

# Lynn House of Potomac Valley

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## **A Way to Pray:**

G. L. A. D. A. R. K.

A talk given by Christie C. Hanzlik, C.S.

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at Lynn House



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This talk has been edited for readability.  
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**M**any of us are familiar with the story of Daniel and the lions' den.<sup>1</sup> I began to give this story more and more thought after I saw two paintings of the lions' den painted by Briton Rivière in the late 1800s.<sup>2</sup> These paintings were significant to Mary Baker Eddy, the Discoverer and Founder of Christian Science. She kept them in her study and above her bed. She kept the paintings where she could see them daily, and drew upon them for inspiration as she faced many lions'-den-type situations in her life.<sup>3</sup>

As I've studied these paintings, they have helped me think through how to pray more effectively. I can imagine that the lions' den would have been loud, dank, and dark. Rotting bones, defecating lions, and restricted air circulation would have produced a horrendous smell. The lions would have grumbled and roared and probably brushed up against Daniel. It's fair to say that all five of Daniel's senses would have been assaulted at once!

While most of us will not find ourselves in a lions' den anytime soon, our problems—whether they're our own, ones we read about in the news, or the struggles of our loved ones—often seem as if they're assaulting all five senses at once. We could see these problems as our metaphorical lions' den.

We know from context that Daniel would have been a praying man, but the Bible doesn't say anything about the way in which Daniel prayed. As a Christian Scientist, it is not enough for me to know that prayer works. I love to study how prayer works. In other words, how can prayer, which happens mentally, transform my experience? Using a basic definition, Christian Science is the study and practice of how prayer heals.

Daniel's prayer would need to be simple, quick, direct, effective, and immediate. Pondering this, I reasoned through how I would apply Christian Science treatment, which is focused and specific prayer, to Daniel's situation.

In the past, I've realized that one of the first things that seems to happen when a problem assaults us is that we get tricked into thinking, "I don't even know how to pray about this," or we tend to make prayer much more complicated than it needs to be. Many of us tend to get stuck on a merry-go-round of thinking too much and feeling like "if I just read one more article, then I would get it." We get tricked into thinking that we do not know enough, or are not inspired enough, to heal ourselves and others. Well, Daniel didn't have time for this. He needed to go into immediate prayer mode. And we can, too.

To counter the concerns that prayer is complicated, confusing, or intimidating, I'd like to share a simple outline for how to pray, which follows the healing principles of Christian Science as revealed in *Science and Health with Key to the Scriptures* by Mary Baker Eddy. Of course, there isn't just one way to pray or a formula for giving Christian Science treatment. But these seven "steps" came to me one night as I was listening for divine Mind to reveal a way to think through Christian Science treatment simply. Perhaps these seven steps may be of some use to you.

## G.L.A.D. A.R.K.

Fortunately for us, the steps form an acronym for two words that are easy to remember: G.L.A.D. A.R.K. Today, I'm going to share the steps of G.L.A.D. A.R.K. with you. I'll be applying G.L.A.D. A.R.K. to Daniel and the lions' den. But I'd love it if you would like to try applying this to your own issues—and feel free to let me know how it goes! We can see this moment as an active Christian Science treatment and we can expect healing here, just like we expect Daniel will be lifted out of that lions' den each and every time we read the story. We will never pick up the Bible and find out that Daniel doesn't make it out of the den. He makes it out every time we read the story. Likewise, prayer is effective, and healing inevitable, every time we practice it properly.

Some of these ideas will be familiar to you, and that's great. I hope the simplicity is helpful. And some of what I'm sharing will make remember-able the basics of Christian Science treatment so that, if you find yourself facing a lions' den situation that tries to trick you into thinking you don't know how to pray, you can say, "Oh yes I do...G.L.A.D. A.R.K.!"

G.L.A.D. A.R.K. is a seven-letter acronym for healing that is layered with meaning because the two words it forms provide additional inspiration. "Glad" is, of course, happy, and reminds us that we can approach all prayer with happiness and joy. The second part, "Ark," is a familiar word from the Bible that is defined clearly in the Glossary of *Science and Health*:

"ARK. Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. God and man coexistent and eternal; Science showing that the spiritual realities of all things are created by Him and exist forever. **The ark indicates temptation overcome and followed by exaltation.**"<sup>4</sup> [Emphasis added.]

