



The CHRISTIAN SCIENCE JOURNAL

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 - August 2026

By Lisa Rennie Sytsma

Dear Friend,

We're all in this together. Those of us who work in the *Journal*, *Sentinel*, and *Herald* Department of The Christian Science Publishing Society are subscribers and readers of these publications, too. Like you, we love receiving them weekly and monthly!

But to us falls the responsibility of ensuring the print versions of these periodicals are delivered in a timely manner. We know that hasn't been happening for the last few months, and we share the conviction many of you have shared in emails and phone calls that this should change. And it is changing! Starting with this issue of the *Journal* and the August 3, 2026, *Christian Science Sentinel*, most print subscribers and Christian Science Reading Rooms should be getting each issue prior to the issue's cover date.

We're grateful for your patience and support as we have worked to correct this. After all, you're our treasured readers. And as mentioned above, we're readers, too—we love reading the inspiration in the articles and testimonies you submit, even if they don't end up being published. (That happens to us, too!) We know firsthand the growth and progress putting pen to paper (or fingers to keyboard) can bring, whether the piece is published or not. And every utterance of Truth impacts the world and advances the Cause.

As we put together each issue of this magazine, we love our collaboration with you in forwarding Mrs. Eddy's mission for the *Journal*, "to put on record the divine Science of Truth" (*The First Church of Christ, Scientist, and Miscellany*, p. 353). And, we can gratefully add, getting that record to our readers and writers promptly.

Lisa Rennie Sytsma
Editor

Readers Respond

By Trudi Carter, Pat Daniels, Andrew Cutts, Jennifer McElvany, Kaye Patterson, Esther Haney

Charlotte Bushnell, "‘Pray the ninety-first Psalm!,'” June 2026

Yes! Mary Baker Eddy considered the ninety-first Psalm one of the foundation stones of Christian Science—the Decalogue, Revelation, and the Sermon on the Mount being the other three (see Yvonne Caché von Fettweis and Robert Townsend Warneck, *Mary Baker Eddy: Christian Healer*, Amplified Edition, p. 192 and pp. 203–204). I share the ninety-first Psalm with those unfamiliar with Christian Science, family included, and I have turned to it many times. Thank you for the reminder of the loving power behind it.

Trudi Carter
Lawrenceville, Georgia, US

Nancy K. Colbentson, "Bone injury quickly healed," June 2026

Wonderful healing! So grateful to see this clear proof of the efficacy of Christian healing!

Pat Daniels
Prairie Village, Kansas, US

María Isabel Camejo Sánchez, "The close-up view of a spiritual perspective," May 2026

I so enjoyed reading the insight into the spiritual sense of Peter's raising of Dorcas. Thanks for sharing this.

Andrew Cutts
United States

Gretchen Newby, "Hope restored in a Reading Room," May 2026

What a precious article! I loved the unfoldment of good that started when the author handled the situation from the beginning, right to the point of the suggestion: wrong place, wrong time. She didn't give

in to aggravation, impatience, or intolerance. Instead, she humbly listened and followed. Healing, hope, and harmony were the outcome! Thank you.

Jennifer McElvany
Choctaw, Oklahoma, US

Christine Jenks Herlinger Driessen, “The book that has blessed generations of my family,” May 2026

This article inspired me to find the right people to gift *Science and Health with Key to the Scriptures* by Mary Baker Eddy. I received the gift of Christian Science when I was a nineteen-year-old college student. It is a joy to share the revelation of God’s spiritual creation wrapped in love.

Kaye Patterson
Houston, Texas, US

David S. Hauck, “Finding spiritual light, even in the Bible’s ‘darkest’ stories,” January 2026

What a wonderful example of searching a Bible passage or account for a deeper message. David shares his experience so clearly and helpfully. I love those moments when I have gleaned a higher sense of a favorite, or a not-so-familiar, passage. I am loving the new section “The Bible: Our Sufficient Guide.”

Esther Haney
Dryden, New York, US

Time for inspiration

By Caryl Emra Farkas

Visiting one of the homes of the Discoverer and Founder of Christian Science, Mary Baker Eddy, I was impressed by the docent’s description of her reliance on the Bible as her go-to for direction and truth. The docent remarked, “Imagine if you treated the Bible the way you treat your smartphone.”

That comment brought a laugh from those on the tour. We knew from experience the tendency to constantly check these devices for weather reports, news, seeing what friends are up to, finding out how to fix something, doing historical fact-checks, etc., on continual repeat. The remark also brought discomfort at realizing how trivial our devotion to these pursuits can be and how it can keep us from nurturing the habitual consideration of more vital questions.

In the isolation of the simple house in North Groton, New Hampshire, where Eddy once lived—in poor health, with her husband often absent and her son completely separated from her after his foster parents relocated with him—she found herself continually confronted by existential questions. She was seeking an understanding of God that would answer the kinds of questions we might be asking ourselves today: What is really going on? Who am I? What am I here for?

When she opened her Bible, she was seeking a deeper understanding, the kind of wisdom that could never come from a mere assessment of material conditions. To open those pages was to affirm her relationship with the divine source of all intelligence, insight, and logic—not seeking an information download, but reaching for the awareness of God’s presence and power.

A reminiscence by one of her household workers at Pleasant View, Clara Knox McKee, describing a time long after the North Groton years, includes the following: “She would open her Bible at random and read the first thing her eyes fell upon. Then she would give the spiritual interpretation of it, which flowed from her lips as freely as if she had written it out.

“This was her bread from heaven, her inspiration and revelation, the manna for the day, which she shared with the members of her household” (*We Knew Mary Baker Eddy*, Vol. I, Expanded Edition, p. 466).

To treat the Bible as you would your smartphone is not just to frequently turn to Scripture. It is to see turning to Scripture as a way to gain a deeper understanding of what is actually going on.

A recent opinion piece, “There’s a good reason you can’t concentrate” (Cal Newport, *The New York Times*,

March 27, 2026), suggested that habitually referencing our phones keeps us distracted from thinking deeply. Inspiration and creativity—the kind of thinking most needed by humanity—can’t be found in a shallow scroll of other people’s opinions or curated reporting. The author noted that Abraham Lincoln would retreat to a cottage to spend time in deep thought, and that Martin Luther King, Jr., found his life’s purpose after a “long session of quiet reflection.”

Everyone in the room on the tour of that North Groton home wanted more of that kind of deep thought and the insights it brings. Clearly, what was needed was more commitment to making time for it.

I recall that years ago, when I took the two-week Primary class on Christian Science, the ability to think from the standpoint of spiritual discernment felt very natural. Filling most of my waking hours with study and active engagement with the Bible and Eddy’s writings during that period, I found that inspiration came more easily. Problems that arose were quickly done away with as the spiritual qualities that express the nature of God became nearer and dearer to me. After class, this spiritual sense went home with me, and I found myself being called on by others for help in spiritual healing. Being able to help them brought me great joy and a clearer sense of what I’m here for.

But as time went on and my daily routine returned to the busyness of human life, with its focus on errands and keeping up with current events and viewpoints, the clarity of spiritual sense seemed to fade somewhat. One night I awoke with painful symptoms of a physical problem that had previously been healed through an awareness of God’s always-present love. Though I had let slip the kind of full-time immersion in spiritual sense that had defined those days in class, I still knew that I needed to go to God for a correct assessment of what was happening.

My Bible was on my nightstand, and I turned on the light and opened it, trusting that wherever it opened, I would find God’s word—revealing the deepest, truest understanding of who I was and what was going on. I looked down and found this passage: “Then the Lord answered Job out of the whirlwind, and said, Who is this

that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding” (Job 38:1–4).

It was a sharp rebuke to the thought that physical sensation and human history could provide an accurate assessment of reality. As Eugene H. Peterson paraphrases, “Why do you confuse the issue? Why do you talk without knowing what you’re talking about?” (Job 38:2, *The Message*).

St. Paul calls the sort of thinking that misunderstands God’s goodness, or leaves Spirit out entirely, the “carnal mind.” Mary Baker Eddy calls it *mortal mind*—“nothing claiming to be something ... a suppositional material sense ... a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of God, or good” (*Science and Health with Key to the Scriptures*, pp. 591, 592).

The rebuke hit home instantly. What did this materially based thinking know about me, about what was real? Nothing. The thought that physical sensations were the whole measure of my identity, that these could define life as merely physical and impel fear and sorrow, lost its hold on me. I became aware that it would be dishonest and demonstrably unrealistic to discount God and the reality of Love, the reality of the law of being that had healed me before.

This deeper, higher understanding brought healing. The symptoms disappeared instantly. I shut the Bible with a profound sense of gratitude for what a moment of clarity could do. That was the end of being troubled by those pains and the disease doctors had associated with them. But the removal of the physical problem wasn’t the only outcome. Far more important was what had been revealed by those moments of prayerful thought—what *Science and Health* calls “the central fact of the Bible ... the superiority of spiritual over physical power” (p. 131).

According to a reminiscence by George Kinter, this was Eddy’s own reaction in 1905 to being healed through Christian Science treatment—the correction of mortal mind by spiritual truth: She said, “Thank God! Oh

thank the dear loving Father, *I am* healed! ... Isn't it glorious. O, give thanks unto the Lord, for He is good."

The reminiscence continues, "Then she recited Psalm after Psalm, and rapturously reiterated her gratitude." It further relates that she said, "God is here! This is heaven, and we all know it now, don't we dear ones! Don't let us ever forget it again" ("Autobiographical Sketch of George H. Kinter, CSB," p. 11, courtesy of Longyear Museum, Chestnut Hill, Massachusetts).

The more I learn and experience the value of making the time to engage deeply with the "central fact" of being, applying the rules in *Science and Health* that turn me from the distractions of merely material sense, the more aware I am that I don't want to "ever forget it again." It's not difficult, really, to stay engaged—it's what we are designed by God to do. And whatever would make us forget that God is with us is, if we take a moment to consider it, about as attractive as putting your hand on a hot stove.

Eddy's appeal is to us all: "I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony,—that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense" (*Science and Health*, p. 253).

Let's guard against the temptation to let a smartphone—or any other digital platform—trivialize what we prioritize, and discern and address the claim underlying the distractions we allow in, that material conditions are somehow more real than God's presence and power. Then if these do temporarily sidetrack us, we will find ourselves inexorably drawn back to divine reality—to what truly matters, to what is really going on, to who we actually are.

Be who you are

By Michele Newport

In a letter to First Church of Christ, Scientist, New York, Mary Baker Eddy, the Discoverer and Founder of Christian Science, wrote: "As an active portion of one stupendous whole, goodness identifies man with universal good. Thus may each member of this church rise above the oft-repeated inquiry, What am I? to the scientific response: I am able to impart truth, health, and happiness, and this is my rock of salvation and my reason for existing" (*The First Church of Christ, Scientist, and Miscellany*, p. 165).

Mrs. Eddy makes a similar statement in the Christian Science textbook, *Science and Health with Key to the Scriptures*, where she writes, "Man's genuine selfhood is recognizable only in what is good and true" (p. 294).

In the Bible, the first chapter of Genesis states that man is made in the image and likeness of God. It also states that everything God made is very good. Therefore, man, His spiritual image and likeness, must always be good. This means that we, in our true selfhood as God's creation, are always imparting or reflecting the love, joy, honesty, and integrity that exemplify God, Life, Truth, and Love. We can and should identify ourselves this way—and we are also able to identify others in that same way, refusing to accept a false picture of an imperfect mortal, and vehemently insisting on each individual's perfection as the reflection of God, Love. We can ask ourselves, Am I recognizing the good qualities and true identity of this individual, or am I being fooled into believing he or she is someone God wouldn't recognize?

