

An Address

Given in Switzerland in 1984

by John Hargreaves

THE LORD'S PRAYER

THE CONDITIONS FOR PRAYER

"The Prayer of Jesus Christ," which is how the Lord's Prayer is described in one of the marginal headings in *Science and Health* by Mary Baker Eddy, represents the highest human example of selfless petition and hunger for righteousness. Yet, when the Ego is absent from the body and present with Truth and Love, this prayer leaves the realm of even the highest humanhood and becomes "the prayer of Soul." It becomes the declaration of Soul Itself.

S&H 16:Margin

S&H 14: 19-24

The one brief prayer that our Master gave covers all human needs, but it does so from the standpoint of Soul and not from that of a human in need. In order to "pray aright," and in order to understand the spiritual interpretation of this prayer, as given in our textbook, all sense of human desire and need has to give place to the declaration of Soul. We find that, to achieve this state, certain conditions have to be fulfilled. These are stated by Jesus, and elaborated by Mrs. Eddy in her chapter on Prayer. We will therefore start today by looking at these conditions, before examining the Lord's Prayer itself in detail.

The chapter on Prayer was Mrs. Eddy's initial appeal to "the unbiased Christian thought." No Christian – indeed, no sincere adherent of any of the world's great religions could fail to be moved by its simplicity and beauty. Yet, however simple, it is also wonderfully profound, and summarises the divine metaphysics of Christian Science.

S&H x: 25-27

We must first understand what prayer is. It is true, of course, that there are many strings to the harp of

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human prayer. *Petition* is certainly one form of prayer, and *if* we ask for the right things, petition can form a mental attitude that allows the Christ to shine through. We can remember how Solomon, instead of asking for power and riches, prayed that he might have an understanding heart. Yet he proved what Jesus was to tell his followers, namely, to “seek first the kingdom of God and His righteousness, and all these things shall be added unto you.” Miss Shannon recalls, in her notes after taking class with our Leader, that Mrs. Eddy said, “the prayer of petition lifts thought up to the place where the prayer of affirmation can be used effectively in the spirit of Christ.” *Affirmation* is another form of prayer. To affirm the truth does not create truth, but it reassures the human sense until it makes way for the truth. Only Truth can affirm Truth. We read that “Jesus’ prayers were deep and conscientious protests of Truth”—that is, they were Truth’s own protest of its own innocence of the world. The affirmation of Truth is not an argument, but a statement of its unchallenged allness. “Truth is affirmative and confers harmony.” *Gratitude* is a potent prayer. We read how often Jesus lifted up his eyes to heaven and gave thanks: that is, he gathered the facts of being from the divine Mind and was grateful for what he found. *Humility* and *Love* are prayers to the degree we feel them, because in this degree, human words give place to Soul’s own feeling.

S&H 12: 13-14

S&H 418: 20-21

John 11: 41

S&H 8: 14-16

In every case, however, we have to leave the old theology of holding ourselves as persons praying to something outside of ourselves. We read that “if we pray to God as a corporeal person” – that is, if we pray as a corporeal being to God – “this will prevent us from relinquishing the human doubts and fears that attend such a belief...” To adopt the position of a person praying to God is to make a gap between effect

S&H 13: 20-22

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and cause, and this gap will be filled with doubt about our understanding and worthiness, and so fear concerning the efficacy of our prayer. Hence the importance of remembering that, to worship spiritually, “we must know Him as Mind; as Life, Truth and Love.” The word “as” is important. Life, Truth, and Love make the statement. To state the truth from the standpoint of Truth is to speak the Word with power and authority. Effective prayer is always God’s statement about what He knows of Himself. Man *is* the scientific statement of being. S&H 140: 3-8

We are reminded that “a desire for holiness is requisite in order to gain holiness, but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness” Holiness means wholeness. We could not even desire wholeness if it was not already part of our consciousness and so part of our true being. But the practical road is to make this wholeness our starting point: the impractical road is to make it our goal. We start with what we are, and then happily sacrifice, give up, all beliefs that claim to hide what we are. That which is not whole can never become whole. That which is whole can never know an opposite to this state. S&H 11: 22-27

So the purpose of prayer is never to heal, or change, or improve something. An early worker remarked that when a cat meets a dog, and the cat arches its back, you remove the dog. You do not treat the cat for curvature of the spine! Prayer, as the declaration of divine Mind, removes mortal mind. It does not play about with the false pictures that mortal mind contains.

We are told that we have to “love the Lord thy God with all thy heart and all thy soul and all thy mind,” S&H 9: 17-21

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and that “this is the El Dorado of Christianity.” At one level, this certainly means that the human must put God first in everything. It means that he must let his affection, feeling and knowing be directed towards Principle, cause, and not effect. It means the “surrender of all merely material sensation, affection and worship,” and this, humanly is not easy!

But, when we stop thinking from the standpoint of humans worshipping the divine, and when we understand that true worship is from the standpoint of Mind Itself, then we see that this passage is telling us that there is, in truth, no loving, feeling or knowing from the standpoint of effect at all. Love is all that loves. Soul is all that feels. Mind is the all-knowing and man, far from being a separate entity of his own, is just the knowing and feeling and loving that God is doing.

S&H 272: 28-29 This leads us to a matter of the greatest importance in our study of Christian Science. It is that “the divine Principle of the universe must interpret the universe.” We can only know what is true about anything from the standpoint of Principle, cause, and never from the standpoint of effect. The only capacity to know the truth is Mind, and not a person thinking about
S&H 69: 6-7 Mind. We read in Science and Health that “mortals ‘can never understand God’s creation while believing that man is a creator.’” God’s creation means God’s conception. So this sentence means that we can never understand conception from the standpoint of God, cause, while believing that conception can be from the standpoint of man, effect. Man is not a conceiver. Man is conception. Man is what God conceives. The fundamental error is to believe that man, effect, can conceive. God is the only cause and conceiver.

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You will see, therefore, that prevalent statements such as “I knew I was an idea in the divine Mind” are really unscientific and without authority. Nowhere in our books does Mrs. Eddy ever imply that this attitude is correct. Idea, or effect, cannot conceive or reason. Effect cannot know about effect. Only cause can know effect. Man does not know God because effect cannot know cause. Man is what God knows. The capacity to know, be conscious, is God, not man.

And so we read that “only as we rise above all material sensuousness” that is, all reasoning or awareness through the five senses – “can we reach the heaven-born aspiration and spiritual consciousness which is indicated in the Lord’s Prayer, and which instantaneously heals the sick.” All awareness through the senses, all conception from the standpoint of effect, has to give place to the consciousness that is “heaven-born” – that has its source in Mind, cause. We are not concerned with effect, but only what we are accepting as Mind, cause. Mind outlines and forms its own likeness: Mind fulfills: Mind forms: Mind manifests, and what Mind manifests is as present and eternal as Mind. Consciousness that is emptied of all material awareness consists, therefore, of nothing but Mind knowing, and Mind knowing is effective prayer. S&H 16: 20-23
S&H 216: 32-1

In order to empty consciousness, we are told we must “enter into the closet and shut the door.” Mrs. Eddy explains that this is a mental step, whereby we shut out all testimony of the five senses and have audience with Spirit. To have audience with Spirit is to hear what Spirit is saying, and so we find that “in the quiet sanctuary of earnest longings” we hear the declaration of Soul instead of sense. At the very moment, and in the very place, where physical sense S&H 15: 14-18

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may be asserting sickness, pain, poverty, doubt, or sorrow, we are hearing the declaration of Spirit: "What wholeness I AM: what peace, abundance and certainty I AM: what joy and completeness I AM."