Well, isn't being lifted by the "Ark" what healing is? "Safety...the understanding of Spirit, destroying, belief in matter...temptation overcome and followed by exaltation." Exaltation! Joy! Gladness! G.L.A.D. A.R.K.!

Let's now go through each of the letters in the acronym to see how they form a framework for a way to pray:

**G** **Gratitude for the opportunity to learn more about Love and our true purpose**

You may be able to guess what the "G" of G.L.A.D. A.R.K. stands for: Gratitude. The type of gratitude needed for Christian Science treatment is more than being grateful for good things in our lives. Being grateful for good things is positive, and it can help us get to a joyfulness that is conducive to healing. But it may not be transformative. We need to

“[r]everse the case”<sup>5</sup> of whatever the problem seems to be, and this takes unselfed gratitude.

Think of Daniel. If he were grateful for the pretty sky and his kind family members, that might give him a positive attitude before going in the lions’ den, but it wouldn’t necessarily heal. The healing attitude of gratitude is radical. It’s saying, “I’m grateful for this opportunity—no matter how dark and awful it may seem to be—because I know that I will learn more about the strength of Love, the power of Truth, and more about my true inseparable relationship to God.”

Being grateful in the midst of turmoil for the blessing still to come reminds me of how Mary Baker Eddy described her discovery of Christian Science. Despite having what most of us may consider a difficult life, she wrote, “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.”<sup>6</sup> She says “graciously,” and she’s not being ironic. She means it. And she wrote this during a time in which she knew she would be facing many more trials. I believe she maintained a sense of gratitude for the gracious preparation throughout struggles that she experienced even after she wrote this. This attitude of gratitude is a hallmark of a healer.

Just as Mary Baker Eddy could be grateful for her life lessons because she knew they prepared her for the revelation of divine Science, so too might Daniel have been grateful for his opportunity in the lions’ den to witness the fullness of Love’s power. In Daniel’s situation, I might have prayed, “Thank you, God, for this opportunity to see more of your kindness. I know you are here with me. I know you are here with these lions. And I am grateful to witness your infinite comfort that blesses ‘all mankind, and govern[s] them!’”<sup>7</sup> That statement of gratitude is radical. In the face of great turmoil, we’re refusing to buy in to the problem, and we’re confidently expecting inevitable blessings.

## **L** Love, love more, and love more purely

You may also have guessed the word for “L” in G.L.A.D. A.R.K. It’s Love. Like with gratitude, the love in Christian Science treatment is more than just loving things that are easily loveable. Anyone can love puppies. The love that heals means purifying our love by seeing through the limited “outward sense of things” to see “deep into realism” to the true substance—of everyone and everything around us.<sup>8</sup> With others, this means seeing beyond personality, whether the personality is attractive or repulsive, to see one another as rays of light radiating from Soul, the metaphorical sun.<sup>9</sup> Personality is just a symptom. Personality is just the outward appearance of man. We need to see beyond this limited view to love purely.

The phrase “love, love more, and love more purely” summarizes how we can deepen our love and move toward the type of radical love that transforms and heals. On pages 115-116 of *Science and Health*, we find the three degrees of mortal mind. If we look for the words related to love in each of these degrees, we can see the degrees of love, love more, and love more purely.

In the first degree, we see “passions and appetites,” which is a form of love, but it is limited because it is based on human urges and attractions. For example, I love raspberries. They’re great. I eat them almost every day. They are a passion and appetite for me. But someday I may grow tired of them, they might get mushy, or maybe they won’t be in season. My love for raspberries might fade. My love for raspberries is not likely the type of love that’s going to heal, and I doubt it could have helped Daniel.

In the second degree of mortal mind, we see honesty, affection, and compassion. This is a step in the right direction, like we’ve taken off a layer of the “veil” and can see more clearly, and seeing others more clearly will help us be more loving.<sup>10</sup> But I’m still not sure that “second degree” reasoning is enough to heal in the most transformative way. We can all probably think of times when a family member drove us nuts. And then we could think through what happened and excuse their actions to help us be more compassionate. This is good. But it isn’t transformative Christian Science treatment—it’s more like human reasoning. I don’t think Daniel having compassion for the lions or for the men who tricked Darius would have been radical enough to save him from the lions’ den.

