



CHRISTIAN SCIENCE Sentinel

What I say unto you I say unto all, watch. — Jesus

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AI, Jesus' tomb, and our newness in Christ

Scott Preller

Almost daily, we hear about new ways artificial intelligence, or AI, is changing our world. Many are wondering if it's still possible to distinguish between human and computer intelligence. But perhaps that's the wrong comparison. What if the more useful insight to be gained is seeing how similarly AI and so-called mortal intelligence operate versus the utterly original, universe-creating intelligence that is immortal Mind, God?

Artificial intelligence uses what are known as large language models, or LLMs, to analyze massive amounts of existing data, then uses predictive algorithms to provide seemingly insightful responses to questions people input. In simple terms, we might say it gathers the best of what humanity has learned in the past to come up with its most logical answer for the present. Even if it generates new images or forward-looking ideas, it does so based solely on its ability to collect and freshly manipulate information from data that is already known.

Interestingly, this "intelligence" parallels what Christian Science teaches about the programmed "thinking" of the human mind. When mortal consciousness reasons on the basis of what the physical senses have reported, the expected outcome is always based on entrenched material norms. We've all seen how this programmed way of thinking works. For example, when people cough or sneeze, they're apt to expect an oncoming cold. The point is, this so-called intelligence is limited to expectations based on the belief that existence is material. It doesn't really allow for anything truly new.

What if AI had been available to help write the Gospels during Jesus' ministry? Let's say you told it everything that happened to this man, Jesus, right up through the crucifixion, and then asked AI to tell you what would happen next. It certainly would not have come up with the answer that in three days, after being crucified and buried, Jesus would be resurrected and come out of the

tomb. That data point didn't yet exist. The available information would have led AI to conclude that death destroys life, an outcome that cannot be reversed. But Jesus' resurrection proved the opposite: It showed that Christ destroys death and that victory over death cannot be reversed. In doing so, Christ, the true idea of God, which governed Jesus' consciousness, brought a brand-new outcome, one based solely on the reality of God, not the accumulated limitations of material history.

The really good news is that this newness in Christ is available to us in any situation we may be facing. Christian Science is built entirely on the foundation of infinite divine Mind as the only actual intelligence. Divine Mind is able to meet the present human need precisely because it doesn't take into account the history of limited human knowledge. It knows only the "nowness" of infinite good. And God's creation, man and woman in God's image and likeness, is the expression of that unlimited, spiritual intelligence. This consciousness reveals life defined by God's harmony, holiness, and joy, and the immortality of true intelligence.

How smart would any intelligence be that conceived of discords and diseases that bring about self-destruction? Such creations are the false conclusions of the "artificial knowing" of the material senses and have no more substance than a dream. As Mary Baker Eddy explains in *Science and Health with Key to the Scriptures*: "Mortal existence is a dream; mortal existence has no real entity, but saith 'It is I.' Spirit is the Ego which never dreams, but understands all things; which never errs, and is ever conscious; which never believes, but knows; which is never born and never dies. Spiritual man is the likeness of this Ego" (p. 250).

Accepting that real life is the reflection of Spirit, God, places demands on us. We have to decide to refuse to go along with the programmed drone of the material senses and truly commit to accepting the supremacy of God's unlimited goodness as the power that defines us. That can lead to unexpected newness.

When Jesus and his disciples encountered a man who had been born blind, the disciples initially viewed

him with an artificial, mortal intelligence that saw no possibility of wholeness and healing. That intelligence could consider only a binary set of explanations for the man's plight. The disciples asked Jesus, "Who did sin, this man, or his parents, that he was born blind?" Jesus rejected the entire framework of a consciousness outside of God's purpose and goodness. Jesus said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The outcome was that the blind man was healed and able to see for the first time (see John 9:1-7).

Most of us make use of AI in the course of our days, often in ways we aren't even aware of. And the demand on humanity to make sure its development and use are governed by moral standards of integrity and goodwill is obvious. The demand to discipline the thoughts of the human mind through active listening for and obedience to Christ, as Christian Science shows to be possible, is even more urgent. But most needed is our willingness to overcome the blindness of believing that anything material can accurately inform us about our prospects for good. We need to have our eyes opened to the works of God manifested. In other words, we need to understand the new-old, game-changing fact that the divine Mind, God, is our only actual source of intelligence and consciousness.

