

# A Heart for Service

For several weeks last fall, I was thinking and praying deeply about the idea of service — service to our movement, service to the Cause of Christian Science, service to branch church and community. I really wanted to have my concept of Christian service enlarged. Then a member of Arden Wood's Board of Trustees called and extended a very loving invitation to join you today for your 2013

Annual Meeting. My first thought after our conversation ended was, "What an honor," as I am aware you have been graced at these meetings by a long list of very devoted workers in our movement.

Then, within a few short minutes, as thought was just beginning to shift to possible topics for a talk, I recalled this idea of service that I had been cherishing. Of course I saw an immediate connection. Yes, here was a new and fresh opportunity to be of some service to the Cause. I realized, as well, that nurses — and all those affiliated with Arden Wood and other of our dearly cherished facilities — are classified, in conventional terms at least, as members of the "service industry."

How enriching I thought it would be to continue to pray about, research, and then explore together this subject of Christian service with you today! So let's join in thinking about what it means to be of service within the broad channels of this great movement — as our Leader would have envisioned it for us, in a truly, scientifically Christian sense.

## Christly sense of service

The first image that comes to thought for me might be your first thought as well. It's the image of Christ Jesus, the Master, assuming that humble role of washing his own disciples' feet. He, who had earlier in his ministry called these same men to follow him in the way of Christ-healing and teaching, was showing them by tender example that his calling was essentially the same as theirs: to serve God and to minister to the needs of humanity. "I am among you as he that serveth,"<sup>1</sup> he told them.

It really is basic to being a Christian and a Christian Scientist, this idea of service. It's not a concept relevant only to those who have accepted the official designation of Christian Science nurse or practitioner. We are, all of us as students

of Christian Science, called to emulate the Master's model of service.

"I am among you as he that serveth." What if we were to adopt that statement of our Master's as our own individual mission statement, and return to it often throughout each day? Our days might take on a somewhat different appearance! What if that humble, Christly sense of service were our default position, so to speak, when we felt bruised by another's comments, or slighted when a fellow worker received recognition, or criticized when, in fact, our motives were loving?

Of course, Jesus could express such deep humility toward his disciples and others because of his intimate relationship with God as his Father, whom he, in turn, fully recognized as the one loving Father and Mother of all. A heart for service, then, a heart that is outreaching and healing in the most effective sense, is primarily a heart overflowing with love for God. "The Christian Scientist loves man more because he loves God most,"<sup>2</sup> our Leader reminds us.

## Engaging face to face with divine Love

So let's consider, first of all, our love for this infinite good we name God. Lately, I've been revisiting the Lord's Prayer, and am appreciating more than ever its utterly inexhaustible meaning. Look at how the prayer begins — with God, of course. "Our Father which art in heaven."<sup>3</sup> It struck me recently that this first line is similar to the opening salutation of a letter, where we might say, "Dear Father." Or in this case, "*Dear Father; Dear 'Father-Mother God,'*" whom we know to be "all-harmonious,"<sup>4</sup> . . . The line is even followed by a comma, as a salutation would be.

The next line has taken on deeper meaning for me as well. It's as if the first comment we make to our heavenly Father after the salutation is simply, "I love you." "Hallowed be Thy name" are our Master's words, and "Adorable One" is our

Leader's inspired interpretation of them.<sup>5</sup> Aren't both of these statements rich and inspired ways of saying to God, simply and from the heart, "I love you"? Interestingly, these lines end with a period.

This got me thinking. How often have I, in the quietude of prayer, simply said, "Dear God, I love you"?

We can all lend thought at any time to this heartfelt admission. I can attest that doing so, as simple a gesture as it is, can have the effect of altering in any given moment the course of one's thought. It's a childlike and very intimate assertion, which places us squarely behind the assumption that God is actually here and we are, in fact, communing with Him — much like the Old Testament notables communed directly with the "living God" with whom they had grown so familiar. I think we find increasingly that inspired prayer isn't praying about God so much as it is engaging face to face, so to speak, with the Father who loves us and whom we, in turn, adore.

It's in this vestibule of loving God, when cords of affection are touched at times in new and spiritually energizing ways, that we find ourselves saying, "Father, here I am. Here I am; use me. 'Thy will be done' . . . 'as in heaven so on earth.'<sup>6</sup> Thy will be done — here in my life, in my experience." Of course, this occurs not only at the point of making major decisions in one's life, but in thousands of lesser ways as well.

