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For the weapons of our warfare are not carnal, but mighty through
God to the pulling down of strong holds. —II Corinthians 10:4

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Welcome - September 2026

By Heidi Kleinsmith Salter

Dear Friend,

One September several years ago, my husband and I were on a long road trip. After about twelve hours of driving one day, we reached our destination just as a bright harvest moon was rising above the mountain peaks. We parked the car and got out and just stood in awe for a few moments at this impressive sight.

Brightness can be awe-inspiring—especially the spiritual brightness that emanates from God and blesses all, as the Bible describes: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee” (Isaiah 60:1).

The theme of this year’s Annual Meeting of the members of The Mother Church was inspired by Christ Jesus’ words: “Ye are the light of the world.... Let your light so shine” (Matthew 5:14, 16). Church members from around the world shared how they are actively shining this light in their churches and communities and witnessing its ever-expanding radiance that uplifts, unifies, and heals.

If you’re reading this month’s issue of the *Journal*, you’re probably interested in being part of this spiritual light—seeing more of it in your life and in the world, and learning more about how you can shine your light to bless others, that it may “radiate and glow into noontide glory” (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 367).

We welcome you to explore the spiritual ideas and practical examples of healing shared in the articles and testimonies written by people like you. And may you find that, “From heart to heart the bright hope glows, / The seekers of the Light are one” (Samuel Longfellow, *Christian Science Hymnal*, No. 218).

Heidi Kleinsmith Salter

Staff Editor

Readers Respond

By Sue Holzberlein, Mari G. de Milone, Steep Weiss, Chris Swift, Brian Waller, Mary Gordon, Judi Lindsey, Evelyn Tyson

Eric Bashor, “‘Simon, I have somewhat to say unto thee,’” July 2026

I really needed the inspired message this article puts forward, “You can be right as rain, but as soon as you let go of the hand of divine Love, you are dead wrong.”

Sue Holzberlein
Ashby, Massachusetts, US

Charlotte Bushnell, “Pray the ninety-first Psalm!,” June 2026

I found this article extremely helpful, and clear and easy to understand and practice.

Mari G. de Milone
Montevideo, Uruguay

Douglas Sytsma, “The choice that leads to true happiness,” June 2026

I took my *Journal* to an event that I was volunteering at that sometimes entails periods of waiting, expecting that I could read through most of the issue. But I got no farther than this piece, which compelled me to dwell all day on absorbing every point the writer thought through and put into words so well. Thank you for the quality you bring to this publication.

Steep Weiss
Carson City, Nevada, US

This is a great article. It made me think about keeping my own thought clear.

Chris Swift

Godfrey, Illinois, US

Mark Swinney, “The removal of a single weight,”
June 2026

The weight/scale balance idea is very vivid and powerful in this insightful article.

Brian Waller

Phoenix, Arizona, US

Evan Mehlenbacher, “Why practice Christian Science?,” May 2026

This article set me off in a new direction in praying for our church. Now I see that church is a spiritually complete, whole, and safe idea in Mind. It's neither tired, old mortal persons nor young, dedicated, enthusiastic, even joyous mortal persons. Just pure ageless, limitless, holy ideas in Mind, loving Truth together. Thanks.

Mary Gordon

Fairport, New York, US

Tony Lobl, “Are tenderness and power mutually exclusive?,” May 2026

This editorial clearly brought together the qualities of tenderness and strength, explaining how they work perfectly together as divine qualities of God. We need more love, compassion, tenderness, and real strength in our world today.

Judi Lindsey

Candia, New Hampshire, US

Sue Patterson, “A parent's prayer: ‘What is my job?,’” April 2026

Such a beautifully natural, yielding, and sweet article. Thank you!

Evelyn Tyson

Salisbury, North Carolina, US

“Ye are the light of the world.... Let your light so shine...” —Matthew 5:14, 16

What follows is an edited and abbreviated transcript of the 2026 Annual Meeting of The Mother Church, which took place June 8 in the Church Extension. The full replay is available in English, French, German, Portuguese, and Spanish at christianscience.com/annualmeeting. The replay will be viewable until June 6, 2027.

To open Annual Meeting, Moji George, current Chair of the Christian Science Board of Directors, welcomed the worldwide Church family attending in person and via the internet. She acknowledged the Founder of our Church and Pastor Emeritus, Mary Baker Eddy, then introduced the Church officers for the coming year: fellow Board members Scott Preller, Mary Alice Rose, Beth Schaefer, and Keith Wommack; First and Second Readers Susan Booth Mack Snipes and Robert Witney; Clerk Martha Moffett; Treasurer Lyon Osborn; and incoming President Arcadia Nones, a Christian Science practitioner and teacher from Chicago, Illinois.

Before handing the meeting over to Arcadia, Moji introduced a video of the outgoing President, Josh Niles, recorded while he was traveling with his family from North America through Central and South America to visit some of the branch Churches of Christ, Scientist, in that region. To learn more about Josh's journey through Latin America, see 00:03:05 in the Annual Meeting replay.

After the singing of Hymn No. 600 from the Christian Science Hymnal: Hymns 430–603, Arcadia read passages from the Bible and the writings of Mary Baker Eddy:

Isaiah 9:2

I John 1:5 God

Psalms 36:9

Psalms 18:28 thou

John 12:44

John 8:12 I

John 9:1–7 (to 3rd), 7 He

II Corinthians 4:6
Isaiah 60:1, 19 (to :), 19 3rd the
Miscellaneous Writings 1883-1896 320:9-29 (to :)
Retrospection and Introspection 27:29-1
Science and Health with Key to the Scriptures 367:17
Science and Health xi:9
Science and Health 494:10-11
No and Yes 39:17-24 prayer (to :)
Miscellaneous Writings 250:20
Miscellaneous Writings 165:7

Silent prayer was followed by the Lord's Prayer.

Arcadia Nones: Today we will hear numerous examples from members around the world of the healing power of the Christ light referred to in our theme for this year. Our first Field report is from Santa Fe, New Mexico, in the US. United in prayer and action, members let their light shine in their neighborhood by moving the Reading Room out into the community.

To hear their inspiring story, go to 00:25:10 in the Annual Meeting replay.

Next, Arcadia introduced the Treasurer.

Treasurer's report

Lyon Osborn: You are all wonderful transparencies for the light of Christ, Truth, and your active membership in The Mother Church amplifies that light around the world. In the *Church Manual* by Mary Baker Eddy, two By-Laws that are important to the Church's finances and promote our own spiritual progress are found right next to each other on page 44: "Per Capita Tax" and "Church Periodicals." The first one requires taking a moment each year to make a contribution to The Mother Church. For many, paying per capita tax is an expression of gratitude—for Mary Baker Eddy, for her discovery of Christian Science, and for her Church that promotes this healing Science to the world.

Expressing gratitude opens the door to demonstrating Christian Science. It enables our light to shine even brighter, blessing others by reflecting more of divine Truth. Christ Jesus gave thanks before some remarkable demonstrations—like before feeding thousands with a few fish and loaves of bread, and before raising Lazarus

from the dead. And Jesus celebrated a poor widow for giving her two mites, all the money she had, out of gratitude for God.

The second By-Law includes the privilege of subscribing for the Church periodicals, which enrich our practice of Christian Science with inspiring insights and recent examples of spiritual healing. Subscribing also provides funding the Church Directors use to fulfill their responsibilities in this By-Law—to make sure each Christian Science periodical Mrs. Eddy established for the world is edited well and published in contemporary ways.

Your subscriptions and per capita tax payments, combined with other contributions, including generous provisions many make for the Church in their wills, fund nearly half of the Church's annual expenditures. And to those in regions of the world where making per capita tax and subscription payments is not yet practical, we treasure all the tangible ways you're supporting the Christian Science movement by demonstrating divine Science. Together, we are all united in increasing our understanding and practice of the Christ Science that is lighting our way to harmony.

Moji George: I shall now report the financial numbers that the Board shares at each Annual Meeting. As of December 31, 2025, the end of the fiscal year of the Church, the amount of funds on hand was \$2.031 billion. The Church has no indebtedness, and expenditures for the last year were \$124 million. I'm also grateful to share that the financial statements have been fully audited, and the auditors have issued what is called an "unmodified opinion," which means that the financials of the Church are represented fairly. The financial contributions of Church members play a valuable part in supporting the sound financial position of the Church that these numbers represent. It is a hint of your gratitude and demonstration.

Arcadia Nones: We have several healings to share today. Our first one is of Jacqui Marshall, a new member of The Mother Church from Merimbula, New South Wales, Australia.

Speaking on video, Jacqui, a professional gardener, said she was diagnosed with a chronic tick-borne disease. "That panicked

me," she recalled. "I lived in a lot of fear for a couple of years." After telling one of her gardening clients, a Christian Science practitioner, about the problem, Jacqui was surprised to find herself healed. This experience eventually led her to a branch Church of Christ, Scientist, where she began attending services and is now a member. "Before finding Christian Science, I sort of knew that there was a God in my life, but I couldn't always access that," she remarked. "Now I have a steady, strong connection to God, and I feel more able to connect with all sorts of people, too." To learn more about Jacqui's experience, see 00:40:59 in the Annual Meeting replay.

On video, Tim Terry of Bandon, Oregon, reported that, while carrying a big box down a steep staircase, he missed a step and tumbled to the bottom of the stairs, crashing into a bookcase. His smartwatch notified him, "It looks like you've had a hard fall." Tim grumbled, "Thanks a lot; I really needed that update." The watch suggested several responses, such as calling an emergency service for help. It also offered the option to reply with the words, "I did not fall." This was just the angel message Tim needed to turn his thought away from the belief of an accident, toward the spiritual fact of God's constant care and protection. To find out how he prayed, go to 00:46:56 in the Annual Meeting replay.

After the singing of Hymn No. 452, Arcadia introduced a video featuring Christian Science nurses from around the world sharing their answers to the question, How does Christian Science nursing let your light shine? For their responses, see 00:58:10 in the Annual Meeting replay.

Next, Arcadia introduced the Manager of the worldwide Committees on Publication.

Committee on Publication's report

Scott Shivers: It's remarkably fitting that the Committee report follows that wonderful sharing from Christian Science nurses. In many ways, Committees on Publication express those nursing qualities for the benefit of the public when they encounter misconceptions about Christian Science. And their responses are filled with light, honesty, humility, and spiritual discernment that lead to correction and healing.

One common corrective opportunity concerns our Christianity and how Christian Scientists are wrongly perceived as not following Jesus' teachings. In addressing this, Committees are clarifying how closely we turn to the teachings of Jesus, as found in the Gospels, and sharing the significance of members' lives that have been transformed through their commitment not just to the Word, but also to the works of the master Christian.

Another common misconception that some have about Christian Science is that it's not safe to rely on prayer for healing. In correcting this, Committees address the suggestion of any sort of dogmatic approach, providing the consistent record of lives transformed and renewed as evidence of the reliability of Christ-healing.

This year, we were so blessed to have a worldwide Committee conference here in Boston and another regional conference in South Africa. One thing that was interesting to hear at these conferences, and from Committees throughout the year, was the number of inquiries they've received from students, podcasters, pastors, authors, and even journalists inviting us as Christian Scientists to speak for ourselves and share from the heart about our faith, why we follow it, and what it means in our lives. These have been wonderful conversations, opportunities that I'm quite sure each of you are having as well, with friends, family members, and neighbors.

A Church member recently shared how attending a talk by her local Committee on Publication helped her to be ready for one such conversation. She wrote: "Recently I was at a cafe and started chatting with the woman next to me. She was a Christian, and after learning of my faith, she began to ask me many theological questions about Christian Science. Immediately I thought of what I had taken away from your talk: 'Keep it simple and focus on my own experience.' It was a very positive interaction, and I walked away grateful for the opportunity to connect with this individual, and grateful for the ideas in your talk."

I love that example of heartfelt sharing and humble yielding to God's direction. The Christian lives of our members are the most immediate correction we can

give to the imposition on the public in regard to Christian Science. What a joy it is to do this work together!

Then Arcadia introduced the Clerk of The Mother Church.