The third degree is where healing happens. In the third degree, we find “[w]isdom, purity, spiritual understanding, spiritual power, love, health, holiness.”<sup>11</sup> With third-degree love, the “veil” is lifted, and we can look beyond a limited view of someone and see their true eternal nature—even if it’s just a glimpse. No matter what someone says or does, we see their true being as inseparable from all-loving and infinite Mind. When we see someone this way, we are truly loving them in the third degree—beyond personality. Likewise, as we see ourselves free of limitation, we are loving ourselves more purely. Every single healing is an opportunity to love more purely, to purify our love.

For Daniel, compassion wouldn’t have been enough, but having spiritual understanding and wisdom to forgive and see only good all around him would have enabled him to see beyond the outward appearance of the lions’ den. For us, right where our situation seems most dire with darkness and the terrible smell of the lions’ den all around us, we can love more purely. We can see the eternal being of God’s idea and love beyond personality, beyond the seeming screaming of the senses. Again, personality is just a symptom. Personality is not the reality of who we are.

These two steps—gratitude and love—when done rightly are enough to bring about instantaneous healing. As we read in *Science and Health*, “If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine.”<sup>12</sup> We can strive to keep gratitude and love in the forefront of our thought and be constant

healers. Along these lines, Mary Baker Eddy reminds Christian Scientists, “Gratitude and love should abide in every heart each day of all the years.”<sup>13</sup> Each of us can strive to keep gratitude and love in the forefront of our thought constantly. But since many of us seem to face sneaky serpents that trick us and distract us from this ceaseless prayer, we have the remaining letters of G.L.A.D. A.R.K. to keep us on track.

## **A Affirm the ever-presence of infinite Love and your inseparability from infinite Love**

The next letter of G.L.A.D. A.R.K. is the “A” for “Affirm the ever-presence of infinite Love and your inseparability from infinite Love.” One way that I have found to do this is to understand that Love is present right here where we are. Right now in this room, we can feel Love. And if we were in Tokyo, we could still feel Love. Love is here and in Tokyo and in Afghanistan all at the same time. Love is even on the moon. In fact, if we went a gazillion miles to the edge of the universe, and then ten feet beyond that, Love is there, too. There is nowhere that Love is not and it would be impossible for us to get outside of it even if we tried.

Having a clear sense of our inseparability from Love is what heals because it corrects the belief of sin. In *Rudimental Divine Science*, Mary Baker Eddy asks, “Is healing the sick the whole of Science?” She then answers her question, “Healing physical sickness is the smallest part of Christian Science. It is only the bugle-call to thought and action, in the higher range of infinite goodness. The emphatic purpose of Christian Science is the healing of sin...”<sup>14</sup>

“Healing physical sickness is the smallest part of Christian Science...”! And yet we tend to focus on it so much. Physical sickness is but the “bugle-call,” the alert tone that gets our attention. But the real purpose, the “emphatic purpose” of Christian Science is “the healing of sin.”

For many of us, as soon as we hear the word “sin” we begin to feel guilty. But no! Guilt is the guile of the serpent. Have you ever noticed that guilt and guile have the same root? Guilt is trickery. Guilt is the trickery of the serpent to make us feel bad, separated from good. We are not guilty. Let us define sin, and then we’ll see that we have nothing to do with it or guilt.

Sin is simply the belief that we’re separate from good, separate from Love, separate from Truth, separate from Principle. If we found ourselves in a lie, we’d feel separate from Truth. But can we actually be separate from ever-present Truth? No. Truth is everywhere. And we can never be separate from Love, either. We may be tempted to hate or resent others. We may be tempted to be critical of ourselves. We may be tempted to feel alone. But Love is all around us. As we affirm the ever-presence of Love and our inseparability

from Love, we heal the belief that we could ever be separated from Love. We heal the belief of sin.

Daniel may have been tempted to feel unloved and uncared for when thrown into the lions' den. He may have been tempted to resent those who caused it to happen. And yet, a clear sense of Love's ever-presence, guiding and governing him and the lions and those outside the den, would be the radical approach that translates turmoil into tranquility. Daniel needed to heal the sin—the fear—that he could possibly be separated from the government of Love.