**Scott Preller, Member of the
Christian Science Board of Directors**

What is our purpose?

Just as a ray of light shines out from the sun, we reflect God's glory.

Judith Hardy Olson

Who among us hasn't at one time or another wondered about—or wrestled with—those age-old questions, "Why do I exist?" **and "What is my purpose?" I certainly have.** But the more I study

Christian Science, the more I realize that we all have the same lifelong purpose—to glorify God.

"Glorify God" sounds great! But what does that mean? And how do we do it?

Forms of the word *glory* appear over four hundred times in Scripture, so they must be important. Merriam-webster.com defines *glorify* this way: "To make glorious by bestowing honor, praise, or admiration" and "to elevate to celestial glory."

The Bible's book of Isaiah highlights this significance, conveying God's charge that His people glorify Him: "This people have I formed for myself; they shall shew forth my praise" (43:21). And the first chapter of Genesis makes plain that God made man in His own image. So we're His very expression. We show forth God's glory when we apply spiritual qualities such as attentiveness, dedication, thoroughness, joy, and love to everyday activities—even the most mundane. Toddlers, for example, glorify God when they discover new abilities, as do teens learning new skills. Adults express God's glory by being open to fresh opportunities. St. Paul describes this kind of focus in a letter to the Christians in Corinth: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31).

In the movie *Chariots of Fire*, the missionary father of Eric Liddell, the Scottish Olympic runner, tells him that you can glorify God when you peel a potato if you peel it perfectly. As portrayed in the film, Eric ran with joy and dominion, precision and perfection, care and compassion—definitely glorifying God. He later became a Christian missionary to China, demonstrating these God-qualities as well through helping others.

To explain our natural expression of God, Mary Baker Eddy notes in the Christian Science textbook, "... like a ray of light which comes from the sun, man, the outcome of God, reflects God" (*Science and Health with Key to the Scriptures*, p. 250). I love that simple analogy. Think about it—just as a ray of light is the sun's shining, we are God's shining. A ray of light can't *not* shine, can it! It can't be unable to shine, unwilling to shine, or unready to shine. It can't have any gaps in its shining, nor can it

fizzle out from shining. All it can do is shine. And shine it does—naturally, necessarily, effortlessly. Just as it is impossible to have a ray of light without the sun, so the sun can't be without its rays. To me, this means we are as vital to God as He is to us. God and His expression, man, are inseparable, one.

The Bible makes several references to everyone having an inheritance from God, saying, for instance, that we are “predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory” (Ephesians 1:11, 12). God provides His children with divine direction from the get-go. God is responsible for His children, and His children are responsive to Him. Our purpose in glorifying Him—our responsiveness to Him—is as God-impelled and empowered as is His responsibility to us. Another New Testament writer refers to our purpose as “an holy calling, not according to our works, but according to [God's] own purpose and grace” (II Timothy 1:9).

As I began to understand this, I gained a sincere consistency in my early exploration of Christian Science. I was a mother of two toddlers, and it seemed that my sole purpose was to change hats all day long—from handling household tasks, to playing with my kiddies on the floor, to being a professional at a business session, to meeting my husband for a romantic dinner, to sitting quietly in a church pew. I remember speaking directly to God while repeatedly cleaning up after our eighteen-month-old daughter: “God, I'm expressing You here—in thoughtfulness, cleanliness, caring, dedication, intelligence—as surely as when I'm in a business meeting or church pew.” I was the same *me*, no matter where I was or what I was doing. At that point, I didn't see this as glorifying God, since *glorify* wasn't in my vocabulary yet. But recognizing that I was actively expressing Him (same thing, actually) elevated every task for me.

Early Christians had to be reminded of the need to glorify God in everything—for example, in this admonition about their holy calling: “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his

marvellous light” (I Peter 2:9). In my own life, the more important God became to me and the more I strove daily to fulfill His calling, the more ways to do so kept opening up.