I recall occasionally my own experience of entering the full-time practice of Christian Science, as it touches on so many of these issues related to service.

### **The desire to serve is of God**

I was in my mid-twenties when I first began considering the practice in a really serious way. Prospects, outwardly at least, were fairly bleak. Although a few friends over the years had asked for prayerful support, and there had been definite evidence of healing in my own and others' experience, I wasn't currently receiving calls for help. I didn't know quite how to go about letting it be known that I was available to take cases. I would have liked hours in a public office, but it didn't appear possible. I was just starting out in life — a rather recent college graduate settling into a marriage and taking on the responsibilities of job and church work — so finances were an issue as well.

At first, this idea of full-time practice seemed rather daunting. But I kept praying, and over the next year or so an unexpected thing happened. The idea of entering the practice became less and less what I thought I probably should do with my life, and more and more what I really

wanted to do. The desire to serve in this way began welling up within as the result of a growing affection for what I was learning in Christian Science. I found that as I was drawing closer to the Father through more dedicated study and prayer, divine Love was working on my affections, purifying and enriching them spiritually. I began loving this idea of practice as dearly as one might love a human child. I held it quiet and close and in sweet confidence with the Father, who was unfolding it to me.

Committing to the practice began to feel very much like God's specific outline for me. So I just began. The apartment where we lived was on a busy road, and neighbors overhead and on two sides could be heard through thin walls. When quiet seemed in short supply, I pushed an old green vinyl chair into a walk-in closet off the master bedroom, closed the door until there was just enough space for a bit of air to flow in, and read and prayed with the *Christian Science Monitor* by the light of a single exposed bulb overhead. It's a fond memory and always brings a smile when I recall it!

Over the course of several months, we moved into a quieter setting in town. I gradually began receiving calls for help, took office hours with an established practitioner who found suddenly that she had an opening, and transitioned into part-time work from home that enabled me to devote more time to practice. From there, I was able to make the commitment to full-time availability and and *Journal* listing.

Looking back, I would say I was given of God a heart for serving Him in this way. I think, really, that's how it works for all of us who are listening for the Father's direction for our lives. I like a phrase that our Christian brethren use with regard to something they feel God is impelling them to do: "God has put it on my heart," they will often say. In other words, divine Love is impelling in us a genuine heartfelt affection for fulfilling His specific purpose. It's not a "head" thing so much as it is a "heart" thing. So we find that we love what we're doing and we're doing what we love. I had considered for several years the idea of entering the practice, but not until it was borne in upon the affections did I begin to move naturally in that direction.

No doubt your unique call to serve has surprised you in some ways; mine certainly has surprised me at times! Perhaps your course has taken a few unexpected twists and turns — or maybe the entire venture simply wasn't what you had planned for your life! In whatever way it's come about, your call to serve has, no doubt, made strong demands on you — brought some difficult times as you've come face

to face with self-doubt, unredeemed traits of character, concerns about place and supply. But hasn't it also brought out inner strength and tapped spiritual capacities you hadn't realized you had, so that you have learned to anchor thought more securely on that "sustaining infinite"<sup>7</sup> to which our Leader points us? And we come through those testing times, don't we, with life-enriching lessons.

Our Leader had a good deal to say about the purity of heart needed if we are to serve Christ and heal on a consistent basis. And let's not mince words here. Having this purity of affection, outlook, and desire requires work! In fact, I think we could say that this is where our primary work lies. And it doesn't lessen as we progress in Science.

We want to cultivate that singleness of love and desire for which the Master commended Mary when she chose to be at his feet, listening to his words, rather than to be up and serving. "One thing is needful," the Master pointed out, "and Mary hath chosen that good part, which shall not be taken away from her."<sup>8</sup>

### **Living close to God**

The simple fact is that we serve what we love. As we draw closer to the Father and our affections are increasingly lent to Him, we pull away from worldly tendencies — from personal comparisons, pride, competition, jealousy, willful pursuit of materialistic goals — from the gods of this world. It's a day-by-day, hour-by-hour choice to face and defeat sin in ourselves and to love and serve the one God. I think we find going forward that all of Christian practice boils down to an expanding obedience to the First Commandment. Perhaps we can begin to grasp why Mrs. Eddy termed it her "favorite text."<sup>9</sup> Not her favorite commandment, but her favorite text!