Clerk's report

Martha Moffett: Mary Baker Eddy dictated the following statement to one of her students: "When night comes on over the city, the students of Christian Science light their lamps to banish the darkness.... It is because of the gloom that they light their tapers. So you are lighting your lamps of Truth to banish the darkness of error. You are not appalled by darkness; it is only a prophecy that you can replace the darkness with your light. Then let this be your comfort not that you are shrouded with gloom, but that you have the light with which to overcome the darkness" (Irving C. Tomlinson, *Twelve Years with Mary Baker Eddy*, Amplified Edition, p. 106).

Today, Mother Church members around the world are sharing the light of Christ-healing with their neighbors, even if those neighbors are across the globe. One member, a dance teacher from North America, shared Christian Science with one of her pupils, a young girl from Asia. When the family moved back to Asia, this member began holding online Sunday School classes with the girl, which include Bible Lesson study. The girl has just turned twelve and joined The Mother Church.

Here's what her mother wrote to us: "[My daughter] just loves Christian Science and told me she doesn't know what she would do if she did not know about it, and how much it helps her. She often says, 'Isn't Mrs. Eddy just amazing?'"

The dance teacher says about this new Mother Church member: "She loves God and ... has some healing testimonies of her own, and is so excited about joining The Mother Church.... Her mom is very supportive and makes sure she gets to her online Sunday School class and [does] daily Bible Lesson study."

A Mother Church member from the Midwestern United States has been helping a Christian group in a different Asian country that is deeply interested in Christian

Science. As a first step toward translating Christian Science materials into this group's native tongue, the member shared his own testimony of healing of a serious physical condition that has been published in the *Journal*. A Mother Church member in that country who was involved with this translation project loved the healing and used its truths in his own Christian Science healing practice—and his patient was healed.

That Midwestern member who shared his healing with the group in Asia is here this afternoon, and he's going to share the healing with us.

Welcome, Todd Wittenberg!

Todd, who is from Homewood, Illinois, reported that when he was taking a run in a nature preserve near his home, he began having symptoms of heart trouble. He stopped and prayed, affirming his relationship to God as His child. The symptoms continued, but so did his prayer, and he was able to walk home slowly. Then he remembered something his grandmother, a Christian Science practitioner, shared when praying for others who had heart conditions: "Life is not dependent on heart; heart is dependent upon Life." As that truth sank in, Todd quickly recovered. Some months later, the symptoms came again, but disappeared when he saw that there is no causation in matter. Ten years later Todd remains physically active and has had no further sign of heart trouble.

Arcadia introduced a video of planners and participants joyfully sharing their inspiration from this spring's bilingual Christian Science summit held in Frankfurt, Germany. To watch, go to 01:23:52 in the Annual Meeting replay.

Next came a video of Miguel de Castro, a practitioner from Porto Alegre, Brazil, who related his healing of a hearing problem. Miguel remembered that his uncle had been completely deaf and was the subject of mockery. That alerted him to refute the belief that there is any such thing as a law of heredity. To learn how he prayed, see 01:31:44 in the Annual Meeting replay.

After the singing of Hymn No. 14 from the Christian Science Hymnal, Arcadia introduced the last field report of the day, from Saratoga Springs, New York. Members of the Christian Science society there shared how they dealt with a complicated challenge when a truck crashed into their historic building. "Our insurance agent suggested that we just close the doors and walk away," one member recalled. "Both my daughter and I said,

‘Nope, that’s not happening.’” To hear about the Society’s God-guided response, see 01:38:21 in the Annual Meeting replay.

Moji George: My colleagues and I have been thinking about our theme for Annual Meeting this year: “Ye are the light of the world.... Let your light so shine ...” (Matthew 5:14, 16). These are words that Christ Jesus spoke to his immediate disciples during his Sermon on the Mount, but they ring through the ages and include every man, woman, and child.

Mrs. Eddy uses a term to describe all mankind—*generic man*—which includes all of us. In *Science and Health*, she writes, “The woman in the Apocalypse symbolizes generic man, the spiritual idea of God” (p. 561). If we take a look at chapter 12 in the book of Revelation, we see that this woman symbolizing all of us is clothed with the sun, the moon is under her feet, and on her head is a crown of twelve stars. The sun, the moon, the stars ... that sounds like “the light of the world” to me.

The Bible and the teachings of Christian Science show us that this light is the Christ. It’s our Christliness, our spiritual nature, how we uniquely express God. And when we let this light shine as we go about our daily activities, as we serve in our churches, as we study and understand to some degree what God is and what we are, then we see evidence of it in our practice of Christian Science. We see healing, resolution to situations, and most importantly, God is glorified. When things seem dark and difficult, then it is important to know that you are the light of the world—and to let it shine.

Scott Preller: One of Jesus’ parables that speaks so beautifully to the dark hours is in Matthew 25, about the ten virgins. You’ll remember that five of the virgins made sure to take plenty of oil for their lamps. But five were foolish and looked around for somebody else to do it for them. The result was that those five foolish ones were shut out of the wedding altogether. It shows us the demand upon each of us to take care of the oil in our lamps. And it shows us how important it is for us to want that light, to be willing to work for that light.

In her article “Fidelity” in *Miscellaneous Writings*, Mrs. Eddy writes, “We learn from this parable that neither the cares of this world nor the so-called pleasures or

pains of material sense are adequate to plead for the neglect of spiritual light, that must be tended to keep aglow the flame of devotion whereby to enter into the joy of divine Science demonstrated” (pp. 341–342).

In our work here at The Mother Church, we’ve been realizing it’s really important right now to make sure that we’re not putting our oil into forty different vessels and then wondering why we ran out. This is a time to be focused on activities that are most essential, and not get distracted by well-meaning activities that might keep us from strengthening practice and Church. And one small way you might have already begun to notice this focus is that we’re trying not to inundate you with email announcements about every appointment and event that happens. Rather, we’re using the periodicals that Mrs. Eddy established as the organs of her Church as the best way for members to stay connected to the forward progress of our movement.

We’ve also been inspired to see how others in the Field are focusing on what really matters in their church experience. For example, many branch churches are taking a fresh look at whether their church setting is serving their desire to worship God, or whether their worship of God is being eclipsed to some degree by the demands of serving a building that no longer feels appropriate to today’s needs.

If branch churches are working through such issues and are feeling like they may not know what practical steps to take to move in a new direction, we want you to know that The Mother Church stands ready to support you. So, please don’t hesitate to be in touch.

Mary Alice Rose: One Sunday about a month ago, as I was sitting in church listening to the prelude, it came to me to just look out over the congregation and appreciate the Christly qualities that each one there was bringing to their work for Church. Regardless of whether I agreed with them about this or that, I was just appreciating the good, loving and respecting each one there, both longtime members and newcomers. We had all been attracted here by one Christ, and I thought of us all as a church family.

Then the service proceeded, and one of the hymns was No. 208, which is a setting of Mrs. Eddy’s poem

“Mother’s Evening Prayer.” And I was reminded that “Love is our refuge.” No matter what situation we face, if we feel we need a refuge, it’s divine Love. I was also reminded by that hymn that I needed to be “glad for every scalding tear.” And again it reminded me what a blessing it is that, no matter what the difficulty is at the moment, it’s an opportunity to learn more about Love. To learn what Love is, what it isn’t, to learn to love God better, to love each other more, and to love ourselves as well.

Then we had the Bible Lesson, which was wonderful. One of the passages in *Science and Health* spoke to me in a completely new way than how I’d been thinking about it all week. I applied this passage to praying for the body of Church: “Argue at first mentally, not audibly, that the patient has no disease, and conform the argument so as to destroy the evidence of disease. Mentally insist that harmony is the fact, and that sickness is a temporal dream. Realize the presence of health and the fact of harmonious being, until the body corresponds with the normal conditions of health and harmony” (p. 412). What a wonderful treatment for Church!

Toward the end of the service, we got to “the scientific statement of being,” which is on page 468 of *Science and Health*. It begins, “There is no life, truth, intelligence, nor substance in matter.” That statement is at the end of every Sunday service and every Sunday School session. We know it. We recite it. We love it. But do we take it for granted? Do we really believe it? *Science and Health* says that the unreality of error, the unreality of matter, of evil, is the thing we “will most reluctantly admit, although first and last it is the most important to understand” (p. 466). It’s the discovery! It’s what makes Christian Science unique.

Mrs. Eddy says in *Unity of Good* that what wholly separates Christian Science from all other systems is “*knowing the unreality of disease, sin, and death...*” (pp. 9–10). So I invite you to ponder anew with me “the scientific statement of being.” Accepting this statement is what really unites us as a Church family. It’s the theology that can lift us out of any sense of division about church organization. Really knowing and understanding that Life is in and of Spirit is what enables us to heal. It

furtheres the Cause of Christian Science. And, in a very literal sense, it’s what saves the world.

Beth Schaefer: When I worked as a forest ranger in the mountains of Colorado, my parents drove up from Texas to visit me. In Colorado Springs they stopped for the night, and my mother asked the hotel clerk if they could have a room facing Pike’s Peak, a majestic 14,000-foot peak that overlooks the city. In the morning, my mother could hardly wait. She opened the curtains with great fanfare and quoted Isaiah: “How beautiful upon the mountains are the feet of him that bringeth good tidings ...” (52:7) Only there were no mountains, just a flat plain.

So she thought, “They’ve got us looking out toward the plains, not the mountains. Oh well, we’ll be in the mountains soon enough.” And my parents began to pack up to leave, but then my dad glanced out the window and said, “Look!” And there, in all its glory, was Pike’s Peak. It had been there all along, but the morning fog had so hidden the mountain from view that all it appeared to be was flat land—until the sun came out and burned away the fog, and the mountain was revealed.

Mrs. Eddy captures this experience in *Science and Health*. She writes, “Corporeal sense, or error, may seem to hide Truth, health, harmony, and Science, as the mist obscures the sun or the mountain; but Science, the sunshine of Truth, will melt away the shadow and reveal the celestial peaks” (p. 299).

It’s the sunshine of Truth that heals, and healing is at the heart of Church. One of the ways corporeal sense tries to hide the health and harmony of our Church is by getting us to look at ourselves through the eyes of the world. And from that perspective, it may appear that we are a small religious movement with an uncertain future. But that’s exactly the same assessment most people had of Jesus and his followers 2,000 years ago. The world’s judgment was wrong then, and it’s wrong now. The Christ has never depended on numbers, influence, or human approval. Its enduring power is found and proved through healing.

The world’s assessment was overturned then, and it’s overturned today, as we are newborn of Spirit. As we

gain a new, more spiritual sense of who we are, that brings healing power into human experience. It brings inspired leadership. It brings practical direction. And it reveals fresh ideas for both branch churches and The Mother Church. It helps us focus on what matters most—maintaining our Church on a foundation of Christ-healing.

Keith Wommack: Scott reminded us that our periodicals keep us connected to the forward progress of our movement. One such example is the new “Living Church” sections in the *Sentinel* and *Journal*, and soon in the *Heralds*. They share updates and demonstrations from members here at The Mother Church and throughout the Field. They’re wonderful windows into how Christ is animating church activity worldwide. When your prayers bring progress and healing, you can let your light shine through contributing to this new “Living Church.”

I have a quick question for you. Why is it so important for us to shine? Because our light glorifies God, the Father of lights.

How about a story? It’s been said that the sun was shining peacefully one day, and all of a sudden it heard absolute chaos coming from Earth. Animals were running around yelling, “We found darkness, real darkness, in a cave.” The sun paused and said, “I’m sorry, you found what?” A bear blurted out, “Darkness.” “It’s terrible,” a rabbit said. Curious, the sun asked, “What is darkness?” A fox looked at the other animals and said, “We must show the sun immediately what darkness is.”

The rabbit was chosen to lead the expedition. They all marched bravely toward the darkness. When they reached the cave, the rabbit dashed in, followed by the bear and the fox, and finally the sun. Do you know what happened to the darkness? The animals searched everywhere for it. “Where did it go?” the bear asked. “It was here a few minutes ago,” the rabbit insisted. Everywhere the sun looked, it found only light. The cave had never been brighter. The brightness of the sun’s own being was all that it could see. In fact, there was not one spot where light was not.