Matt. 5: 48

And we know that this is the "I" of our being; our own capacity to be perfect as the Father, to hear, see and know *as* the Father; to live, move and have our being *as* the Father, for man has no capacity of his own separate from God.

Effective prayer is divine consciousness. It is the divine understanding that reigns, is *all* and that knows no other consciousness. It is "the declaration from heaven, supreme harmony, that God, the divine Principle of harmony, is ever with men." "Being possesses its qualities before they are perceived humanly." The consciousness of what is already and eternally being, moulds and exalts the human sense of desire until this sense is transmuted into the consciousness of possession. Then sense existence gives place to Soul existence; the human mind has surrendered to the divine, and belief has faded before understanding. And this is effectual prayer.

S&H 536: 8-9

S&H 573: 14-16

S&H 247: 19-21

S&H 1: 11-14

OUR FATHER WHICH ART IN HEAVEN

The Lord's Prayer begins with four statements which represent the Science of Being. Since, in Science, we are taught to reason from cause to effect, the first of these statements begins, correctly, with God, and shows us that the one and only cause is God, or good. In the first edition of Science and Health, the spiritual interpretation of this opening statement is given as "Harmonious and eternal Principle of man." This word "Principle" is perhaps more helpful than the word "God," simply because of the personal sense of Deity that has grown up through the ages and so clouded the true nature of cause.

The word "Principle" denotes that which is first; that which is the only source or origin; that which is primal and has no antecedent. So when we say "our Father" we are admitting not only that the only source or origin of anything in our experience is harmonious; we are also recognising the tender relationship of this Principle to man and the universe to be like that of a Father to his child. This Principle succours, provides, supports, protects and enforces only the law of eternal harmony.

By adding the word "Mother," Mrs. Eddy shows the completeness, balance and equilibrium of our divine origin and so the balance and completeness of everything in our experience. We read in our textbook that "God is Love, and therefore He is divine Principle." This word "therefore" is important because Principle without Love is like justice without mercy. Equally, Love without Principle, lacks an essential ingredient. Moses revealed God as Principle, but we read of him

S&H 275: 8-9

S&H 592:12-15

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Misc. 209: 32-3

Hea. 10: 5-8

that his thought showed that, without the gospel of Love, something was spiritually lacking. His was a punitive sense of God which never destroys error, because it is only in the Love that is as unconscious as incapable of error that we see its extermination. We read that the beast "was supposed to have fought the manhood of God... but it fell before the womanhood of God."

The feminine and masculine qualities of the only cause are therefore in perfect balance. The strength and intelligence of Principle support the tenderness and beauty of Love. The power of Spirit protects the serenity of Soul. Meekness and might, science and art, Michael and Gabriel, complement and balance each other. Every aspect of cause goes hand in hand with every other. In human affairs, this fact is appearing as a melting of the mists which claim to hide this balance, and we are already witnessing how a male dominated society is giving place to one in which both sexes are able to contribute their talents.

S&H 272: 28-29

Many people speak of this period as a New Age. There is a New Age philosophy, there are New Age publications. But nothing could be more radical in its demand for change than Mrs. Eddy's statement that "the divine Principle of the universe must interpret the universe." It challenges the whole basis of belief whereby human beings attempt to look up to and understand cause from the standpoint of effect. This is not possible to do, because the lesser cannot comprehend the greater. So the real New Age, inaugurated by Divine Science, is apparent as we learn to reason from and *as* Principle instead of *as* persons thinking about Principle. The authority for such a viewpoint is found in such statements as:

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“Not materially but spiritually we know
Him as divine Mind”

S&H 140: 8-9

“It is impossible to conceive of such
omnipresence... except as ... Mind”

S&H 331: 23-24

“a released sense of Life in God
and Life *as* God.”

Misc. 189: 19-20

We can again see the importance of this small word
“as” in indicating a whole new standpoint of reason-
ing.

And now we return to the opening statement, “Our
Father which art in heaven.” Mrs. Eddy tells us two
things in this connection. The first is that heaven is
“perfect and infinite Mind enthroned,” and the second
is that the word “in” is obsolete when we talk about
Deity. So we can legitimately read this sentence as fol-
lows “Our Father-Mother, Principle, which art perfect
and infinite Mind enthroned.” This Principle of the
universe is perfect Mind. There is no other Principle,
Mind or origin, and so no truth in anything which does
not proceed from this origin. If something appears to
have happened, and it was not seen, heard, spoken or
done by perfect Mind, then it has not happened. It is
just mesmerism. Our Father is the law of instant
immunity to the belief of heredity. This belief in an
origin other than God is never too bad, too longstand-
ing, too late to be annulled. Our divine origin is always
present, never past. Our Leader writes that “God’s
consequent is the spiritual cosmos.” This leaves no
room for any other consequence, either in the remote
or immediate past.

S&H 266: 25-26

S&H 588: 22-23

S&H 207:20-23

Misc. 26: 24-25

This thinking should take care of a bad habit that is
prevalent among Christian Scientists, and that is

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Misc. 173: 12

S&H 74: 10-12

searching their thinking to see what wrong thoughts have caused their problem. It goes like this. I had a headache this afternoon, so I searched my thinking and remembered I was rude to the bus conductor on my way to work this morning. So I began to think thoughts of love about the bus conductor and my headache went. While it is naturally better to think well of bus conductors, rather than ill, the point we should remember is that "Mind is its own great cause and effect." I AM the cause and effect of My own being. This applies, in the practice, to the habit of blaming someone's failure to recover on some fault they are retaining in character. "He can't expect to be healed as long as he is doing this or that." If doing this or that is the problem, then this is what has to be healed, and not used as an excuse! In Science "the error which has held the belief dissolves with the belief." Both false cause and false effect must go.

Matt. 23. 9

Here are some of the things that are not cause, and so do not have an effect. Falling downstairs, hatred, exposure to contagion, over-eating, mothers-in-law, pressure of work, sunbathing, world recession, fear, age, the other workers in my office, my boss, lifting a heavy weight, malpractice. This last one takes us in all too often. Malpractice does not cause an effect. Both wrong cause and effect in belief constitute malpractice – false mental activity, or mesmerism. For example, malpractice by another person does not cause some poisonous condition. The condition is itself malpractice. All there is to it in either cause or effect is mental suggestion, and so has only the power of admission that we give it. Since our Mind is God, and is its own great cause and effect, we can not give mental suggestion an admission to our thought. Jesus said "Call no man your Father upon earth." In its broadest sense, this means we do not accept any cause or origin outside

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heaven, or “perfect and infinite Mind enthroned.”

