.

Many official statements on the subject of the Bible Lessons and the place of the pastor in Christian Science church services have been published in the Christian Science periodicals over the years. This section documents the gradual drift from Mrs. Eddy's *Manual* requirement that Readers shall read "from the books" and culminates in official permission "for Readers to read from the Full Text" in Christian Science church services.

Reviewing statements that have appeared in the periodicals from 1977 to 2012, one can see that the earlier statements are clear, well-documented, and faithful to Mrs. Eddy's intent that the Bible Lesson should *not* be produced in a way that separates it from the full pastor—the Bible and *Science and Health*. These earlier articles should refresh our spiritual reasoning.

As time goes on, however, the statements show a gradual slide away from Mrs. Eddy's counsel. A series of compromises and a diminished defense of the *full* pastor's primary role are plainly evident. These later statements should warn us of the urgent need for our Bible Lessons and *Quarterlies* to be reconciled with our Leader's instructions regarding the Christian Science pastor.

A. Documenting a gradual shift away from obedience to the *Manual* in our periodicals from 1977 to 2012

NOTE: The following articles and excerpts from *The Christian Science Journal* and *Sentinel* document a gradual, incremental shift away from obedience to the *Manual* and Mrs. Eddy's directives in official policies regarding our pastor over the past thirty-five years.

- The statements from 1977, 1980, and 1984, document how our publications had remained loyal over many decades to Mrs. Eddy's precedent-setting decision against publishing printouts or compilations of the citations from our Bible Lessons.
- By 1990, the *Journal* announced that a decision to publish a Full Text *Quarterly* had been made "with considerable reluctance." The notice reminded readers that "it was [Mary Baker Eddy's] intention that students of Christian Science study directly from the books" and furthermore that "in obedience to our Leader's instructions" the Full Text Edition was "not for use at church services." Over the next twenty years, however, the Full Text *Quarterly*, as well as the audio and electronic formats of the Bible Lesson, were heavily promoted for their convenience and on-the-go portability, providing "moments of rest and refreshment." Little or no emphasis was put on deep study directly from the books, yet this deep study is necessary in order to gain the spiritual inspiration and growth that support a steady healing practice.
- And finally, in 2012 the Board gave what amounts to official permission to read from the Full Text in church services, claiming there may be "good reasons to do so,"—contrary to our Leader's instruction as documented in the earlier statements.

1) *The Christian Science Journal*, March 1977, p. 160

"Study of the Lesson-Sermons"

Question: Does The Mother Church plan to print out in full the six sections of the Bible Lessons as the Golden Text and the Responsive Reading are printed in the *Christian Science Quarterly*?

Answer: No. To extract the lesson citations from the two books, the Bible, and *Science and Health* by Mrs. Eddy, would be to separate the sermon from its pastor. It also would separate the student from his textbooks. Misconceptions of Christian Science generally occur when there is not sufficient information at hand—as, for example, when statements by Mrs. Eddy or passages from the Bible are separated from their context (see *Science and Health* 341:1-8). Mrs. Eddy opposed plans to publish portions of her works and did not approve a recommendation that an earlier form of the Lesson-Sermon be written out for the students, stating that it would be better for them to read from the Bible and *Science and Health*. She says (*Miscellaneous Writings*, p. 315), “No copies from my books are allowed to be written, and read from manuscripts, either in private or in public assemblies, except by their author.” The entire article, “Advice to Students” in *Miscellaneous Writings* (see pp. 298-303) may be of interest to students of the Lesson-Sermon.

While we can appreciate the saving in time that printouts offer, the importance of relating each part of the textbook to its whole, as well as protecting the place of *Science and Health* and the Bible in our Church as its dual impersonal pastor, far outweighs this factor.

Question: Do the Christian Science Board of Directors, as copyright owner of *Science and Health*, and the Christian Science Publishing Society, as copyright owner of the *Christian Science Quarterly*, extend permission to others to reproduce and circulate the Bible Lessons in full format?

Answer: No. For the reasons given above, The Mother Church does not give others permission to reproduce and circulate the full text of the Bible Lessons. Doing so without permission would be an infringement of the copyrights protecting *Science and Health* and the *Quarterly*.

2) *The Christian Science Journal, October 1980, p. 571*

“Questions on reading from the complete text of *Science and Health*”

We recently received a letter asking: “Is it permissible to read from the desk on Sundays and Wednesdays using original, complete, loose pages from the Bible and *Science and Health* assembled in the order of the Lesson-Sermon and the readings chosen for Wednesday evening?”

Branch church members may be interested in the explanation of why this practice is viewed as not in accord with anything Mrs. Eddy has written in her *Church Manual* or other writings on the subject.

There are three principal considerations. First, of course, is Mrs. Eddy's clear statement in the *Church Manual*, Art. III, Sect. 4, "The Readers shall not read from copies or manuscripts, but from the books."

Second, is the fact that *Science and Health*, is not simply another book. The textbook stands with the Bible as the pastor of the Church of Christ, Scientist. This makes it incumbent on all Christian Scientists to want to see the full statement of Christian Science, as given by Mrs. Eddy, always represented in its entirety.