Now, church decline may seem troubling, broken hearts can seem very real, but divine Love never looks around and announces, “Oh no, darkness! How did that slip past me?” Darkness does what it always does—it disappears without a goodbye. Sometimes we do sound like frightened rabbits: “Quick, come look, it’s terrible!” But when we truly discover that God is all Love, and Christ is ever present, reaching all the corners of thought, darkness vanishes.

Where God is, light is. Where light is, Church is alive and well, regardless of numbers, as we’ve seen in Saratoga Springs and Hyannis, and around the world in the new “Living Church” feature in our magazines. We are God’s self-expression. We exist to shine. Since we are the light of the world, let’s keep shining. Let’s keep praying, loving, healing. Bright lights glorify God.

Moji George: “We exist to shine,” as Keith says. Two passages confirm this and summarize, for me at least, what we’ve been listening to today regarding our theme. The first is from *Science and Health*. Referring to generic man, it says, “Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light” (p. 266). And the other is a passage from Isaiah, which we had in our readings at the start of the meeting. It’s a promise: “The Lord shall be unto thee an everlasting light” (60:19).

To everyone who has shared a report today, a healing thought, an inspired idea; to everyone who has sung a happy note; to our interpreters, the production crew; to all of you who have come here to Boston to attend Annual Meeting in person; and to everyone who has joined around the world today, online; to our universal family: Gracias. Merci beaucoup. Obrigada. Danke schön. Dhanyavaad. Arigatou. Է ՏԵ՛ ը՛ժժ. Thank you.

Moji then called Arcadia back to the stage to conclude the meeting. After the singing of Hymn No. 589, Arcadia read Numbers 6:24–26: “The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace.”

What does it mean to think in the AI era?

By David Grier

Is thinking something that is unique to people? Or to living beings? Is it possible for machines to think? And if they can think, can they help us think more clearly about God?

These are some of the questions raised by the advent of artificial intelligence and machine learning. By pondering them in the light of Christian Science, we can get a clearer understanding of God as divine Mind, the ultimate thinker. We can also get a better understanding of ourselves as thinkers and healers.

Mary Baker Eddy, the Discoverer of Christian Science, so thoroughly identified God as the source of all real thought that she included *Mind* with a capital M as a synonym for God. God is ever present and hence infinite. So Mind must be infinite—always present, always correct, and always new. As a psalm reminds us, “Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered” (Psalms 40:5).

By contrast, the tools of artificial intelligence are finite machines. They process information by manipulating a finite collection of symbols with a finite collection of rules. The symbols are usually numbers or collections of numbers. The rules are based on the ideas of logic, though they can take the form of arithmetic, searching, and sorting, and other processes. Some artificial intelligence systems include components with provocative names, such as “artificial neurons.” All of them take an input and produce an output, a process that we might call “mechanical reasoning.”

We regularly use reason to solve finite problems. However, when we use reason to approach God, we are looking for something that will take us beyond the finite, limited inputs of our world and give us a

glimpse of the infinite. We reason in prayer when we start with the idea that “God is all good” and add to that premise, “God is ever present.” From these premises, our prayerful reasoning concludes that good is ever with us. But if that prayer is to get us closer to an infinite God, we must be ready to accept that the good God is giving us may not be something that we have seen before.

In the Christian Science textbook, *Science and Health with Key to the Scriptures*, Mrs. Eddy helps us understand the role of reasoning in prayer. She acknowledges the value of reasoning and notes that it can correct mistaken concepts in our thoughts. She then notes that something more than reasoning is needed to bring our thoughts so close to God as to heal us. The full sentence reads, “Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man’s eternal harmony breaks their illusion with the unbroken reality of scientific being” (p. 494).

Science involves the process of testing ideas and seeking to prove them true. When we practice this, we are looking to break the limitations and misconceptions that keep us from understanding truth. If we are applying “the Science of man’s eternal harmony” to help us identify and feel God’s presence, we are using the scientific process that proves the truth of man’s harmony and health. Sometimes we can find that truth by reasoning, but we can also find that truth by other means that get us close to God, the all-powerful and all-present Mind.

For example, we can get close to God by quieting fear, rebuking error with divine authority, recognizing our neighbor as fully embraced in God’s love, or being obedient to divine direction. This periodical has published many testimonies of healings that were accomplished without the strict use of logic. When we get close to God, the things that are not like God lose their power over us.

Perhaps because of my background in mathematics and computer science, I have always found it easier to reason about God than to listen to God. Yet, my

best healings have come by quieting my thought and listening for God to show me the way. These healings include those that directly addressed problems with the reasoning technology of computers.

For example, a software system I had written for a friend's business had ceased to function. I dreaded the thought of diving into the code, as I had created the program years before and had forgotten the details of its operation. Having no idea where the problem might lie, I turned to God and listened quietly for divine direction. I was not reasoning about the software or even reasoning about myself. I was looking for the truth of my unity with God.

As I listened in prayer, I found myself focusing on the idea that God was the only Mind and that that Mind could not direct me to make a mistake. As I became still, it dawned on me that the problem might not be in my program but instead be coming from a bug in the database software I was using. That little bit of inspiration calmed me and gave me some trust in the work that I had done. It also suggested a quick experiment that I might use to test the database. The test quickly showed that the database was not working properly and revealed a way that I could avoid the problem. The solution was so simple that I could explain the needed changes in a phone call to my friend (see David C. Driver, "What's God got to do with computers?," *Christian Science Sentinel*, August 30, 1999).

As I have grown in my understanding of Christian Science, I've come to appreciate that the process of practicing "the Science of man's eternal harmony" by listening is really nothing more than the simple act of admitting a truth into our thought, a truth that is actually already there because of our oneness with divine Mind. It can be done faster, more thoroughly, and more effectually than artificial intelligence can do mechanical reasoning.

More recently, I saw how quickly this approach could resolve a contentious negotiation. I was on a team working to create a technical training program for a university far from my home country. Both sides had presented demands that were difficult to meet, and both lead negotiators had become angry over the lack

of progress. The university leaders felt that our group was grossly overcharging for our services, while our leadership felt that the university was not appreciating the true cost of the program and dismissing what we had already invested. As I had made my contribution to the discussions, I became quiet and listened for Mind's direction, knowing that Mind was present with every single individual at that table.

We broke at noon, when the university faculty had asked me to give a talk to the student body. The university's lead negotiator led me to a large auditorium and introduced me to the students. Still angry from our negotiations, he lashed out at our team in general and me specifically. He said that I was a selfish individual who was leading an oppressive organization that was determined to exploit the university. He said that no one should take my talk seriously until the university got what they wanted.

I was surprised by these remarks but had no time to craft a reasonable response. The students were anxious. Some appeared ready to leave. When I reached the podium, I felt led to take out my phone and ask the students, "May I take your picture?" I had no logical reason for doing this, but my simple request broke the tension in the room. The students smiled and settled down for the talk. It also broke the impasse in the negotiations. The leaders of my group smiled at the request. The university leaders became calm as they watched their students respond. When we returned to our talks that afternoon, we quickly found a solution that satisfied all.

The tools of logic and reasoning are important to our efforts to understand God and to demonstrate our relation to the divine Mind. That relationship is not illogical or irrational. But neither can it be captured by finite symbols and mechanical reasoning, no matter how big and complex that reasoning may be. In the late 19th century, Mrs. Eddy told her followers, "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences" (*Miscellaneous Writings 1883-1896*, p. 61). What amazing foresight that represents!

Artificial intelligence utilizes material symbolic reasoning. That kind of reasoning is not the spiritual Science that breaks the illusion of sin, disease, and death, even when done billions of times. Spiritual Science involves listening to God and understanding that God's thoughts are also our thoughts. That is what it means to think.

God and man are immaterial

By JÜRGEN KURT STARK

Christian Science is the Science of Spirit and not of matter. It is the underlying reality Jesus proved throughout his whole ministry. The master Christian taught at the beginning of his career the fundamental truth that "God is Spirit," and as such is incorporeal.

By defining God this way, Jesus undermined various beliefs of his day. The gods of the nations surrounding the Israelites were depicted in stone, gold, silver, brass, iron, and wood. Jesus' teaching that God is Spirit presented the true idea of Deity.

This understanding of God as Spirit leads to an understanding of man as the image and likeness of Spirit. Since God can only express what God is, all the manifestations of God must be spiritual, not material.

Jesus never lost sight of the man of God's creating, existing in divine Spirit as a conscious spiritual identity. In agreement with the Master's declaration "I and my Father are one" (John 10:30), Mary Baker Eddy writes in *Science and Health with Key to the Scriptures*, "God and man, Father and son, are one in being" (p. 361). This great truth points to the inevitable transformation of human consciousness to a state of pure spirituality.

Christ Jesus opened up a new frontier for living: immaterialism. He said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto

you, they are spirit, and they are life" (John 6:63). The truth which Jesus taught and lived is a universal remedy for all difficulties—be they mental, moral, or physical.

We are much more likely to overcome material error of any sort when we see what its erroneous claim is. To identify the claim is an important part of the practice of Christian Science. The way to overcome sin—any sense that would separate us from God—is to prove its nothingness. To impersonalize our fears, to deprive them of an expression, is to get rid of them. That's why we cling to the allness of God, divine Spirit. How could there be two contending deities, if God really is infinite? It is divinely logical to see that there is only one God, one Spirit.

Our work must include acknowledgment of the fact that God is the only Mind of man, and that man cannot be mesmerized into accepting ungodlike thoughts, indicative of contrary minds. We face error with the courage of our scientific convictions given by divine Mind, and in that way error disappears from consciousness. We are the children of God, divine Spirit, and therefore not material. No erroneous teaching can deprive us of this spiritual fact.

Christ's Christianity meets the unspoken human yearning to dispel the lie of life in matter and to comprehend the incorporeal—and to extend this spiritual sense to one's behavior, seen in the way we treat our neighbor. To the extent that our insight is spiritual, our view becomes less material, less dogmatic. It becomes Christlike. We are leaving the fiction of matter for spiritual facts. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Romans 8:5).

No individual, not even God Himself, can see or experience what is not first entertained in consciousness. The Bible says of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13). Because evil is not written in God's heart, He can't experience it.

The same applies to man. We can successfully defend our consciousness against the intrusions of a materialistic way of thinking. We keep these out of

consciousness through our allegiance to the one divine Mind.

Sometimes negative thinking can become such a habit that it takes great consecration to God, good, to exchange this attitude for one of constantly acknowledging God's control. Christian Science is divine law, and the purpose of law is to govern. So we must strive to be governed by Science instead of evil. Divine law is the force of God's will, and what can oppose omnipotence? God's will is the law to every case. Mrs. Eddy says, "That man can break the forever-law of infinite Love, was, and is, the serpent's biggest lie!" (*Miscellaneous Writings 1883-1896*, p. 123).

Acknowledging the control of God's law in our life does not mean that the Principle of divine law is conscious of our troubles. It means that we are becoming conscious of God and His might. Referring to the ungodlike pull of negativity, Mrs. Eddy says, "Animal magnetism, hypnotism, *etc.*, are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God" (*The First Church of Christ, Scientist, and Miscellany*, p. 364).

The more we exclude from thought anything unlike God, the more successful our work will be. Error cannot stand up to Truth. When we joyfully identify ourselves constantly as Mind's idea, living in Mind, we find protection from beliefs of mortality.

Believing in error might make us mull over the past, but this would keep error alive to us. Remember Lot's wife, who looked back and became a pillar of salt. We are free of this backward-looking error when we can go all day long, day after day, without reliving a mortal past. If it pokes its head up, we can reject it as a lie. Although we may not remain always on the mountaintop of inspiration, the glimpses we get of the truth give us courage to redouble our efforts and to go forward. We see the goal—the realization of man's immateriality—and this makes us patient. Jesus said, "In your patience possess ye your souls" (Luke 21:19).

Identifying ourselves as God's spiritual idea gives us a very good start, for the whole of healing is involved in right self-identification. Mrs. Eddy states: "You

can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practised therefrom" (*Miscellany*, p. 242). To be immortal is to be immaterial. God has set before us an open door, the knowledge of divine Truth, by which we can enter into our heritage as His loved children.