This command also reminds us that man is not a creator, or conceiver. Man, as idea or effect, has no capacity to create or conceive. Man, as idea, is what Mind conceives. Man is Mind’s immaculate conception of everything, and proceeds from Mind and nowhere else. The belief that man is a conceiver works much ill. It is behind the appearance of all dictators, and it is the motive power for all those who have, throughout history, presented a blue print for society. In such cases, the problem is not that bad men have bad ideas and so pass bad laws, but rather that men who are basically good think they are creators. Every tower of Babel is built on the basis of earthly thought that tries to reach heaven, and so is doomed to fall. Mrs. Eddy says that the curse on man to till the soil consists of “thought tending spiritually upward.” In the first edition Mrs. Eddy refers to Lucifer as “the fallen angel of abused capacity.” Isaiah foretold the doom of the belief that man has a capacity separate from God in these words: “How art thou fallen from heaven, O Lucifer, son of the morning, for thou hast said... I will ascend above the heights of the clouds; I will be like the most High” and he continues to show how this belief is reduced to nothing. We can note how prophetic this passage has been with regard to the dictators of the twentieth century.

S&H 545: 7-11

Isa 14: 12-15

Everything in Science has to be seen in terms of thought. Principle, Mind, is the Father of thought only, and in belief everything is thought also. Mortal mind is ignorant, inaccurate, limited thought. It is a claim to be Mind but is not Mind. So, in our practice, we watch thought to see if it is from Our Father or not. Thoughts that proceed from Our Father are true thoughts and constitute the Son, or consciousness, of God.

Ps. 51: 5

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Thoughts which claim to proceed from any other source are the children of the wicked one, conceived in iniquity – that is, conceived by a mind that is not God. There are, in belief, degrees of thoughts just as there are degrees in the scientific translation of mortal mind. We can see the reappearing of first degree thoughts throughout history, from the story of Cain to the excesses of modern totalitarian states. They represent physicality without any moral brake. They are not the truth but the misconception of being.

Then we have children, or thoughts, that are less opaque, less obscured by the mist of mortal mind. The Bible refers to these as “the children of Abraham,” or “children of the promise” (but not fulfillment). Abraham was also referred to as the “father of believers” yet Spirit does not believe: it knows. Even this higher, human sense of fatherhood has to give place to the reality of Our Father. We see in the story, where Abraham is about to sacrifice his son Isaac, that it was only necessary for him to sacrifice a ram, the symbol of human fertility, in order to become “the father of nations.”

These higher, second degree, thoughts are still nothing in their own right but are just the evidence, to human sense, of the divine facts of being “shining through the mists of materiality and melting away the shadows called sin, disease and death.”

A still higher concept of fatherhood is shown in the story of Jesus when he was being baptised by John. At this point his mission had not begun. He was, if you like, still compromising with the waters of mortal mind. He said, “Suffer it to be so now,” and, if we compromise, we suffer. Then, we read, he came up out of these waters, and immediately the heavens were

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opened: that is, divine Mind was revealed. He recognised the Spirit, or consciousness, of God resting on him and he heard a voice – his spiritual understanding asserted itself – and he realised that this consciousness of Mind, coming down from heaven, as a dove, was the beloved Son in whom the Father was always pleased. This was the sense of being that had its virgin origin in Principle, and so had nothing to do with that which had been in the waters. It was, indeed, “entirely separate from the belief and dream of material existence.” It was the altitude of consciousness that enabled him to say, shortly afterwards, to the human sense of motherhood called Mary, “Woman. what have I to do with thee?”

Misc. 165: 29-2

S&H 14: 25-26

John 2: 4

So once again, Principle is the Father of thought and nothing else. So, as Mrs. Eddy says, the important question is “Are thoughts divine or human?” What thoughts do we accept? Do we fill our lives, our Sunday Schools, our work places with the children of iniquity, the children of Abraham or the children of God? Do we accept a mortal origin, and so the need to compromise with mortal mind or do we recognise our being as coming exclusively from “perfect and infinite Mind enthroned.” Who is Our Father? Jesus said, “I and my Father are One.” When you say “I” you are telling the world what you are accepting as Father. What are you accepting as the “I” or Father of your being?

S&H 462: 23-24

S&H 582: 28-5

John 10: 30

Our Father is our treatment for each day. It is our acknowledgement that “Forever, O Lord, Thy word is settled in heaven” – in my being. Our Father is the source and condition of our whole experience. Our Father feeds, supplies, develops, guides and protects the smallest detail of our life, without effort. Our Father is the “father of the fatherless” – those who

Ps. 119: 89

Ps. 68: 5

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have lost their true sense of origin and Principle. Our Father is the Shepherd in every situation, for "Principle is above what it reflects" and to guard the sheep you must look from above where they are grazing. Our Father, Principle, regulates, governs, orders the universe in perfect rhythm, holding man forever in "God's grooves of Science." Our Father, Principle, never has even to say "No" because Principle precludes all unlike itself, and Love knows no alternative to itself.

Misc. 104: 18-19

"Be allied to the deific power," says Mrs. Eddy, "and all that is good will aid your journey, as the stars in their courses fought against Sisera." Acknowledge and live your oneness with Our Father, and you will experience Life from the standpoint of the harmonious and eternal Principle of man.

Un. 17: 5-7

HALLOWED BE THY NAME

The second statement of the Lord's Prayer shows the completeness of being. The word "hallowed" is derived from the same source as "whole" and "Holy," and the word "name" always denoted "nature." So, really this sentence is telling us that the nature of being, as the Adorable One, is whole and complete.

This completeness of being includes not only our Father-Mother, but the Son. This is the true interpretation of the Trinity. It is not possible to have cause without effect, any more than we can have effect without cause. The Adorable One includes the child, and we read that "the doctrine of Christian Science is that divine Love cannot be deprived of its manifestation, or object." It is impossible to have Life without its expression. Nor does Life cease to be Life because we call it expression. It is impossible to have Mind without idea, and it does not cease to be Mind because we call it idea. Mind and its knowing, is one. Life and its loving is one. Love and its loving, Soul and its feeling, is one, and we cannot mark a place where cause stops and expression starts. They exist as one. S&H 304: 9-11

This is why Mrs. Eddy makes such statements as: "Principle and its idea is one," and "In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts." We note here that God's thoughts, or ideas, are part of God. This is also why, Mrs. Eddy so often refers to man, or effect, as blending, co-eternal, co-existent, consonant with God, cause. The Adorable One is whole, complete, indivisible. S&H 465: 17
S&H 114: 10-11

An indication of this oneness and completeness of

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being is given in one of the marginal headings in the textbook which reads; "Espousals supernal." There are two of these espousals, or marriages: two statements of that which God has joined together and which no man can put asunder.

S&H 561: margin
Matt. 19: 6

The first of these is on the same page of the Chapter called Apocalypse, where it says, "the bride and the Lamb represented the correlation of divine Principle and spiritual idea," and then it adds that the effect of this oneness of cause and effect is "to bring harmony to earth." Mrs. Eddy speaks of this indivisibility of true being when she refers to man as "that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." This is a statement about true individuality; the individual, or indivisible, aspect of our manhood.