Third, in order to protect the copyright legally, any kind of incomplete or unbound edition of the textbook would require the appropriate copyright notice to appear on each page, which of course would not be feasible or desirable. Additionally there is always the possibility of confusion arising because someone has interleaved pages not written by Mrs. Eddy.

3) *The Christian Science Journal, January 1984, pp. 28-30*

"FROM THE DIRECTORS: An important statement on the Bible Lessons"

On November 7, 1901, our Leader, Mary Baker Eddy, returned to the Board of Trustees of the Christian Science Publishing Society correspondence regarding a printout of the Bible references from the Lesson-Sermon being published by a Chicago firm. Attached to it, in the handwriting of one of Mrs. Eddy's Secretaries, we find this instruction regarding the correspondence: "You can file the same away in the Archives for future reference." Apparently Mrs. Eddy knew the question of printouts might come again. She had made her decision and wanted a permanent record of it.

The correspondence reveals that Mrs. Eddy, herself, approved a notice for the *Christian Science Sentinel* that appeared October 24, 1901, as follows:

The Bible Lessons.

So many inquiries are being made in regard to a publication entitled, "A Help to the Sunday Lesson," published by the Maclon Publishing Co., Chicago, that they can no longer be answered by letter. This publication is not recommended by The Christian Science Publishing Society. The Bible

Lessons in the *Quarterly* are intended to encourage study of the Bible itself; but if any change in their presentation is found to be advisable, the change will be made at the office of publication of the *Quarterly*, so that all users of it may share alike in the service.

The correspondence also reveals that Mrs. Eddy was aware of the many reasons given for publishing printouts. They sound very familiar today, because they are the very ones to which we have given the most careful, thorough, and prayerful consideration over a period of many months.

In a letter from the publishing company in Chicago in 1901 there were listed four “good reasons” “showing the advisability” of their printouts:

1. that the printouts would promote an interest in reading the Bible;
2. that they would eliminate the time and attention of finding the references in the Bible itself;
3. that because many Christian Scientists are obliged to travel, the printouts would be available when a Bible is not easy of access or convenient to carry;
4. that it would encourage Christian Scientists, who might otherwise delay reading it, to read the Lesson-Sermon during the week.

Mrs. Eddy’s decision against printouts was made despite these very persuasive arguments. The Christian Science Board of Directors cannot fail to follow her continuing leadership as it again considers the arguments given today for printouts of the Lesson-Sermon. And the Directors must conclude, with her, that the Bible Lessons are intended to encourage study of the books themselves.

In 1901 the Chicago firm was publishing only the Bible references. While the Bible is not copyrighted, the printouts were considered a copyright issue because the selection and arrangement of the references were copyrighted in the *Christian Science Quarterly*. When publishers of the *Quarterly* responded to these violations, their letters pointed out that studying the Bible is important, not simply the study of separate verses but the study of those verses in their context. One letter even went so far as to say that to print out the scriptural passages might make the Bible a closed book to many students. A hallmark of the Reformation in the sixteenth century, which helped so greatly in turning individuals, regardless of rank and learning, to reading of the Scriptures, was the recognition of the *whole* Bible as the standard of spiritual truth. Of course, the same rationale applies to *Science and Health* by Mrs. Eddy.

There is no doubt that everyone who reads the Lesson-Sermon loves *Science and Health*, and our Leader for giving it to us. In her Communion address, June 4, 1899, Mrs. Eddy writes, “ ‘Science and Health with Key to the Scriptures’ has an enormous strain put upon it, being used as a companion to the Bible in all your public ministrations, as teacher and as the embodiment and substance of the truth that is taught; hence my request, that you borrow little else from it, seems reasonable.”¹

Printed Lesson-Sermons would be tantamount to published compilations from Mrs. Eddy’s writings—something to which Mrs. Eddy seriously objected. In *No and Yes* she follows her observation “Plagiarism from my writings is so common it is becoming odious to honest people” with an important statement: “and such compilations, instead of possessing the essentials of Christian Science, are tempting and misleading.”²

In 1895 our Leader ordained the Bible and *Science and Health with Key to the Scriptures* as the dual and impersonal pastor over The Mother Church and its branches (please see *Manual of The Mother Church*, Art. XIV, Sect. 1; *Miscellaneous Writings* 313:25-314:2; 322:10-15; and 382:32-383:7). She also provided in the *Manual*, in regard to the services in Christian Science churches, “The Readers shall not read from copies or manuscripts, but from the books” (Art. III, Sect. 4). These sacred and precious books are the substance of every Lesson-Sermon. Even in the smallest ways, we are ensuring their intactness. And proving our gratitude for them.

Our Leader has given us not only her thinking and feeling regarding fragmentation and the use of compilations but, in this case, a specific decision regarding printouts—a decision that she regarded as precedent-setting. The Board of Directors cannot do less than be firm in its obedience to this decision and ask of the Field a similar obedience.

¹ *The First Church of Christ, Scientist, and Miscellany*, p. 130.

² *No and Yes*, p. 3.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

4) *The Christian Science Journal, November 1990, p. 24*

“Announcing a Full Text Edition of the Christian Science Bible Lessons”

The Christian Science Publishing Society announces a new publication entitled *Christian Science Bible Lessons, Full Text Edition*. This new publication will include the full text of the weekly Bible Lessons, as found in the *Christian Science Quarterly—Bible Lessons*, and will be available by subscription in both print and electronic formats.