A few years ago I had an experience which brought into clearer focus this idea of correctly identifying ourselves and others as the expression of divine goodness, able to impart truth, health, and happiness.

One evening my husband and I were to meet friends for dinner and a concert downtown. After dinner, on the way to the concert, I began to feel ill, and by the time we got to the parking garage, I was doubled over in pain. My husband lovingly suggested we let our friends know we were going home, but I felt it was right that we go to

the concert, since we'd all been looking forward to it for some time, and it was sure to be a happy experience.

It took several minutes to find a parking spot, and when I got out, I was still doubled over. Leaning against a wall, I reached out to God with all my heart for some message of hope and inspiration. After a moment of quiet, I heard this gentle message: "Be who you are." Immediately I knew that the picture of a sick mortal bent over in a parking garage wasn't me. I was a spiritual idea of God—upright, whole, and sound.

With that clear message, I slowly straightened up and we headed to the elevator that would take us up to the floor of our concert venue. The elevator was crowded, and when it stopped at the first floor, somehow my husband and I got our signals crossed and he got off while I stayed on. I got off on the next floor and waited for him to come find me, as it turned out I was on the right floor. As I waited, I kept hearing God's message to "be who you are," and I was comforted. The pain and discomfort had lessened somewhat as I quietly mentally prayed. The place where I was standing was noisy and crowded, but I held on to that quiet message of Love.

After some moments, my husband found me and we walked to the venue for the performance. Upon handing our tickets to the usher, we were told that the elevator for that venue was broken, so we would have to take the stairs to the first balcony, where we would find our seats. I felt a spiritual conviction that God was with me, and with each step, I held to the ideas I was hearing about being God's image and likeness. I knew I naturally reflected Love and Life—two synonyms for God in Christian Science. I trusted in God's goodness with all my heart and mind and soul, and knew I would be cared for in a loving and tender way.

And what happened? By the time we got to our seats, I was well. Our friends greeted us and we all enjoyed a very lively and joyful show. At the end I stood and clapped along with the music, feeling completely free and strong.

The spiritual fact that our true selfhood "is recognizable only in what is good and true" has also helped me many times when I've been tempted to see someone else as

not very good, or even not at all good! When I catch myself doing that—and it can happen as I go about my daily living—I realize I'm being fooled by a false suggestion that there is a man or a woman that God didn't and wouldn't make. If that happens, it is my duty to stop falsely identifying that individual as ungodlike and affirm that God made man as the compound idea of Himself, including all right ideas.

This isn't about changing someone, but changing an incorrect view of them—seeing man, including the one standing before us, as spiritual, reflecting divine qualities such as humility, kindness, and consideration. This frees us from a biased or critical view that would impose itself on us as if it were our own thinking. I have seen the good effects that come from acting upon what we know to be true of God's man rather than reacting to the person who seems to be standing before us.

After all, if we are "an active portion of one stupendous whole," doesn't it make sense that we treat one another as brothers and sisters—one family? The message I received that night to "be who you are" means to me to be upright, joyful, with a great expectation of good in both myself and everyone else.

Because we are coexistent with our creator, God, we are being, existing, in the allness of God, infinite good, and we naturally impart goodness to ourselves and our fellow man.

The allegory of the serpent

By Christine Jenks Herlinger Driessen

Judeo-Christian tradition begins with the beautiful account of spiritual creation in Genesis 1. Here God—Elohim, "the mighty or strong one"—makes man, male and female, in the divine image and likeness. Everything God makes is perfect (see Deuteronomy 32:4). God then blesses His creation, giving man dominion over all His works.

Genesis 2 opens by confirming that God's work is finished. However, this conclusion is contradicted a few verses later, when the chapter launches into the story of Adam and Eve. This allegory presents a material creation—imperfect, blameworthy, cursed—created by a humanlike God, Jehovah. In this account, man is supposedly given a mind and a will of his own.

Religions have long tried to combine these two stories, to make God the author of both a perfect and an imperfect creation. But that is impossible—the two accounts are exact opposites! How could omnipotent, omniscient God, Spirit, who creates only that which is good and is “of purer eyes than to behold evil” (Habakkuk 1:13), produce a sinful race or lose control of His creation? Trying to combine good and evil is like trying to put darkness and light together. So why include two opposing accounts in the Bible, one of which is just an allegory?

For centuries, fables, fairy tales, and allegories have been used to teach how to choose between truth and error, right and wrong, good and evil. In many of these moral tales, a talking serpent represents evil, so subtly deceptive in its arguments that it seduces people into believing evil could be good. Its methods mesmerize them into sleep, apathy, tolerance—or terrorize them into submission to its insinuations. Genesis 2 and 3 provide a consummate example of such a moral lesson.

This record begins with a mist covering everything—and with man created from dust and woman from a surgical operation. Webster's 1828 dictionary defines *mist* as “that which dims or darkens, and obscures or intercepts vision.” A material view of creation is based on the five physical senses, which are so easily susceptible to mental manipulation. “Mortal mind sees what it believes as certainly as it believes what it sees,” writes Mary Baker Eddy, the Discoverer of Christian Science. “It feels, hears, and sees its own thoughts” (*Science and Health with Key to the Scriptures*, p. 86).

Adam is told he may eat the fruit of any of the trees in the garden, except for the “tree of the knowledge of good and evil” (Genesis 2:17). Newton's Third Law of Motion states that for every action (force) in nature,

there is an equal and opposite reaction. The specious reasoning that the knowledge of evil is as real as the knowledge of good leads to the belief in both health and sickness, pleasure and pain, life and death—and the assumption that life could malfunction, deteriorate, or be destroyed. This would break the First Commandment, which declares one God, Spirit—one power, one creator, entirely good.

In Genesis 3, the allegory develops the moral of the story. And it begins with a talking serpent!

The serpent represents both corporeal and personal sense, which include the fear of evil, the worship of matter, and the worship of self. This account of the serpent's wiles illustrates how material reasoning can pull us off the straight and narrow path, which Christ Jesus pointed to as the only way to life (see Matthew 7:14). So let's look more closely at the specific steps which may deceive us, if we let them.

First, the serpent questions God's Word or law: “Hath God said, Ye shall not eat of every tree of the garden?” (Genesis 3:1). One should never doubt God or His law. “Omnipotent and infinite Mind made all and includes all. This Mind does not make mistakes and subsequently correct them” (*Science and Health*, p. 206). We can trust His wisdom and simply obey. Because we reflect God, we obey understandingly; because we understand, we know why we don't need to doubt. When we know that He truly is the only Mind, we see how absurd it is to question, advise, or try to second-guess God.

Second, the serpent intentionally misstates God's command: “Hath God said, Ye shall not eat of every tree of the garden?” God had actually warned: “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:17).

Unless we are hearing God's specific message, rather than an adulterated version of it, we are not hearing the truth. Jesus taught in his Sermon on the Mount, “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18).

Third, the serpent flatly denies God's words "Ye shall not surely die" (Genesis 3:4). This was an outright contradiction. Truth has condemned all sin—all belief in evil or a power apart from God, or worship of self—to die, to be destroyed, because it is a lie about God's creation. This condemnation of sin is not an attack on people, because we are all, in reality, God's children. Rather, it is the nature of light to eliminate darkness. But anyone clinging to these false beliefs will be mesmerized into thinking they could suffer or die, when God's kingdom includes no pain, disease, or death.

Finally, the serpent logic perverts and twists God's message until it is the very antithesis of what God actually said, claiming that "God doth know that in the day ye eat [the forbidden fruit], then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Genesis 3:5). Corporeal sense and human reasoning impute to God the lie that to know both good and evil, Spirit and matter, would make us "as gods," thus violating His own law!

Science and Health explains: "This myth represents error as always asserting its superiority over truth, giving the lie to divine Science and saying, through the material senses: 'I can open your eyes. I can do what God has not done for you. Bow down to me and have another god. Only admit that I am real, that sin and sense are more pleasant to the eyes than spiritual Life, more to be desired than Truth, and I shall know you, and you will be mine.' Thus Spirit and flesh war" (p. 530).

"Evil still affirms itself to be mind, and declares that there is more than one intelligence or God" (p. 307).

Instead of their eyes being opened to man's divine nature, Adam and Eve see themselves as naked, ashamed, and cursed. Yet, as Genesis 1:28 affirms, God has blessed man, causing us to prosper, multiply, and manifest His power.

The allegory concludes by reporting that the serpent—with its servants of personal sense, self-righteousness, and self-justification—is cursed and condemned to eat dust all the days of its life (see Genesis 3:14).

What is this story teaching us?

When we listen to "serpent" suggestions that we have a personal mind and the right to choose for ourselves what to believe, irrespective of God's law and direction, we end up making wrong decisions. Then we believe we are subject to chance, corruption, dishonesty, and disease, and may blame others for our suffering. However, the Bible reminds us: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9).

Many years ago, I felt really committed to serving God and was praying about going into the full-time practice of spiritual healing. That is when the serpent—worldly thinking and antagonism to spirituality—seemed most aggressive and subtle in its attacks on my thinking.

At that time, I was praying about another goal for my life which I thought could be a great support to the healing work. But God spoke to me very strongly, saying, "Stop! This is not right even though you don't see why yet. Trust Me!"

I responded by trying to convince God of my viewpoint, arguing that since I was going into the healing work, I would be able to correct any wrong attitudes or behaviors. God was not asking for my opinion, though. He was telling me to be still, to hear and obey Him. This was not His plan for me—and furthermore, I was not ready to handle these challenges.

Stubbornly, however, I went ahead with my own will while praying for God's guidance. How ironic that I thought I could choose a way contrary to God's will, and then pray to handle the problems that resulted! And suddenly I found myself trapped in a very hellish situation.

The wonderful news is that divine Love is always present to rescue and purify us when we are willing to admit that we have been duped by the serpent—and to repent. I was lifted out of that nightmarish situation and actually had some amazing healings in the process. But if I had it to do over again, I would definitely choose the path of heeding God's direction without question.

Serpentine messages of corporeal or personal sense may try to deceive us by appealing to self-righteousness, self-justification, or self-will, but when we love God more than we love self, we will realize that this is not our thinking and it has no power to influence or control us. God's law books—the Bible and *Science and Health*—teach us how to discern between a personal sense of right and the divine will. Humble obedience to divine Mind will prove to be a complete protection from being deceived, and we will discover the unparalleled joy, peace, and satisfaction that come from obeying God alone.

The Manual of The Mother Church vs. changing times

By Barbara Cook Spencer

In the *Manual of The Mother Church*, Mary Baker Eddy writes, “Law constitutes government, and disobedience to the laws of The Mother Church must ultimate in annulling its Tenets and By-Laws” (p. 28).

I love the whole concept of law, especially when lifted spiritually to the understanding of law as divine Science, the Holy Ghost, the universal action of God that establishes and maintains the harmony, or structure, of infinite being. Perhaps that's why I deeply love the *Manual*, an astonishingly original legal document that lays out the structure of the human expression of “the Church Universal and Triumphant” (*Manual*, p. 19).

Of its origin Mrs. Eddy writes: “The Rules and By-Laws in the Manual of The First Church of Christ, Scientist, Boston, originated not in solemn conclave as in ancient Sanhedrim. They were not arbitrary opinions nor dictatorial demands, such as one person might impose on another. They were impelled by a power not one's own, were written at different dates, and as the occasion required” (*Manual*, p. 3).

Clearly, the *Manual* did not originate in the human mind; nor is it a collection of opinions or a design for personal control. It came in the same manner as the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy—through divine revelation, through the overshadowing presence and power of the law of Love. Thus the *Manual* is a coincidence of the divine with the human.