The Christian Scientist has to know over and over that he was never born of the flesh and has no inheritance from the world. Man, being God's spiritual idea, has not a single cell of physicality to him. Any improvement in health, based on the understanding of man's unity with divine Mind, can be proved permanent. Health does not have to fluctuate—it is an idea, and ideas expand continuously.

Divine Mind leads us every moment into "a large place" (Psalms 18:19), a larger spiritual understanding of our substance, our identity. To the Israelites, a large place signified freedom and safety; there they could live without fear of being surrounded and attacked by enemies. The spiritual sense we seek of health, intelligence, identity, is "a large place" that is ever expanding.

Mrs. Eddy describes "the sensual ages" (*Science and Health*, p. 254), and we seem to be living in such an age, in an aggravated period of sensuality. The cure in Science is to realize that the only era we actually live in is the eternity of Spirit, and there is no evil in that age. Keep separating yourself from the mortal dream and realize that you were never born into it and are not in it now or ever. The knowledge that man is spiritual, not material, exposes the falsity of the corporeal personality.

Man is not defined by physique but by consciousness—"as he thinketh in his heart, so is he" (Proverbs 23:7). It is consciousness that makes the man, that determines his experiences.

That's why we never stop spiritualizing consciousness, dematerializing it, and making full use of what Mrs. Eddy calls "earth's preparatory school" (*Science and Health*, p. 486). God's demand to put off the old man of

matter and to put on the new man of Spirit will still be upon us until the ultimate spiritualization of all things.

We must all come to realize the irresistible power of God as He redeems the human self, uplifting it and bringing into view what we truly are as spiritual ideas. And each of us will praise God, as did the psalmist, in acknowledging man's incorporeality: "I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well" (Psalms 139:14). We are the children of divine Spirit, and therefore are spiritual, not material.

What lasts forever?

By Kevin Soulé

In considering the concept of "forever," I like to think about when the ancient astronomer Ptolemy looked to the sky and tried to imagine how the universe worked. He started from the false premise that the Earth was stationary and that the sun, planets, and stars all moved around it. From a human point of view, this seemed pretty logical, and he created a model of the universe based on this supposition that could account for the astronomical movements he observed. This model was scientifically accepted as truth—for centuries! It was understood as how the universe had always moved and would move forevermore.

So, during this time were the sun and planets actually moving around the Earth according to Ptolemy's model? Of course not. He had created an interpretation of reality that was logical to human sense, yet was completely wrong.

I often remember this lesson when I think about metaphysics and the power of God in our daily lives. Whatever mortal mind sees as reality, from the supposed basis of matter as omnipotent, is not forever. It is a lie—no matter how much it seems to be true. Mary Baker Eddy, who discovered Christian Science, states that matter is "sometimes beautiful, always

erroneous" (*Science and Health with Key to the Scriptures*, p. 277). Whatever argues that matter is somehow all-powerful or that man is not God's eternally perfect reflection has no merit—regardless of how logical it might seem to be from a material perspective. We simply need a more enlightened understanding to realize it.

One day when I was about eleven years old, I suddenly began experiencing extreme stiffness in my neck, so much so that I could not turn my head without feeling pain. This alarmed me because it seemed different from other problems I'd dealt with through prayer, such as a cold or a cough. I feared that it could trouble me indefinitely.

Having been raised in Christian Science, however, I understood this was a lie about my identity, and I knew better than to buy into it. I prayed to see my true identity as an expression of God that could never be subject to stiffness or immobilized in any way. Very shortly after that, my neck was fine, and I gratefully shared that healing a little later when I applied for membership at my Christian Science branch church.

Jesus and his followers consistently healed the sick. What was it that enabled them to do that? Mrs. Eddy devotes much of *Science and Health* to exploring this very question. She writes: "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick" (pp. 476–477).

How can a clear understanding about someone's true spiritual perfection heal physical symptoms? Imagine you're sitting at a table trying to solve a difficult mathematical equation. You're stuck and don't know how to proceed. It looks impossible—a problem that cannot be fixed.

Now let's say a friend walks by and says, "Oh, I know how to solve this—let me show you." They sit down and explain how to find the solution. It might seem to you like a miracle! They took a seemingly unsolvable problem and effortlessly showed you how to solve it. But from their point of view there never was a difficult problem to begin with. They simply shared an

understanding of a mathematical law that opened your eyes.

It wasn't some magical elixir or supernatural gift that allowed them to calculate the answer; they simply knew the truth and how to apply it. What's even better is that now, you'll never be confused by that problem again. Similarly, Jesus' understanding of man as a perfect reflection of God allowed him to open others' eyes to their own health and immortality. He took no personal credit for a healing, instead saying, "Thy faith hath made thee whole" (Matthew 9:22). Indeed, one could say their understanding made them whole.

I experienced another demonstration of healing in my teenage years. One summer, my arm started causing me discomfort if I turned it a certain direction. It was not enough to interfere with my daily activities, but it was bothersome. Again, the suggestion came to my thought: "Gosh, what if you're stuck with this thing for the rest of your life? Are you just going to have to learn to live with it?" I dismissed this as a false fear and worked to reverse that lie through my spiritual study and practice.

It was quite some time later when I suddenly realized that the discomfort I used to experience no longer existed. I honestly could not remember how long it had been since I last noticed the pain. I realized that I had simply lodged a mental protest against the seeming pain, declared my health and harmony as God's reflection, and proceeded ahead—without constantly checking to see if the healing had occurred. The result was such freedom that the thought that I ever had a painful arm was only a distant memory.

What strikes me now about the healings of my neck and my arm is how mortal mind, in its paranoia, would instantly jump to the extreme possibility: What if it never gets better? Throughout life we are often bombarded by the not-too-subtle suggestions that we have to resign ourselves to some vague material timeline of our existence and have no choice but to face new physical problems resulting from that, etc. But these healings that I had demonstrate that divine Truth remains in force at all times, regardless of whatever stage of life we may appear to be in. A lie is always a lie, and age has no bearing on our ability to heal and express

God's goodness. Regardless of what the material senses see, God's law of health and perfection is what is really forever, and this law has the power to heal and protect us here and now.

God's law operates the same way for all time, forever—regardless of whatever current model (level of understanding) mortal mind may be embracing. Even the concept of time itself is now regarded by many physicists as a product of matter; without matter, time would not exist. This gives added meaning to the verse we read in Second Peter 3:8: "One day is with the Lord as a thousand years, and a thousand years as one day." Matter has no true concept of "forever," because it will always limit itself in some way. On the other hand, God's sense of forever is now, and His spiritual creation, including man, has real permanence. What a gift to be able to live our lives with this understanding.

Seeing past Pilate's assumption

By SUE A. SPOTTS

One morning while readying my hair and makeup for the day, contrary to any inclination I normally have, I paused for a moment and looked at the image staring back at me in the mirror. I was suddenly struck by how unjust it would be to assume that the physical body I saw in front of me was actually me and had power over my future prospects—that it could determine my health, my longevity, my happiness, my capacity for productivity.

On the heels of that momentary musing came the thought, "But wait a minute—if I were to consent to that assumption, wouldn't it be, in a way, like consenting to Pilate's assumption?" That is, wouldn't I be assuming, as was Pontius Pilate, that there exists power and law and authority apart from God? I knew that Christ Jesus exposed this assumption as baseless.

The Gospel of John presents a moving narrative of the conversation that occurred when Jesus was brought before Pilate for questioning on the morning of his crucifixion. When Pilate pointedly asked Jesus who he claimed to be, Jesus declined to answer. An apparently frustrated Pilate asked, “Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?” (John 19:10). Then Jesus, as if in defense of all that he knew to be true of God as his loving and faithful Father, said definitively, “Thou couldest have no power at all against me, except it were given thee from above” (John 19:11).

Behind Pilate’s brief, rhetorical question—Don’t you know that I have power to crucify you or to release you?—was what probably seemed to him a very reasonable assumption. As governor of Judea, he had legal authority in that moment to decide the future of the man in front of him. Yet Pilate’s reckoning was utterly devoid of the great reality and power of God, which Jesus’ response brought decisively to the fore, and which his subsequent resurrection and ascension fully proved.

That morning in front of the mirror, Pilate’s words served as a poignant metaphor to me for the erroneous assumption behind a mortal sense of existence—that a physical body is the reality of man’s being and that it has ultimate authority to set the agenda for one’s life. From a material perspective, one tends to reason that man’s prospects for happiness and well-being are determined largely by factors beyond his control, such as physicality, genetics, and chance. Are we not, the argument goes, mortal, material beings, perhaps with some deep-down spiritual inclinations, but essentially confined to matter and subject to its so-called laws and conditions?

Within the parameters of what the material senses convey, this can seem a reasonable enough assumption. Yet the Scriptures illustrate, and the teachings of Christian Science elucidate, that matter does not actually have the power and primacy it appears to have. In fact, we have it on Christly authority that we belong to God, that we are His sons and daughters. The individuality of God’s creating is entirely spiritual, born

of Spirit, inhering in Spirit, and manifesting solely the Life and Mind that is God.

This spiritually accurate view of ourselves is the here-and-now reality of who we are in the Father’s image. The divine facts of our being appear to us through inspired study of the Bible and the teachings of the Comforter as recorded in *Science and Health with Key to the Scriptures* by Mary Baker Eddy, as well as through our individual prayer and quiet experiences of moral regeneration and healing, whereby we put off the “old man” (or false mortal view of ourselves) and progressively accept and experience our true individuality in the likeness of the Divine.

Christ Jesus’ incomparable healing career made clear the wholly spiritual nature of man. Conversely, it served to undo the erroneous assumption that matter constitutes man’s individuality and has control over his life and destiny.

For Jesus, the claim that matter could hold sway over God’s child was the epitome of audacity and presumption, and he proved it to be a lie under whatever guise it appeared, whether it was a woman suffering from a debilitating internal condition, a man bedridden with the palsy, a centurion’s loved servant who appeared to be dying, or an insane man verbally lashing out at him. When the evidence of fear and disease taunted, figuratively, “Don’t you know that I have power to control, torture, manacle this poor individual?” it was met not with personal bravado on the Master’s part, but with the authority of the Christ—the divine nature that Jesus exemplified and which animated his every prayer. His healing response was always illustrative of the words he had for Pilate —“Thou couldest have no power at all against [this individual]”—because he knew with holy certainty that there was no power apart from his Father, omnipotent God, good.

In keeping with the Master’s words and works, *Science and Health* avers, “Evil is not supreme; good is not helpless; nor are the so-called laws of matter primary, and the law of Spirit secondary” (p. 207). I feel this is what I was able to discern, in modest measure, that morning as I stood in front of the mirror. The

eternal Christ, the shepherding Truth present always in individual human consciousness, was showing me that a matter-based assessment of myself was simply not accurate, so any conclusion drawn therefrom was likewise inaccurate. I glimpsed that I wasn't a physical entity at the mercy of matter, nor is any of us.

The word *assumption*, used in Christian Science to describe the discords associated with a mortal sense of existence, goes a long way toward helping us understand the underlying falsity of those discords. An assumption is not intrinsically true. It's a notion, a mere belief without understanding, a supposition without foundation in tangible, proven reality. In the case of human suffering, Christian Science shows—intelligently, and with the greatest compassion for the individual—that the entire picture is actually erroneous, unreal.

Science and Health explains that mortal mind and mortal body are one. In other words, this so-called mind, being inherently material in outlook, produces upon the human body its own false, material assumptions about the nature of life, substance, and intelligence. Ignorant of its own errant workings, however, this mind assumes that what it sees, feels, and experiences as matter and material conditions is somehow outside of itself, functioning independently, with intelligence, power, and agency of its own. By way of explanation, the textbook offers this useful analogy: "Mortal mind produces its own phenomena, and then charges them to something else,—like a kitten glancing into the mirror at itself and thinking it sees another kitten" (p. 220).

The analogy helps us see how mortal mind appears to work, ceding power to matter when it actually has none. But Christian Science teaches that as God's child we're not in this mix. We don't have a mind apart from God that is ignorantly producing on a physical body its own false assumptions about life and intelligence, and then expressing fright at what it sees! This mortal, material "seeming" is, in fact, not us at all.