I was growing spiritually, though at times it seemed I'd never feel entirely Christlike—never feel that I was living up to the example explicitly set for us by Christ Jesus. But that sense, I realized, was seeing my purpose all wrong. Then I came upon these words: “. . . as one grows into the manhood or womanhood of Christianity, one finds so much lacking, and so very much requisite to become wholly Christlike, that one saith: The Principle of Christianity is infinite: it is indeed God; and this infinite Principle hath infinite claims on man, and these claims are divine, not human; and man's ability to meet them is from God; for, being His likeness and image, man must reflect the full dominion of Spirit—even its supremacy over sin, sickness, and death” (Mary Baker Eddy, *Miscellaneous Writings 1883–1896*, p. 16).

Right then, I accepted God's claims as my daily guide. I took an intensive two-week course in Christian Science known as Primary class instruction. I returned assured of my purpose, which is articulated this way by Eddy: “. . . 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).

Since that time, God has continued to show me new channels for glorifying (expressing) Him. I didn't think them up. He made them plain, and His love shines through each one. He'll do the same for you, too. Just let Him show you.

God's covenant

Covenants are mentioned over two hundred fifty times in the Hebrew Bible. While some texts describe commitments between individuals, the majority pertain to the covenant between God and His people.

God established covenants with Noah, Abram, and David (see Genesis 9:8–17, 15:18, and 17:1–14 and II Samuel 7:8–17). But it was the covenant made with His nation at Mount Sinai—which included the Ten Commandments and the body of laws in Exodus 20–23 known as the Book of the Covenant—that formed the cornerstone of Israel's relationship with God. It demanded obedience to God's law and guaranteed His blessing in return.

The prophet Jeremiah promised a new agreement—that knowledge of God would be planted in each heart, not merely made available to a select few. In the New Testament, the Apostle Paul contrasts the covenant laws given to Moses and the new covenant or gospel introduced by Christ Jesus. Where the Sinai covenant was based on obedience to the letter of the law, the Christly covenant emphasizes a spiritual relationship to God as Love.

Christian healer Mary Baker Eddy affirms, “Father-Mother is the name for Deity, which indicates His tender relationship to His spiritual creation” (*Science and Health with Key to the Scriptures*, p. 332). And she explains how grasping this benefits us: “When we fully understand our relation to the Divine, we can have no other Mind but His—no other Love, wisdom, or Truth, no other sense of Life, and no consciousness of the existence of matter or error” (pp. 205–206).

For more on this topic, see “Our covenant with God” by Andrea Jenks McCormick.

Begin aright

Carol Dismore

“Is there a problem?”
“What’s the matter?”
—questions people often pose,
expecting maybe diagnoses,
or a litany of woes.

But Jesus’ thinking wasn’t bound
by matter and its so-called laws.
He looked to Spirit every time
to focus on the real cause.

Since God is All, and God is Spirit,
what and where could matter be?
It’s just a mortal dream that has
no substance, no reality.

Let’s focus prayer as Jesus did:
From God’s perspective, what is real?
Beginning every prayer aright
will pave the way for us to heal.

Healing is a wholly spiritual activity

At any time and in any place, the healing power of Christ is immediately available.

Gina McMurchy-Barber

In the Bible’s record of Christ Jesus’ ministry, healing occurred in several cases after Jesus touched the sick or diseased individual. For example: “There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God” (Luke 13:11–13).

In another case: “When Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them” (Matthew 8:14, 15).

Based on the above accounts, it’s possible to conclude that it was Jesus’ touch that healed these individuals. In some approaches to spiritual healing, this is known as the “laying on of hands.” But what about those with whom Jesus had no physical contact whatsoever—including some folks who were miles away when the healing took place?

A nobleman who had heard that Jesus was in Galilee went and found him and requested that he come to Capernaum and heal his dying son. Instead, Jesus said to him, “Go thy way; thy son liveth.” The man believed Jesus, “and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth” (see John 4:46–53).

So if Jesus could heal without being physically present, what was the reason for the occasional “laying on of hands?” Perhaps Jesus answered that question in his initial response to the nobleman’s request: “Except ye see signs and wonders, ye will not believe.”