Of the *Manual's* destiny, our Leader writes, “Notwithstanding the sacrilegious moth of time, eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when those have passed to rest” (*The First Church of Christ, Scientist, and Miscellany*, p. 230).

Could there be a more emphatic way to proclaim the impossibility of subjecting the *Manual* to the “sacrilegious moth of time” or its twin, “changing times”? That which mortal mind calls “time” measures only the illusion of life in matter, in which all has a beginning and an end. But that which originates in God constitutes spiritual law and is, like Christ, “the same yesterday, and to-day, and for ever” (Hebrews 13:8). Therefore, time has no power to eat away at the *Manual's* authority, erode its purpose, or diminish its capacity to stand when all humanly originated systems have “passed to rest.”

Writing of one aspect of the *Manual's* purpose, Mrs. Eddy continues, “Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner” (*Miscellany*, p. 230).

These thought-provoking, comforting words reveal the *Manual* to be a dependable guide to increasing our spirituality, to unfolding the Christ in us that alone comforts and heals both sickness and sin.

Many years ago, I decided to count the By-Laws that specifically require the practice in Church affairs of spiritual love—the impartial love of divine Love that heals. I was surprised at the remarkable number

of them, and at the number requiring discipline in response to unchristian conduct.

How important to increasing our spirituality, then, would obedience to the *Manual's* "A Rule for Motives and Acts" be! It states, "In Science, divine Love alone governs man" (p. 40), while the textbook declares that "God will heal the sick through man, whenever man is governed by God" (*Science and Health*, p. 495). Logically, if the motives and acts of the members of The Mother Church are impelled by "animosity" or "mere personal attachment" (*Manual*, p. 40), it would be impossible for them to be governed by God, divine Love. This plainly reveals the demand on us to examine and purify our motives, and then to surrender that changeable, personal sense of love for the conscious unity with divine Love by which sickness and sin are healed.

Understanding the changelessness of the *Manual*

Divinity embraces humanity at every point of human experience because, on earth as in heaven, God is the only Mind and Life. If the *Manual* were not a coincidence of the divine with the human—if it were constituted of personal views—its Rules and By-Laws couldn't have ongoing relevance. But as the laws of mathematics are as relevant and powerful today as they were eons ago, laws that proceed from God, such as the Ten Commandments and those found in the Sermon on the Mount, are always alive with power, always relevant, completely separate from time and human opinion. In the same way, *Manual* By-Laws proceed from God, and obedience to them demonstrates our unity with the one Mind, bringing healing to all aspects of human experience.

I found this to be true when, soon after college, some painful growths appeared on the bottom of one of my feet, making it difficult to walk. The physical problem only mirrored a mental condition of unhappiness, self-pity, and ingratitude. After listening to me complain, a friend gently rebuked me by quoting a portion of the "Easter Observances" By-Law: "Gratitude and love should abide in every heart each day of all the years" (*Manual*, p. 60). I began to joyously live the gratitude and love required by this By-Law, and was soon healed.

Obedying the *Manual* By-Laws requires true humility. Only the willingness to sacrifice a mortal, personal sense of self with its egotism, pride, and appetite for personal control, with its intellectualism and self-justification, can bring to light the deep spiritual sense we all possess that alone can properly comprehend the *Manual*. As St. Paul writes, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:14).

Whatever derives from immortal Mind is patently changeless, and embraces mankind in every age in ways that meet the human need. In the coincidence of divinity with humanity, the divine shapes, elevates, transforms, and governs the human. The human does not influence, inform, assist, or adjust the divine! The problem is that, as St. Paul tells us, "the carnal mind is enmity against God" (Romans 8:7), against divine Principle, and is therefore inherently disobedient, always resisting discipline and standards. That so-called mind never fails to suggest that the human can pass judgment on the divine, including the God-ordained *Manual* By-Laws.

Imagine for a moment the outcome of believing that the *Manual* Rules and By-Laws are subject to changing times; that perhaps there is one that is no longer relevant because it is inconvenient, an "arbitrary opinion," a "dictatorial demand," or superseded by modern invention and technology. This unscientific view would bring all the By-Laws under scrutiny, under the judgment of mortal minds operating to separate the *Manual* from God.

For example, in Article 3, Section 4, "Order of Reading," the *Manual* states, "The Readers shall not read from copies or manuscripts, but from the books" (p. 32). Some suggest that Mrs. Eddy included this requirement because there was no guarantee of accuracy in manuscripts "in her day," and that today's technology could deliver a completely accurate printout.

While we may not know all that motivated this requirement for Readers, we do know that the printout isn't the books; it's a sermon taken *from* the books—

hence the name “Lesson-Sermon.” And the books, not the Readers, are the pastor of our church. Surely it goes without saying that those attending a Christian Science service need to hear directly from the church’s pastor!

The objective of the carnal mind in casting a shadow of doubt over just one By-Law would be to make the entire *Manual* irrelevant. Undermining the *Manual* would “[annul] its Tenets and By-Laws,” leaving the Church without structure, government, protection, or authority, and ensuring its destruction.

But the effect this grave error would have on the Cause of Christian Science would go beyond its effect on the Church. It would target and discredit the author of both the *Manual* and the Christian Science textbook, and cast a shadow over her entire mission as the God-ordained messenger of the prophesied Comforter. In a letter to William McKenzie, Mrs. Eddy wrote, “All the people need, in order to love and adopt Christian Science, is the true sense of its Founder. In proportion as they have it will our Cause advance” (*We Knew Mary Baker Eddy*, Expanded Edition, p. 247).

The *Manual* as an indivisible garment

The *Manual*, like the textbook, is one symphonic body, all-of-a-piece, an indivisible garment reflecting the indivisible Spirit that revealed it. It can’t be picked apart. Each By-Law is related to, and has an effect on, every other By-Law. Thus the Rules and By-Laws can’t be completely understood in isolation.

If we feel we’re not understanding the purpose of a particular *Manual* By-Law, but our consciousness is filled with meekness, love, and reverence for the whole garment of these unique Rules and their author, divine Love will reveal its meaning to us as we patiently seek God’s wisdom. It is, in fact, obedience that brings understanding, because obedience to the *Manual* By-Laws links us to the Mind that revealed them. The self-importance that waits for complete understanding before being obedient separates us from all-knowing Mind and closes the door of understanding.

Is it not possible that a particular By-Law was revealed to Mrs. Eddy because something would be coming in

the future that could endanger the integrity of her discovery and the Church she founded?

Mrs. Eddy sent a letter to the Christian Science Board of Directors regarding the *Manual* that included the following: “The present and future prosperity of the cause of Christian Science is largely due to the By-laws and government of ‘The First Church of Christ, Scientist’ in Boston. None but myself can know, as I know, the importance of the combined sentiment of this Church remaining steadfast in supporting its present By-laws. Each of these many By-laws has met and mastered, or forestalled some contingency, some imminent peril, and will continue to do so. Its By-laws have preserved the sweet unity of this large church.... Many times a single By-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students. We have proven that ‘in unity there is strength’” (Lyman P. Powell, *Mary Baker Eddy: A Life Size Portrait*, pp. 207–210). Showing the importance of these words, she added as a postscript, “I request that you put this letter upon our church records.”

The scientific Rules and By-Laws in the *Church Manual* were revealed by God to the forever Leader of the Christian Science movement. It is through revelation alone that we will understand their eternal meaning and power. And it is through spiritual love that we will be able to practice them, thus prospering the Cause of Christian Science as she promises.

Love is the only law

By Andrew Cutts

The Scriptures inform us that God is Love. In Christian Science we learn that God is also Principle. Therefore, we conclude in Science that Love is Principle. Accepting the mathematical exactness of this logic, we may also conclude that Love, God, is never not

Principle. Love cannot exist except as Principle—as the supreme and universal creator of law.

It is not difficult to find scriptural authority for these logical conclusions. God manifested Himself to Moses as the Lawgiver. The Ten Commandments, which God gave to the children of Israel through Moses, were not theoretical. They were not abstract nor beyond the common man's ability to comprehend and obey. On the contrary, they were eminently practical then and are today.

Christ Jesus' experience serves as another clear scriptural example of Love manifesting itself as Principle, and Principle manifesting itself as Love. The Beatitudes in Jesus' Sermon on the Mount are examples of divine law. They are consistent with Jesus' understanding of God as the Principle that can never act except as Love. Jesus proved this law of Love throughout his ministry. It was evident in his compassionate treatment of the woman taken in adultery, in his feeding the multitudes when so little food was available, in his healing the man with the withered hand on the Sabbath, to name a few examples.

Christian Science further teaches that Love is impartial and universal. This is entirely consistent with the understanding of God as Principle. Just as the laws of arithmetic have forever been true, favor no one, and are as practicable to someone at the bottom of the sea as they would be to someone en route to Mars, so the laws of divine Principle are impartial and universal.

The Beatitudes preached by Jesus reflect this fact. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8) is not a personal theory that came into existence only when Jesus voiced its truth. As universal law, it would also have been true for those whose human existence preceded the life of Jesus, such as Enoch, Noah, Abraham, and Moses. And as law, it is inescapably and practically true for anyone living today. This is the nature of divine law—it is practical and effective to all, irrespective of time or place.

Let's consider some implications of this divine logic.

First, whatever manifests as law has inherent power. The law of arithmetic mandates that two plus two will

always equal four. There are no exceptions. This law of arithmetic is so powerful that any attempt to alter or misapply it, to ignore or overcome it, even in the slightest, must always result in failure. So it is with Love. As Principle, Love has inherent power. Jesus gave ample proof of this fact as well. He lived Love. He was steadfast in his allegiance to God, Principle, Love—without the slightest exception or wavering. And this gave him a power so formidable that nothing could withstand it. Not leprosy, not Lazarus' four days in the grave, not the laws of physics, not the cross.

A second implication is that Principle, manifested as Love, must bless. One definition of the verb to bless is to make happy; another is to glorify. When he gave to the world the Beatitudes, the laws of divine Love, Jesus implied that those who acted in obedience to them would be blessed. Using that term in both of its meanings, we can conclude that living Love, in any way, will result not only in true happiness, but also in glorifying God. This fact must constitute itself as law. In other words, it must happen without exception. And it must happen with such power that absolutely nothing can withstand or prevent it.

Finally, because there is but one infinite God, there is but one infinite Principle. And that Principle is Love, which is the only Principle. Again, we can turn to the Bible to confirm this fact. The First Commandment states, "Thou shalt have no other gods before me" (Exodus 20:3). In Science, this me is understood to be infinite, supreme Spirit or Principle. Is not Love this one and only Principle? In Isaiah we read, "I am the Lord, and there is none else, there is no God beside me" (45:5). Inevitably, Love will be found to be the only law. All else, whatever appears to be law, must at some point yield to the scientific fact that Love, Principle, is the only God, and therefore the only real law.

Many years ago, I had an experience which served as the basis for my growing understanding of the logic outlined above. Our family was spending a Saturday afternoon at a park located at the edge of an island, above a rather steep cliff overlooking the ocean below.

As we approached the edge of the cliff to get a better view of the water, our older boy, then about ten years old, spotted a path that led down to some large boulders at the water's edge below. He scampered down the trail, with his eight-year-old brother quickly following.

Expecting the boys to return by the same path, I paid no attention—until the older boy's head appeared above the edge of the cliff, which he had evidently decided to climb. I looked over the edge of the cliff, and there was our younger son, halfway up the steep cliff face, holding on but unable to climb any higher. He had tried to follow his older brother's route up the cliff but, being smaller, was unable to reach a handhold that had been within his brother's reach. His position was precarious. The ocean and rocks were twenty feet below, the steep cliff above. Without a rope, he could not go back down. He froze.