As we heal sin, we feel our at-one-ment. We feel the Christ awareness of our inseparability from Love. Christ is what makes us aware of our at-one-ment, so the Christ heals the belief of separation. Christ heals sin. Christ heals. Christ heals by revealing our oneness. And we experience this oneness throughout the "entire system."<sup>15</sup>

## **D** Deny that anything could ever separate you from Love

To protect our affirmations of the all-ness of Love and our inseparability from Love, we must deny with certainty that anything or anyone could ever separate us from Love.

Perhaps the clearest statement for denying that anything could ever separate us from Love comes from Paul the Apostle. Paul, of course, did not have an easy journey as he shared Christianity. He was beaten, imprisoned, persecuted, and betrayed. And yet, he still wrote these healing words:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."<sup>16</sup>

We can all strive to have the conviction of Paul when denying that anything could come between us and Love's government. Mary Baker Eddy saw the connection between Daniel and Paul, both understanding the control which Love held over all. She wrote,

"Understanding the control which Love held over all, Daniel felt safe in the lions' den, and Paul proved the viper to be harmless. All of God's creatures, moving in the harmony of Science, are harmless, useful, indestructible."<sup>17</sup>

Nothing can separate us from the Love of God.

That sums up the G.L.A.D. part. Now for the A.R.K. part of the talk.

# **A** Apply the specific Law (Word of Love) that corrects the concern

This is not just “looking up citations”—this is discovering the divine Law that eliminates fear and corrects and governs the situation.

Many of us have heard of “God’s Law of Adjustment”<sup>18</sup> and *Science and Health* is chock full of laws of God. One of my favorite of these laws is “progress is the law of God...”<sup>19</sup> “Law” is mentioned over 200 times in *Science and Health*. One could describe the whole textbook as a book of the laws of healing.

When we seem to be facing difficulties, we can find and apply the specific law that corrects the situation. For Daniel, the fear may have been that he was outside of God’s care, that he was in danger. But he “[understood] the control which Love held over all.”<sup>20</sup>

If we are too quick with applying a law of God, however, even if it’s true, and we haven’t first felt the gratitude, love, and the ever-presence of divine Love, then the law may feel like a cold platitude.

In contrast, as we have a deep settled sense of the allness of Love, the same law will comfort and uplift patients. Mary Baker Eddy is clear about being careful not to shock a patient or explain Science too quickly to someone who seems to be suffering, and this could be the result if a divine law is shared outside the context of gratitude and love.<sup>21</sup>

I wonder what effect it would have had in Daniel’s case if someone near the lions’ den yelled, “There is no matter.” Now, if we knew that Daniel understood that matter is limitation, and that, through feeling a deep awareness of the omnipotence of Love, we can all overcome all limitation, then perhaps a statement like “there is no matter” would bring him comfort. But, otherwise, this law might not have been very transformative.

And we would also want to use the most specific law to counter the claim. Perhaps to counter the threat from the lions, we might apply the law that, “All of God’s creatures, moving in the harmony of Science, are harmless, useful, indestructible.”<sup>22</sup> And, to counter resentment that Daniel might feel toward King Darius, we could affirm that Daniel could not be governed by resentment because “divine Love alone governs man.”<sup>23</sup>

Pages 392 and 393 in *Science and Health* are full of action laws that help us immediately apply God’s law and “[r]everse the case.” We are instructed how to “[s]tand porter at the door of thought,” “[t]ake possession of your body, and govern its feeling and action,” and to “[r]ise in the strength of Spirit to resist all that is unlike good.” These instructions are based on law, and, when applied properly, they result in effective and immediate healing.

# R Reject the sneaky serpent in all its forms

The “R” in G.L.A.D. A.R.K. stands for “reject the sneaky serpent in all its forms.” The term “sneaky serpent” is a way of saying Satan, devil, false suggestion, animal magnetism, mental malpractice, world belief, and so forth. The phrase “sneaky serpent” tends to defang those more laden terms. Basically, any impure thought does not come from us. It is the sneaky serpent.