The decision to offer this new publication involved much prayer, and careful examination of complex issues, and was made with considerable reluctance. For some, this new publication may be a temptation to substitute the Full Text Edition in place of studying the books. Mary Baker Eddy designated the Bible and *Science and Health with Key to the Scriptures* as the pastor of The Mother Church and its branches. It was her intention that students of Christian Science study directly from the books. In obedience to our Leader’s instructions, the Full Text Edition is not for use at church services or to be substituted for the use of the Bible and textbook, *Science and Health*, in Sunday School teaching. It is for private use only.

In recent years, the advent of new technologies has made it possible to produce a printout of the weekly Bible Lessons found in the *Christian Science Quarterly*. These printouts have generated a considerable following in the Field, and several individuals have created small publishing organizations. This activity, coupled with inaccuracies and the vital need to protect the Lesson-Sermon copyright, has prompted The Christian Science Publishing Society to issue an authorized full text version of the Bible Lessons.

In considering this new format, the Board of Trustees of the Publishing Society referred to an incident on record that occurred in 1901 when an organization in Chicago published a printout of the Bible references from the Lesson-Sermon. (*Science and Health* was not included, because of its copyright protection.) Mrs. Eddy approved a notice published in the October 24, 1901, issue of the *Christian Science Sentinel*:

So many inquiries are being made in regard to a publication entitled, “A Help to the Sunday Lesson,” published by the Maclon Publishing Co., Chicago, that they can no longer be answered by letter. This publication is not recommended by The Christian Science Publishing Society. The Bible Lessons in the *Quarterly* are intended to encourage study of the Bible itself; but if any change in their presentation is found to be advisable, the

change will be made at the office of publication of the *Quarterly*, so that all users of it may share alike in the service.

Publication description:

- The printed format of the Full Text Edition will be offered monthly in booklet form measuring 4¾ by 7 inches. Each section of the lesson will appear on facing pages. Complete citation verses and study-note pages are among the features. The price is \$90 for a one-year subscription and \$160 for two years. Single issues will be available at Christian Science Reading Rooms for \$10.
- The electronic format, compatible only with *Concord* (a computer research tool for studying the Bible, the complete writings of Mrs. Eddy, and the *Christian Science Hymnal*), is available only by subscription and will be issued quarterly on diskette. The price is \$90 for a one-year subscription and \$160 for two years.
- Subscriptions to either format will include the regular size English edition of the *Christian Science Quarterly—Bible Lessons*.
- Individuals who wish to subscribe to both the printed and electronic formats may purchase a one-year subscription for \$150.
- The first issue will be April 1991.
- The Full Text Edition of the Christian Science Bible Lessons is available only in English.

Manager of The Christian Science Publishing Society

5) Documentation of an ever-expanding use of the Full Text Quarterly

NOTE: Soon after it was stated that the decision to publish a Full Text *Quarterly* had been “made with considerable reluctance,” signs of reluctance evaporated. Steady advertising promoted the Full Text version as convenient and portable. The CD audio version was introduced as “a new format that will fit into your life! ... Traveling, commuting, jogging, at the office, or in your home...the Lessons at the touch of a button.” (To get a sense of the vast contrast between ads from earlier decades based on the need for deep study of the Bible Lesson directly from the books and the newer ads encouraging the on-the-go use of the Full Text Edition and the audio version, see *Matters of Conscience: Documentation*, pp. 6B.1 to 6B.4; 6C.1 to 6C.5). By 1999 the Publishing Society’s unabashed enthusiasm for an ever-expanding use of the Full Text was obvious. A letter to *Quarterly* readers exclaimed,

We are encouraged, and we hope you will be, too, that new subscriptions for the Full Text Edition are higher than we have seen before. The wider audience is apparently out there. ... (*Ibid.* p. 6F.1)

NOTE: During the next decade, the Full Text *Quarterly* continued to find that “wider audience.” This was occurring despite the Director’s own clear counsel regarding the limited intent for the Full Text Edition as published in the November 1990 *Journal* at the time of its introduction:

For some, this new publication may be a temptation to substitute the Full Text Edition in place of studying the books. Mary Baker Eddy designated the Bible and *Science and Health with Key to the Scriptures* as the pastor of The Mother Church and its branches. It was her intention that students of Christian Science study directly from the books. In obedience to our Leader’s instructions, the Full Text Edition is not for use at church services or to be substituted for the use of the Bible and textbook, *Science and Health*, in Sunday School teaching. It is for private use only. (*The Christian Science Journal*, November 1990, p. 24)

6) *The Christian Science Journal*, January 2010, p. 14

“A Message from the Christian Science Board of Directors and the Board of Trustees of The Christian Science Publishing Society – Church Renewal”

... Mrs. Eddy knew how important it was to keep the teachings of Christian Science pure and to maintain a spirit of worship that promotes healing through the operation of divine Principle, not personality. Hence, she was quite specific about certain issues, such as the fact that members can organize churches in order “to have church services conducted by reading the SCRIPTURES and the Christian Science textbook” (*Manual*, p. 72). She also made it clear that the readers of these services should read from the books, rather than manuscripts, and that there should be an established order of service that people could rely on and recognize as a Christian Science church service. ... [Underline added]