I ran down the path. From the rocks below, I could think of only one thing to do. I climbed up to where my son was and positioned myself so that he was cocooned between me and the cliff. My feet were below his; my hands were above his shoulders. With as much confidence as I could gather, I spoke gently to him. "I've got you," I said. "I've got you." With those words, and with my presence so close to him, I was simply trying to convey that he was not alone.

In hindsight I realize how close the situation was to disaster. I probably couldn't have touched my son without dislodging him from his position. And if he mistakenly assumed that he could simply lean back into me and be safe, we both would have fallen to the rocks and water below. But those were the words that came to thought. And they were enough to break his fear. He found a handhold, scampered rapidly up the remainder of the cliff, and was safe.

Decades later, I wondered: Just what had happened in those moments? Did something more occur than simply breaking my son's fear? What was he able to see after the fear had been broken that he hadn't been able to before? How had a handhold appeared that hadn't been apparent before? How did every aspect of that dangerous situation align so perfectly in a few seconds so that the outcome was a perfectly happy one? Once the fear was broken, was a happy outcome inevitable?

Clearly there was a loving act involved. I had risked my own life to save his. What role did that love play? Was its blessing effect inevitable? Was there any rational way to explain what had happened, except as the result of divine law?

As I pondered these questions, working with teachings in the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, I was jolted mentally by a sudden realization. It was this: The act of unselfed love rested upon divine law, and absolutely nothing could have impeded that law, the law of Love, in those few moments. It was supreme. The only law. No other law was present—not fear, not the texture or angle of the cliff, not the absence of a handhold, not a seemingly dangerous situation. None of those things constituted a law. Every element of that situation had to give way, had to yield completely to the only Principle of existence—Love itself.

At the time of this experience, I had been daily working with the teachings of Christian Science. But I do not recall any specific mental prayer that led to the outcome. What I do recall is that there was no hint of fear in my thought. It was that lack of fear that, to my sense, brought this experience into exact accord with the rules and teachings of Christian Science.

Our textbook makes clear that unselfed love is an effective prayer (see *Science and Health*, p. 1). And Christ Jesus' rescue of his disciples from a small boat in a tempestuous sea (see John 6:16–21) proved that such love, if without fear, was—and is—sufficient to demonstrate complete safety. His loving command to the disciples in that moment was, "Be not afraid." Their fear destroyed, they found themselves immediately and safely at the shore.

In a word, it became clear to me that Love was, and is, the only law. It had to bless, in every definition of that word. It had to meet the human need, in every practical way. And it did. Nothing could withstand it. "I am God, and there is none else."

The only legitimate pressure

By Andrea McCormick

Peer pressure, social media, and cultural norms tempt us constantly to yield to what our Leader, Mary Baker Eddy, called the mental “clamor” and “glamor” of worldly opinions, influences, and demands.¹ They make us feel that we must do likewise or be out of sync with a changing world.

Christian Science offers a way out of this mental clamor. In three brief sentences Mrs. Eddy shows us how: “Christian Scientists must live under the constant pressure of the apostolic command to come out from the material world and be separate. They must renounce aggression, oppression and the pride of power. Christianity, with the crown of Love upon her brow, must be their queen of life” (*Science and Health with Key to the Scriptures*, p. 451).

That is the only time Mrs. Eddy uses the word *pressure* in all of her published writings, so that is the only legitimate pressure we need recognize and obey! To me, calling Christianity our “queen of life” signifies that it should be considered sovereign over us—the most important and the most obeyed guiding force in our lives.

We need not succumb to worldly pressure, which involves confusion, anxiety, doubt, and fear. This false influence is silenced by the spiritual demand—the pressure that leads us heavenward and gives us the supreme confidence of being guided by the one all-knowing, all-wise Mind, God.

When tempted to listen to the many voices bombarding our consciousness with a sense of urgency, we can remember to seek only the “still, small voice” of God. God is the only power and He is wholly good. No other power exists that can pressure us. As Mrs. Eddy tells us, “Either there is no omnipotence, or omnipotence is the only power” (*Science and Health*, p. 249).

When we come out from the material world, we find our lives are “hid with Christ in God” (Colossians 3:3), in the kingdom of heaven, where all is eternal perfection and harmony.

1 Mary Baker Eddy to Sue Ella Bradshaw, April 6, 1892; L04645, The Mary Baker Eddy Library; © The Mary Baker Eddy Collection.

“No, that couldn’t be”

By Mark Swinney

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.

Prayer not only comforts us, it also educates us, revealing the reality of God as All-in-all. Here in God’s brilliant allness, we each exist as cherished spiritual creations. Fresh views of God and creation come to us as we pray. Then, in understanding our oneness with God, we find our prayer answered.

The world’s leading example on answered prayer, Christ Jesus, provided so much to help us understand healing ways to pray. In his Sermon on the Mount, Jesus gave this fortifying counsel: “Let your communication be, Yea, yea; Nay, nay” (Matthew 5:37).

In prayer, we say “Yes, yes” to the reality that God reveals to us. This then gives us the wisdom, perspective, and authority to say “No, no” to what isn’t real or true. This is important to how prayer works. Christian Science teaches how our thoughts, when in agreement with God, embrace and positively affect all that we experience.

It’s not always the case, but we may get ahead of ourselves if we relegate our prayer only to a denial—to a “No.” Without first saying “Yes” to the spiritual reality

that God shows us as we go to Him in prayer, our denial might not carry much weight. It is no wonder why Jesus, in that same Sermon, counseled everyone, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

It’s what we seek first in prayer that sets us up for success. What, specifically, should we seek? We hunger to discover more each day about the true nature both of God and God’s creation. This is what brings resolutions, healings, and moral transformations. The Bible describes some occasions when Jesus would commune alone with God, once even for forty straight days. It is doubtful that he spent those days simply in denial of things that aren’t of God. In light of his counsel to others, he must have been devoting much of this time to quietly listening in prayer, seeking to grow spiritually in awareness of God’s kingdom.

We today can follow in Jesus’ footsteps and, as tempting as it is to start with denying what may mysteriously appear to threaten us, we can instead commence our prayers by seeking first all that God shows us about what is real and right. Reality understood is the hallmark of cleansing, healing Christian Science prayer. To learn about this Science, the sources for self-study in it are the Bible and Mary Baker Eddy’s book *Science and Health with Key to the Scriptures*, along with her other published works. It is the heartfelt exploration of the ideas in these books that equips us to understand and recognize the manner in which God, who is divine Truth, Love, and Spirit, communicates with us when we pray. “Love inspires, illumines, designates, and leads the way,” it says in *Science and Health* (p. 454).

For more in-depth study of the various facets of effective prayer, a next step can be to apply to a teacher of Christian Science for a course in Christian Science Primary class instruction. As the basis for the course, these teachers use a chapter from *Science and Health* called “Recapitulation,” which Mrs. Eddy said “is from the first edition of the author’s class-book, copyrighted in 1870.” She continued, “After much labor and increased spiritual understanding, she revised that treatise for this volume in 1875” (*Science and Health*, p. 465).

The first five questions and answers of “Recapitulation” span several pages and lead the pupil in understanding who God is, what God does, how God creates us, what God’s creation truly is, and much more.

After all of this inspiring information overflowing in the class, we get to question number six, “What is the scientific statement of being?” which puts forward a key denial: “There is no life, truth, intelligence, nor substance in matter” (p. 468).

If that denial in the “Recapitulation” chapter had started class teaching, there would have been little context or background for understanding exactly why matter, in reality, possesses no life, truth, intelligence, nor substance. To help students come to healing conclusions, much of the rest of this scientific statement consists of enlightening affirmations, followed by logical denials. It is in knowing the truth first that we can reasonably and confidently deny what is untrue.

As a modest example of prayer along these lines, once I was in an accident and, afterward, could feel some damaged ribs. With what my hand felt, along with much pain, it sure appeared that I existed as a material form—an injured one, at that. From my study of the Bible and *Science and Health*, I knew intellectually that God did not create any of us as material, vulnerable forms. Yet, it would have been foolish to brush off the accident lightly, only saying to myself, “No. That’s just a lie about God’s creation.”

Why would that have been foolish? Because I’d have left out a vital step. I’d have neglected the prayer that goes to God for fresh, clear information! Healing prayer commences, not when we speak, but when God, divine Spirit, speaks. Spirit’s voice is known as the Christ. It certainly makes sense how Christ Jesus encouraged us to seek the kingdom of God, not second, but first.

“Denial of the claims of matter is a great step towards the joys of Spirit, towards human freedom and the final triumph over the body,” *Science and Health* explains (p. 242). As I prayed for myself, I didn’t want to take that great step of denial until I’d first humbly become open to what God was affirming about me. And, as I listened, here is what in my heart of hearts God lovingly said: “Mark, I only created one version of you: the

entirely spiritual version. Matter was not included in My creative process. Could it be that matter, then, could even touch you, much less harm you?"

"No, that couldn't be," was my spontaneous answer. Within an hour or so, I found myself without any pain and healed permanently. The healing denial, "No, that couldn't be," came naturally from the Christly information that God first provided about what actually can be true!

For Christ Jesus, his prayerful affirmations and denials both were inspired. They each came from God and nothing less. This is a leading reason why his prayers healed so many people. We, too, can pray in this manner. We can first be open to hearing the truth that God affirms to us. We then can agree with God and joyfully exclaim, "Yea, yea!" Thereby, we then are intelligently equipped to deny specifically all that isn't of God's doing, with a confident, clear "Nay, nay," and experience the blessing of scientific Christian healing.

Does mercy have a scientific meaning?

By Nancy Humphrey Case

The Old Testament abounds with references to God's mercy. In Psalm 145, for example, David sings, "The Lord is gracious, and full of compassion; slow to anger, and of great mercy" (verse 8). Among the meanings of the Hebrew words translated *mercy* are kindness, tender love, compassion, and pity.

One modern dictionary defines *mercy* as compassion or forgiveness bestowed on one who could otherwise be punished (*New Oxford American Dictionary*). Jesus' reminder that God sends needed rain on the just and the unjust echoes this thought, while pointing to the truth that divine Love doesn't see some as deserving of God's total goodness and others as undeserving, but sees and loves each one of us as His pure, innocent child.

Mary Baker Eddy points out that this divine forgiveness doesn't condone wrongdoing but wipes it out as no part of God's creation—impossible under His government. She writes, "The pardon of divine mercy is the destruction of error" (*Science and Health with Key to the Scriptures*, p. 329). She pairs justice with mercy repeatedly, saying, for instance, "Justice is the handmaid of mercy" (p. 36).

In this, perhaps, we can see the scientific sense of mercy—divine justice bringing about the destruction of error, freeing the individual to feel God's love for them as His pure child, just as Jesus freed the woman taken in adultery (see John 8:3–11). Or as a proverb puts it, "By mercy and truth iniquity is purged" (Proverbs 16:6).

The bottom line is that the merciful nature of divine Love, God, is a constant support that we can depend upon. "When I said, My foot slippeth; thy mercy, O Lord, held me up" (Psalms 94:18).

You, too, will see

By Brian Webster

"There goes that blind man ... the pitiful beggar," they might have been thinking in the callous crowd.

All they could see was a man born of sin.¹

"What a sad sight," they may have murmured out loud.

To sense, he looked broken, a man blind from birth who would never be cured and able to see.

That's all he had known, and he came to accept it, a sentence from which he would never be free.

But he must have then seen a glimmer of light.

The burden he'd borne started falling away.

He'd been touched by a stranger on a dusty road who refused to see him as ever that way.

With most tender touch the stranger had placed some clay made of dust on the blind man's eyes.