We have of God the spiritual capacity to discover and know ourselves in divine Science as the "mirror image," so to speak, or spiritual reflection, of the divine Mind, God. This Mind is the one true I am of our being

and is the only Mind we can ever truly express or manifest. Knowing only its own allness, divine Mind is not mesmerized or afraid, and we have divine authority for declaring that, as Mind's reflection, we cannot be either. We are, in fact, never outside of divine Mind's infinite focal distance.

As the very expression, image, or manifestation of God, we exist as divine Mind's active spiritual witness. We can express nothing, experience nothing, manifest nothing but the goodness of God. "All is infinite Mind and its infinite manifestation, for God is All-in-all." (*Science and Health*, p. 468). This is the standpoint of scientific prayer and demonstration by which false concepts of God and man are dispelled, and the spiritual facts of being are welcomed into our hearts and lives with healing result.

It's not beyond our capacity to pray and think increasingly from the standpoint of oneness—one Mind and its perfect spiritual manifestation, man. It makes sense that we can have and entertain God's thoughts; they come to us naturally from the infinitely loving, intelligent Mind who is our Father-Mother.

Mrs. Eddy goes right to the heart of what is required if we are to undo the false claims associated with matter and material selfhood—and describes the fullness of the blessing that comes as a result. "Self-renunciation of all that constitutes a so-called material man, and the acknowledgment and achievement of his spiritual identity as the child of God, is Science that opens the very flood-gates of heaven; whence good flows into every avenue of being, cleansing mortals of all uncleanness, destroying all suffering, and demonstrating the true image and likeness" (*Miscellaneous Writings 1883–1896*, p. 185).

If we're dealing with an oppressive employer, a broken family relationship, or a seemingly serious illness, or are attempting to face with prayer the specter of global challenges, we have of Christ the assurance that we are not helpless. As our prayers are anchored in the all-power of God and the truth of who we are as His spiritual expression, the assumption of another power is undone, and we find ourselves able to say, with

growing conviction, “Thou couldst have no power at all against me, except it were given thee from above.”

The simplicity of Christian Science practice

By Colleen Douglass

This article is part of a series appearing occasionally in the Journal and The Herald of Christian Science. Each article aims to correct some misconception about Christian Science that would keep us from having the results we so desire as spiritual healers.

“Christian Science is simple.” These words rang hollow in my ears as a twenty-something trying to make my way in the world. I had just graduated from college, was looking for my next steps, and had recently faced some challenging family circumstances. Life and my study of Christian Science seemed anything but simple. I loved the Christian Science practitioner who had told me this, and I valued what I had previously learned from her healing work for me. But I questioned whether she truly understood the challenges I was confronting.

As years went by and I grew spiritually, gaining in my understanding of Christian Science, those words continued to pique my curiosity, however. What’s more, I was struck by the Apostle Paul’s warning to the Corinthians not to be “corrupted from the simplicity that is in Christ” (II Corinthians 11:3). That seemed like a pretty strong admonition. I understood the word *simple* to mean easily understood, basic, and uncomplicated.

In the course of my study, I came across a passage that was a real game changer for me. In her textbook, *Science and Health with Key to the Scriptures*, the Discoverer of Christian Science, Mary Baker Eddy, wrote: “The ‘man of sorrows’ best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points

of Mind-healing, or Christian Science, which armed him with Love” (p. 52).

The “man of sorrows” refers to Christ Jesus, the Way-shower, whose life provides a model for each of us. Through his words and works, Jesus proved the simple truth that “the mighty actuality of all-inclusive God, good,” leaves no room for material life or intelligence. Turning to God as his benevolent Father, the master Christian healed physical maladies and mental illnesses, fed thousands despite scant provisions, restored life, and proved death had no power over him.

When I realized that the Science of Christ is encapsulated in these two points, I began to glimpse that metaphysics can be simple—though, admittedly, not always easy to put into practice.

Starting in our prayers with God, good, the sole source, presence, and power, we are inevitably led to greater mental poise and healing. This understanding of God consigns anything that opposes Him to the dustbin! While it isn’t always easy to maintain that mental poise, it is possible when we hold firm to those two simple ideas.

These scientific points separate divine metaphysics from any other school of thought. If we truly understand that God, good, is All and lovingly governs His own universe of ideas, then we won’t be fooled by various notions regarding matter.

On this front, I saw that “the scientific statement of being,” found on page 468 of *Science and Health*, sets forth these two cardinal points in vivid relief. The statement starts with a denial of matter as the first cardinal point does: “There is no life, truth, intelligence, nor substance in matter.” Then it affirms what *does* exist, as in the second cardinal point: “All is infinite Mind and its infinite manifestation, for God is All-in-all.” Mind is a name for God that highlights an aspect of His nature. Synonyms for God such as Mind, Spirit, and Truth help us better understand God.

From there, “the scientific statement of being” shows how we can bring the nothingness of material life and intelligence up against the mighty actuality of God,

good, to clarify what's real: "Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal." Finally, it reaches the logical conclusion: "Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

In my daily practice of Christian Science, I continue to find that starting with a correct statement about God—Mind, Spirit, Truth—is helpful. The resulting inspiration sheds light on the fictitious nature of any mortal belief, no matter how strongly held that belief might be. And I've found that when I allow divine metaphysics to become too intellectual or complicated, it's good to start over and realign my thinking with the simple facts of the presence and power of God.

In *The First Church of Christ, Scientist, and Miscellany*, we are assured, "To begin rightly enables one to end rightly, and thus it is that one achieves the Science of Life, demonstrates health, holiness, and immortality" (Mary Baker Eddy, p. 274). That's a pretty encouraging promise!

In another work, *Miscellaneous Writings 1883–1896*, Eddy included a letter written by a student of Christian Science to a dear friend on "How to understand Science and Health." The student explains the simplicity of Truth and its practice in this way: "Truth is, and ever has been, simple; and because of its utter simplicity, we in our pride and selfishness have been looking right over it. We have been keeping our eyes turned toward the sky, scanning the heavens with a far-off gaze in search of light, expecting to see the truth blaze forth like some great comet, or in some extraordinary manner; and when, instead of coming in great pomp and splendor, it appears in the simpleness of demonstration, we are staggered at it, and refuse to accept it; our intellectual pride is shocked, and we are sure that there has been some mistake" (p. 469).

We can decide today not to look over Truth, but to face it squarely. By applying this simple approach, I've seen many healings, including of a gunshot wound, tuberculosis, unsightly growths, birth defects, and a mangled finger, to name a few. I've also gained my

own mental poise even when near the epicenter of an earthquake and during other challenging occurrences.

It's not always easy to maintain one's mental poise, especially when fear, doubt, and discouragement try to wiggle their way into thought. But don't be surprised that when you keep revisiting those two simple points—the allness of God and the nothingness of anything that opposes Mind, Spirit, Truth—you'll find inner peace and see lots of healing. I look forward to reading your testimonies of these healings in the Christian Science magazines!

Daily bread

By Kit Cornell Kurtz

Dear Mother God,

ever giving,
what is Your gift for this day?

You are Life
and You give me my being,
eternal with You,
nourished in timeless
moments
by tireless Love
with morsels from
Truth
rightsized for my
day.

Today I need not know
all eternity—
whence every blessing flows,
every goodness in
Your heavenly treasure
trove—
I only need my daily
guided step—
the joy of forward
going

on eternity's
way.

And with that travel Spiritward,
my hand in Yours, dear Mother
God,
I receive this daily bread—
Love infinite
filling my moments
with lovingkindness and
tender mercies.

Then, with baskets full
with the Christly word—
“Love one another”—
I go forth and share
Truth verified
by healed hearts and
health restored.

And know, as Jesus said,
“Whatsoever ye shall ask the
Father in my name,
he will give it you.”¹

Dear Mother-Father, God supreme,
thank you for my daily bread.
—**Kit Cornell Kurtz**

1 John 16:23

Severe abdominal pain healed immediately

By Katie Mangelsdorf

One night I woke up with intense pain in my abdomen. I tried to pray, but the pain continued. So I crawled out of bed and called my mom for help. She had raised me always to trust in God's love, and as a child I had proved many times that God's love heals. But this time there was no relief.

I had just taken Christian Science class instruction, a two-week course in Christian Science healing. I'd been taught how to reason spiritually, beginning with God and my unchanging relationship to Him. I'd learned as well that Christ Jesus' teachings and example show us how to heal as he did. This course launched my spiritual journey to increasingly experience divine reality right here on earth. And I expected healing in this moment.

However, Mom had served as a medical nurse during World War II and beyond—and now this background kicked into our conversation. She said that if something didn't change soon, she would need to take me to the hospital. I was determined to stick with the healing Christ, though, and to put into practice what I had just learned in class. I asked Mom to call my Christian Science teacher to pray with me. When we spoke briefly, I felt some relief and became less fearful.

Then suddenly, there was a fierce jolt in my abdomen. Mom called my teacher back to tell her that this was a life-threatening situation. I was strongly tempted to be afraid. But I remember thinking that no matter what, God is my life and God loves me!

There was an instant change. My whole body relaxed and the pain stopped. Mom was surprised and very much relieved. I went downstairs to sit quietly in a rocking chair and give gratitude to God, Spirit, for all the little and big ways He had blessed my life. The pain never returned.

What brought about this immediate change?

First, I made a conscious decision not to figure out the problem, but to look to my Father-Mother God for a solution. Even though I didn't know that much about Christian Science healing, I was thoroughly convinced from experience that God cherishes me and guides me forward only to what is good. I absolutely knew that God, the source of all good, could not send or allow anything painful—that His love alone fills my life. After all, the Scriptures tell us, “Love is the fulfilling of the law” (Romans 13:10). The law of Love is the law of my life.

I also pondered Bible stories from my years in the Christian Science Sunday School—especially the

stories of Moses and Nehemiah, who obediently followed God's direction even in fearful circumstances. My trust in God's care and protection that night felt like similarly obeying and glorifying God. Steadfastly holding my thought to what I had already found to be spiritually true, I was able to prove that "God is our refuge and strength, a very present help in trouble" (Psalms 46:1).

What became very clear to me was that my body always responds to God's law of harmony as I accept His eternal qualities as my own. I was beginning to see myself more certainly as God knows me, as His wholly spiritual creation.

Looking back on this experience, I see that it was a wonderful opportunity to demonstrate that life is *not* in the physical body but in the divine substance of immortal Life. More and more, I'm viewing every challenge in this light—as a priceless opportunity to manifest God's healing power. As the Apostle Paul wrote, "Now is the accepted time; behold, now is the day of salvation" (II Corinthians 6:2). What an adventure—my heart truly is singing!

Katie Mangelsdorf
Anchorage, Alaska, US

Standing under God's law brings healing

By Sheryl Bristow

As a middle school science teacher and a student of Christian Science, I have had many opportunities to dispute the so-called laws of matter right in the midst of teaching my students about matter. Of course, this is done purely in thought! But then late last year, I was also able to demonstrate the powerlessness of these laws.

My students had been learning about the transfer of energy, and their final project was to build a roller coaster from random materials to show their knowledge. One group of students asked me to cut a PVC pipe for them, so I grabbed my box cutter (with a very sharp razor blade) to complete the task. Unfortunately, while I was slicing away at the plastic pipe, the blade slipped and I cut two of my fingers, one of them right to the bone and the other almost as deep.

The pain took my breath away, but I immediately started silently declaring that God was there and that I was protected. I made my way to the sink and cleaned the wounds under running water, and a student helped me bandage them.

Several of the students showed their concern, and a few of them strongly suggested that I go to the school nurse. I was moved to respond to them by telling them that I felt safe and that I knew I was protected by a law of good. They appeared to accept that explanation and seemed more at ease.

I remembered something about accidents from the Bible Lesson that week that was very helpful. In the Christian Science textbook, Mary Baker Eddy, the Discoverer and Founder of Christian Science, makes a bold statement about accidents: "Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God's unerring direction and thus bring out harmony" (*Science and Health with Key to the Scriptures*, p. 424). Having this idea come to mind was very comforting and I knew it was God's way of reassuring me that He was right there.

Our Leader also says in *Science and Health*, "When an accident happens, you think or exclaim, 'I am hurt!' Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real" (p. 397).