S&H 561: 13-15
S&H 475:19-22

The second espousal refers to the all-inclusive or generic, nature of our manhood. We read that the "Lamb's wife presents the unity of male and female as no longer two wedded individuals, but as two individual natures in one;" and the effect of this all-inclusiveness is that "In this divinely united spiritual consciousness, there is no impediment to eternal bliss..." The Adorable One does not impede Itself. Mrs. Eddy speaks of this aspect of our divine nature, as "the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness;" and we can conclude, from a study of these two espousals that we live as both individual and generic man, but never as personal man. This means the full enjoyment of the indivisible and all-inclusive aspects of the I AM, without these being circumscribed within the limits of personal sense.

S&H 577: 4-11
S&H 256: 13-14

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In Miscellany, our Leader writes “As an active portion of one stupendous whole, goodness identifies man with universal good.” Man is the effect portion of this whole, but he is not a bit of existence called a mortal. Man is the effect or experience, of all that God is being. Mrs. Eddy speaks of “they who partake of that divine Life,” and the part that man takes is the effect part. But we can only understand this as we look out of that top floor window we call Mind. and see the whole of being moving as one stupendous whole, with everything in it working together for good. Only in this way, and from the standpoint of the Principle that interprets the universe, can we perceive the “espousals supernal” in operation, and understand that “allness is the measure of the infinite, and nothing less can express God.”

My 165: 16-18

S&H 25: 10-12

S&H 336: 23-24

As long as we accept any other standpoint than that of Principle itself, we shall continue to see and experience life as divided. When the Prodigal Son asked for the portion of his inheritance that was due to him, the Father divided unto him His living. This divided sense of the Father’s Life took him, understandably, into a far country, where it spent itself. We read of “the Science that operates unspent,” but the Prodigal’s sense of inheritance had no truth in it so no life and no substance. Its false supports fell one after another, and as the Prodigal found, even the swine could not offer him anything.

Luke 15: 11-32

My 353: 15-16

S&H 372: 22-23

In modern terminology, this explains why people “burn themselves out”; exhaust possibilities; run out of steam; use up resources; believe in expendable substance. Only Truth, divine consciousness, operates unspent.

But then as we continue reading this parable, we find

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that “he came to himself.” He perceived something of the nature of the Adorable One. And the moment he rose, his Father saw him. The Prodigal still identified himself with that which had made a mistake and thought to earn his sonship by doing a spell as a servant. But the doctrine of Christian Science is that divine Love cannot be deprived of its object. The Principle that is our Father cannot fail to say “Son thou art ever with ME and all that I have is thine,” nor can the Son fail to reiterate “and all that Thou hast is mine.”

John 17:24

Jesus prayed: “Father, I will that they also, whom thou hast given me, be with me where I am.” Wherever the “I” is, there also is the “AM,” because where cause is, there also is effect. Everything that the Father gives comes from and remains in the I AM.

S&H 192: 32-23

The effectiveness of this prayer is well illustrated in the story in our textbook about Mr. Clark of Lynn. This story is rather like a sandwich; it has a middle and an important slice each side! The middle is well known, and refers to the detail of a dying man called Mr. Clark. And we read how, after a brief visit, he got up and dressed himself and had supper with his family. But have you noticed the two sentences before and after this story? These are the sandwich!

S&H 192: 30-31

The sentence that immediately precedes this story is; “Whatever holds human thought in line with unselfed love, receives directly the divine power.” It is “unselfed love” and not “unselfish love” that is important. The difference is that unselfish love requires someone else to be unselfish with, whereas unselfed love knows no self to intervene between God and man. So what happens to human thought when it is in line with unselfed love? It ceases to be human thought!

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‘What is left? Nothing but divine power. So it was not person, but divine power that visited Mr. Clark.

In the textbook we read that “if the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit.” Does this not mean one visit by divine Love, rather than one visit by a practitioner? Where Love is present as unselfed love, there is no practitioner and no patient. This is why, in fact, all healing is instantaneous at the point where the treatment of a practitioner gives place to the healing of Love. S&H 365: 15-16

What was the result of the visit to Mr. Clark? The answer is in the other bit of the sandwich – the sentence that follows, and that reads; “Reviewing this brief experience I cannot fail to discern the coincidence of the spiritual idea of man with the divine Mind.” In other words, where divine Mind, and divine power, are present, there also is the presence of the true idea, because the doctrine of Christian Science is that divine Love cannot be deprived of its object. And what happens to the personal sense of Mr. Clark and all the beliefs of life and intelligence in matter? They disappear. And what is left? Just what is always there, namely, Mind and its idea. But, as the clouds of mortal mind roll back, human sense interprets what has happened as healing. S&H 194: 2-5

Now let us look briefly at the role of the Son of God in human affairs. We read in John that “God sent His only begotten Son into the world, that we might live through him.” What is this Son? We must always be clear that God, Mind, is the Father of thought only. We can no more personalise the Son than the Father. That which is begotten of God is thought. It is the true thought, or idea, of everything, and we call it the 1 John 4:9

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Christ. All that we can ask of Mind, and all we can get, and all that we need is thought, or ideas, and thought emanating from the divine Mind is the Christ consciousness which saves, heals and redeems.

Hea. 3:13 only

The “begotten Son” is the Christ consciousness. In Christian Healing Mrs. Eddy refers to the “principle that begets the quality.” The begotten Son is the quality of Life that is Life Itself; the quality of intelligence that is Mind Itself; the quality of strength and health that is Spirit Itself; the quality of feeling that is Soul Itself, and so on. The Son of God is the quality of being that expresses God, and this quality of everything true operates in our experience as the Saviour and Redeemer from any lesser quality of existence. “Everyone that loveth him that begat, loveth him also that is begotten of him,” because they are one.

1 John 5:1

So the “begotten Son” is thought, not person. The Adorable One is consciousness in both cause and effect. The Son operates as our thinking and nowhere else. This is why the Saviour is Immanuel or “God with us,” because the only way Mind, God, can be with us is as our thinking. When God is with us in this way, then all there is to us is the presence, power and knowledge of God Himself acting as our consciousness. True consciousness, the Christ consciousness, or divine understanding, saves us from the beliefs inherent in any other so-called consciousness. As always, understanding saves from belief.

S&H 505: 9-12

It is clear then, that the Adorable One is Mind in cause and Mind in effect. It is divine knowing which is divine being. God and man are not two entities, but two aspects of one entity, one being. There is no plurality in the Adorable One. In his parable, Jesus told us that the good shepherd leaves the ninety nine sheep

Luke 15:4

Hallowed be Thy Name

to seek the one. And, when he finds the one, where are the ninety nine? They were never anywhere because, as our textbook tells us, “From the infinite One in Christian Science comes one Principle and its infinite idea...” S&H 112: 16-17

There is only ever One, because the infinite cannot be more than one. When Mrs. Eddy speaks of “the multiplication of the compound idea man” she does not refer to plurality but to that basic arithmetical fact. It is an interesting point that in computer calculations, there are only two alternatives – 1 and 0. The computer knows no other numbers. And God only knows 1. S&H 507:17-18

The Adorable One is Being that is intact, whole, complete. It cannot be increased or diminished. It cannot be invaded because it knows no alternative to itself. It is not subject to any law or government but itself. It is the totality of cause present as the totality of effect and it is our being now.

THY KINGDOM COME

Rev. 20:11

In the book of Revelation, we read “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away”. That which is enthroned is the Adorable one, Principle and its idea. In the presence of this One, the false sense of earth and heaven flee away. They do not even have to be chased. They disappear as naturally as darkness before light.