Like the dust in the myth from which Adam came,

that darkness would be proved a mere bundle of lies.

1 John 9:1–11.

“Go, wash in the pool,” the stranger had said.
It was more than a call to just rinse his eyes.
It demanded he bury the false claim of sin,
to erase that whole story and finally rise.

As he walked to the pool, there was no outward sign
that the roadside encounter had amounted to much.
But a voice within must not have let him let go.
Something had changed with the good stranger’s touch.
Those past claims of blindness that had long shackled
him
must have started to feel a little less true.
That claim of a sinner had never made sense,
for if God was all good, His image was, too.

As he washed with the water, blindness vanished away
and with it the memories and lies of the past.
Did he see he was blessed, the child of God,
made whole by his Maker, not a social outcast?

The crowd that saw only a beggar and sinner
must have gasped when they realized the man could
now see.
“It’s impossible,” they might have thought in their
hearts,
though in God’s perfect view he had always been free.

They, too, had a blindness to wash clear away—
the suggestion that anyone could be impaired.
And don’t we all have the same need as they—
to always see everyone Godlike and fair?

Christ, Truth, healed the man’s blindness that day.
It’s the Christ that heals us when we humbly pray.
It opens our eyes to the eternal truth
that man is not made out of dust or of clay.

We are perfect and grand, like the man Jesus saw,
upright and strong, whole, healthy, and free.
We’re the image of God, and Christ is now saying,
“Wash away all those lies and you, too, will see!”
—**Brian Webster**

Healing of debilitating disease

By Tina Wynecoop

One day many years ago when my sons were preteens, we met up with my sister and her children for a day of swimming at a water park. It was then that my sister noticed a black spot on the outer calf of one of my legs. She thought it was a spider. I love spiders but I didn’t like what I saw; it was not a spider but a black growth. I was extremely fearful. In the days ahead it kept growing and growing and manifesting other disturbing signs.

What helped sustain me at this time was my great trust in God following my husband’s earlier healing of alcoholism through Christian Science treatment (see Arnold “Judge” Wynecoop, “Healed of alcoholism,” *Christian Science Sentinel*, September 14, 2009). I was confident that God could heal this physical condition, as well. And so, I called a Christian Science practitioner for treatment, the first of four wonderful practitioners I called on for prayer at different times in the two years that followed. Each practitioner taught me so much about Christian Science healing. I treasure each one for their uplifting presence in my life.

The healing required persistence in prayer, the discipline of turning away from the alarming picture of disease and accepting as true my God-given perfection. I began losing weight and there were times when I couldn’t even make it up the stairs to bed.

When I noticed that the condition seemed to be spreading, I called a practitioner in great fear, and she asked me to read “the scientific statement of being” while she prayed for me. On page 468 of *Science and Health with Key to the Scriptures*, Mary Baker Eddy writes that this statement is as follows: “There is no life, truth, intelligence, nor substance in matter. All is infinite

Mind and its infinite manifestation, for God is All-in-all. Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual.”

As I studied that statement, the word *is* popped out at me. I had been praying about the future and it was a reminder that the future is now. I saw how complete and perfect I already was—right then. *Now!* I didn’t have to keep praying to become complete or perfect. Uplifted by that thought, I went to bed and slept. My husband came up later to go to bed, and he said my face was radiant and peaceful. I remember his comment after almost thirty years.

There were many turning points during this time. One that stands out happened on an afternoon when I was reading a *Sentinel* at the dining room table, just reading the magazine for the pure enjoyment of it. In that issue, I came across an article by Ann Kenrick titled “What joy!”—with an exclamation mark (March 28, 1988).

In the article, she introduces us to Jeremy Regard. He was a Frenchman and a welder. We know that he was a Christian Scientist but we don’t know much more about him. He and six thousand other Frenchmen were rounded up and sent to a concentration camp in Germany during the Second World War. There he met a young man named Jacques Lusseyran, a blind 19-year-old resistance fighter. Jacques felt Jeremy’s joy despite their cruel circumstances, such as being housed in barracks severely overcrowded with other prisoners. The joy he expressed came from within—from an understanding of the reality of God, good, and the unreality and impotence of evil—and it uplifted all those around him.

When I read that article, I thought, “If Jeremy Regard can see the unreality of a concentration camp, then I can see the unreality of this evil of an abnormal growth. I can feel the joy that comes with a conviction of God’s all-presence and power.” All day my hands would fly out from my sides and I’d say, “What joy! What joy!”

The revelation that nothing could take away my God-given joy was the turning point for me, and this is when the healing began to be evident. Not that I was

gauging my progress by what was happening in my body—what was important was what was happening in my consciousness. The fear was receding as the joy of feeling God’s presence began filling my thought.

There was no space for anything but beauty and harmony—and this was evident in the body. I noticed that the growth on my calf had gone from the size of a golf ball to almost nothing. The signs of disease on the other parts of my body also began to disappear and were soon gone. My normal weight came back and I went back to full-time work.

I remember giving a testimony about this healing at the Thanksgiving Day service in my branch church that year. I thanked Mary Baker Eddy for sharing her discovery of Christian Science. I thanked the contributors to the Christian Science periodicals, for they had taught me to look at the universe in fresh ways that are wholly spiritual. I thanked our Christian Science practitioners for their prayers and support. Each one I worked with shared metaphysical ideas that comforted and encouraged me, and these ideas were my staff to lean on.

This healing, along with my husband’s healing of alcoholism, showed me that there are no closed doors, no stumbling blocks to understanding God. The kingdom is His, and so is the power, and the glory.

Tina Wynecoop
Colbert, Washington, US

No need for root canal

By Jill Longanecker-Wiedman

When I went to a dentist for a routine cleaning and checkup, he informed me that I would need a root canal on one of my teeth. He gave me a copy of the X-ray of the tooth and referred me to another dentist who performed that type of work.

I kept putting it off, and eventually I lost the wallet where I kept the X-ray. When I finally called for an appointment to see a dentist that I had gone to previously, the receptionist reviewed my records and said rather curtly, “Of course you have problems, because you haven’t been here for over two years and you neglected to have the work done on that tooth that you were supposed to have.”

In the few days before the appointment, I prayed specifically about this. I saw my teeth as ideas of God that could never be neglected, decay, or die. I saw that God, Life, flows through His channels to every part of my being, and so no aspect of my being could ever be blocked from receiving the eternal freshness and newness that God is continuously supplying.

In the Christian Science textbook, Mary Baker Eddy states, “The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history” (*Science and Health with Key to the Scriptures*, pp. 470–471).

Upon arrival at the dentist’s office, I prayerfully affirmed that no mortal thought could interfere with the unstoppable flow of God’s goodness to me. I had recently been studying the chapter “Science of Being” in *Science and Health*, and I took the opportunity to continue that study and prayer right there in the waiting room.

After an hour and a half of waiting, I had just finished reading most of the platform of Christian Science at the end of the chapter. My thought was so uplifted that I was convinced of my true spiritual being as God’s child, which could include only purity and perfection, and no false belief of decay. When a new X-ray was taken, the dentist found nothing wrong with my tooth. She took another X-ray from a different angle and still found nothing. Then she tried several other tests but finally concluded that there was no problem with the tooth, so no dental work was needed.

This experience was proof to me that God, good, is bringing forth newness and freshness continuously in us, and this goodness can never die or become blocked.

Words cannot express my gratitude for all the wonderful blessings I have received thus far from our tender, loving Father-Mother God.

Jill Longanecker-Wiedman

Ormond Beach, Florida, US

Healed after falls on ice

By Zandrea Krysha with contributions from Gail Kaye

When I was about eight years old, my mom fell hard while we were ice-skating. Her head hit the ice, and when my dad and I went to help her up, she couldn’t tell us who she was. As students of Christian Science, we chose to turn to prayer in the face of this alarming situation. To us, this meant looking away from what the physical senses were telling us and seeking to understand what was spiritually true about my mom as God’s dear child.

We prayed with this statement by Mary Baker Eddy, the Discoverer of Christian Science: “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). I also thought about a favorite children’s book, *Travis Talks with God* by Jack H. Thornton. In this story, a little boy named Travis is healed after a sledding accident. Just as he could hear God talking to him, I was certain that my mom could hear God talking to her, too.

On the car ride home, we prayed aloud together the Lord’s Prayer, as well as Mrs. Eddy’s “Daily Prayer” and “scientific statement of being” (see *Church Manual*, p. 41, and *Science and Health*, p. 468). I was delighted that my mom knew every word. God’s comforting truths were

being expressed through her with great clarity—proof that her identity could not be lost. My mom also sang along to our favorite hymns. Her unity with God, the one Mind, shone through.

While the incident seemed to indicate a serious head injury, God's voice was louder. We were confident in the Bible's promise, "God is not the author of confusion" (I Corinthians 14:33). Since God is the only author or creator, any confusion had to be an illusion.

In the Gospel of Matthew, Christ Jesus gives us instruction on how to pray: "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (6:6). Once we arrived home, my mom found a quiet spot where she could go into her mental "closet" to pray. We helped her call a Christian Science practitioner for treatment through prayer, and we made sure she had her copy of *Science and Health* and the folder of spiritual ideas she had collected. Then, we too went into our own prayer closets.

I remember holding strongly to my love for my mom. If I loved her as much as I did, it was almost overwhelming to think how much God, as infinite Love, must love her. The notion of chance could have no actuality in this infinite Love.

By the next day, my mom's memory was completely restored and the pain had disappeared. With immense joy, we witnessed this full healing as a family.

Almost three decades later, I found myself falling hard on a patch of ice near my home. As my head hit the ground, I immediately thought, "Accidents are unknown to God." I laughed because I knew in that moment that the belief I could be injured from a fall on the ice had been annihilated years ago. The fear evaporated and I got back up. By the time I reached home, there was no evidence of a fall.

I'm deeply grateful for every opportunity to bear witness to God's immeasurable love and constant protective care.

Zandréa Krysha

Jamaica Plain, Massachusetts, US

While I don't recall many of the details of the ice-skating incident, I do remember looking up at people on an ice rink, the car ride home, and quiet time in my bedroom. What stands out most to me is the phone conversation with the Christian Science practitioner, which left me feeling peaceful and secure. I came away from this healing with the assurance that accidents are not part of our spiritual existence as children of an entirely good God. Mrs. Eddy declares, "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection" (*Science and Health*, p. 424).

Gail Kaye

Dorval, Quebec, Canada

Crucial home repair needs met

By Taissa Goebel

Adapted from an article originally published in Portuguese

Years ago, I started to understand that God is the source of everything good and meets our human needs. Small and then more challenging needs appeared in my life, but prayer helped me to experience the law of God's harmony and supply as constant and invariable.

In applying Christian Science, I have found that I have to start with recognizing that a need is already being met, along the lines of these words from the Christian Science textbook: "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done" (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 260).

Divine provision goes far beyond what human perception apprehends. Supply comes from a single source—our Father-Mother God, divine Love—and

because we, as His ideas, reflect Him, everything meeting our needs is permanently inherent in us. It is important to evaluate our thoughts to understand what we are seeking. Are we seeking physical objects, or the understanding that our Father's harmony and care are always present in our experience?

In the multiplication of the loaves and fishes, Christ Jesus, out of compassion, did not want to send the crowd away without first feeding them. Even though the disciples said it would be impossible to feed that crowd with so few loaves of bread and fishes, we read in the Bible that Jesus "took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

By giving thanks, Jesus showed his trust in divine Love's presence and abundant care, which, in turn, enabled him to demonstrate the divine and infinite source of supply, available to all. In fact, more than four thousand people were fed, and seven basketfuls were collected from what was left over (see Matthew 15:32-38).