Not long ago, a gentleman, who is a very dear elder Christian Scientist, brought up in the course of our conversation the hymn that reads:

I need Thee every hour;  
Stay Thou near by;  
Temptations lose their power  
When Thou art nigh.

And then the refrain:

I need Thee, O, I need Thee;  
Every hour I need Thee;  
O bless me now, my Saviour,  
I come to Thee.<sup>10</sup>

He explained that for many years, he had felt this hymn was a throwback to more traditional Christian views and not fully reflective of the teachings of Christian Science. "But now," he said, "I've come to see that it expresses my feeling exactly — I 'need Thee every hour.'"

This living close to God isn't too difficult for us. It's what we do as Christian Scientists, kind of like breathing. We turn to God because we relish this sense of walking with Him, conferring with Him, knowing that even as we are reaching out to feel divine Love's presence, Love is reaching back.

Whatever would seem to halt, even temporarily, our humble submission to divine intelligence — whether it's impatience, frustration, or something seemingly more gripping, such as a chronic habit or some sensual enticement — is not the personal failing that mortal mind would claim it to be. It isn't personal at all; it isn't ours at all. The spiritual fact is, you are right with God now, and Christ is here, telling you this. You are God's man; you are not mortal mind's man. You belong to Him; you are *His*. As His child, you are continually reflecting back to God His great love for you.

We are being ourselves in the most fundamental sense, true to our nature as His reflex image, when we are feeling grateful to Him, adoring Him, praising and loving Him, yearning to be of service in His vineyard. This is simply the native response of our spiritual sense to divine Love's gracious outpouring of good.

### **Ongoing renewal**

I'm sure you are finding, as am I, that returning in thought to our one true love has the effect of renewing — or re-setting, in a way — our commitment to serving others. Our love for God just involuntarily overflows into new and fresh expressions of love for His children. And this, of course, precludes what we often hear associated with caring for others — that is, burnout. We find it just is not possible to be waylaid by an exhausted sense of self when that self is busy being renewed, re-invigorated, uplifted, and redeemed. What's more likely is that we'll be experiencing some of those "sweet seasons of renewal"<sup>11</sup> in our work, which our Leader discusses in her chapter on marriage, but which are not reserved exclusively for that institution!

That which would suggest itself as wearying in our Christian service isn't inherent in the work, but is some mortal-mind distortion of what it's like to be about our Father's business. Take the idea of unselfishness, for example. It often seems that this virtue, more than others, gets twisted by a false,

personal sense of things. We tend to idealize the quality as suggesting a complete subordination of ourselves to meeting the needs of others, as if good is somehow mediated through us personally. But really, that's the opposite of a Christly perspective. Perhaps the more scientific term is unselfed. We're to be un-selfed — that is, disconnected from a personal sense of self that would feel unduly responsible for the good that flows to another. Our role is that of witness more than that of channel; we are called as individual witnesses to the Father's great love and power and grace. And we don't lose ourselves in the process; instead, we find ourselves, scientifically speaking, along with greater individual expression and fulfillment!

Well, just as we can't afford to feel falsely responsible for the needs of others, neither can we afford to become inured to their challenges — perhaps through familiarity or repeated contact. If there were such a thing as an occupational hazard associated with caregiving, this may well qualify. It's not that any of us is likely to express full-blown hardness of heart; we would probably be quick to recognize and avoid that. But it's a subtle desensitization (for lack of a better word) that would, at times, sneak in the side door of thought and temper our natural affection for those entrusted to our care. This state of thought is not true dominion, though it may parade as such — even to oneself. Sometimes devoted Scientists will mistake what is essentially a heart that has become a bit stony over time for a demonstrated sense of authority in the sickroom.

There's a story with which you're probably familiar, but it's one that speaks volumes to us in the healing ministry. When the artist James Gilman painted the Christian Science healer in *Christ and Christmas* as having what he termed the "most spiritually appropriate disposition" of "perfect faith . . . perfect understanding of God," Mrs. Eddy sent him back to the drawing board, so to speak, to do it over, saying definitively, "Yes, but Love yearns."<sup>12</sup> If we are being very honest with ourselves, we likely know when our hearts could use a good softening, and we get to work prayerfully to restore the natural flow of genuine Christly affection.