NOTE: As seen above, the January 2010 *Journal* was still reminding readers of the need to obey our Leader’s *Manual* requirement that “Readers shall not read from copies or manuscripts, but from the books” in Christian Science church services. (*Manual*, 32:1) However, only two years later, a new editorial by the Directors in the February 2012 *Journal* brushed off all earlier statements as mere policies of another time. Disregarding

their own prior clear counsel regarding the limited intent for the Full Text Edition, the Board of Directors now declares that there may be “good reasons” for Readers “to read from the Full Text” at church services—essentially condoning the practice, and giving their approval for the Full Text to replace the books in our Sunday services.

7) *The Christian Science Journal, February 2012, p. 64*

“The Board of Directors: Church Services Alive!”

... A congregation striving to reach a right decision recently asked us if it's acceptable to read from the Full Text *Quarterly* at the Sunday service. The *Manual* specifies, “The Readers shall not read from copies or manuscripts, but from the books” (Article III, Section 4, p. 32). Of course, if followed literally, this could mean Readers should read the Golden Text and Responsive Reading only from the books, instead of from the *Quarterly*. There are many good reasons for reading from the books, but there may be equally good reasons to read from the Full Text. ... [Underline added]

B. Remaining faithful to Mrs. Eddy's precedent and directives

Over many years, through constant prayer and spiritual development, Mary Baker Eddy persisted in refining all aspects of her God-revealed discovery. By the time of her passing in 1910, the final forms of church organization and the ethical rules of Christian Science healing practice were firmly established.

The Sunday church services and their format were no exception to this refining process. The first Christian Science church services included sermons by Mrs. Eddy or her early students. Bible Lessons were first published in the *Christian Science Quarterly* in 1890. After just one year, by 1891, the King James Version had been chosen as the translation to be used in Bible Lessons, and after July 1906, no other translation was ever used in Bible Lessons during Mrs. Eddy's lifetime. In 1895 our Leader announced that readings from our impersonal pastor, the Bible and *Science and Health*, would forever replace personal preaching, and in 1898 she gave the Bible Lesson Committee the twenty-six subjects on which our Lessons are permanently based. Early Lessons had varying numbers of sections, but from March 1904 onward, six sections were uniformly adhered to. And in her *Church Manual* (32:1), Mrs. Eddy clearly specified that the Readers shall read “*from the books.*”

Each of these steps of progress and refinement during Mrs. Eddy's lifetime brought increasing order, structure, and uniformity to the Bible Lessons and the Sunday services. Once a change was firmly adopted under her guidance and watchful oversight, it was adhered to from that time forward. Those early years of a rapidly growing and prosperous movement were characterized by sincere dedication, disciplined spiritual effort, deep study, and a willing obedience to our Leader's directives.

If we truly believe that Christian Science is the "*final revelation*" of the promised Comforter (*Science and Health* 107:1), revealed to Mrs. Eddy's spiritually-receptive consciousness, demonstrated through her healing work, explained through her writings, established step by step through the founding of The Mother Church with all of its component elements and functions—then why would we allow an incremental, step-by-step undoing of what she left us? In the "Preface" of *Science and Health*, Mrs. Eddy makes it clear that "...to reach the heights of Christian Science, man must live in obedience to its divine Principle." (vii:27-4) Obedience is demonstrated in a glad willingness to follow the rules. A wandering desire to bend, stretch or disregard them would suggest doubt that the "*final revelation*" actually is the "*final revelation*."

Instead of thinking of *Manual* By-Laws as restricting or burdensome, let us remember Mrs. Eddy's description of their blessed purpose, and let us also remember her promise if we gladly and willingly honor the letter and the spirit of them:

The Rules and By-laws in the Manual of The First Church of Christ, Scientist, Boston...sprang from necessity, the logic of events, — from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause... (Miscellaneous Writings 148:8)

Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner. (Miscellany 230:10)

4. THE DEPLETING EFFECTS OF TAMPERING WITH OUR PASTOR

Statements published in our periodicals over the last thirty-five years show the gradual drift in official policy away from upholding our pastor and its indispensable place in our movement. This “slippery slope”—this steep downward slide from adherence to Mrs. Eddy’s counsel—is negatively impacting our Church and its members. The speed of these incremental changes has increased dramatically during recent years, with no sign of slowing. The substantial changes being made to our pastor are having divisive and weakening effects. It’s time to face this fact and make needed corrections. The depleting effects of this continuous tampering with our pastor are summarized below.

1990—The Bible Lesson is published in a pamphlet form, removed from our pastor

Announced in *The Christian Science Journal*, November 1990, p. 24

First issue of Full Text *Quarterly* published April 1991

(For background on this topic, see Appendix C. Our Pastor: Section 3. “Moving From the Full and Complete Pastor to a Pamphlet of Excerpts.”)