Praying with these ideas was very helpful to me when a leak appeared in a wall in my bedroom. The contractor who works in my building opened the wall and replaced the piece of pipe that was leaking, but he warned me that the piping was old and already showed several signs of wear.

At that time, I only had that specific repair done, as it seemed unfeasible to incur further expenses. However, about six months later another leak appeared on the same wall, a little to the side. I said to the contractor, "God gives us wisdom, and breaking the wall every few months to replace just a piece of pipe is not wise." He then began the work to replace all the hot water pipes in the bathroom that could potentially cause a leak in my bedroom.

This was an opportunity to see what God had already done. As we read in *Science and Health*: "Shall we ask the divine Principle of all goodness to do His own work? His work is done, and we have only to avail ourselves of God's rule in order to receive His blessing, which enables us to work out our own salvation" (p. 3). God's rule, or law, is that all the supply, resources, and wisdom we need are already—and always—present. I

had only to understand and accept this spiritual truth to "receive His blessing," that is, in this case, to witness a harmonious resolution of the problem I was facing.

That same week, a person asked me if I could give private English lessons to her daughter for a few weeks. I accepted and rejoiced, as what I would be paid for the lessons would be exactly the amount needed for the pipe repairs. I was truly grateful to witness Love's unfolding provision. Everything was being resolved economically and wisely, yet in unexpected ways.

A few days after the work had begun, it was found that the hot water plumbing of my entire home was in poor condition and needed to be replaced. This would mean a considerable increase in the costs involved. I confess that at that moment I was a bit apprehensive, thinking again that I might not be able to pay the expenses. On the other hand, I was already beginning to understand better that God, not I, was the source of my provision. This understanding brought me relief and confidence, and I was able to make all the necessary payments.

In the Bible, we read these words from Paul: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Corinthians 9:8). God is whole. As His expression, we are whole, complete. And, since scarcity is not part of Life, God, it cannot be part of our lives.

Leaning on this spiritual understanding, I authorized the replacement of my home's entire plumbing system, and began to research wiser, more beautiful, economical, and functional, architectural designs.

Soon the mother of my English student asked me to give more classes per week for a longer period. Moreover, a few weeks later, a relative of mine offered to help by paying half of the expenses. This attitude was unusual for him. I thanked him for his generosity, recognizing his deed as evidence of our God-given provision, constantly flowing from God's operating law of supply, rather than from a person.

My children and I are very grateful for the renovation of our home, but we are even more grateful for realizing divine Love's goodness and consistency in our lives. I am sure that this was more than just a personal

blessing, because it resulted from the law of Love, which is always in operation for each and every one of us as God's children.

Taissa Goebel

Rio de Janeiro, Brazil

Return to Christian Science brings healings and joy

By Pamela Peck

Some time ago my husband planted some vines which meandered around our patio and small yard. Then he put up some trellises, and the vines “discovered” the new structures. They began to wrap their tendrils around the trellises, growing higher and higher as if seeking more light and freedom.

I have observed how our spiritual journey may be likened to those vines. We seem to be planted in this often puzzling and troubling material world, and we reach out in many directions seeking ways to obtain a sense of well-being, purpose, growth, meaning, and happiness. The ways of coping that take place at ground level may be accompanied by disappointments, frustrations, even calamities, which awaken a deep, natural desire for something higher, something more secure and satisfying. Eventually we are led to discover new and expansive ideas that begin to change our limited, disturbing material view of life, ourselves, and God. Clinging to these new ideas, we experience hope, joy, spiritual growth, and enlightenment.

In my youth I was blessed to have attended Christian Science Sunday School. There I received a foundation for a thoughtful, spiritual life. From loving teachers I learned about the Bible as explained by the Christian Science textbook, *Science and Health with Key to the*

Scriptures by Mary Baker Eddy—all of which seemed very natural and comforting to me.

In my young adult life, however, I didn't give much attention to spiritual pursuits. Love, marriage, home, and a challenging job seemed to satisfy me. But when I became pregnant, what I thought was my idyllic life began to unravel. A near miscarriage requiring several weeks in bed, and difficult labor culminated in a cesarean delivery. And the baby was diagnosed with a heart murmur.

I had been meandering through life without much of a direction or primary focus, but this pregnancy and delivery experience awakened me to my need to regain spiritual structure. I dusted off my Bible and my copy of *Science and Health* and started reading the weekly Bible Lesson from the *Christian Science Quarterly*. I also started attending a branch Church of Christ, Scientist. Most importantly, I renewed my conscious awareness of my relationship with God. It was like coming home. I experienced a harmonious change in my thinking and in my life that affected not only me, but our infant son as well. At the baby's first checkup, there was no evidence of a heart murmur. We both continued to prosper.

When I became pregnant with my second child, I was confident that the entire process was in the hands of God, and I had no fear or anxiety about how this was going to unfold. A Christian Science practitioner supported the baby and me with prayer. She affirmed what was true about both of us as the forever cared-for offspring of God, divine Love, and she shared many helpful insights with me during this time, lifting my thought to a higher way of understanding this experience.

Mrs. Eddy writes, “Man is the expression of God's being” (*Science and Health*, p. 470). I saw that because God is Spirit (one of the biblical synonyms for Him), man's true identity is spiritual, existing forever in the kingdom of heaven. I was learning that nothing discordant in my human history could govern my present experience, because my understanding had changed, giving me a more spiritual concept of reality and our oneness with God's all-harmonious being.

I was scheduled for a cesarean delivery two weeks before the baby's due date, as the doctors believed this would be the best course of action given my previous pregnancy. Two weeks before that, however, the birth appeared to be imminent. We quickly drove to the closest hospital. After a cursory examination, while the delivery room was being prepared for an emergency C-section, the baby arrived, precipitously, in the hallway, naturally and normally. The attending doctor had predicted the baby would be small because he was a month early, but he weighed in at over eight pounds. I was most grateful for this evidence of God as Father-Mother, and for His ever-present law of divine Love operating in the human experience.

Class instruction in Christian Science further solidified my understanding of infinite Truth—that God is All, and “in him we live, and move, and have our being” (Acts 17:28).

My life has since been structured by Christian Science—healing, protecting, instructing, and guiding me, and bringing joyous spiritual discovery. Branch church membership, interfaith activities, nursing home and institutional ministry, and the public practice of Christian Science have all provided opportunities to serve and to share this Truth with others.

When the vine reaches the top of the trellis, it has nowhere to go but down. I have traded the trellis that first gave my life impetus to higher desires, for a ladder, like the one Jacob saw in a dream: “a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Genesis 28:12). *Science and Health* defines *angels* as “God’s thoughts passing to man; spiritual intuitions, pure and perfect” (p. 581).

Angel thoughts continue to instruct me and lift my thought to an ever-greater realization of God, the infinite, healing Principle, Love. These lines from the *Christian Science Hymnal* describe the hope, joy, peace, and expectation that have come to me through the Science of Christ:

I climb, with joy, the heights of Mind,
To soar o’er time and space;
I yet shall know as I am known

And see Thee face to face.
Till time and space and fear are naught
My quest shall never cease,
Thy presence ever goes with me
And Thou dost give me peace.
(Violet Hay, No. 136, © CSBD)

Pamela Peck
Lenexa, Kansas, US

Rediscovering the Ten Commandments

By Liesl Ehmke

SOMETIMES LIFE CAN feel overwhelming or out of sync. Harmony can seem interrupted, with everything slipping beyond our control. I think of these moments as “too many toos”: Too much to do. Too little time. Too few signs of progress. Too much uncertainty about what comes next. Too weary to begin.

Once I found myself in a bind, with circumstances piling up faster than I could handle. I was teaching full-time and directing our school’s spring musical. My days were filled with classes, my evenings with rehearsals that ran late, my nights with too little sleep. Soon the stress began to take a physical toll. Fatigue, aches, chills, and a general sense of heaviness made each day harder than the one before. I felt I couldn’t possibly take time off—too many people were depending on me. I tried to shoulder the situation, but the strain increased.

At first, even prayer felt like one more thing I didn’t have energy for. Yet Christian Science had taught me that healing begins in thought, not in the body. I remembered that I didn’t have to hold everything together myself—I could rely on God, infinite Love. So I paused and asked Him to show me His presence and power. In the stillness of prayer, I began to perceive a foundation far steadier than personal effort: the spiritual order of God’s law.

That realization led me to think about God's revelation of divine law to Moses. At that time, the children of Israel were facing great uncertainty and unrest. They needed direction and reassurance. And God answered with supply, protection, and the spiritual guidance of the Ten Commandments.

With the Commandments, God gave Moses inspired instruction—teaching that turned thought away from mortal fear to the spiritual assurance of divine strength and provision. Mary Baker Eddy writes, “Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind” (*Science and Health with Key to the Scriptures*, p. 200). Far from being just a list of restrictions, the Commandments are spiritual statutes that anchor us in freedom and wholeness. They express God's loving structure, always active, always supporting and leading us. They reveal what God is and how God governs.

As I prayed with this deeper understanding, each commandment spoke directly to my situation. The First Commandment, “Thou shalt have no other gods before me,” reminded me of God's absolute sovereignty. Nothing else could claim authority in my life. As I remembered the Bible's assurance that God made His children in His image and likeness, the Second Commandment helped me stop accepting false images of myself as burdened and depleted. My identity was not that of a stressed mortal struggling to endure. It was the clear reflection of God's peace and dominion.

Strength and tranquility began to return. The Third Commandment impelled me to watch the way I spoke and even thought about myself, honoring God's nature by recognizing my own worth as His image. The Fourth Commandment, about remembering the Sabbath, alerted me that true rest is found in yielding to God's supremacy. I didn't need to push harder; I could trust Him with every detail of my experience.

With continued prayer, inspiration grew. Honoring God as our Father-Mother, as the Fifth Commandment urges, pointed me to the divine source of support and care. The Sixth Commandment, which guards the sanctity of life, prompted me to reject any

thoughts that would destroy my well-being—such as beliefs in limitation or ill health. And the Seventh Commandment, calling us to remain faithful, deepened my loyalty to spiritual truth rather than material appearances.

Then I saw the abundance expressed in the Eighth Commandment. Nothing can steal the qualities and abilities God gives His children. The Ninth Commandment directed me to bear true witness to God's creation, to look for progress rather than pressure. And the Tenth Commandment freed me from thinking that peace and wellness were missing or withheld. I had everything I needed, because God continuously supplies all good.

As these ideas took hold, the sense of “too much” simply dissolved. Vitality, harmony, and joy returned naturally. Teaching and directing felt light again, not because circumstances had changed but because my perspective had. I was learning to trust that life is under God's control, never susceptible to anxiety or exhaustion.

The Ten Commandments appeared anew, no longer ancient demands carved in stone but ever-present promises of divine law written on the heart. Each one became a reminder that we are guided, protected, and upheld by God. His law of Love is active here and now. Under that law, we are never outmatched, never lacking, never alone, for we are held in His infinite, inexhaustible grace.

The Ten Commandments

See Exodus 20

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.
3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the sabbath day, to keep it holy.
 5. Honour thy father and thy mother.
 6. Thou shalt not kill.
 7. Thou shalt not commit adultery.
 8. Thou shalt not steal.
 9. Thou shalt not bear false witness against thy neighbour.
 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
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Packing light? Don't forget your tambourine!

By Tina Bilhorn

I love how the Bible is so consistently relevant to our lives today. Recently I gained fresh inspiration from the example of Miriam, Moses' sister. A verse in Exodus (15:20) describes her response to the Israelites' safe crossing of the Red Sea: Miriam took her timbrel (tambourine) and led the women in a victory dance.