Did you know that the word heart, used to indicate warmth and love, is one of the most frequently used words in Mrs. Eddy's vocabulary? I was interested to learn that it appears several hundred times in her published writings! A number of her students, including Clara Shannon, recounted how our Leader would quote from the book of Ezekiel in the Bible, "I will take away the stony heart . . . and I will give you an heart

of flesh."<sup>13</sup> A stony heart our Leader described as a heart "hardened by materialism and lack of sympathy."<sup>14</sup> According to Mrs. Shannon, our Leader counseled that "we must look to God for deliverance and pray that He take away that heart and give us a heart of flesh, . . . a heart of love, seeing one another's need and supplying it with love which is divine."<sup>15</sup>

### **The great heart of Christ**

There are no shortcuts, no easy substitutions for the practical human affection that walks hand in hand with those in need, as an equal, expressing gentle patience with their fears, compassionately soothing their sorrows, and understandingly seeing past their frustrations. It's probably accurate to say that, as Christian Scientists, each of us is working out something. It's just that for some, a particular challenge is currently on the surface, more aggressive; but for that very reason, it is ripe for destruction. Our role is not to analyze or continually point out to another what he/she "needs to work on," but to love and minister to each individual in the light of God's tender knowing.

It occurred to me recently that, as Christian Scientists, we think and pray a good deal about having the Mind of Christ. But might it not be worthwhile, as well, to give some thought to having the heart of Christ? And to asking, what would that mean? What would it look like in terms of practical human action? Even more importantly, what would it *feel* like?

Of course, the heart of Christ is divine Love itself, that Love which was made so apparent in the Master's radiant career. His unconditional compassion for all who appealed to him for healing, his willingness to serve both God and humanity throughout the unimaginable harshness of the crucifixion and right through to his ultimate triumph and demonstration of eternal life — Divine Love was so palpably expressed in all he said and did that one could say his heart beat for God and humanity. Mrs. Eddy says it best in *Science and Health*: "Out of the amplitude of his pure affection, he defined Love."<sup>16</sup>

Wanting to understand more of what it means to express something of this great heart of Christ, I was inspired one day to make two columns in my notebook, one headed "false feelings" and the other "true feelings." Under false feelings were listed such things as anxiety, human will, injustice, false desire, bitterness, personal distaste, irritation, sadness. I began to realize that so much of what we contend with in a day gets registered as what one might term a feeling — subtly, at times — more than it does as a full-fledged thought or reasoned opinion.

Under true feelings were listed, first of all, the Christian sentiments of faith, hope, and love. Then I added affection, empathy, warmth, understanding, justice, true desire, spiritual energy, loving motivation, joy, expectancy of good. These true feelings — or attitudes, we could say, of our spiritual nature in Christ — relate us to the Father. When we are hosting these feelings in our hearts, we are, to that extent, open to experiencing God and His healing Christ.

I might say that I'm usually disinclined to such exercises on paper. But this one was especially eye-opening because it meant drawing a clear line of distinction, mentally, between a human personal sense of feeling and what we know to be true feeling, born of divine Love. There's no grey middle, so to speak, where one can strike a compromise between the two; nor is there any truly neutral feeling. A feeling, like a thought, either is mortal, material, or it partakes of the divine.

As an aside, let us say that arguably feelings *are* thoughts. Yet both the Bible and Mrs. Eddy's writings use the two words in distinct ways. Whereas a feeling often accompanies a thought, the word feeling has the particular role of referring to individual response or reaction. At times, a feeling is what we invest in a thought.

So . . . in our prayers for ourselves, let us see that we are not personality types with certain strengths and weakness, trying hard to be loving, but coming up short at times. As Love's image and likeness, we have and fully express this great heart of Christ. God is the center as well as the circumference of *your* true being! God gives you true feeling, motive, impulse, and desire. We have the same authority for acknowledging that we express the great heart of Christ, divine Love, as we have for acknowledging that we express the infinite Mind of Christ, divine intelligence. We are joint-heirs with Christ and so are co-inheritors of this infinite reservoir of true feeling. We are inherently the loved — and loving — children of our Father-Mother God.