- The cumulative effect, over time, of strongly promoting use of the Full Text *Quarterly*, while barely mentioning study of the Lesson from the Bible and *Science and Health*, has been to distance many Christian Scientists from the books. The “more convenient” pamphlet, as well as to some degree, the audio and e-versions of the Bible Lesson, have tended to reduce the amount of time spent in deep, focused study.
- Generations of Christian Scientists are growing up not knowing what it means to study the Bible Lesson in context. When the Full Text *Quarterly* was announced, a Board statement cautioned:

Mary Baker Eddy designated the Bible and *Science and Health with Key to the Scriptures* as the pastor of The Mother Church and its branches. It was her intention that students of Christian Science study directly from the books. In obedience to our Leader’s instructions, the Full Text Edition is not for use at church services or to be substituted for the use of the Bible and textbook, *Science and Health*, in Sunday School teaching. It is for private use only. (*The Christian Science Journal*, November 1990, p. 24; emphasis added)

But that stand has long since been abandoned. The practice of regular in-depth study of the Bible Lesson is diminishing with many Christian Scientists. A

growing number of Sunday Schools permit teachers to use the Full Text *Quarterly* instead of the books in their classes. As a consequence of these changes, many young people and newcomers are so unfamiliar with the books that they are unable to locate the most basic aspects of our pastor's teaching—such as the Ten Commandments, the 91st Psalm, the Lord's Prayer, the Beatitudes, or the scientific statement of being. These long-range effects, which may not have been considered or expected, are becoming increasingly evident.

- Because habitual use of the Full Text format tends to result in less time being spent directly with the pastor, Christian Scientists' understanding of the very structure of the metaphysical teachings is becoming less comprehensive. Certain important aspects of the pastor's spiritual teachings are less known, studied, and understood.

2006—An ever-changing number of sections begin to appear in Bible Lessons

Announced in *The Christian Science Journal*, September 2006, p. 62

First Bible Lesson with “flexible” section number and length—September 10, 2006

In their announcement of Bible Lessons with varying numbers of sections, the Board of Trustees of the Christian Science Publishing Society explained, “This flexibility regarding the number of sections is intentional. ... So, future Lessons may vary in the number of sections, the number of citations, as well as the overall length.” This change was justified by stating: “Mrs. Eddy's correspondence and reported conversations concerning the Bible Lessons show she was clearly focused on their subjects and spiritual content rather than simply their form.” (*The Christian Science Journal*, September 2006, p. 62)

However, many feel that changes in the number of sections have had a distracting effect and haven't proved to bring greater focus on the “spiritual content.” At times dramatic changes appear to be mainly for the sake of innovation, with no significant benefit. Are Christian Science Bible Lessons a medium for personal creativity and experimentation, or are they respected as a spiritual provision to provide continuity and a calm, familiar sense of order for the Field? “Flexibility” and “freshness” are words being used to justify the changes in the number of sections—the same words used to justify so many other changes. Directors and Trustees argue that they don't want to impose limits on the inspiration of the Bible Lesson Committee. However, if the argument, “If Mary Baker Eddy didn't say you can't do it, then you can do it,” is followed, our Bible Lessons are in trouble. Accepting that illogic, Bible Lessons could morph into nearly any form.

A telling statement regarding the number of sections in Bible Lessons is recorded in the recollections of Irving Tomlinson, a trusted worker appointed to the Bible Lesson Committee by Mrs. Eddy in 1898 and therefore in a position to report accurately on its activities and on the structure established for the Lessons under our Leader's oversight. He wrote:

As the work of the committee progressed, it was found that the best arrangement was to have six subtopics [sections] for each lesson, although it was not until March 1904 that six sections were uniformly adhered to. (*Twelve Years With Mary Baker Eddy: Recollections & Experiences*, 1996 Amplified Edition, p. 188).

While there isn't evidence of a written statement by Mrs. Eddy directing that six sections should forever be adhered to in our Bible Lessons, the fact that the practice was adopted in 1904 during the period of her active involvement in the workings of the Church is significant. Mrs. Eddy's deep interest in the Bible Lessons, the timing of the Committee's decision, and the continuing practice of using six sections throughout the remainder of our Leader's lifetime, all lead to the reasonable conclusion that even if she wasn't involved in the decision-making process itself, she was satisfied with the Bible Lesson Committee's decision to permanently settle on six sections. This arrangement served well for over a century.

- Wouldn't it be wise for all of us—including the members of the Bible Lesson Committee—to ask ourselves whether we believe that these recent experiments improve upon the arrangement our Leader let stand as most satisfactory? Some have argued that the number of sections in a Lesson “really doesn't matter.” But perhaps what subtly lurks behind this argument is a feeling that how an issue was settled in Mrs. Eddy's time, while the Church was under her watchful guidance, “really doesn't matter” today. If, as with so many other church activities, a “doesn't matter” mentality continues to influence the work of the Bible Lesson Committee, further decline will be the outcome. Allowing the Church's activities to become detached from the spiritual vision of its Founder will inevitably result in weakening.

2008—Inferior Bible translations are substituted for the King James Version

Announced in *The Christian Science Journal*, March 2008, p. 57

First Lesson with non-King James Bible verses—May 18, 2008

(For background on this topic, see Appendix C. Our Pastor: Section 2. “Moving From the King James Version to Inferior Translations.”)