Jesus’ works showed that Christ, Truth, is all-powerful and ever present, but not everyone he encountered during his ministry seemed to believe that. So it’s possible that touching people while healing them was a way for Jesus to help them make the connection between their improved situation and the light of Truth that he was bringing to the world. Mary Baker Eddy, the Discoverer and Founder of Christian Science, writes in *Science and Health with Key to the Scriptures*, “Jesus’ concessions (in certain cases) to material methods were for the advancement of spiritual good” (p. 56).

It is a departure from the Science of Christianity to think that the physical laying on of hands was what actually brought healing. In an early article republished in her *Miscellaneous Writings 1883–1896*, Mrs. Eddy writes, “. . . the literal meaning of the passage ‘lay hands on the sick’ would be manipulation; its moral meaning, found in the ‘new tongue,’ is spiritual power,

—as, in another Scripture, ‘I will triumph in the works of Thy hands’” (p. 248).

The thousands of documented healings, both in this magazine and in its sister publications, *The Christian Science Journal* and *The Herald of Christian Science*, confirm this. They prove that physical contact isn’t necessary for Christian healing to occur because it is the power of God, Spirit, that brings about the healing.

Early on, Mrs. Eddy had students who used the “laying on of hands” in their own healing practice. She writes of this period, “Although I could heal mentally, without a sign save the immediate recovery of the sick, my students’ patients, and people generally, called for a sign—a material evidence wherewith to satisfy the sick that something was being done for them; and I said, ‘Suffer it to be so now,’ for thus saith our Master. Experience, however, taught me the impossibility of demonstrating the Science of metaphysical healing by any outward form of practice” (*Miscellaneous Writings*, p. 380).

Mrs. Eddy understood that while Jesus employed this symbolic gesture in some cases, the demonstration of the *Science* of Christ-healing is a completely spiritual activity.

Those who recognized Jesus as God’s messenger embodying the Christ didn’t need outward signs. A wonderful example of this is the account of a Roman centurion asking Jesus to heal his servant, who was paralyzed and in great pain (see Matthew 8:5–10, 13). Jesus offered to go see the servant, but the centurion said, “Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.”

Jesus was amazed at this man’s faith and understanding. And the servant was healed, not through any physical manipulation on Jesus’ part, or even by an attempt to convince the patient that something was being done for him, but through Jesus’ recognition that the servant was God’s perfect creation.

I’m grateful for all the Christian Scientists who are practicing spiritual healing as Jesus did. Recently, I experienced a sudden and intense toothache. I was in

great need of Christian Science treatment. I prayed to know whom to call upon and was led to email a practitioner who lived on the other side of the world. She quickly replied that she would start praying immediately. In less than half an hour, I drifted off to sleep, and I awoke in the morning free of pain.

How did this happen? Not only were we on different continents, but we never even spoke to each other directly. Mrs. Eddy explains, “Immortal ideas, pure, perfect, and enduring, are transmitted by the divine Mind through divine Science, which corrects error with truth and demands spiritual thoughts, divine concepts, to the end that they may produce harmonious results” (*Science and Health*, p. 259).

It’s comforting to know that at any time and in any place, the healing power of Christ is immediately available. I am grateful that when Jesus was present, he demonstrated this in a way that helped people understand it. And it’s not that touch is wrong. Who doesn’t benefit from a big, warm hug? But I’m grateful that the divine Comforter, Christian Science, has proven that physical intervention, or the laying on of hands, is not necessary to restore health and harmony.

The one thing that changed my life

Nilda Ferreyra

Originally published in Spanish

I first became acquainted with Christian Science some years ago in Buenos Aires. My family was Catholic and gave great importance to the images of saints. I was a medical doctor and I carried pictures of these saints in the pockets of

my lab coat, believing that these images were protecting and helping me with my medical studies. I had many superstitions and rituals. For instance, when I went to

my classes, I entered the class with my right foot, for good luck.

In 1990, a friend was attending a Christian Science church in our town, and she invited me to a Christian Science lecture organized by the church. I had never heard any reference to the church and its doctrines. At the lecture, the lecturer said things that I found very interesting, but most importantly, he said something I will never forget: that God does not share His power with anyone.