And you can be assured that at the heart of this community we term Arden Wood is divine Love itself! Love is its "vital part," its "heart and soul" — again to borrow a couple of familiar phrases from the textbook. I think it would be accurate to say, "The vital part, the heart and soul of [Arden Wood] is divine Love."<sup>17</sup>

The community, or family, of Love's forming must be, is, perfectly integrated — its members rightly related one to another, supportive of one another, and its activities orchestrated by Soul. Within the radius of infinite Love is no loss of individuality, no blending of one individual into

another, no sympathetic mesmerism. One spiritual idea does not depend on another — or encroach on another. Each is tenderly expressed and maintained in the Father's image. All are embraced and cared for equally, impartially, and unconditionally by Him. Nothing can enter this all-presence of Love that "defileth, . . . or maketh a lie."<sup>18</sup>

### **Safe in unselfed service**

Well, it sounds like Arden Wood is a very loving and safe place to be employed! It is, really, because as a human institution it partakes of Love's ideal and is demonstrating, at least in part, the Church that rests securely on the timeless rock, Christ. The notion that Christly service within this or any of the various expressions of Christian community could possibly subject one to harm — to the negative thoughts of others or to particular hardships related to mental malpractice — is truly a myth. Yes, a myth. That's not to say the issue is to be lightly dismissed; quite the contrary! It is to take up the aggressive suggestion on a scientific basis — and to dismiss it effectively, as having no basis in reality.

Myth and mythology are specific terms used by our Leader to define mortal mind, that tale-telling supposition of life and intelligence apart from God, of which this peculiar suggestion of suffering for unselfed service is a facet. In point of spiritual fact, being about our Father's business is a support and protection to us. Humility and obedience strengthen us; they by no means put us at a disadvantage or leave us in any way vulnerable.

Like the apostle Paul, we, too, are protected on this road of service. There are times, certainly, when we need to be praying to see this more clearly — as did Paul. But the fact remains paramount that the Truth we are striving to demonstrate is supporting us in our demonstration. And let's state for the record that divine Love's support is never more apparent than when we are actively engaged in some *Manual*-provided means of service.

Last summer, I had the privilege of accompanying our state's Committee on Publication to Washington, D.C. We were to meet with Congressional staff and representatives from Connecticut, in hopes of garnering support for a bill that would enable individuals to opt out of mandated federal health insurance on religious grounds. Early in the morning, on the second day of meetings, I was coming down a long flight of cement stairs outside one of the office buildings, and tripped on the heel of my shoe. I fell forward, tumbling down the steps and landing hard on the sidewalk below.

I lay there, amid anxious inquiries, in quite a lot of pain. Silently, I turned to God and began to pray. But I was also aware that a quick decision needed to be made as to whether I could continue, as we were a bit behind schedule for our next meeting.

As I very deftly turned over and sat up, one of our group stooped down, put an arm around my shoulders, and quietly spoke to me of the Father's presence and love and support. It was so helpful because in those moments I was able to focus on what he was saying. Then, with my colleagues and I all praying, I was able, quite amazingly, to stand and proceed, free of that initial pain. As I did so, a very inspiring thought came to consciousness: "This isn't a fall; this is God raising up a witness in proof of what this day is all about." I recognized it as echoing a line from a loved poem by Doris Peel, published years ago in *The Christian Science Journal*.

Although one ankle and foot seemed badly injured, and I had sustained some severe bumping, I rejoiced in the freedom I had to fully participate in all the day's events. It was a long and very fruitful series of meetings, and I was able to be fully present at each one. At the end of the day, I had a four-hour train ride back to Connecticut, followed by an hour-and-a-half car drive to my home. Then I needed to carry in and unpack luggage.

As late as it was, I looked up that poem as I hadn't been able to recall the context of the line that had been so uplifting. I was touched to discover the poem was about the apostle Paul's raising of Eutychus after he fell from that third-story window and, as the book of Acts records, was "taken up dead."<sup>19</sup> It's entitled "Because grace was there," and it reads in part:

“. . . all those who were gathered in the house, . . .  
what a gladness,  
    what a wonderment  
        they must have known!

Beholding how a boy, fallen as he slept . . .  
could yet  
be summoned by the Word itself:

*And respond!*

*Come forth!*

as the very act

of what that night was all about."<sup>20</sup>

The idea that had come to me — that God is raising up a witness in proof of what this day is all about — proved

incredibly relevant. In every meeting that day, the question was asked in some form, "What if a Christian Scientist were to experience an accident and have an immediate need for care, wouldn't he or she need insurance to meet medical costs?" The assumption, of course, was that certain situations require medical attention. So even without a conscious effort on my part, I had been provided this guardian-angel message, which had the effect of reversing that notion. It's as if I were being told, "No, this is not a fall; it is God's opportunity to raise up a witness in proof that Christian Science heals, which of course is what this day is all about!"