- An increasingly frequent use of inferior Bible texts in our Sunday Lessons is contributing to a lowering of the standard of Biblical scholarship among Christian Scientists, even while claiming to do the opposite. The worst aspect of this policy is that members are being influenced to believe that any Bible translation is as good as the inspired King James Version. (For a fuller explanation of the inequalities among Bible translations, see Appendix C. Our Pastor: Section 2. E. 2. *Expanding Use of Bible Translations—a Response* by Valda M. Schaller)
- Official encouragement to use alternate Bibles in our services has been leading some First Readers to experiment with non-King James translations for the Scriptural Selection and the Benediction in Sunday services, and some have even substituted these Bibles in Wednesday readings. None of these other Bibles correlate with the text of *Science and Health* as does the King James Version which was chosen by our Leader to be the companion Bible for her textbook and is inextricably linked to it by over five hundred directly quoted passages as well by innumerable indirect references that appear throughout her book. Mrs. Eddy insisted on preserving the uniformity and correlation which exists between the King James Bible and *Science and Health*. (Her insistence on this uniformity is documented in Appendix C. Our Pastor: Section 2. D. 2. *Mary Baker Eddy’s Supreme Regard for the King James Version of the Bible* by Ralph Byron Copper)
- Scholastic theology is subtly finding its way into our Bible Lessons through less inspired Bible texts,—an incalculable danger to the movement. By quoting these lesser translations in Bible Lessons, The Mother Church is essentially endorsing them as officially acceptable church teaching. (See Chapter 22 “What Jesus Taught About Leaven” to understand the dangers of this influence.)
- The introduction of non-King James texts into our Bible Lessons, contrary to our Leader’s directives, has posed conscientious difficulties for Readers and congregations. Unresolved controversies over Bible translations have resulted in branches becoming divided and in some cases, members no longer attending services. Examples are widespread.

With all of these liabilities in view, how can it be argued that the introduction of alternate translations into our Bible Lessons and services is *helpful*? Whatever “upsides” may be claimed, the supposed benefits cannot override or offset the very serious problems that use of these non-King James translations is causing our movement.

2012 – Readers given official consent to use Full Text *Quarterly* in church services

Announced in *The Christian Science Journal*, February 2012, p. 64

(For historical background on this topic, see Appendix C. Our Pastor: Section 3. A. Documenting a gradual shift away from obedience to the *Manual* in our periodicals from 1977 to 2012.)

In an ever-increasing loosening of standards, the Board recently condoned the disregarding of one of Mrs. Eddy’s By-Laws by stating: “There are many good reasons for reading from the books, but there may be equally good reasons to read from the Full Text.” (*The Christian Science Journal*, February 2012, p. 64)

Instead of simply brushing off our Leader’s directive as if were obsolete, it is in our Church’s best interest, and in the interest of every student of Christian Science, to seek Mrs. Eddy’s *intent* in giving us the *Manual* By-Law instructing that, “*The Readers shall not read from copies or manuscripts, but from the books.*” (Article III, Section 4, *Church Manual* 32:1) The official rationale for bypassing the By-Law is the assertion that Mrs. Eddy’s only intention was to provide copyright protections and to prevent Readers from using *handwritten* manuscripts that might contain errors, and that since handwritten manuscripts aren’t in common use these days, we can dispense with the outdated notion that Readers should *literally* read from the Bible and *Science and Health*. (See *The Christian Science Journal*, February 2012, p.64; May 2012, p. 6) This simplistic explanation doesn’t take into consideration the fact that Mrs. Eddy rejected the idea of a printout of Bible verses from the Lesson Sermon despite persuasive arguments for its convenience. (“From the Directors: An important statement on the Bible Lessons,” *Christian Science Journal*, January 1984, pp. 28-30; cited in full in this Appendix, Section 3. A. 3.) Until 2012, Boards of Directors steadfastly upheld her standard and through the years issued statements emphasizing and supporting her decision, identifying the reasons why Bible Lesson citations shouldn’t be separated from their contexts in the books. These Boards showed that they were committed to discerning and preserving the spiritual vision and intent that inspired the By-Law.

- What is the current Board of Directors' intent in planting the suggestion that there may be "good reasons" for Readers to read from the Full Text *Quarterly*—without identifying, in particular, what these reasons might be? Twenty-three years have gone by since the Full Text *Quarterly* began to be marketed as "convenient." As the years have passed, official statements and advertisements have continuously encouraged members to use the booklet format. There are certain advantages for the Publishing Society. For one, the sale of the Full Text *Quarterly* brings in much-needed revenue. However, another motive for promoting use of the Full Text *Quarterly* in church services may be an unspoken plan in which the Full Text would provide the needed mechanism for introducing non-King James translations into the *body* of our Bible Lessons. If such an action were taken, it would put Readers in a position of having to read from the Full Text *Quarterly* for the Sunday service if they want to read the officially endorsed version of the Lesson, since they would not have marked books of other Bible translations to read from. Readers and congregations wanting to remain loyal to our Leader's guidance would have to seek other options. Disagreements and divisions among branch church memberships would inevitably result from such further tampering with our pastor.