Until the coming of Divine Science, this kingdom, where God and His idea are enthroned, had remained a future hope. Now it is a present possibility. The translation of this third statement of being is given in *Science and Health* as “Thy kingdom is come; Thou art ever-present.” What this means is that the Adorable One reigns now.

Luke 17: 21

John 10: 8

Jesus said that this kingdom is within consciousness. But he also said that “all that ever came before me are thieves and robbers” – an apparently hard description of the great characters of the Old Testament who had preceded him. Yet it was a true description because to the extent that others had put the Kingdom and the coming of the Christ into the future, they had robbed their present sense of Truth. In this sense, Isaiah was a thief to those who thought his prophecies related to a future in time instead of a present attitude of consciousness. John the Baptist was a thief when he said of the Christ, “he must increase but, I must decrease.” By personalising his sense of the Christ as Jesus, he robbed himself of the understanding that the Christ was the truth of himself also. And, as we know, he decreased to such an extent that all that was left of him was his head on a plate at Herod’s supper table!

Psa 42: 1

John 3: 30

Matt 14: 8

We, too, can be thieves and robbers if we place any

Thy Kingdom Come

sense of good in the future or the past, or if we believe it to be outside of our own consciousness in person, place or thing. For example, if we think that our healing is just round the corner, after we have had an interview with a practitioner, or attended an inspirational meeting, we are robbing our present recognition that “Thy kingdom *is* come; Thou art ever-present.” If we do not deny each Sunday the statement of personal sense that “it doth not yet appear what we shall be” we are denying that “NOW is the day of salvation” and so robbing the present. If we think someone else has a better understanding of Science, or if we think we have to wait before we are good enough, old enough, experienced enough to heal, we are robbing ourselves.

2 Cor. 6: 2

Two thieves that are well known for their criminal record are regret of the past and fear of the future. Between these two thieves we crucify our present sense of the Christ. This was the symbolism of the cross. Youth tends to look forward and age looks back. Both are equally wrong. **I AM ALL HERE NOW.** I can never be older, younger, more intelligent, more abundant, more fulfilled, than I am now. In the presence of this understanding, false beliefs flee away. So we can see the deep significance of the Commandment, “Thou shalt not steal.”

Ex. 20: 15

Our starting point, therefore, is “Thy kingdom is come” and it is established in me, *as* me. As our Daily Prayer continues, the presence of the Adorable One, enthroned as my being, then rules out of me and my experience all sin; every sinful misconception of life as something less than God. Then the illustration of the Science of being in daily life is that “Thy Word (which is all there is to man) will enrich the affections of all mankind and govern them.” As the false sense of everything begins to dissolve in the presence of Truth, the appearance is a richer, happier, more abundant and

Man. Art 8:
Sect. 4

S&H 542: 29-2

The Lord's Prayer

more law-abiding universe.

This kingdom of heaven is the only one we acknowledge. The prophecies that disclose it have nothing to do with time because a prophet is merely a spiritual seer who is able to see the present accurately through the lens of Spirit instead of the distorting lens of material sense. Mrs. Eddy says that "all that is true is a sort of necessity; a portion of the primal reality of things." So, if we want to prophesy correctly, we have to see what is spiritually true now, and in this way only can we "foresee and foretell events which concern the universal welfare." The dawn of the Christ in human affairs is the inevitable result of eternal Truth destroying what mortals seem to have learned from error.

S&H 593: 4-5
01 1: 18-19
S&H 84: 14-18
S&H 288: 31-32

We prophesy the future by reading the present correctly. That is to say, we interpret the present from the standpoint of the divine Principle of the universe. This method is in contrast to what *Science & Health* calls "predicting the future from a groundwork of corporeality and human belief." There is a lot of this latter method in the world today. George Orwell wrote his book "1984" and everywhere we hear people correctly forecast a climax in human affairs. People say this is the end of an era, and in a sense this is true because a material physical sense of existence is giving place to a new view seen from the standpoint of the divine Mind. But, as students, we should be vigilant in denying the forecasts of doom, whether these come from politicians, experts in "Futures" study, religious sects, astrology or anything else. Our textbook tells us that "sin is hastening on to physical and moral doom," but that does not mean that we have to hasten with it! It is our job, as students of Christian Science, to annul the claims of self-fulfilling prophecy, wherever we encounter them, and the place where we do this is in consciousness. We are not prophets of doom, but of salvation. There is no inevitability of disaster.

S&H 84: 3-7
S&H 405: 26-27

Thy Kingdom Come

John wrote in the Book of Revelation that “I, John, was on the island that is called Patmos,” but then he adds “I was in the Spirit on the Lord’s Day.” The “I” was absent from the body and present with the Lord, and from this standpoint he was able to see the uncovering and self-destruction of all error without harm to himself. Because everything takes place in consciousness, it is here and nowhere else that we are able to experience the truth that “the kingdoms of this world are become the kingdoms of our Lord and of his Christ.” But we must do this work. We cannot ignore the prevalent thinking of the world. We have to deny it and see the truth instead. The Apocalypse is individual experience and it is our duty to hold crime in check within the universe of our consciousness. The end of the world is the end of error in our own consciousness, and it is now.

Rev. 1: 9,10

Rev. 11:15

S&H 96: 31-2

In his parables Jesus gave clear instructions about how we would and would not experience the kingdom. For example, he showed how the kingdom would not be reserved for pride of position when he said that the publicans would enter the kingdom before the Pharisees. Nor would the kingdom be entered by human effort, as he illustrated in the story of the labourers, each of whom was given the same wage, whether he had arrived at the eleventh hour or had toiled all day. “Perfection is gained only by perfection,” says our Leader, and by nothing else. Likewise, worldly wisdom, age and human experience could not be weighed against the qualities of the little child who Jesus said would inherit the kingdom.

Matt. 21: 31

Matt. 20: 9

S&H 290: 19-20

There is a parable, which is very relevant to the present time which can be found in Matthew 21 and which can be compared with Revelation 11. They will merit study. The parable concerns the householder who planted a vineyard which he hedged round about. Mrs. Eddy says of the Church Manual that “it stands alone, uniquely adapted to form the budding thought and

Matt. 21: 33-42

Rev. 11: 3-12

Man. 104: 7-9

The Lord's Prayer

hedge it about with divine Love.” In this parable the householder lets the vineyard out to husbandmen and goes to a far country. At the time of harvest the householder sends his servants to receive the fruits but they are beaten and thrown out. Eventually he sends his son saying, “They will reverence him,” but when the husbandmen see the son they say “This is the heir; come let us kill him and seize his inheritance.” Then we read that the sentence passed upon the husbandmen is that they will be destroyed and his vineyard, or kingdom, given to others more worthy. Finally, we are reminded of the verse from the Psalm, “The stone which the builders refused, the same is become the headstone of the corner.”

Ps. 118: 22, 23

In our times we can see the attacks by personal sense, or mortal mind, upon its concept of the Church Universal and Triumphant, and we can recall our Leader’s statement that “Without a correct sense of its highest visible idea, we can never understand the divine Principle.” So if mortal mind aims its arrows at those whom it believes to be the servants of the Christ, let us remember “thou art no more, a servant, but a son.” And when it aims at its concept of the Son, we can remember that personal sense has never seen the incorporeal Saviour, nor have we ever lived in mortal mind’s misconception of man as person. In this way we obey the command that every Christian Scientist should “defend himself daily against aggressive mental suggestion.”