I was tempted to focus on the injury. I kept thinking that I should get a better look at it. Questions flooded in: Maybe I should go to the nurse? What if I can't fulfill my daily duties? What if I need stitches? But God's voice was louder and I knew that His laws of good were always

in operation and that I could be confident that His love was loving me right then and there, even in the midst of what appeared to be an accident.

I also recalled from the Bible, “The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing” (Zephaniah 3:17). My study of Christian Science had taught me that God is ever-present, infinite Love, and since God is infinite, He had to be in the midst of my classroom, leaving no room for injury to be there.

Next, the way *Science and Health* recommends handling accidents came to me: “Now reverse the process. Declare that you are not hurt and understand the reason why, and you will find the ensuing good effects to be in exact proportion to your disbelief in physics, and your fidelity to divine metaphysics, confidence in God as All, which the Scriptures declare Him to be” (p. 397).

However, then I thought, “Wait a minute. But there was an accident. I not only witnessed it, but I even had a part in causing it by allowing the blade to slip.” But I didn’t let that thought hinder my reliance on God, nor lessen my faith in His power to heal me. Instead, I questioned the thought and wanted to really understand how the statement from *Science and Health* about accidents being unknown to God could be true.

Well, God answered my desire for understanding with this revelation of Truth: If I am willing to turn away from the material picture with all of its fearful images and to stand under (hold to in thought) the laws of God, the love of God, the truth of God, then I am actually protected from anything unlike His law, anything unlike good, just as surely as I’m protected from the rain when I stand under an umbrella.

This was very meaningful to me. Oftentimes when I am praying about something and there appears to be a delay in healing, I think, “I must not have enough understanding to heal this.” This message from God made me realize that there is nothing that I can’t understand about God and His healing power, because we are inseparable, and I can always make the necessary mental shift and choose to stand under His

law, which is really the only law governing me and all mankind.

God’s love was so evident in the classroom that day, and it not only comforted me, it also appeared to comfort the students who were concerned about my well-being. The Bible says, “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.... He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler” (Psalms 91:1, 4). The students who witnessed what happened and I were covered with His feathers, God’s love, and protected from fearful images.

The pain dissipated very quickly as I yielded to the one Mind. The use of my fingers was not hindered in the least and I didn’t look at the wounds again. I washed them and changed the bandages for a few days. The wounds healed quickly, and it was as though nothing had happened.

It is so comforting to know that the laws of divine Science that Jesus practiced throughout his ministry are still practical and demonstrable today. Mary Baker Eddy organized her church “to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing” (*Manual of The Mother Church*, p. 17). This quick and permanent healing is proof that Christianity is still alive today and that any sincere seeker of Truth can experience the healing power of Christianly scientific prayer by standing under the ever-present laws of God! I am grateful that my students got to see my fingers the following Monday and were happy to see them completely healed.

Sheryl Bristow

Phoenix, Arizona, US

Proof of God's power and love

By Veronique Sierens

Originally published in Spanish

A few months ago, I moved into a new house. To get down from the bedroom to the bathroom, there is a small staircase with four steps, and there is a night-light that illuminates these steps. During my second night in the house, though, I woke up and headed to the bathroom but somehow forgot about the steps. Losing my balance, I felt myself falling to the floor and cried out, "Oh, no!"

After hitting the floor, I immediately affirmed, "There has been no accident; I am fine!" This affirmation sprang from what I had learned in Christian Science.

Christian Science was discovered by Mary Baker Eddy. She wrote the Christian Science textbook, *Science and Health with Key to the Scriptures*, which illuminates the spiritual meaning of the Bible. In the Lord's Prayer are the words, "Thy kingdom come" (Matthew 6:10). The spiritual sense of this in *Science and Health* is, "Thy kingdom is come; Thou art ever-present" (p. 16). This means that God's kingdom is present now and always. In God's kingdom everything is good, and therefore "accidents are unknown to God" (*Science and Health*, p. 424). So they do not have to have any reality in our consciousness.

Even as I knew that I was unharmed, I was still faced with pain, blood, and bruises. In order to focus on spiritual reality, I stopped touching my head, cleaned my arm, put on a bandage, and looked away from my leg. As I approached the bed, I tried to think of myself as spiritual, the reflection of God.

Suddenly, I was overcome with a feeling of loneliness, followed by the thought that I needed a dog to keep me company. I live alone, and since I was new to town, I had not yet connected with my neighbors. I had no idea whom to ask for help. I started sweating profusely, felt very dizzy, and was about to faint.

But then I realized I wasn't alone. I am never alone because God is always with me. A passage from *Science and Health* explains: "The God-principle is omnipresent and omnipotent. God is everywhere, and nothing apart from Him is present or has power" (p. 473).

I prayed to see myself as spiritual and began trying to say aloud "the scientific statement of being" from *Science and Health*. I hear this text read every week at the end of our Sunday church service, so I know it well. It begins: "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all" (p. 468).

The only words I could utter were the very first part of the statement, along with "I am spiritual." I kept repeating this and couldn't say anything else. It felt as though I were clinging to God and His idea like a parachutist hanging from a tree branch by his parachute, waiting to be rescued.

I decided to listen again to that week's *Christian Science Quarterly* Bible Lesson on "Truth" and calmed down. I went to bed but was afraid to fall asleep, thinking I might pass out and not wake up. I listened to the entire Bible Lesson and then read passages from *Science and Health* until I felt completely calm and secure. I knew that God was present, caring for me, and I fell asleep.

When I woke up at my usual time, though there were visible effects of an accident, I went out for my usual four-mile walk, listening to the Bible Lesson on my phone.

I also contacted a Christian Science practitioner. I asked her if she could help me understand why I had fallen. If God is good and loves and cares for us, why did I hurt myself? She explained that there was no reason why this appeared to have happened, but it was an opportunity to demonstrate the glory of God!

She referred me to Colossians, where it says, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (3:4). About this verse *Science and Health* explains, "The absolute meaning of the apostolic words is this: Then shall man be found, in His likeness, perfect as the Father, indestructible in Life,

‘hid with Christ in God,’—with Truth in divine Love, where human sense hath not seen man” (p. 325).

I learned that to be “hid with Christ in God” is to have humility and strength. That is what this experience was showing me: that power and strength come through humility and confidence in God, not from the body. They come from knowing God as Love, not from having a strong human intellect and being able to figure things out all by ourselves.

I thought about the man in the Bible who was blind from birth and how Jesus cured him. Jesus explained to his disciples, “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him” (John 9:3). When I woke up the next morning, I was surprised that I felt fine. There was no more lump on my head, and no more pain in my arm and leg. The bruise on my leg disappeared after a few days.

This experience was, for me, a proof of the existence of God, who is “infinite, all-power, all Life, Truth, Love, over all, and All” (*Science and Health*, p. 17). I am very grateful for this healing.

Veronique Sierens

Mecina Alfahar, Granada, Spain

Discouragement about spiritual growth vanishes

By Rachel Holland Richardson

Recently, I’d been feeling discouraged about my spiritual growth because of the various challenges I was facing in my life. But revisiting an email exchange I’d had with a Christian Science practitioner during a past challenge helped me recall the healing of it a few years ago.

It had been my busiest performing season as a dancer, and I started having pain in my inner thigh. It began

occurring right before I was supposed to attend my Christian Science association meeting, and it had taken a lot for my bosses to let me leave during our dance season. Being allowed to go involved multiple conversations both with them and with my colleagues about Christian Science and the various healings I’d had in my life.

At one point I had to leave a dance class early because I was in pain, and I contacted a Christian Science practitioner for prayerful support. We worked together over the next few days, and though I was struggling to walk, I was still able to perform a technically demanding featured role. After the performance I emailed the practitioner and reported having “more fun than I’ve ever had before.” I even said that it had gone so well I hadn’t found myself wishing it had gone better, despite dealing with a physical issue. I had a full healing of the pain, didn’t miss any shows, and was able to attend my association.

This healing became a major point of my spiritual growth; though challenges take place, they can’t touch or affect the goodness that is happening. But I had also experienced a meaningful step of progress in my performing. I stopped being concerned about executing the technical elements and began experiencing more joy onstage. I lost any nerves or sense of judgment about how well the performance had gone after the fact. Despite the physical challenge, I had not only been able to complete my required performances, I was able to do so with joy and freedom that ultimately led to healing.

This challenge that was healed was one of various challenges that were all resolved while working with the practitioner. These experiences demonstrated that significant spiritual growth was taking place, and each brought lessons that increased my understanding of my spiritual selfhood and relation to God. Though none of the challenges were related, the victories over them built on each other and I got a better understanding of my spiritual progress.

I had multiple takeaways from these demonstrations. One was the clarity that God, who created me and is the only power, is always teaching me that life is not random and that my desire to understand my

relation to God brings me opportunities to learn and practically apply the ideas I'm learning. This helped me let go of the thought that certain periods of life can feel more difficult because they appear to have more challenges. It was so clear that the challenges were simply opportunities to apply fresh spiritual ideas about life and experience healing.

I also got a feeling of peace about the naturalness of progress and knew that I didn't need to be afraid of the pain or suffering that sometimes comes along with challenges. Pain cannot stop spiritual progress but is overruled by it, and the progress is what's permanent.

I sat for a while after going through the emails, feeling peace and gratitude. Whatever challenges I was facing were only distractions from recognizing and being grateful for the progress I'd made, and that was continuing to happen. My discouragement completely faded away and I quickly regained a natural sense of joy about my practice of Christian Science. I lost all fear about the challenges I was facing, and they each resulted in a healing, which was a clear demonstration of progress.

I am so excited to continue with this reinforced trust of the continual and overarching guidance of God in my life.

Rachel Holland Richardson

New York, New York, US

Rich linguistic diversity and study of the Scriptures

By Elizabeth Massey

Elizabeth Massey is Administrator for Non-English Bibles in the Office of the Publisher's Agent at The Mother Church. For a full overview of the work of the Office of the Publisher's Agent, see "Finding unity in a global pastor" by Veronica Kline in the April 2024 Journal.

Did you know the pastor of The First Church of Christ, Scientist—the Bible and *Science and Health with Key to the Scriptures* by Mary Baker Eddy—embraces the globe in 17 languages?

Students of Christian Science can study not only in English but in 16 additional languages through translations of the Bible and *Science and Health* authorized by the Christian Science Board of Directors. (It's useful to note that the non-English Bibles authorized by the Board are direct translations from the original Hebrew and Greek scriptural texts into the target languages. They are not translations of the King James Version.)

Over time, more languages are steadily added. Rich linguistic diversity is represented in our global church community! As we read in Psalms, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (19:1–3).

Each language brings fresh inspiration to scriptural texts, a point brought home to me shortly after I began serving as Administrator for Non-English Bibles at The Mother Church. A colleague stopped me in the hall. He was holding a Spanish Bible and had a pressing question. Where could he find the Lord's Prayer? He was not a student of Christian Science, but he loved languages and wanted to investigate a Spanish word in the Lord's Prayer.

I shared that the Lord's Prayer is the primary prayer Christ Jesus instructed his followers to pray and is part of the written collection of Jesus' teachings referred to as the Sermon on the Mount. We opened his Spanish Bible to Matthew 6:9 and began to read, "Padre nuestro que estás en los cielos ..." ("Our Father which art in heaven ..."). When we got to Matthew 6:11, "Give us this day our daily bread" in English, my colleague explained he had recently read a translation suggesting that "daily bread" meant something akin to "tomorrow's bread today." Now he was curious to see how the phrase was rendered in Spanish.

Suddenly, I was also intrigued. I had been praying the Lord's Prayer my whole life. Was it possible that "daily" could mean something other than what I understood? I quickly returned to our office bookshelf and opened the authorized Russian Bible. There I found another possible meaning. That same verse in the Russian Bible did not employ the Russian word for "daily" (*ежедневный / yezhednevnyi*), but rather *насуущный (nasushchni)*, meaning essential, vital, or urgent. Instantly, a new view of the Lord's Prayer opened to my thought. Not only was God's provision of bread—right thoughts, comfort, inspiration, angel messages—assured on a daily basis, but the quality and type of that bread would be exactly what was required at any given moment.