When I heard that, it felt as if chains had fallen from me—as if everything I had believed for so many years suddenly went up in smoke. I began to see that I did not need to rely on rituals, images of saints, or medals for support in difficulties. I realized that if I was fully conscious of the fact that all power belongs to God, I would not lack anything.

That was the beginning of my study of Christian Science, and it marked a turning point in my life. In Argentina we sometimes call these “hinge” events, like the hinge on a door. One door closed for me and another wonderful one—Christian Science—opened, and brought me many blessings.

At this moment of my life, I naturally felt that I didn’t want to pursue my studies of medicine any further. Discovering Christian Science made me more interested in spiritual healing, and some years later, a different career path in governmental work unfolded naturally.

My husband and I have gone through some very difficult trials, but we have always felt companioned by God’s presence, by the Mother-Father Love that encircles us all. My daughter eventually began attending a Christian Science Sunday School and countless blessings resulted.

If there is one thing that changed my life, it was that Christian Science lecture and the message that God does not share His power with anyone. For me it was the beginning of a bright path. It gave me strength and took away all the crutches and canes, the material supports I carried everywhere, that I feared I could not do without. From that moment on, my perception of God changed

completely, and this true understanding remains with me to this day.

Being a living edition of *Science and Health*

Daniela Völker

Originally published in Portuguese

While I was listening to the 2025 Annual Meeting of The Mother Church, held on June 2—where the 150th anniversary of the first edition of the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, was noted—these words by a member of the Christian Science Board of Directors touched me deeply: “We need to be working to be that anniversary edition of *Science and Health* by how we study it, how we live it, how we prove it, how we share it, how we promote its ideas through our lives.”

How wonderful to think that we can celebrate the enduring publication of our textbook by being a living edition of it! That is exactly what I have striven for since then—by more conscientiously applying concepts from the book in my life.

The end of the school year—late May to early June—can be quite busy and challenging for me. As an elementary school teacher, in a very short period of time I need to write reports on my students’ development and meet with each parent to discuss their child’s progress.

This year, however, as I wrote the reports and pondered those ideas shared during Annual Meeting, I remembered this passage from the introduction to the Glossary of *Science and Health*: “In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer” (p. 579). I asked myself, “What spiritual definition can I write about my students?”

The Glossary includes a definition of *intelligence*, which states that it is not limited (see p. 588). I understood that expressing it boundlessly is the birthright of each and every one of God’s children. This idea helped me to focus on my students’—and their parents’—abilities as God-derived and forever broadening. With this shift in thought, the experience of writing reports, which had always been arduous for me, became more peaceful and enjoyable.

And, as I thought about the meetings to be held with each family, which can be tense, the chapter “Some Objections Answered” in *Science and Health* came to mind. I leafed through it and the following passage helped me a lot: “Paul alludes to ‘doubtful disputations.’ The hour has struck when proof and demonstration, instead of opinion and dogma, are summoned to the support of Christianity, ‘making wise the simple’” (p. 342). Knowing that human opinions would not be in control of these meetings, but rather divine Love—reflected in the love each adult expressed toward their children—brought me great calm and assurance. Each word exchanged could only be the expression of Truth and Love. With that, all my anxiety disappeared. All the meetings were harmonious, even when I shared things that might be difficult for parents to hear.

This time of year can also lead to disagreements between coworkers due to stress about the sheer amount of work to be accomplished in a very short period. In such moments I was comforted by the ideas in the chapter on “Marriage,” where we read, “Union of the masculine and feminine qualities constitutes completeness” (p. 57). Realizing that all children of God express His completeness brought me great peace. As God’s completeness, or wholeness, implies oneness, there can’t be conflicts caused by polarized human opinions or perspectives. With these thoughts in mind, in moments where conflicts erupted, instead of getting angry, I was able to remain calm and, thus, contribute to peaceful reconciliation.

I am very grateful for all students of Christian Science, who, in an enormous brother-and-sisterhood, support one another, exchange ideas, and learn new ways to explore the teachings of this Science. I invite everyone to strive to be an edition of *Science and Health*, for,

as written in its Preface, “The time for thinkers has come” (p. vii).