In every case, there seem to be sneaky serpents of fear that would try to creep in and disturb the healing and undermine our awakening to the allness of Love. We’ve got to call out serpentine suggestions. The serpent is not intelligent. It’s like water in a bucket. If there’s a hole in the bucket, the water finds it and leaks out. But it’s not like the water is intelligent. Same thing with the serpent. It seems to find holes in our prayer, but it’s not smart enough to actually create a hole. It can seem to seep—make a suggestion—through a hole, but it cannot create one. We are not intimidated by the brainless serpent. We are, indeed, “wiser than serpents.”<sup>24</sup> (Recall that the first item in the list under the third degree on page 116 of *Science and Health* is “[w]isdom.”)

When we handle the serpent, we grab it by the tail. Moses’ story gives us the excellent example of grabbing the serpent by the tail. When God asked Moses to throw down his staff, it turned into a serpent, and then God asked Moses to pick it up by the tail.<sup>25</sup> Mortal fear would say grab the serpent by the head since this is the safest way to handle a serpent. But Moses trusted God enough to grab the serpent by the tail. And then, of course, the serpent turns into a staff—the same staff that Moses used to lead the children of Israel out of bondage, part the Red Sea, and bring water out of a rock. Handling the serpent properly gave Moses the strength—the staff to lean upon—that he needed. Like Moses, we, too, can grab the serpent by the tail to handle it properly.

If we want to grab a serpent by the tail, we need to clearly identify it, know its powerlessness, and understand that divine Love alone governs man (and all creatures). We must call it out to know its powerlessness.

Looking at the first of Briton Rivière’s paintings of Daniel and the lions’ den, we can see that each lion seems to represent a different face worn by the sneaky serpent. I imagine that each of the expressions on the lions’ faces might represent a suggestion from the sneaky serpent that Daniel had to face. Perhaps this is one of the ways that Mary Baker Eddy saw this painting, too. And Daniel’s stance, facing the lions, illustrates the way in which we must calmly face down the many faces the serpent wears to try and make us afraid. Look at how calm Daniel is. That is the calm of a healer.

Let's look at those lions one by one. On one lion we can see the expression of hatred, which, when reversed, is love. Perhaps one of the lions symbolizes fear, which is reversed by calm—"the Christian Scientist will be calm..."<sup>26</sup> Another lion may represent anger, which reversed is mercy. The lion of pride is reversed to be humility. The lion of envy can be reversed to be a message of infinite supply—"Divine Love always has met and always will meet every human need."<sup>27</sup> The lion of shame can be met with pure love and transformed into worthiness. And the lion of apathy is reversed to be enthusiasm.



"Daniel in the Lions' Den" painting by Briton Rivière  
(artwork in public domain in the United States)

As we're facing what seems to be a stubborn problem, we can go through the "lions" (or the lies) and calmly refute them as Daniel did. Here's an example, using the lion of shame, of how we might "reject the sneaky serpent." Many of us may feel tempted to feel a sense of shame or guilt when we're praying through a struggle. Perhaps it's because we feel like we've done something wrong to bring the problem upon ourselves. But this is an impure thought. It is a sin, a belief that we could be separate from Love's omnipotence. We need not feel guilty, though. Guilt would just make the separation seem even more severe.

Instead, we handle the serpent of shame and heal the sin as we turn to divine Love with receptive childlike hearts and feel our divine Parent's all-embracing love for us. We know that a good parent isn't disappointed with a newborn when she is hungry. A parent doesn't judge a newborn by her accomplishments. A parent tenderly cherishes and loves that newborn baby just for being. In the same way, our good and heavenly parent cherishes and loves us just for being—not for what we have or have not done, but for who we truly are.

Discovering a greater sense of our inherent worthiness corrects the belief of shame suggested by the sneaky serpent. Discovering our worthiness heals sin and restores harmony throughout the whole system.

## **K** Know that your prayer is complete

The final letter of G.L.A.D. A.R.K. may be tricky to guess because it's not phonetic. The final letter reminds us to know that our treatment is complete.

The second painting by Briton Rivière offers a wonderful reminder of the posture and stance we hold as we know that our treatment is complete. The painting is called "Daniel's Answer to the King." Notice how calm Daniel is. This is the calm of a Christian healer. A healer isn't agitated, frustrated, frantic, or worried. A healer doesn't worry about his patient, his friend, his child, his grandchild, or even himself. A healer prays until overcome by a sense of calm confidence. A healer is calm in the absolute faith that all things are possible to God. A healer has turned everything over to God's government, and has removed any sense of self, or false responsibility, from the healing. The healer is not responsible for making healing happen. The healer is responsible for getting out of God's way, with calm certainty.