### **The blessings of Christian service**

In the following several weeks, I realized more clearly that the seeming incident and its effects were but a dark impression on mortal thought, not an actual physical occurrence with subsequent physical effects; and the light of Christ would dispel it. And that proved to be the case. There were times I could feel healing going on. I awoke once in the night with a tingling sensation in my shin, after which there was improvement. Several more times something similar occurred while I was praying. Soon I was able to wear regular shoes, then to take long, vigorous walks with my dog, and finally to have complete freedom of movement.

And there was another element to this healing that I've held very dear. It brought a greater awareness of the fact that we dwell in divine Science. It's our environment. Like the air, it's all around us.

In praying beforehand about this series of meetings, the idea came frequently that we were all actually dwelling in "the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged."<sup>21</sup> It wasn't mine, or anyone else's, job to personally establish or defend the rights of Christian Scientists. But it was and is my job to be a faithful witness and, consequently, to see demonstrated what divine Love is already doing.

I bring up this latter point today because I think it has relevance to our Christian Science nursing facilities. All of you dear workers are "[dwelling] in the land of Christian Science;" and the rights of all who are associated with this institution "are [indeed] fully known and acknowledged" — of the Father, yes, and also of all His own.

A final cap on this healing was the realization that all that fell that day among my companions in Washington were fetters, false assumptions that man could possibly be physical and vulnerable. God's child never fell.

So . . . we are protected on this road of service to God, upheld in ways we can't foresee, by infinite divine Love, which has us always firmly in its grasp.

My hope is that our time together today has caused us to revisit the blessings of Christian service and to refresh our spirits for this good work. There's a sense in which we can say that we are made for community and service. Our textbook reminds us of the spiritual fact: "Man is not . . . an isolated, solitary idea."<sup>22</sup> We are set by the Father in families — in conventional family settings, of course, but also in church families, organizational families, community families, and so on. Your calling within each of these expressions of family is uniquely your own, and you answer your call with a wisdom and radiance that is yours alone to impart.

Mrs. Eddy, as we know, often encouraged her students and followers, spoke to them as a parent might speak to a dearly loved child — commending their fidelity, strengthening their sense of purpose, and expounding the Father's love for them. We need this; we need to feel appreciated and supported in our efforts. We need it from our Leader, and we need it from one another. So, in closing, let's hear our Leader's comments at the end of her article, *Pond and Purpose*. And let's take in their encouragement, warmth, and forward thinking, no doubt intended for us, her present-day followers, as well:

"Beloved students," she begins, "You have entered the path. Press patiently on; God is good, and good is the reward of all who diligently seek God." Then, after reminding us of our need to stay close to the Master's demonstration of Love, she continues: "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose, — to impress humanity with the genuine recognition of practical, operative Christian Science."<sup>23</sup>

<sup>1</sup> Luke 22:27

<sup>2</sup> *Miscellaneous Writings*, Mary Baker Eddy, p. 100:26

<sup>3</sup> *Science and Health with Key to the Scriptures*, Mary Baker Eddy, p. 16:26

<sup>4</sup> *Ibid*, p. 16:27

<sup>5</sup> *Ibid*, p. 16:28-29

<sup>6</sup> *Ibid*, p. 17:1-3

<sup>7</sup> *Ibid*, p. vii:1

<sup>8</sup> Luke 10:42

<sup>9</sup> *Science and Health*, p. 340:16

<sup>10</sup> *Christian Science Hymnal*, hymn 137

<sup>11</sup> *Science and Health*, p. 57:11

<sup>12</sup> *Mary Baker Eddy: The Years of Authority*, Robert Peel, p. 45

<sup>13</sup> Ezekiel 36:26

<sup>14</sup> *Rolling Away the Stone: Mary Baker Eddy's Challenge to Materialism*, Stephen Gottschalk, p. 224

<sup>15</sup> *Ibid*, p. 224

<sup>16</sup> *Science and Health*, p. 54:3-4

<sup>17</sup> *Ibid*, p. 113:5-6

<sup>18</sup> Revelation 21:27

<sup>19</sup> Acts 20:7-12

<sup>20</sup> *A Gathering of Angels*, Doris Peel, p. 20

<sup>21</sup> *Science and Health*, p. 226:31

<sup>22</sup> *Ibid*, p. 259:1

<sup>23</sup> *Miscellany*, Mary Baker Eddy, p. 206:24-6



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