In addition to encouraging reading of the Lesson Sermon from the Full Text *Quarterly* in church services, "permission" is also being given by the current administration for Readers to use laptops or e-readers in services, with the assurance that they need not be concerned with the By-Law requiring Readers to read "*from the books.*" (*Church Manual* 32:1) In this regard, some rather esoteric arguments have been made as to what constitutes "the books." "Aren't electronic versions of the Bible and *Science and Health* just as much 'the books' as bound, printed versions?" some ask. Proponents of using electronic devices at the Reader's desk argue that books have evolved from scrolls into collated printed pages, and now books are commonly read on computer screens. This is true, but it doesn't consider what Mrs. Eddy's deeper concerns may have been for establishing the By-Law. Are we interested in the spiritual reasoning behind her requirement that Readers shall read "*from the books*"? Or is a deeper examination of her intent being neglected? It would appear so. Those who question the acceptability of substituting an electronic device for "*the books*" in church services aren't all resistant to technological advances. And technology isn't the real issue, anyway. The issue we should be concerned with is: *What was our Leader's intent? And how can we best understand and follow her intent?*

- From all that we know—through Mrs. Eddy's own written words, through the recorded accounts of students close to her, and through historical documents—it's plain that she wanted Christian Scientists to be devoted, serious students of

the King James Bible and of *Science and Health*. She wanted students of Christian Science to study the texts of these books deeply every day. She wanted the books to “continue to preach for this Church and the world.” (*Church Manual* 58:1-10) If we say that Mary Baker Eddy is our permanent Leader and that we follow her guidance because we trust that her vision was spiritually advanced, do we *mean* what we say? If so, are we satisfied that important decisions currently being made relating to the Christian Science pastor are fully respecting our Leader’s clearly expressed intents and methods—including her intent for the Readers to read “from the books” and for the King James Bible to be the permanent companion of *Science and Health with Key to the Scriptures*? Do we believe that these decisions are fully supportive of the deeper study that promotes spiritual growth and leads to a strong, mature healing practice?

2013—Increasing the number of citations from the Bible and *Science and Health*

Announced in *The Christian Science Quarterly*, July-September 2013, p. 64

First Lesson with more citations than can be marked in books—August 18, 2013

The *Quarterly* for July-September 2013 (p. 64) includes a new announcement, which reads, in part, “...in the last decade, the Bible Lesson Committee, the group charged by Eddy with compiling the lessons, has been compiling lessons with the same flexibility it originally had, allowing the ideas presented in the lesson to determine the form that it should take. One component of that flexibility is the number of citations used in the lesson. ...The maximum numbers now have been increased to twenty-six and thirty-two, respectively.”

- Why the change? The explanation once again is along the lines of a need for more “flexibility.” The “flexibility” argument frequently has been used when changes have been made in other areas of church activity, supplying what amounts to permissive “loopholes” for disregarding *Manual* rules. For those who read the Bible Lesson directly from their books, the additional citations will make marking them more inconvenient, especially for Readers, since there won’t be enough markers in a standard set for more citations. But a far more imperative concern is: What will be the next push for more “flexibility”? What will the next change involve? And when will it come? The most important question for Christian Scientists to be asking is: *Where might these incremental changes be leading?*

5. WHAT FUTURE CHANGES ARE BEING PLANNED?

*Does it appear that gradual, incremental “preparations” are being made to set the stage for introducing non-King James Version Bible texts into the main body of the Bible Lesson itself? This might explain the Directors’ statement that there may be “good reasons” for Readers “to read from the Full Text” (Christian Science Journal, February 2012, p. 64)—the “good reasons” being that Readers no longer will be able to read directly from the books, at least not from their marked King James Bibles and will be forced to use the Full Text, if citations from other translations are integrated into the Lesson. Both a Trustee of the Publishing Society and a recent church officer have been heard to say that the Publishing Society will print Bible Lessons with translations other than the King James Version “when the Field is ready for it.” Are the incremental, escalating changes part of a gradual conditioning that is intended to get the Field “ready” for this major move? Would further changes follow, possibly to the text of *Science and Health* as has already been alluded to by a recent director? (The Christian Science Journal, May 2008, p. 17; see note 4 of Chapter 5 “The Great Revelation and the Church’s Guardianship Role”)*

If this is the behind-the-scenes plan, the planners—and those tacitly going along with the plan—must wake to recognize what a disastrous course this would turn out to be. Have the Directors and Trustees of the Publishing Society truly considered the full effects of forcibly substituting other translations into the Lessons? The entire English-speaking Field would be thrown into a dilemma—divided into King James Version and non-King James Version members and branches. Divisions within the Christian Science movement would be more painful and severe than any known so far. At a time when the movement is trying to bind up and heal wounds caused by other disobedient actions—at a time when it is trying to break through and rise above worldly, materialistic influences to regain its moral and spiritual strength—such a blow would be devastating.

We appeal to church officers to *cease* further experimentation in this dangerous direction because it is risking the future of our Church. If we want to protect our Church from further loss, the need is to pull back and respect our Leader’s instruction that the King James Bible is the only one to be used in all English-language Bible Lessons and services, to sincerely heed the *Manual* By-Law requiring Readers to read “*from the books,*” and to maintain the Bible Lesson in the form left to us by Mrs. Eddy. All who are committed to following Mrs. Eddy’s leadership must speak clearly in defense of her instructions. The Christian Science pastor must not be allowed to be further torn apart and reassembled in a manner that blatantly violates the *Manual* and subverts our Leader’s clearly stated intent.