Daniela Völker
São Paulo, Brazil

Weekly updates: August 10, 2026

Delivery schedules have been updated

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

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

We have also updated the *Sentinel*’s online homepage to display the current week’s issue rather than the upcoming week, to make it simpler to find current content.

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.

IN CASE YOU MISSED IT

Church Activities Department Supports branches

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

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

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

The highlight of my summer

Kate St. Julian

It was the week before a competitive camping trip, and it seemed like everything was going wrong. The packing was going poorly. The organization of preparing for each category we'd be judged on wasn't what it should've been. And the overall stress for me as a captain just seemed like too much to handle.

This camping trip at the summer camp for Christian Scientists where I was last summer should have been a highlight for me. Instead, I just felt overwhelmed.

So when we had a metaphysical meeting—a time to pray and share helpful and inspiring spiritual ideas—I was on a mission to find anything to help me think differently about this trip. While I didn't know if any of the outward circumstances of our preparation would change, I did know that my own change in thought that could come out of this meeting would make a difference.

The theme of our meeting was “Grace to go forward,” which is a line from Hymn 278 in the *Christian Science Hymnal*. The full verse says,

Truthful and steadfast though trials betide thee,
Ever one thing do thou ask of thy Lord,
Grace to go forward, wherever He guide thee,
Gladly obeying the call of His word.
(P.M.)

The line “Gladly obeying the call of His word” struck a chord with me—specifically, the word *gladly*. I realized that the whole week, I had been focused on all the parts of my preparation for the trip that were going wrong, and I'd had a very pessimistic view of things. This was stopping me from being the best captain I could be—not to mention making it impossible for me to enjoy myself—so I realized that that needed to change.

The rest of that line—“obeying the call of His word”—made me realize I wasn't doing the planning, or this trip, alone. I've learned in Christian Science Sunday School that God is ever present, which means God is

always there to help me with whatever I need, including whatever problems might come up on the trip. I knew I could gladly rely on God and listen for His Word—His guidance—on how to approach each aspect of the trip. This made me feel less stressed as a captain and I no longer felt overwhelmed.

These ideas completely turned things around for me, and the entire trip was harmonious and fun. In fact, it was the highlight of my summer.

Freed from ongoing illness

Heather Bauer

For a few weeks in 2025, I was not feeling well, and despite my prayers, there was little improvement. I needed help with shopping, laundry, and cleaning. I seemed to be in a “holding pattern.”

I kept correcting the thought of feeling stuck, knowing that all of us are held every moment in God's omnipotent care, which includes freedom. I also kept praying to know that God was my strength and was with me every moment. I never felt alone, knowing that I was the spiritual idea of God, infinite Mind, and that He couldn't possibly be any closer.

Mary Baker Eddy writes: “Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth” (*Science and Health with Key to the Scriptures*, p. 91). I then reminded myself, “I'm in the middle of a healing!”

That thought of being on my way to healing helped remove doubt and fear. And I always love remembering that we are never healing matter. Healing is about removing any personal, material sense of identity and experience, and I clearly saw this challenge as impersonal error, the opposite of spiritual truth.

I knew error could not have any hold on me or any ability to attach itself to God's wholly good creation. At that moment, there was such a shift in my thought that I got out of bed and got dressed. When a family member asked me to drive them to the bottom of our hill, I was so grateful that I could. But after letting them out of the car, I felt too weak and dizzy even to put the car in gear to drive back up the hill. I sat there thinking, "How ridiculous! This is not me. God never made a suffering, struggling mortal."

The previous night's Wednesday testimony meeting at our branch Church of Christ, Scientist, came to thought. The readings from the Bible and *Science and Health* had been on our wholeness and perfection in God and the fact that He made us in His image and likeness (see Genesis 1:26, 27). They showed the impossibility of our being anything but perfect. I was reminded of the importance of identifying only with the spiritual idea of man from the first chapter of Genesis. It made me almost laugh out loud to see that I had somehow accepted the concept from the second chapter of Genesis about "the Adam-dream" (*Science and Health*, pp. 306–307), where man is depicted as made from dust instead of being God's image.