S&H 560: 17-19

Gal. 4: 7

Man. 42: 4-8

We defend the “himself” or “herself” by seeing that we do not live in personal sense, and that the only thoughts that can be delineated upon what appears as body, job, relations, supply etc. are those of the divine Mind, and that no other thoughts have origin, power, law, locality or target. The “stone which the builders rejected” is the incorporeal Saviour, invisible to personal sense. It is the kingdom of Christ within, untouched by mortal mind’s destruction of itself. But

S&H 208: 29-31

Thy Kingdom Come

we must do this daily work, or we are not loyal students, and we do it, not just for ourselves, but for all within the orbit of our consciousness.

“Thy kingdom is come” is the basis of our practice. Mrs. Eddy was once asked to define a Christian Science treatment and she did so in these words “It is the absolute acknowledgement of the ever-presence of infinite perfection.” In *Unity of Good* she writes, “When I have most clearly seen and most sensibly felt that the infinite recognizes no disease... (it has enabled me) instantaneously to heal a cancer which had eaten its way to the jugular vein.” The kingdom of heaven is the kingdom of perfect and infinite Mind enthroned. It is the kingdom of beauty and abundance, peace and completeness, safety and joy. It is the kingdom of our Christ consciousness now. Un. 7: 8-12

THY WILL BE DONE

The fourth statement in the Lord's Prayer is not a petition, but is the conclusion of the preceding three. The reign of the Adorable One, in which Principle and its idea are enthroned as one being, is enforced by the will of God. We must always remember that only God does God's will. Man is not something separate from God that tries to do His will and seeks to be obedient to Him. Man *is* the enforcement of God's will. He *is* obedience.

Dan. 4: 35

What this means is that there is no aspect of experience that is not subject to the benevolent law of God, good. Nebuchadnezzar had to learn that "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou?" And, in the spiritual translation of this sentence, we read "Enable us to know, – as in heaven, so on earth, – God is omnipotent, supreme."

Mrs. Eddy is reported to have said, "NEVER descend to the warfare between evil and the human will trying to do the will of God. The only thing that does the will of God is the will of God." The mortal cannot do God's will, and it buys itself a lot of trouble in trying to do it! The mortal is a sense of existence that believes itself to be in an orbit of its own. It is never subject to the law of God, but dissolves in the presence of this law. The law of Love, which is God's will, does not permit one farthing's worth of error in its eternal presence, and this is the meaning of the statement that we must "pay the last farthing." The will of God does not punish

Thy Will be Done

what God does not know. It precludes it, and this appears as all that is unlike God being self-punished and so self-destroyed. Neither the belief in a bad person who has disobeyed, nor a good person who has obeyed this will, can be retained. God does and enforces His will. As we read in *Miscellaneous Writings*, “God is One and All, and governing Himself, He governs the universe.” Misc. 258: 14-15

The statement “As in heaven, so on earth” sometimes causes difficulty, and the human finds himself walking something of a tightrope in practicing it. The human tendency is toward one of two extremes. Either it retreats into an ivory tower, which it calls heaven, and ignores the claims of earth, or it reduces its sense of heaven to accommodate every whim and fancy on earth. Neither of these two extremes is Science. Asceticism can be cold and unrealistic, and if one wants to indulge in it, one had better enter a monastery or convent. On the other hand, pantheism sees heaven in every material phenomenon, thus, in effect, trying to contain the infinite within the finite. Neither extreme is correct.

In the Glossary we find definitions of both heaven and earth. Heaven, which we already know to be “perfect and infinite Mind enthroned,” is also defined as “harmony; the reign of Spirit; the atmosphere of Soul.” It is the source, or cause, of true being. Earth is defined, in part, in these words: “To material sense, earth is matter; to spiritual sense, it is a compound idea.” Idea is effect. Man, as “the compound idea of God, including all right ideas” is effect. So can we not say, when we repeat “As in heaven, so on earth,” “As in cause so in effect?” God’s will is manifest as cause and effect, Principle and idea, and both are spiritual. S&H 587:25-27
S&H 585: 7-8
S&H 475: 14-15

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Too often, when we say "As in heaven, so on earth," what we really mean is: "I know the spiritual fact is all that is true but I have got to make it effective, here on earth, as my business, my relationships, my supply, my new car and my holiday weather, my big toe and my in-laws!" In a sense, this may be true but not for the reasons given, for the desire behind such thinking is to try and make earth a little more heavenly whilst keeping it as good, solid earth. This shows the human sense of heaven and earth as two instead of one. But they are not two kingdoms, one called heaven and the other called earth. What is humanly called earth is heaven misstated. What is humanly termed heaven is earth seen correctly, for Mind embraces its idea.

What really happens when the will of God asserts itself in what are termed human affairs? Simply that the mortal, material, limited concept, held in a mind that is not God, and is not ours, begins to give itself up. This is in the same way that the morning mist and the distorted images that it contains, dissolves in the presence of the sunlight. As this false sense begins to recede, mortal mind says "I am better, freer, richer, happier." But beware! Our book tells us "What is termed matter cannot say 'I suffer, I die, I am sick, or I am well.' It is the so-called mortal mind which voices this and appears to itself to make good its claim."

S&H 210: 25-18

Nothing ever takes place anywhere except as God's will. Mortal mind, or matter, never gets better. It just gets less, so far as it is concerned, in the presence of Truth. When Jesus said "I AM the light of the world" it caused the belief that vision was ever material to recede somewhat in the presence of the Christ. This was interpreted by human sense as blind Bartimaeus seeing. But the Christ did not *do* anything to blind

John 9: 3

Thy Will be Done

eyes. It just caused the belief that eyes were material to give place to the highest appreciable sense of normality. Nothing had happened on a material earth, but the belief that earth was material gave itself up, to some extent, in the presence of the Christ, Truth.

Just as "Principle and its idea is one" so heaven and earth are one. There is one Life, one character, one vision, one substance, one being for cause and effect. It is the denial of Science, called Spiritualism, that "would transfer man from the spiritual sense of existence back into its material sense," and we must not allow it. Paul asked the Galatians "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" and Mrs. Eddy reminds us that "Truth can tolerate no error in premise or conclusion."

S&H 465:17

S&H 75: 8-11

Gal. 3: 3

S&H 129: 5-6

Science reveals that the heavens and earth are spiritual to the consciousness that God bestows and that it is only to the unillumined human mind that they appear material. The human mind is always unillumined, even when it thinks it is better. So we must not listen to it!

S&H 573: 5-9

There is no human will. Mrs. Eddy defines the human will in two ways. She says it is "the sensuous reason of the human mind." That is, it is all reasoning that takes place from the evidence of the senses, whether for good or bad. And she also says that "human will is that will which would oppose bringing the qualities of Spirit into subjection to Spirit." When we say, "If I had more money, I could have a better home," or, "if only he would leave me in peace, I could be happy," or "if she would not be so unkind. she would get her healing," then we are making a quality of Spirit like abundance, peace or health, subject to a material condition. And that is human will.