6. REACHING RIGHT DECISIONS

The magnitude of what is at stake for our movement can't be overstated. What will we do to help our Church not only survive, but progress into the future with its integrity restored? Crucial decisions face each one of us. *"Your decisions will master you, whichever direction they take,"* our textbook tells us. (392:22) Mortal mind would suggest that unless we are church officials, vital decisions regarding our pastor and other important aspects of church activity are entirely out of our hands—that the determining decisions are being made by those who apparently believe that the Church is a hierarchy and who operate from that basis. Yet Truth, as revealed through divine Science, brings its own authority to bear upon human consciousness, impelling truthfulness and obedience in human affairs. *"Every question between Truth and error, Science must and will decide,"* our Leader tells us (*Miscellaneous Writings* 65:10-11). We can each grow in our understanding of what this means. As we do, the decisive power of ever-operative, ever-present Truth will become more apparent to us, with tangible evidence of its unopposable strength.

If we think that saving our Church's future involves a tug-of-war between opposing human minds, the Science of Christ will lift us to work from a higher standpoint. The healing ministry of reconciliation, acknowledging the oneness of Mind and the supremacy of Truth's laws, is active, not passive work. If we love Christian Science and its priceless revelation of the Comforter, we know we can't opt out of this work, and we wouldn't want to. We know that to see the reality of divine Love's promises fulfilled, we need to keep our promises. Decisions are facing us now that give us opportunities to prove our love and fidelity.

Oft to every man and nation
Comes the moment to decide,
In the strife of Truth with falsehood,
For the good or evil side.
A great cause, God's new Messiah,
Shows to each the bloom or blight,
So can choice be made by all men
Twixt the darkness and the light.

(Hymn 258, verse 1)

THE AUTHOR

Elaine Natale Davidson united in membership with The Mother Church after finding Christian Science as a college student. Within a few years she entered the full-time public practice and later became an authorized teacher of Christian Science. Her support of the Cause and her love for the Church and its worldwide mission are evidenced in her longtime devotion to the healing practice, her work for the movement, and her numerous articles published in the Christian Science periodicals.

A NOTE FROM THE PUBLISHERS

When Elaine Natale Davidson began sharing her manuscript with a few friends who are Mother Church members, she indicated that she would like to give her book to fellow Christian Scientists without charge. Several individuals offered to help in developing a practical means to do this on a wider basis. Those of us who've joined in the effort to share *The Future of Our Church and the Ministry of Reconciliation* believe that this book contributes significantly to the Christian Science movement's collective desire to achieve spiritual progress. In this book, our Church's challenges are approached in an honest and constructive way, with the conviction that our Church family is spiritually capable of demonstrating the unity and healing so needed at this time. In order to approach the publishing of the book in an orderly and transparent way, a simple non-profit corporation was formed: The Future of our Church, Inc., and the packaging, mailing, accounting, and website support are being carried out by committed Mother Church members working in various parts of the Field.

The Future of our Church and the Ministry of Reconciliation is being offered as a gift to any Christian Scientist who'd like to read it. We trust that the valuable ideas in the book will find circulation through word of mouth and individual sharing. If you'd like additional copies of the book to share with your friends, you can make a request by writing to the mailing address below, or simply by going to our website, which also provides the option for a free download of the book:

www.thefutureofourchurch.org

If you'd like to help make the book more widely available, financial support in any amount is welcome and appreciated. Funds are employed with economy and care. Printing and mailing of one copy is accomplished for \$20. The U.S. Postal Service Media Mail rate is used domestically, and copies are sent via Airmail to any part of the worldwide Field. The Future of our Church, Inc. is recognized by the U.S. Internal Revenue Service as a qualified 501(c)3 not-for-profit corporation. Contributions exceeding the \$20 value of the book(s) received are tax deductible to the extent of I.R.S. rules. Contributions may be sent to:

THE FUTURE OF OUR CHURCH
747 E. BOUGHTON RD. #324
BOLINGBROOK, IL 60440

We're certain that working devotedly together, Christian Scientists can make solid demonstrations which will ensure that future generations will have the support of a strong, united Christian Science Church, faithful to its foundational teachings and prolific in healing. Paul's encouraging words to the early Christians remind us of divine Love's omnipotent power to accomplish the mission:

*...God, who is rich in mercy, for his great love wherewith he loved us...
hath quickened us together with Christ... and hath raised us up together...*

Ephesians 2:4-6

...if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation... II Corinthians 5:17, 18

According to Paul, the great apostle whose tireless work helped establish Christianity, *genuine* newness and vitality depend upon being reconciled to God and His laws. Paul's message of reconciliation inspired this book. Our Church is seeking renewal, and we all share the desire for Christian Science to fulfill its ongoing mission with freshness, vitality, and strength. It's natural, then, to be sharing constructive thoughts with one another that contribute to this purpose. Together we can grow in our understanding of divine Love's power to lift and support our highest aspirations for healing, unity, and progress.