What struck me was that even in their hasty departure from Egypt, Miriam and the other women had brought tambourines! If you were putting together a packing list for that momentous trip, would it have included a tambourine? Theirs did. They must have been expecting a victory—and the need to celebrate it.

This says so much about how to approach difficult situations. Although we may be tempted to be afraid or hesitant, reliance on God enables us to expect triumph. This confidence changes everything! It overcomes doubt and impatience, opening thought to fresh perspectives and receptivity to divine guidance.

My spiritual “celebrations” haven't literally included tambourines and dancing, but they have been joyful acknowledgments of God's goodness and power. One time, for instance, I was feeling overwhelmed by a full-time job requiring long hours and extensive travel, plus a demanding branch church commitment. Finally it became clear that I needed to give up one of them.

With prayer guiding me, I willingly stepped away from a career I loved (and its salary and benefits) to serve my church. Concerns about the financial implications of this choice didn't occur to me at the time. I knew that God always had been and always would be providing for my needs. I trusted that in following God's direction, my needs would be abundantly met.

In the Christian Science textbook, Mary Baker Eddy assures us, “Divine Love always has met and always will meet every human need” (*Science and Health with Key to the Scriptures*, p. 494). And that was my experience. I never lacked anything, and taking that step completely changed my life, eventually leading me into Christian Science nursing. This has been an immeasurable blessing—a cause for great celebration.

Our example can inspire confidence and expectation of good in others' lives as well. After all, Miriam wasn't the only one who danced with her tambourine. So when you find yourself facing a challenging situation or a new endeavor, grab your tambourine and get ready for a victory dance!

“Get humble”

By Name withheld

Years ago, I was hired by a large company to replace a retiring employee, who stayed on for several weeks to train me in this new position. I was very grateful for this training, as there was quite a learning curve. Shortly after she left, however, the office went through many structural changes, and I found myself suddenly working for several different departments as a “fill in.”

The department that put me on their payroll had a director who rarely came to our local office and so was unaware of the workload I was handling.

It soon seemed that this person did not trust me, as she started questioning my reason for clocking overtime. Also, the manager under her in our office became hostile toward me. As an experienced worker with high values, I found myself becoming quite indignant at the way I was being treated.

I started looking for another job outside the company, but in the meantime, I struggled to get through each day. As a relatively new student of Christian Science, I was learning to trust God and I prayed for His guidance about what to do.

One day, an angel thought suddenly came to me: “Get humble.” I took this to mean I should start expressing more gratitude for my job and all the good that I had. I remembered a favorite verse in the Bible: “Create in me a clean heart, O God; and renew a right spirit within me” (Psalms 51:10). Like the psalmist, I asked for a “right” or humble spirit to be renewed in me. I decided that no matter what menial tasks were given me to do, I would do them with joy and gratitude.

As my attitude changed, I felt as if a huge burden had been lifted from my shoulders. I had glimpsed what it means to be the reflection of God and to express His infinite qualities, including humility. As the Christian Science textbook, *Science and Health with Key to the Scriptures*, states, “Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God” (Mary Baker Eddy, p. 516).

Within two weeks, big changes started happening. The director left the company for another position. This now left the manager in my office taking on a bigger workload, and she began asking me to assist her with more challenging tasks, which I took on with delight. We soon became a good working team, and she invited me to participate in conference calls, etc. And as a bonus, for the next several years I was invited to travel with the department on many trips within the United States, learning team-building and other skills that I

might not have had an opportunity to get experience with otherwise.

I learned a very valuable lesson about the importance of gratitude and the power of humility and trust in God.

The deepest connection

By Melanie Wahlberg

Many church members find it easiest to talk about Mary Baker Eddy’s revolutionary discovery when they’re among Christian Scientists. We’re comfortable in that circle.

But can we be confident and free when we’re sharing Christian Science in wider circles?

At the Board of Lectureship office, we get to hear reports of how you are doing just that—confidently sharing Christian Science with your friends, neighbors, families, and coworkers. A common element in these reports is the understanding that Christian Science is useful to anyone. This Science is universally healing and understandable, and in fact, it reveals our salvation. And sharing ideas is easiest and most natural when we have recognized that God is the only Mind.

Mary Baker Eddy explains in *Science and Health with Key to the Scriptures*: “When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded” (p. 205). Yes, of course. Having the same Mind as another is a deep and meaningful connection. Understanding and feeling that connection wipes out surface-level differences. Then we naturally love our neighbor enough to get past timidity or self-consciousness to speak from the heart.

Because God is our neighbor’s Mind, too, the concepts in Christian Science are something they already understand on some level, something innate to them. I’ve found that actively trusting that my neighbor is guided by the same Mind as I am gives me plainspoken,

heartfelt language. Instead of me telling someone something they may or may not accept, it feels more like one person pointing out to another a beautiful sunrise, and then both standing together to watch it.

A branch church member had an experience that felt something like watching a sunrise with friends. She and her small children were part of several playgroups. Though the families were from different cultures and practiced different religions, it was clear from the moms' conversations that they all took parenting seriously and were genuinely receptive to each other's insights, especially spiritual ones. Recognizing that they were all informed by the same loving Mind, this member saw an opportunity. She asked her church to sponsor a series of Christian Science lectures especially to help address topics of interest to parents. This type of event wasn't something the branch church had done before, but the member felt impelled by God to ask, and her fellow members agreed. She knew that it wouldn't be her responsibility (or even the lecturer's) to prove something or change people's minds. Everyone already had the same infinite source of wisdom and guidance.

The branch member felt confident inviting these moms to the lectures, and other members followed suit, inviting parents from their workplaces, from their children's schools, etc. Apparently the invitations felt natural and landed well, because public attendance at the lectures was great! New ideas from the event and from *Science and Health* itself (such as that God is a loving Father-Mother, and that God is the only cause and the one creator) became reference points in the moms' conversations going forward. Interestingly, though this lecture series had a lasting impact, the church member felt it was one of the easiest events she'd helped organize. No proselytizing or cheerleading had been required to get an engaged public audience.

How did that happen? What enables us to find opportunities to share Christian Science? It's not personal talent or charisma. We don't necessarily need to be super-creative, just obedient to the loving impulse we get from God, Mind. That impulsion, or inspiration, is the same influence for good that Jesus consistently expressed, and it has a special name in the Bible and Mrs. Eddy's writings. It's Christ.

Science and Health explains, "Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness" (p. 332). Christ is so practical. When we feel the inspiration that heals a long-standing issue, find the moral courage to ameliorate a tense office situation, or feel prompted to have a Soul-filled conversation with a neighbor we usually just wave to, that's Christ. It's as lovingly effective and active in 2026 as it was in Jesus' time.

Sometimes the initial impulse to share Christian Science plays out differently from what we were expecting. For instance, in an effort to respond to Spanish-speaking spiritual seekers, one Christian Scientist memorized several Bible verses in Spanish (not her first language). The original purpose (she thought) of this Christ-impelled activity was to make a video about Christian Science healing that would reach Spanish speakers online. Though she had already learned some Spanish, Spanish Bible language was unfamiliar. Learning the verses wasn't easy; she says that there were times when she thought, "This is taking forever! Is this really worth it?" But the desire to reach people with the message of Christian Science kept her going. Knowing that she was enlightened by the same Mind as the Spanish-speaking potential viewers brought momentum to her work.

She finally got the verses under her belt. The making of the video was still a ways off, but on an unrelated rideshare trip, she was picked up by a driver who only spoke Spanish. He was a spiritual seeker ready for the next step in his journey. The Christian Scientist couldn't believe how well the Bible verses fit into their conversation about Christian Science, and how easily they flowed from her. She was able to speak deeply from the heart to someone she wasn't even expecting to meet. When they pulled up to the destination, the driver handed her his phone and said (in Spanish), "OK, give me everything!" She shared many online resources, including a list of upcoming lectures in his area. And of course, that interaction helped the video session produce something that felt genuine and useful, too.

When we interact with others, the most obvious thing we have in common might be the language

we speak, or the popular sport we pursue (we hear there's lots of sharing of Christian Science happening on pickleball courts), or where we work. Christ impels those community connections, giving us natural opportunities to share. Then we discover the deeper, lasting connection that was already there—we're children of the same God, enlightened by the same Mind.

So, while we might talk about making connections, or natural ways to interact with our neighbors face-to-face even in today's technological age, it's good to remember that the real, unbreakable connection is (and always has been) there already.

One could say that each individual's oneness with divine Mind, divine Love, is the ultimate connection and enables—in fact, ensures—connections with others. This can be seen in unexpected conversations, or perhaps a spontaneous opportunity to help another person, or someone saying they have come to a lecture “without knowing why I'm here.” Christ impels the actions that look like community connections, and the very nature of the one divine Mind assures that the real connection is already there.

What if we're feeling inspired, but it seems difficult to move conversations from everyday pleasantries to something substantial that will truly help? Or what if it's tough to even have a conversation at all? Sometimes this resistance feels like it's coming from within. Does my neighbor really want to hear about my religion or a talk my church is putting on? Maybe not, but I've found that Christ helps us move past the too-small view of Christian Science as a denomination to Christian Science as the Science of being, a description of reality. This recognition wipes out awkwardness and replaces it with a genuine affection and respect for whomever we're speaking with.

The love of Science builds something, doesn't it? It awakens our innate moral courage! It ripples out, and can mean bringing energy to a dialogue that goes beyond how we normally speak; it's about supporting someone's real-time experience with God. In the process, maybe we find that people are more curious and interested than we realized, or that the good we

feel and are striving to live as witnesses for God is so important and needed.

This deep yearning to witness one Mind, coupled with activity inspired by Christ, results in healing. *Science and Health* says, “Christ, as the spiritual or true idea of God, comes now as of old, preaching the gospel to the poor, healing the sick, and casting out evils” (p. 347).

This year, the Board of Lectureship office has received reports of healings of tendonitis, back injuries, abdominal pain, an abnormal growth, mobility issues, chronic fatigue, and much more. These healings happened during lectures or as a result of the prayerful work done before and after the events. Thank you all for your vital part in Christian Science lecture activity. We look forward to working with you in the coming year!

Melanie Wahlberg

Manager, Christian Science Board of Lectureship

Christian Science Lecturers

In accordance with Article XXXI, Section 1, of the Church Manual, *the Christian Science Board of Directors has elected the following members to serve as lecturers from July 1, 2026, through June 30, 2027:*

Ahanonu, Chiemezi, CSB

Owerri, Imo State, Nigeria

Aubin, Edwina, CSB

Cleveland, Queensland, Australia

Ehrenhardt, Nicole, CS

Winnweiler, Germany

Farkas, Caryl Emra, CSB

Santa Fe, New Mexico, US

Fischer, Alexandre, CS

Gan, France

Frizotti, Evelin, CSB

Rio de Janeiro, Brazil

Glokpor, Rodger, CSB

Lomé, Togo

Hegarty, Janet, CSB

Saint Louis, Missouri, US

Hertgen, Monique, CSB

Duingt, France

Hohle, Dave, CSB

Chicago, Illinois, US

Hughes, Alison, CS

Liverpool, Merseyside, England, UK

Kisonga, André, CSB

Kinshasa, Democratic Republic of Congo

Klein, Juliane, CSB

Berlin, Germany

Kneeland, Ann, CS

San Rafael, California, US

Lewis, Bobby, CS

Buena Vista, Colorado, US

Myers, Tim, CS

La Cañada Flintridge, California, US

O'Hagan, Nikki, CS

Dublin, Ireland

Packer, Deborah, CS

Canberra, Australian Capital Territory, Australia

Passaglia, Mónica, CSB

Caseros, Buenos Aires, Argentina

Tetreau, Giulia Nesi, CSB

Fairfield, Connecticut, US

Troseth, Lisa, CSB

Nyack, New York, US

Tshiabuila, Mayal, CSB

Kinshasa, Democratic Republic of Congo

Wahlberg, Melanie, CS

Boston, Massachusetts, US

Warrick, Bill, CS

Mount Dandenong, Victoria, Australia

Organizing public lectures in creative ways

By Eric Nager

The Manual of The Mother Church says, “The Mother Church and the branch churches shall call on the Board of Lectureship annually for one or more lectures” (Mary Baker Eddy, p. 95). The Christian Science Board of Lectureship trains and maintains a list of capable speakers on a variety of topics, all geared toward giving the general public a basic or better understanding of Christian Science and its Discoverer, Mary Baker Eddy. A key question then becomes: Where are the public audiences for our lectures?