My further research revealed that in the original Greek text, the word *#πούσιον (epiousion)*, translated in the King James Version as "daily," is what scholars refer to as a hapax legomenon (literally "said once" or "once spoken"). This word appears only in the Lord's Prayer. It is not used anywhere else in the Bible or other ancient Greek literature. Accordingly, *epiousion* can only be understood based on the immediately surrounding scriptural text.

As the Russian Bible showed me, non-English translations can expand our understanding of a word's meaning. For example, the authorized Czech Bible includes a footnote providing the alternate translation "the bread of the future." Likewise the authorized Swedish Bible asks for bread "for the day to come," while the word *secukupnya* in the authorized Indonesian Bible carries a connotation of sufficiency.

Gratefully, Mary Baker Eddy pointed the way of inspiration for scriptural study in the first tenet of Christian Science, acknowledging that, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life" (*Science and Health*, p. 497). This is true regardless of which language we speak.

Because of this, we are all nourished by the Scriptures, and Mrs. Eddy's inspired interpretation of "daily bread" stands for all time: "Give us grace for to-day; feed the famished affections" (*Science and Health*, p. 17).

The authorized Bibles cited in this article are:

Holy Bible, Reina-Valera 1960, © United Bible Societies Association

Russian Synodal Bible, 1876

Holy Bible, Vamvas Modern Greek Translation, Hellenic Bible Society

Czech Ecumenical Translation, 1985 © Czech Bible Society

Bibel, 2000 © Swedish Bible Society

Holy Bible New Translation Second Edition (TB2) © Indonesian Bible Society 2023

The role of President of The Mother Church

What are the specific responsibilities and opportunities of the President, one of the Church officers? A By-Law in the *Church Manual* states, "The President shall be elected, subject to the approval of the Pastor Emeritus, by the Board of Directors on Monday preceding the annual meeting of the Church" (Mary Baker Eddy, p. 25). Mary Baker Eddy did not specify official duties for the President, and the nature of that role has varied throughout its 130-year history.

History of the President

In the early days of The Mother Church, a group of Mrs. Eddy's students called First Members handled many of its administrative affairs. In 1892 Eddy wrote to First Member William B. Johnson about the need for a Mother Church President. When the first edition of the *Church Manual* was published in 1895, it included a By-Law specifying that the President was to serve no more than a one-year term but was eligible for election once every three years.

Eddy wrote to Johnson again on January 21, 1896, as follows: “When you call a special meeting for business—Require the President to take with him to this meeting the Church Manual. Then to refer to its Rules and By-laws when you are not clear on any question and see that they are strictly adhered to” (L00131, The Mary Baker Eddy Library; © The Mary Baker Eddy Collection).

Presidents over the years— their activities and guiding inspiration

Over 130 individuals have been appointed to serve as President of The Mother Church. Up until the 1970s, most appointees were selected from the Boston area or around New England. In recent decades, they have more often come from other parts of the United States or the world—including Argentina, Australia, Brazil, England, France, Germany, India, Japan, New Zealand, Nigeria, and Scotland.

One required activity of a President is participation in the Annual Meeting of The Mother Church as an officer (see *Manual*, p. 56). Some Presidents have opened the meeting with readings, while others have facilitated the entire meeting. On certain occasions the outgoing President has introduced the incoming President and other officers.

At times the President has given a brief address at Annual Meeting. These speeches have covered a range of topics, from encouraging members in their individual practice of Christian Science, to sharing inspiration about the state of The Mother Church and its branches, to addressing global issues and showing how members can serve their communities through prayer and actions.

In 1944, outgoing President Daisette D. S. McKenzie’s remarks included these words of encouragement in the midst of wartime: “A great general once said, ‘Give me an army of men who love each other, and I will conquer the world.’ We must be that army, or it profiteth us and the cause of Christ nothing. Our Leader has not left us without a knowledge of the way, but points it out unmistakably in saying this: ‘The little that I have

accomplished has all been done through love,—self-forgetful, patient, unfaltering tenderness’ (Mary Baker Eddy, *The First Church of Christ, Scientist, and Miscellany*, p. 247). It is as though she said to us, ‘Whither I go ye know, and the way ye know;’ and, ‘Universal Love is the divine way in Christian Science’ (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 266)” (“Annual Meeting of The Mother Church,” *Journal*, July 1944).

The focus of each President’s work over their year of service has varied to meet the needs of a particular time. Cynthia Neely, who served from 2004 to 2005, was asked to focus her work locally in Boston. She met with civic leaders, participated regularly in clergy association meetings, volunteered, and gave inspirational talks. In an interview with the *Christian Science Sentinel*, Ms. Neely shared how she found clarity in her work:

“As I prayed about what to do once I’d made contact with these individuals and organizations, it came to me that I could minister to anyone’s needs—unconditionally. I could show other clergy and people in the community Christian Science in action—by being a good Samaritan, a healer, a friend—with no strings attached. I would simply meet people wherever they were, whatever their journey. I could ‘give them a cup of cold water,’ as Mary Baker Eddy asked us to do as Christian Scientists (see *Science and Health*, p. 570)” (“A pioneer in Boston,” July 4, 2005).

Recently, the Library reached out to four more recent-past Mother Church Presidents, to find out how they each thought of and fulfilled the role.

Lindsey Taylor (2024–2025)

Lindsey Taylor of Gloucestershire, England, recalled spending considerable time in prayer and discussion with the Board of Directors regarding how to focus her work. Ultimately, she centered her efforts on her native United Kingdom and Ireland. She conducted meetings by invitation with individual churches throughout the region, which took the form of discussions with branch church members in support of Christian Science healing within their churches. Mrs. Taylor noted

that consistent healing activity among a branch's membership provides a solid foundation for all its activities, as well as being attractive to the local community.

During the meetings, healings were shared, and questions were asked and answered based on ideas from the Christian Science pastor—the Bible and *Science and Health*. Taylor's intention was that anyone attending the meetings should go away confident in the ongoing support for healing that is given in these works. One church reported that, as a result of their meeting, a feeling of division among members had been healed, replaced with a notable sense of fellowship and unity.

In addition, Taylor represented The Mother Church at a summit for Christian Scientists in Lagos, Nigeria. Following the summit, one attendee was impressed that the officers present (which also included the Clerk) integrated themselves into the activities, rather than standing apart as though higher in rank. Taylor pointed out that the absence of hierarchy is a feature of Mother Church membership, as well as of Christian Science branch churches.

Megumi “Mimi” Oka (2021–2022)

Mimi Oka of New York City was President as the world was emerging from the Covid-19 pandemic. In that context, she shared, “It became clear that supporting our worldwide congregation's participation in Church, and the healing effect Christian Science is having on ‘elevating the race’ (see *Science and Health*, p. 583), was the issue at hand.”

Ms. Oka prayed daily for the Church, including its Directors and global membership. In a time when travel was often not easy or even possible, her daily prayer was her principal work during her term. The By-Law titled “Duties of Church Officers” (*Manual*, pp. 28–29) guided her thoughts in seeing the President's role as supporting the government of our Church by the *Manual*. It also gave her new ideas about the spiritual nature of law during a time of heightened global fear and distrust of government. “I love that Mrs. Eddy establishes the relationship between law and government, and that our obedience to these

laws constitutes our protection,” she said. “And that is because the government of our Church is firmly established on divine Principle.”

Oka used regular updates on worldwide Christian Science activity from The Mother Church's International Service Department to give further focus to her prayers. She also wrote articles that were published in the Christian Science periodicals.

Mark Swinney (2007–2008)

The concept of God as Father-Mother was foundational for Mark Swinney of New Mexico as he conceived of his time as President: “I was focused, especially, on remaining tangibly aware of God's Mother-love for me and for everyone,” he shared. “My hope was that people would feel the spirit of this statement in the Bible: ‘As one whom his mother comforteth, so will I comfort you’ (Isaiah 66:13).” With this focus, he conducted the 2007 Annual Meeting, and he explained that “there was some unique divine guidance God gave for me to be active in beholding for everyone God's loving, mothering care and nature.”

During his term, Mr. Swinney traveled around the world, leading workshops for those considering the public practice of Christian Science healing. These meetings covered topics such as a practitioner's responsibilities and the ethical aspects of the work. “Wherever I went, God's affection, goodness, and wisdom were forefront,” he said. “I simply watched for each meeting to be rich with God's self-expression of spiritual motherhood.”

Annu Matthai (2016–2017)

As she conceptualized her role, Annu Matthai of Bangalore, India, found useful meaning in the word *preside*. She says it was very helpful to find that the word originates in the Latin *praesidēre*, meaning “to watch over.” So she started thinking about this role as watching over Mary Baker Eddy's Church, with daily prayer for The Mother Church, for its officers, for the global Christian Science movement, for the Cause of Christian Science—prayer recognizing the growth and

progress of Church safely held under God's wing and fulfilling its healing purpose.

During her year as President, Ms. Matthai visited Asian countries where Mother Church members lived, "so they could feel included in the love of The Mother Church." She shared further inspiration that guided her during meetings with members:

"I felt it was important to recognize that The Mother Church is not confined to Boston," she said. "It's not limited to a country, culture, language, or physical location. Church is a spiritual concept which is with us wherever we are. So you could say that The Mother Church is wherever its members live.... It was wonderful to recognize that we were all united by the 'pearl of great price'—Christian Science—irrespective of whether we lived in Turkey or Tokyo or the many countries in between."

In their own way, each of these individuals found the importance of embracing the worldwide Mother Church membership in prayer. This grounded and guided their work. It directed their choices, revealing how to approach the position of President in ways uniquely suited to their particular time of service.

The Mary Baker Eddy Library

To read the full article from The Mary Baker Eddy Library, visit mbelibrary.org/tmc-president.

President's report to the Christian Science Board of Directors for the year 2025–2026

By Josh Niles

As I look back on this year serving as President of The Mother Church, the activity that stands out most to me is the quiet prayerful work for our movement. Staying alert and focused on supporting our movement's ability to discern and love the "one needful thing" that Jesus points to when he's talking to Martha, and that Mrs. Eddy emphasized was divine Science. That thread came to thought in May of 2025 as I was preparing readings for Annual Meeting, and my appreciation of it further deepened throughout the year.

This year included a significant amount of travel with my family through Latin America. Taking on the role of President didn't substantially change the direction of this family trip or our goals—though we were ready for that had there been a need. What it did was enrich the experience with a sense of anchoring. It wasn't just a family trip anymore—it was an activity of Church that had to be a blessing for our movement and the world. Taking inspiration from Mimi Sitterly's report during the 2025 Annual Meeting, we bought extra copies of *Science and Health with Key to the Scriptures* by Mary Baker Eddy in Spanish, expecting opportunities to share along the way. And there were plenty.

One of those opportunities was in a remote part of Panama, where I spent days under the hood of our truck with Yuni, a small-town mechanic, bumping our sweaty foreheads against each other as we worked to figure out and solve some trouble with the engine. I was feeling a great deal of pressure about the tenuous position this put my family in. Yuni must have sensed this. He looked at me, smiled, and said, "Don't worry, we can figure this out." His words shook my thought awake, and I remembered that I wasn't actually responsible for solving this. That set in motion a sense of adventure and joy about the work. We fixed the truck and I ended up with a new friend and a deeper love for leaning hard on God. During the work, every time we had a win,

Yuni would thank God. Before we parted ways I shared how important this time with him was for me. I gave him a *Science and Health* and explained how much it had impacted my life. He was very grateful. Yuni and I are still in regular contact.

There were so many experiences like this along the way. And sprinkled through it all were visits with church members. It was so special to join each group of Christian Scientists for fellowship and church—but more importantly to feel the impact of their love and work. In Nicaragua we felt a strong sense of government control and isolation, but talking with the church group made me realize the tangible value of their “watch.” They were steady and undeterred. They know, love, and live the “one needful thing.”

At the Encuentro de la Ciencia Cristiana event in Uruguay, there were members from Uruguay, Argentina, Chile, Peru, Brazil, Colombia, Cuba, Mexico, and the United States. The sense of family was strong and it was so evident that the spark that I saw in Nicaragua was just as alive across Latin America.