S&H 111: 3-5

Misc. 201: 3-6

The Lord's Prayer

Luke 22: 42 This is why Jesus said, "Not my will but thine be done." That is, let the consciousness of Spirit and not the sensuous reasoning of the human mind, be my awareness. And the reward of this was also in his words: "This is the Father's will which hath sent me, that of all that he hath given me, I should lose nothing." Since "the maximum of good is the infinite God and His idea," man cannot wish for anything to be added to or deleted from this divine state of being.

John 6: 39

S&H 103: 15-16

People are sometimes reluctant to take a firm stand because they do not want to use human will. We should understand that there is a difference between human will and self-discipline. Human will is reasoning through the senses. Self-discipline is adherence to the spiritual facts, whatever the material testimony. Mr. Bicknell Young used to say that, when you come to the end of your rope and do not know what to do, tie a knot in it and hang on! This is self-discipline and wholly desirable!

Matt. 16: 19 In his promise to Peter, Jesus said "I will give thee the keys of the kingdom." And then he defined these keys as follows: "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Loosed in heaven, loosed on earth! All that does not belong to Mind is precluded from its idea. Bound in heaven, bound on earth! All that is part of Mind's knowledge constitutes the identity of its idea.

God's will is done. This is why we do not try to doctor matter. We must not look at the material picture and try to imagine God's will concerning it. Let the false sense of heaven and earth give itself up in our pres-

Thy Will be Done

ence. We maintain the oneness of Principle and idea, heaven and earth, as our Christ consciousness. Mrs. Eddy says of Jesus that “the world acknowledged not his righteousness, seeing it not; but earth received the harmony his glorified example introduced.” The world can never see righteousness, but the human sense of experience will conform in every detail as we see that heaven and earth remain entirely spiritual, and that true and conscious being never left heaven for earth. S&H 54: 5-7

No. 36: 6-7

GIVE US THIS DAY OUR DAILY BREAD

“Give us grace for today. Feed the famished affections.” In this chapter we are going to look at some of the aspects of grace, as given in Webster’s dictionary definition of the word in the edition used by Mrs. Eddy. In her own first edition she simply wrote “Give us the understanding of God,” and she wrote of grace that it is “the effect of God understood.” Man *is* the effect of God understood, for man is divine understanding.

Pan. 10: 22-24

The word grace comes from the Latin “gratia,” and is equated with blessing. Man *is* God’s blessing, for we read that “Love blesses its own ideas.” This means that Love blesses itself. There is nothing else to bless. Being is a state of blessedness. In human experience, we read, grace appears as “goodwill, kindness, willingness to oblige another,” and we are told that “what we most need is the prayer of fervent desire for growth in grace, expressed in patience, meekness, love, and good deeds.” But let us read this statement spiritually, for it does not just mean that we should try humanly to be more patient, meek and loving. There is plenty of this human effort about the place, and it is not always very successful. But, if our prayer is for the effect of God understood, then the desirable human appearing will be as described. The greater includes the lesser. As we read in Romans “If by grace, then is it no more of works: otherwise grace is no more grace.” Human striving is not gracious, but grace replaces human striving.

S&H 517: 30
only

S&H 4: 3-5

Rom.. 11: 6

We read, also, that grace is “the spring, or source of all benefits received from Him,” and Paul reminds us

Give Us This Day Our Daily Bread

that “My grace is sufficient for thee.” That which, to the “famished affections” is external, lacking, unattainable, is found to be already included in the effect of God understood. Graciousness is inward satisfaction: it does not strive, trample on others, compete or take offence, because it knows nothing outside to divide or disturb the harmony of being. II Cor. 12: 19

One of the functions of grace is described as “the application of Christ’s righteousness to the sinner,” and we read in Romans that “where sin abounded, grace did much more abound.” The effect of God understood is to see grace instead of a sinner, or any sort of mortal. This does not mean looking at a mortal, and then trying to visualise a son of God. There is no record of Jesus looking at Judas and saying “there goes a spiritual idea of God.” He saw grace instead of Judas, and knew that in its presence, there was no mortal. It is not without interest that in Miscellaneous Writings, Mrs. Eddy refers to the “self-destroying elements of this world, its unkind forces, its tempests, lightnings. earthquakes, poisons, rabid beasts, fatal reptiles, and mortals.” None of these abound in grace. Rom. 5:20
Un. 52:18-21

We also read that grace is “a state of reconciliation with God.” The effect of God understood is inseparable from God, for “I and *my* Father are one.” Always remember that the purpose of Christ reconciles man to God, not God to man. We can never pray to bring God down to a human situation, but only to realise our oneness with the Father, to whom the only situation is divine. While divinity embraces humanity, it never ceases to be divinity. John 10:30
S&H 19: 1-2

In Unity of Good Mrs. Eddy writes “Mary had risen to discern faintly God’s ever-presence, and that of His idea, man; but her mortal sense, reversing Science and Un. 62: 27-11

The Lord's Prayer

spiritual understanding, interpreted this appearing as a risen Christ." We should be careful in our practice, and when we give testimonies, to know that the Christ does not rise or improve, and that matter does not rise or improve, but that what is called healing, or resurrection, is always the disappearance of the false in the ever-presence of God and His idea, man.

S&H XI: 9-14 Healing, in Science, is always the "operation of divine Principle, before which sin and disease lose their reality in human consciousness, and disappear as naturally and as necessarily as darkness gives place to light..." There is no sin or disease outside the belief in them, and divine consciousness does not believe in them. Mrs. Eddy speaks of the work of our Master in "bringing to light the scientific action of the divine Mind on human minds and bodies." The first "coming" appeared as a corporeal Saviour. It was recognized in the effect it had on the human scene, but the comprehension of the Christ was too limited to permit any change from the mortal basis of belief.

S&H 210: 11-16

The second coming was the incorporeal Saviour. Mrs. Eddy writes this that "the incorporeal Saviour — the Christ or spiritual idea which leads into all Truth — must needs come in Christian Science, demonstrating the spiritual healing of body and mind." At this stage the Principle of Jesus' practice, is understood, and the healing of body and mind is recognised to be the disappearance of error before the conscious facts of Spirit. The understanding is gained that "this so-called mind and body is the illusion called a mortal, or a mind in matter."