I found that really humorous because I knew it to be impossible, even though I realized I had drifted a bit into the mist of the world's thinking—the belief of life in matter. Now I was seeing the importance of declaring that in the infinitude of God, Spirit, there is no mist of matter, or mortal belief, that could put us to sleep—which was all I believed I wanted to do: go to sleep.

Then the thought came to "fight the good fight" (I Timothy 6:12). As I sat there in the car, I said out loud, "I am the reflection of Spirit, and in Truth, there is no history of error." I was shaking myself from the dusty Adam-dream thought and waking up to God, good. Mrs. Eddy writes, "Reason, rightly directed, serves to correct the errors of corporeal sense; but sin, sickness, and death will seem real (even as the experiences of the sleeping dream seem real) until the Science of man's eternal harmony breaks their illusion with the unbroken reality of scientific being" (*Science and Health*, p. 494).

I put the car in drive and realized I was suddenly well. It was as if I had woken up from a dream. I drove back up the hill, and that was the end of the illness.

Where do I even begin to share my gratitude? I'm so grateful that Christian Science teaches us how to pray about everything. *Science and Health* shines light on the Bible and wakes us up to our true, spiritual selfhood. It helped me gain a clearer understanding of the falsity of error's suggestion that mortal mind (impersonal error) has any hold on us. We are never stuck. We are held continually in God's care. As our understanding of our oneness with God increases, it brings new views, freedom, and healing.

Heather Bauer

Suwanee, Georgia, US

Severe headache quickly healed

Puneet Sharma

Since being introduced to Christian Science in 2007, I have had many healings through prayer and have witnessed God's protection and love. Christian Science has taught me that God is everywhere and always with us and that we experience His protection and healing power when we turn to Him wholeheartedly.

One example occurred over a year ago. One day, I had to do official field audits for work and visit various customers on their premises. It was an all-day process. When I came home that evening, I was tired and wanted to rest.

However, soon I developed a headache, which became severe within about twenty minutes. At the time, I was working on my laptop, but I stopped immediately and began to pray.

For the preceding several months, I'd been experiencing frequent headaches, accompanied by

vomiting. I had often requested treatment for this from a Christian Science practitioner, and each time I would gain relief through the practitioner's prayers. This time, I decided to pray on my own and put into practice what I'd learned from Christian Science class instruction about how to give treatments.

I acknowledged the existence of no other power but God. I did this by denying any power or reality to fatigue and pain and declaring that they could have no effect on me. I affirmed that I was very much aware of this truth.

That night, as I was reading *Science and Health with Key to the Scriptures* by Mary Baker Eddy, this passage attracted my attention: "Neither disease itself, sin, nor fear has the power to cause disease or a relapse. Disease has no intelligence with which to move itself about or to change itself from one form to another. If disease moves, mind, not matter, moves it; therefore be sure that you move it off. Meet every adverse circumstance as its master. Observe mind instead of body, lest aught unfit for development enter thought. Think less of material conditions and more of spiritual" (p. 419). What I understood from this instruction is that matter has no reality or mind, so it cannot experience or suggest any course of disease, including relapse, and as soon as we know its unreality and unintelligence, the pain or disease will stop.

I felt a little relief, but it was not enough. I asked my wife to have dinner later so I could continue treatment for myself. As I was praying, this thought came to me: "As an image of God, I reflect Life, which is eternal, and in this eternal Life, no sin, disease, or death can occur."

Right away, I started feeling joyful again, and the headache began to disappear like vapor. Within twenty minutes or so, the tiredness and pain completely vanished, and I felt refreshed—as if I had just woken up in the morning. The headaches have not returned.

I am grateful to our Father-Mother God for this wonderful healing. I am also deeply grateful to Mrs. Eddy for sharing with the world this beautiful and practical Science that she discovered, and for membership in The First Church of Christ, Scientist, in Boston and my local Christian Science society.

Puneet Sharma
Mohali, Punjab, India

Hiking in harmony

Devon Burr

As I quite like hiking, and love Christian Science healing, it's particularly happy for me when those two things coincide. I'd like to share a couple of such experiences here.