In El Bolson, Argentina, we stuck around long enough to do more than attend church and meet with members, which turned out to be a blessing for all. When I heard a group of members was going to do some yard work to support another member, we showed up to help. It was fun to see some of the members’ mental shift from feeling like “the President shouldn’t be on his knees in the dirt” to “we are all together ‘on our knees’ working our Father’s fields.” We had a great time together.

I have cherished this year and have appreciated each step along the way—even the hard ones. I know you all were expecting good and prayerfully supporting. It was felt.

Josh Niles

Mother Church President 2025–2026

Wednesday testimony meetings

By Church Activities Department

The Church Activities Department at The Mother Church frequently receives requests for guidance related to services in branch churches and societies. We often respond to questions about the length of readings for Wednesday testimony meetings. While our department does not dictate such details but supports each branch in their own prayerful discernment in making these decisions, we thought it might be of interest to share some discoveries we’ve made in exploring the topic of readings at Wednesday meetings.

We have not found much specific direction from Mary Baker Eddy on the readings for a Wednesday meeting, but she did provide a By-Law in the *Church Manual* which states, “Testimony in regard to the healing of the sick is highly important” (p. 47).

Many questions that come up within branch work do not have explicit answers in the *Manual*. Mrs. Eddy could have addressed these questions but did not, and this leaves each branch church to seek how God is leading them in discovering what feels inspired for today. Similarly, we encourage Readers to listen for how they are being led to prepare for each service. There is a page on christianscience.com that offers support and ideas for Readers (christianscience.com/additional-resources/churches-societies-and-groups/readers-resources).

The Expanded Edition of *We Knew Mary Baker Eddy*, Volume I, includes a reminiscence by Hermann Hering where he speaks of his experience as First Reader of The Mother Church (see pp. 442–447), during which time he communicated regularly with Mrs. Eddy about many aspects of his work. After conferring with her extensively, he writes that he found “the thought was that the Sunday services were to bring out the teaching, and the Wednesday evening meetings were to bring out the fruits.”

William McKenzie, who also worked with Mrs. Eddy and was on an early Bible Lesson Committee, writes this in an article highlighting the powerful gift of sharing examples of healing through Christian Science each week with the community:

“In the Christian Science churches there is regularly held a midweek devotional service where opportunity is given to the visitor to listen to testimonies of healing, and of happy experiences whereby health and harmony have come into homes, assuring the welfare of children and adults through the help given to them by Christian Science. These many experiences reveal in the aggregate in a remarkable way the fact that God’s goodness is ever present. Men are able to see that a redemptive force is at work today, fulfilling the promises of seers and prophets and the cherished hopes of men recorded in the Scriptures” (“Mrs. Eddy’s plan for public services and Bible teaching,” *Journal*, August 1941).

In a letter to The Mother Church (also printed in the November 1895 *Journal*) where she asks that no monetary collection be taken at the then Friday testimony meetings, Mrs. Eddy writes:

“Invite all cordially and freely to this banquet of Christian Science, this feast and flow of Soul. Ask them to bring what they possess of love and light to help leaven your loaf and replenish your scanty store. Then, after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding, gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost” (*Miscellaneous Writings 1883–1896*, p. 149).

Of course, it’s up to First Readers who are to “conduct ... the Wednesday evening meetings” (*Church Manual*, p. 31) to determine what and how long the readings should be. The importance of testimonies according to the *Manual By-Law* could be helpful for a First Reader to consider, while remaining open to guidance for what to share with the congregation each week. Length of the readings could vary from one week to the next

depending on what the First Reader is led to offer through prayer and inspiration.

There may be a concern that if readings are too short, there won’t be enough testimonies to fill the remaining time. But even if it appears that we arrive at these meetings with a “scanty store,” it can be refreshing to view them as a “banquet of Christian Science” and open our thoughts and hearts to receiving bounty in unexpected ways as Jesus did when he multiplied the loaves and fishes.

What if we were to come to Wednesday meetings prepared for new possibilities, like welcoming more visitors or discovering fresh ways of sharing the “feast and flow of Soul”? With a congregation taking this approach to providing a testimony meeting, it can be not a burden but a gift from divine Love each week to First Readers, congregations, and communities throughout the world.

Church Activities Department

Boston, Massachusetts, US

Rotation on the Christian Science Board of Directors

By The Christian Science Board of Directors

Dear Members and Friends,

Several months ago, our dear colleague and friend Scott Preller, CSB, told us he felt the time was right for him to complete his service on the Christian Science Board of Directors in order to devote himself more fully to the healing practice of Christian Science. The Board responded that a good time for such a transition would be sometime during the summer months after Annual Meeting. So, on August 17, 2026, Kevin Ness, CSB, will become the newest member of the Board of Directors, while continuing to serve as a Trustee of The Christian Science Publishing Society.

Kevin served for many years as the General Counsel of the Church and later as the Manager of Committees on Publication, working very closely with the Board. Kevin has been listed in the *Journal* as a Christian Science practitioner since 2008, and in 2021, he became a teacher of Christian Science. Scott noted, “When my colleagues told me they had selected Kevin to fill my slot on the Board, my first thought was that I don’t know anyone at the Church who doesn’t enjoy working with Kevin. There is a quality of calm and ‘oil’ that he brings to all his interactions, which makes it almost impossible for there to be any friction in the room.”

In thinking about his own experience of working at The Mother Church, Scott says, “I often find myself wishing that every Christian Scientist could have some time in their life when they get to work here. The global perspective on Church activity that it provides, and the opportunity to work with so many dedicated Christian Scientists devoted to doing whatever they can to help members and churches in their practice of Christian Science, is spiritually energizing and inspiring.”

Scott has good reasons for such an outlook. Besides his time on the Board, he has worked as a Christian Science Chaplain in the United States Air Force and a Staff Editor in the *Journal*, *Sentinel*, *Herald* Department of The Mother Church; he later served on the Board of Lectureship, the Board of Trustees, and as President of the Board of Education. He has been a *Journal*-listed Christian Science practitioner since 1994 and a teacher of Christian Science since 2006. Because Scott’s field has always been the Boston area, he and his wife, Paula, will remain in the vicinity, continuing their shared commitment to Church and Christian Science practice.

As the final part of this rotation, Mary Alice Rose, CSB, a current member of the Christian Science Board of Directors, will now also serve as a Trustee of The Christian Science Publishing Society alongside Jen McLaughlin, CSB, and Kevin.

Please join us in expressing our deep appreciation for the willingness of these workers to serve our Church.

The Christian Science Board of Directors

Monthly updates: September 2026

Church Activities Department Supports branches

“When outgrowing the old, you should not fear to put on the new” (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 452). If your branch church feels as though it is “outgrowing the old”—perhaps refining and simplifying its bylaws to better serve current needs or taking a fresh look at an edifice that no longer serves the branch’s ministry—and you are wanting to explore options for how to move that ministry forward, the Church Activities Department at The Mother Church is available as a resource.

We support branch Churches of Christ, Scientist, and Christian Science societies around the world, including their mission-focused activities, such as their church services, Reading Room, and Sunday School. This support might include metaphysical ideas your membership can pray with together, information about what other branches in similar situations have done to expand thought about what’s possible, guidance on what to consider when reorganizing, etc. The Mother Church also offers financial support to help right-size a branch’s meeting space.

We’d love to hear from you to better understand your situation and explore ways that your healing ministry can be emphasized. Please contact us at tmcbranch@csps.com.

Collection of articles on prophecy

Want to know more about the role of prophecy in biblical tradition—and its spiritual meaning for today?

“Exploring the Bible” collections are curated each month to support deep engagement with the Christian Science pastor, and the individual inspiration that comes from studying the Scriptures. These digital collections are composed of specially chosen articles that focus on the spiritual inspiration Mary Baker Eddy urges on Bible students. Check out the prophecy collection at jsh.christianscience.com/collections.

See more content from the Living Church sections in this magazine and in the *Christian Science Sentinel*:

journal.christianscience.com/living-church

The end of darkness

By Lisa Rennie Sytsma

A friend once commented that he liked reading the book of Revelation in the Bible. “It has a happy ending,” he said. And it does! Though it’s filled with dramatic images of war and conflict, it nevertheless prophesies the destruction of all evil. By the time you get to the end, there is no more curse or darkness forever and ever (see Revelation 22:3, 5).

Many search biblical prophecy for indications that God sent specific individuals to bring mankind salvation from evil. To understand whether God actually did so, it’s necessary to ask the question, “How is evil destroyed?”

Mary Baker Eddy, who discovered Christian Science, insisted that the destruction of evil is simply the recognition that it never truly existed in the first place. This insistence flies in the face of conventional views of evil. She came to this conclusion based on her deep

study and lived experience of the words and works of Christ Jesus. If evil—including all sin, disease, and death—were real, it would have to have been created by God, who is the only cause and creator. But Jesus, whom the Bible names as God’s only begotten Son, healed individuals of all of those things. Either Jesus was undoing his Father’s work when freeing people from those challenges or his Father’s work never included evil to begin with.

The logical conclusion from Jesus’ example is that God does not know evil. Since God is the only creator, all there is to know is His creation, which must be, like Him, wholly good. So evil must not be a reality to be known. And if God doesn’t know evil, how could He have known to send specific individuals to combat it?

Yet, matter and evil seem so real to human consciousness. We certainly feel the need for salvation from evil, and we turn to God in prayer to find that salvation. But if God doesn’t know evil, how does He save us from it?

The answer is not that He needs to save us from it, but rather that we need to awaken from the dream that there is something to be saved from. It’s Christ that awakens us from this dream to the understanding of our present health and holiness. Mrs. Eddy defines *Christ* as “the divine manifestation of God, which comes to the flesh to destroy incarnate error” (*Science and Health with Key to the Scriptures*, p. 583). It’s Christ that enables each of us to confront the appearance of evil in our own experience and help others to overcome it, too. As we listen humbly for the Christ message and act on it, even if it feels hard or uncomfortable, we find ourselves awakening to the reality God created.

Because God is always present, Christ, the divine manifestation of God, must also always be present to heal and save. Throughout the Old Testament, we see the action of Christ in the works of Moses, Deborah, Elijah, Elisha, Daniel, and so many others. Mrs. Eddy points out, “Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea,—the reflection of God,—has come with some measure of power and grace to all prepared to receive Christ, Truth” (*Science and Health*, p. 333).

Old Testament prophets saw that Christ would eventually be fully expressed in a form perceptible to human consciousness. And it was. Jesus' virgin birth, the result of his mother, Mary's, "self-conscious communion with God" (*Science and Health*, pp. 29–30), endowed him beyond measure with a vision and understanding of what truly constitutes God's creation.

Uniquely in human history, Jesus earned the title "Christ" by resisting every temptation to claim a power apart from God—by thinking and acting in accord with God's law even in the smallest details of his life. "He that hath seen me hath seen the Father," he told his disciples (John 14:9). Nothing in his life, his thought, his works, or his love for and service to his fellow man contradicted God's law. His perfect healing work is the answer to the question, "How is evil destroyed?" He took on every aspect of evil and won.

The spiritual import of Jesus' teachings, and with it, Christian healing, was lost for centuries. But he prophesied that another Comforter would come and "bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). The 12th chapter of the book of Revelation, speaking of "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" who bears "a man child, who was to rule all nations" (verses 1, 5) is a continuation of this prophecy.

Commenting on this chapter, Mrs. Eddy states, "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." And she writes of the man child that "... Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science" (*Science and Health*, pp. 561, 565).

She herself could not personally have been "generic man." But this prophecy was fulfilled in her discovery of the Science behind Jesus' healing. Her fidelity to Truth and Love gave us Divine Science, that promised Comforter. This Comforter enables us, too, case by case, to prove evil's unreality.

We each have our own part to play in Revelation's prophecy of the end of all darkness. We can help in

mankind's awakening from the dream of evil. We must each claim our true identity as an individual instance of the full image and likeness of God. In so doing, we gladly accept Jesus' charge to his followers to "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matthew 10:8). The Comforter discovered by Mrs. Eddy shows us how to accomplish Jesus' charge, the sure way to get to the light, peace, and harmony prophesied in Revelation.

Lisa Rennie Sytsma

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