"Daniel's Answer to the King" painting by Briton Rivière  
(artwork in public domain in the United States)

And, of course, Daniel is calm in this painting. Why wouldn't he be? He has made it through the night. He is looking at the dawn light shining through the window. He knows that the lions are tame, and good has won. This is the calm of victory. We can all be certain of the dawn, too. The healing light of dawn is inevitable. The sun must rise. God must govern. Love is all.

And, of course, what's wonderful about Daniel's story is that his proof of Love's protection did not just bless him, it blessed the entire kingdom. After Daniel made it through the night with the lions, Darius proclaimed that the whole kingdom would now bow to Daniel's God.

We know that the treatment is complete when we have the settled calm of Daniel. If we're worried or concerned, then it is time to cycle through the steps a bit more until we feel a calm certainty. As we yield entirely to the absolute authority of Love, we'll inevitably feel the sweet release of getting out of God's way and witness the healing power of Christ, the absolute awareness of Love's presence.

As a final note, the steps of G.L.A.D. A.R.K. are not a routine, and they're not the only way to pray. But the steps may offer a useful framework. I've found that, as I've practiced these steps, this type of prayer happens more as one motion than as a checklist. It is not like each time an issue comes up, I go through the seven steps one by one. Prayer and treatment can become a flow, a way of knowing each of these steps all at once. This is similar to how a dancer or an athlete might learn a complicated exercise, like a pirouette or hitting a baseball. While we could break down the steps to those exercises into twenty independent steps, once someone learns and practices the steps, they flow through the exercise perfectly naturally, without counting their steps along the way. And this naturalness makes sense for a healer, too. We can naturally apply the ideas behind G.L.A.D. A.R.K. as a flow, without intellectual wrangling, and with effortless inspiration. And with the complete confidence in "the control which Love [holds] over all,"<sup>28</sup> we can know that our treatment is complete.

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<sup>1</sup> Daniel 6:1-28.

<sup>2</sup> These paintings are in the public domain and you can find links to them at [https://en.wikipedia.org/wiki/Briton\\_Rivi%C3%A8re](https://en.wikipedia.org/wiki/Briton_Rivi%C3%A8re)

<sup>3</sup> For more on this, see <http://www.marybakereddylibrary.org/research/daniel>

<sup>4</sup> *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, 581:8-14.

<sup>5</sup> *Ibid.*, 392:24 (to 1<sup>st</sup> .).

<sup>6</sup> *Ibid.*, 107:3.

<sup>7</sup> *Church Manual*, by Mary Baker Eddy, 41:19.

<sup>8</sup> *Science and Health*, 129:22.

<sup>9</sup> *Ibid.*, 595:1.

<sup>10</sup> "Veil. A cover; concealment; hiding; hypocrisy." *Ibid.*, 596:28.

<sup>11</sup> *Ibid.*, 116:2.

<sup>12</sup> *Ibid.*, 365:15-19.

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<sup>13</sup> *Church Manual*, 60:15-17.

<sup>14</sup> *Rudimental Divine Science*, by Mary Baker Eddy, 2:22-27 (to ;).

<sup>15</sup> "Truth is an alterative in the entire system, and can make it 'every whit whole.'" *Science and Health*, 371:30.

<sup>16</sup> Romans 8:38-39.

<sup>17</sup> *Science and Health*, 514:26-30.

<sup>18</sup> "God's Law of Adjustment," by Adam H. Dickey, *The Christian Science Journal*, January 1916.

<sup>19</sup> *Science and Health*, 233:6.

<sup>20</sup> *Ibid.*, 514:26.

<sup>21</sup> *Ibid.*, 420:10-17.

<sup>22</sup> *Ibid.*, 514:28-30.

<sup>23</sup> *Church Manual*, 40: 7-8 (to ;).

<sup>24</sup> *Message to The Mother Church for 1902*, by Mary Baker Eddy, 17:17-19.

<sup>25</sup> Exodus 4:2-4.

<sup>26</sup> *Science and Health*, 366:27.

<sup>27</sup> *Ibid.*, 494:10-11.

<sup>28</sup> *Ibid.*, 514:26 (to ,).



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