Here are three examples of Christian Science lecturers speaking to specific groups at venues that were also open to the general public:

A Christian Science lecturer participated in a panel discussion at the local city hall on so-called alternative health care, along with a moderator and a local chiropractor.

A lecture at a health-care facility was approved for one hour of continuing education credit for the health-care workers who attended.

For a lecture intended for the local deaf community, a branch church engaged an American Sign Language (ASL) interpreter, whom the Board of Lectureship connected with a Christian Scientist who knows ASL. The Christian Scientist talked with the interpreter on

how to express certain terms the lecturer would use from a Christian Science perspective.

Sometimes our efforts to organize a lecture go smoothly right from the start. But sometimes we're not immediately successful and we figuratively have a door closed in our face! It's important not to get discouraged and to remember that our efforts to host a lecture cannot be merely logistical. As Jesus stated, we sometimes have to "shake off the dust of [our] feet" (Matthew 10:14) from places where we are not well received and move on. As with everything in Christian Science, prayer must undergird and inspire us as we listen to God and take the proper practical footsteps.

A recent opportunity to connect with my community at an annual town festival led to scheduling a lecture event. The festival was held in a park across the street from our church, and our church had an informational booth. I visited the other booths and saw several focusing on mental health and addiction. After the festival I sent an email to three of the people I met, thanking them for their time and asking how our church could help.

One wrote back, and I asked if I could tour her facility, which is described as a "safe place" for those who are struggling with addiction and are seeking help. The facility is a large, open, well-lit hall with plenty of comfortable seating. It seemed to me that it would be an ideal location for a lecture.

Prior to my visit, our church interviewed a prospective lecturer who had been a psychotherapist before finding Christian Science. She was familiar with the language surrounding addiction, and her lecture included a healing of addiction through Christianly scientific prayer alone. This felt significant because it's common to believe that addiction is incurable, something you have to manage and live with for your entire life.

After arriving at the facility and having a pleasant discussion with its director, I asked her if her organization would like to hold a talk on praying about addiction. She said yes and we then chatted about timing. The director said that she would help promote the talk by creating a flier (to be approved by the lecturer), sharing information on social media and the

center's website, and posting and announcing the event at the center.

I've found that the most important part of any Christian Science lecture is the metaphysical preparation ahead of time, and our church scheduled a preparatory meeting with the lecturer two weeks before our event. We had already committed to praying regularly for our lecture, and the lecturer encouraged us all to think of ourselves as healers and recognize that any seeming resistance to the event could be confidently handled in our own thoughts.

The night of the event at the center, there was a one-hour fellowship opportunity ahead of the talk. Snacks and drinks were provided, and our church members mingled with our hosts. We were impressed with the director's loving embrace of us, her warm introduction of the speaker, and the flowers that she had purchased for the speaker.

Church members came to support the lecture, but about 40 percent of the attendees were new to Christian Science, and afterward we gave away five copies of *Science and Health with Key to the Scriptures* by Mary Baker Eddy along with other literature. The director was heard to say that she was glad we brought some information on Christian Science and would leave happy "as long as I get the book." One church member was given a warm hug from one of the center's board members.

A very important component of a lecture is the follow-up. A month after the event, I went back to the center to meet with the director and a board member. I asked, now that they knew what a Christian Science lecture was, if they would like to host another. The response was that they would be interested. The center also gratefully accepted a gift subscription to *The Christian Science Monitor*. I was so grateful to have been involved in the whole lecture planning and organizing process.

Here are some questions you and your branch church might prayerfully consider when preparing to host your next lecture: What specific issues need healing in your community? What groups are already working on solutions to those issues and how can we connect with these groups? What lecture title or lecturer

background is the best fit for this audience? Then have fun preparing for and following up on this annual gift to your community!

A Christian Science lecture is truly a wonderful opportunity to respond to the needs of our local communities and to “give them a cup of cold water in Christ’s name, and never fear the consequences” (*Science and Health*, p. 570).

Eric Nager

Deerfield, New Hampshire, US

Admission of New Members

By Martha R. Moffett

Dear Member,

We are delighted and grateful to be able to share with you the happy news of the recent admission of new members to The Mother Church from around the world. New members to our worldwide family come from Angola, Argentina, Australia, Benin, Brazil, Cameroon, Canada, China, the Democratic Republic of the Congo, France, Germany, Ghana, Indonesia, Italy, Kenya, Malawi, the Netherlands, New Zealand, Nigeria, Pakistan, the Philippines, the Republic of the Congo, South Africa, Spain, Tanzania, Togo, Uganda, the United Kingdom, the United States of America, and Zimbabwe. Their applications were sent in English, French, German, Portuguese, and Spanish.

Each new member joins in supporting the activities and resources with which The Mother Church embraces the world, and each member is, in turn, embraced in The Mother Church’s special love of its members.

Some of these activities and resources include:

our Pastor, the Bible and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy;

the *Christian Science Quarterly* Bible Lessons, available in 16 languages;

authorized teachers of Christian Science offering Primary class instruction;

the Christian Science periodicals, including *The Christian Science Journal*, *Christian Science Sentinel*, *The Herald of Christian Science*, and *The Christian Science Monitor*, to which we welcome your contributions of articles and testimonies of healing and for which the *Church Manual* provides, “It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church; and it shall be the duty of the Directors to see that these periodicals are ably edited and kept abreast of the times” (Mary Baker Eddy, p. 44);

other resources, such as Christian Science Reading Rooms, youth and church summits, Annual Meeting, and much more.

As always, our sincere gratitude goes out to all members and Christian Science teachers who support the admission of new members through their prayers, as well as by approving and countersigning applications as specified in the *Church Manual* (see pp. 35–38, 109–110).

Applications for membership are welcome at any time. The next admission of new members will take place on November 6, 2026. Completed applications must be received by the Clerk no later than the end of the business day (4:00 p.m. Boston time) on November 4, 2026.

With Christlike love,

Martha R. Moffett

Clerk of The Mother Church

A humble foreigner shows faith in the one God—and becomes part of Messianic history. Read about Ruth's spiritual journey in the most recent "Exploring the Bible" article collection.

Collections are posted monthly to encourage deep, ongoing engagement with the Scriptures. Each digital collection is composed of specially chosen articles that focus on the spiritual inspiration Mary Baker Eddy urges on Bible students.

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

journal.christianscience.com/living-church

Ministering to the needs of a larger world

By RUSS GERBER

Christ Jesus once talked about the need to go into "the next towns." He had entered the home of Simon and Andrew, two of his disciples, and been told that Simon's mother-in-law had a serious fever. Jesus went to her side, took her hand, helped her up, and she was healed (see Mark 1:29–31). And his demonstration of the power and love of Spirit, God, to meet every need didn't stop there. Jesus' compassion was unbounded and unselfish. He was not only able to help Simon's mother-in-law, but eager to help those even far beyond his circles. He later said to his disciples, "Let us go into the next towns, that I may preach there also: for therefore came I forth" (Mark 1:38).

Jesus' examples of healing both before and after this statement were also teaching moments. They implied the broader message that Christianity is not static or localized. Neither is the practice of Christian healing

Monthly updates: August 2026

Delivery schedules: now updated

Beginning with this month's issue of the *Journal* and the August 3 issue of the *Christian Science Sentinel*, we have returned to our previous delivery schedules to address the recent delays in print deliveries.

Moving forward, both periodicals should arrive before their respective cover dates, assuming no printing or postal delays. During this transition, you should have received both the July *Journal* and the August *Journal* in July. You should also have received the August 3 *Sentinel* in late July.

We have also updated the *Sentinel* homepage online to display the current week's issue, instead of the upcoming week, to make it simpler to find content for the current week.

Christian Science Reading Room librarians can find Reading Room-specific information in The Mother Church's *Open Doors* newsletter and in an email they received from The Mother Church.

As we finalize these transitions, we invite you to pray with us about any imposition on the delivery of our periodicals. One idea the *Journal*, *Sentinel*, *Herald* team has been praying with is, "Divine Science alone can compass the heights and depths of being and reveal the infinite" (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 292).

Thank you for your prayers and ongoing support of the periodicals.

and reform, as Jesus taught it and as Christian Science further explains.

Putting ourselves in the shoes of the early Christians, it's worth asking this question: When we see remarkable evidences of God's power, do we willingly go in a similar direction, ministering to the needs of a larger world? Or do we succumb to the temptation to stay put, to remain within familiar surroundings, and not venture into new communities, new circumstances, new experiences?

Jesus' example shows us that to grow spiritually means that our love for God and for our fellow men and women is increasing. We are learning more about the idea of each individual as God's child, and what it means to be the likeness, or expression, of infinite Love. We think more deeply about this all-loving and infinite Spirit, divine Life, as the source of our life, of everyone's life. As the teachings of Christian Science bring out, Love and Life are infinite and synonymous.

In Jesus' life, we see what man is capable of when his thoughts and aims turn Spiritward and are expansive. To have the Mind of Christ is to naturally turn away from the confines of selfishness or indifference, and instead genuinely seek to understand and have compassion for the needs of others—and to respond prayerfully to those needs. It is to put off materialism, with its limits, pains, and ailments, and accept the higher and truer sense of man's life and nature as wholly spiritual and good.

As we do, this more spiritual consciousness becomes consistent and natural to us, manifested as growth in our ability and desire to help and heal others. The Discoverer of Christian Science, Mary Baker Eddy, experienced this herself as her love for God and her study of the Bible led her out of invalidism into a robust life of healing and of teaching others how to heal. In her textbook on Christian Science she explained, "Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off" (*Science and Health with Key to the Scriptures*, p. 265).

One of the broader interpretations of being that is brought out in Christian Science is the allness of God, of Love. Understanding this fact has the phenomenal potential of broadening and unlimiting our lives and our capacity to bring healing and renewal to a wider sphere of humankind.

As we do this, we find that it's natural for us to put off the sins of self-will, self-justification, and indifference. Inertia and the inclination to avoid interaction with others tend to stifle life rather than fulfill it, and so we recognize the need to be watchful that we resist the pull to restrict the good we can do by giving in to these temptations. These subtle forms of resistance to spiritual growth are not characteristic of our true being, whereas humility, unselfishness, affection, inclusiveness, goodness, and caring are the expression of Love, and thus expand the demonstration of our true nature.

Jesus encouraged his followers to let their light shine, not to keep it hidden, telling us all: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14–16).

Jesus modeled what it means to be at one with the life and love found in Spirit, which is without boundaries. Knowing that God is Love, Jesus acted from the basis that our very nature and fulfillment as God's likeness is to love others unreservedly. He knew it was his calling, and therefore, the calling of his followers.

Loving without reservation, having a desire to understand, help, and heal others, opens the windows of the kingdom of heaven that Jesus said is within us. It begins to show us Love's presence here and everywhere, with us and with others, from one community to the next.

RUSS GERBER

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