Several years ago, after a steep ascent and descent of a local peak, I sat down to enjoy some water and the pleasant afternoon. When I stood up, one leg suddenly cramped and was quite painful. The remaining couple of miles to the car were flat, and I was able to hobble along in that direction. I also prayed, knowing from my own and others' experiences the healing power of prayer as taught in Christian Science.

A poem by the Discoverer of Christian Science, Mary Baker Eddy, came to thought.

Entitled "'Feed My Sheep,'" it begins by asking God, "Shepherd, show me how to go/O'er the hillside steep" (*Poems*, p. 14). In praying through the full poem, I was asking divine Love, God, to show me, in the face of pain and limitation, how to demonstrate my true health and freedom as a child of God.

After about twenty minutes of this, with no sensible improvement in my leg, I came to a large log lying across the path. These words from the psalmist rang in my thought: "By my God have I leaped over a wall" (Psalms 18:29). Still praying expectantly, I used my hands to hoist the gimpy leg up and over the log—and when that foot touched down on the other side, the healing was complete. All pain, tightness, and restriction were gone. In thanks to God, I skipped, jogged, and twirled the remaining mile back to the car park.

A year and a half ago, my husband and I were enjoying a five-day hike across Scotland, stopping each evening at an inn before heading off again the following morning. The hiking was such a treat, but by the third evening, my hip was in considerable pain. As I'd been feeling occasional hip discomfort for a few months prior to this, I had appreciated testimonies in the Christian Science publications recounting healings of hip pain through prayer. So I knew that this condition was neither inevitable nor inherent to anyone and that it could be healed for me as well.

Settled in our room at an inn that evening, I was able to use my phone to search online and find one of these testimonies, in which the healing thought for the writer had centered around harmony (see Elizabeth Mata, "Harmony is not the exception," *The Christian Science Monitor*, May 15, 2023). The idea of harmony as an ever-present attribute of God, and therefore as an ever-present characteristic of God's spiritual creation, resonated with me.

I also valued the first line of the prayer that Christ Jesus gave his followers, "Our Father which art in heaven," and its spiritual interpretation from the Christian Science textbook, "*Our Father-Mother God, all-harmonious*" (Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 16). The textbook also states, "Harmony in man is as beautiful as in music, and discord is unnatural, unreal" (p. 304).

I kept these ideas close while hiking all the next day. Through the cold, wind, and rain, I spent hour after hour cherishing these truths. That our Father-Mother God is all-harmonious and that Her harmony is expressed in man just seemed to take hold of my thought. By the end of the fourth day of hiking, the pain was much reduced. I felt I was on the right track and determined that I would stick with this approach. So I continued the same practice throughout the next day, never tiring of pondering these wonderful truths and discovering in them new depth and delight. At the end of the fifth day, which marked the end of the more than eighty-mile hike, the hip pain was gone.

Both healings remain complete. I continue to hike, shovel snow, and pursue all other outdoor activities of

interest to me with full freedom. It's a joy to remember these healings and to share them with you!

Devon Burr

Flagstaff, Arizona, US

Letters & Conversations

> Lisa Rennie Sytsma, "The Bible speaks to you," May 11, 2026

In my experience while earning an M.A. in Bible Studies in a seminary setting, the use of commentaries, which have tended to be colored by church doctrines, was not encouraged. Students were taught to first work with the text itself (those studying Greek or Hebrew translating the text from the language in which it was written), then to work out their own exegesis before consulting any reputable outside resources. The results were critiqued by the professors, a process of kindly challenge and humble refinement that was often missing in independent Bible scholarship (such as mine, pre-seminary).

Mary Baker Eddy made a number of statements explaining the important, tight connection between a spiritual text and its meaning, such as: "Whosoever learns the letter of Christian Science but possesses not its spirit, is unable to demonstrate this Science; or whosoever hath the spirit without the letter, is held back by reason of the lack of understanding. Both the spirit and the letter are requisite; and having these, every one can prove, in some degree, the validity of those words of the great Master, 'For the Son of man is come to save that which was lost'" (*Miscellaneous Writings 1883-1896*, p. 195).

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