Misc. 163: 25-29

S&H 293: 9-10

But what about the third coming? Mrs. Eddy speaks of this as follows: "Science and Health makes it plain to all Christian Scientists that the manhood and woman-

My. 346: 29-5

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hood of God have already been revealed in a degree through Christ Jesus and Christian Science, ... What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

But how do we perceive "generic man?" Only from "the heart of divinity." It is only by leaving the human framework of reference entirely, and uniting with the one Mind, that we look out from and as Mind, and see that there is just one man, one body, one Life, one heart, one lung, one circulation, one strength, one substance, one everything for all being divine, and all existing in idea. S&H 258: 31-1

We find that there has never been a division of Mind into minds, Soul into souls, Being into beings. There has never been anything to heal, pardon, alter or save. Then, indeed, healing is by grace, for "By grace are ye saved," and healing appears because there is nothing to heal. This is the climax of our Leader's discovery that "God's law is in three words, I am All." The effect of God understood reveals existence to be whole, undivided, all inclusive here and now. Retro. 56: 5-11
Eph. 2: 8
No. 30: 11

One of the definitions of grace is "eternal life and final salvation." We read in the Glossary that Salvation is "Life, Truth and Love understood and demonstrated as supreme over all; sin, sickness and death destroyed." When is this state of grace that we call salvation? "Now is the day of salvation" is the answer. It is the consciousness that "I AM ALL HERE NOW." In the Wycliffe translation of the Bible, the phrase which, in the Authorised Version, is rendered "knowledge of salvation," is given as "science and health." So there we have Science and Health, Key to the Scriptures, knowledge of salvation, the effect of God understood. S&H 593: 20-22
II Cor. 6:2

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Matt. 5:6

S&H 536: 8-9

S&H 559: 16-19

With grace, we feed the famished affections. Healing comes in Science only as we hunger and thirst after righteousness. As we understand God, as we let the understanding of God fill our consciousness, so all there is to us is divine understanding. It reigns, is all, and there is no other consciousness, so no beliefs of disease or death. Someone I know had many years of slavery to dieting because of a duodenal ulcer. She got no better. Then she found Science. She did not turn to it for healing but because she knew it was the truth. She ate the "little book." She drank in its inspiration. Soon she found she could eat what she wanted. Her famished affections had been fed, and this spiritual nourishment, the true bread from heaven, became the law of normality to her body.

The cause of Christian Science will prosper only as we pray aright. We do not pray for material results, or for any form of comfort in matter. We cannot expect to reconcile Truth to error, nor experience liberty within a human framework of thought. The framework itself must go. We pray for the effect of Good understood. "Give us grace for today: feed the famished affections."

FORGIVE US OUR DEBTS

In the Christian Science services in English, we use the Matthew version of this part of the Lord's Prayer, Matt. 6:12 since the implication is far greater than that which is used in most Christian churches which render it "Forgive us our trespasses." In all cases, however, our own forgiveness is first dependent on our forgiveness of others.

At one level, of course, this command relates to human behaviour. If someone treats us badly, he incurs a debt to us. But if we react, and so admit his action into our own consciousness, we accept his debt as our own. An action may be bad. but reaction is just unintelligent! This is for two reasons. First, we accept the action twice over, because this is what reaction means. Second, we thus identify our own thinking with the external, and so depart from the kingdom within.

To react is to accept error as our consciousness and so to deny the Christ in our consciousness. Mrs. Eddy tells us that "the abiding consciousness of wrongdoing tends to destroy the ability to do right." S&H 405: 24-25 The presence of a debtor in consciousness postpones our own freedom from debts. But perhaps we could see whether there is not a more profound lesson in this verse.

The word "forgive" means, literally, "give for, or in place of," and so we have to give something in place of a debtor before we find something in place of our debts. What is it that we have to give, and why is the spiritual translation of this verse "And Love is reflected in love?"

The Lord's Prayer

The basic belief of mankind is that it can expect something of matter. The world is thought to be our debtor. It owes us a living, a share of good, our place in the sun. Our health, wealth, activity, completeness are thought to be derived from matter in one of its three disguises, person, place or thing. Indeed, it would be hard to imagine any aspect of mortal existence where matter is not, or is not expected to be our debtor. It owes us, in belief, our existence itself.

In consequence, mankind is in debt to matter at every point. Believing that life is derived from matter, mortals also believe it is deprived by matter. Believing that matter, which is another word for "externalisation" or "objectification," owes us everything, mortals owe it everything in return. The fact, too, that our expectancy from matter is never as great as our disappointment in what it gives, does not escape our notice. If we place something in a pawn shop, our return on the article is unlikely to satisfy.

So, if we are to be released from our indebtedness to matter, we must first lose the belief that it is our debtor. In the first edition, this statement of the Lord's Prayer is rendered:

"And Truth will destroy sickness, sin and death
as it destroys the belief of intelligent matter."

A sense of life that is derived from matter is a sense of life that is deprived by matter. But this is a false sense of life. It is not Life. "Love alone is Life" says our hymn, and in *Miscellaneous Writings* Mrs. Eddy defines "Love" in three ways. She writes: "What a word! I am in awe before it! ... the underived, the incomparable, the infinite All of good..."

Forgive Us Our Debts

The underived! This is a wonderful word, for we can see that Christ Science is taking away the belief that matter is the medium for Mind. Nothing that is true is derived from or expressed through matter. The underived alone is Life, because God, as we read, is “self-existent, self-expressed.” Once we drop, give up, the belief that any aspect of our experience has to come through the medium of matter, so we are released from our indebtedness to matter. We read in Science and Health that “Jesus aided in reconciling man to God by giving man a truer sense of Love ... and this truer sense of Love redeems man from the law of matter...” The word “redeem” means to take something out of the pawnshop. So the truer sense of the underived takes man out of the pawnshop where he is in bond to matter. S&H 213: 9-10
S&H 19: 6-11

Jesus proved that Life was underived. In his three years of ministry he exposed the belief that matter was the “arbiter of life or the constructor of any form of existence.” His understanding of Love meant supply underived from money or food; movement and vision underived from muscle or eyes; peace and joy underived from material circumstances; life and health underived from physique, and so on. As the Way-shower, he pointed out the kingdom within, underived from and so untouched by, the belief of objectification. S&H 369: 7-13

In his final test, “Jesus realized the utter error of a belief in any possible material intelligence.” He finally dropped all belief that matter was his debtor. His students slept. After all he had done for them, he might well have expected that they would be his debtors for just one hour. Surely they owed him this amount of support! But we read that “there was no response to this human yearning, and so Jesus turned away forev- S&H 47: 31-9
and m.h.

The Lord's Prayer

er from earth to heaven, from sense to Soul." And, in the margin we reads "Gethsemene, glorified!" What had happened? This was the moment when Jesus finally saw through the belief that matter was his debtor in any form. It could owe him nothing. And so, in turn, he was released from all indebtedness to matter. He was no longer beholden to matter. He had found the Love that was Life because it was the underived, and at that moment he rose from the dead. "Love is reflected in love." The underived is expressed as the underived.

S&H 363: 18-27 It is no wonder that the chapter on Christian Science Practice begins with the story of Mary Magdalene and the parable of the two debtors. Jesus asked Simon "Which of them will love him most?" and the correct reply was "He to whom he forgave most," Mrs. Eddy relates this parable to Mary and asks "Why did he thus summarise her debt to divine Love." What debtors had Mary forgiven that her debts should have been forgiven in the words "Thy sins be forgiven thee?" What was her sense of Love, the underived, that won her pardon?

S&H 33: 21-23 In our textbook we read that "This is the new understanding of spiritual Love. It gives all for Christ, or Truth." Is this not what Mary had done? Not only had her worldly all, represented by the costly jar of oil, been bestowed on her highest sense of the Christ, but her tears of repentance showed how willing she was to drop what our Leader calls the "ghastly farce of material existence." All that, in belief, had been her history, derived from mortal circumstances, was laid on the altar of divine Love, the underived. The false sense of existence, together with the crimes and punishments that this sense contained, gave place to the Love that alone is Life.

S&H 272: 19-21

S&H 55: 22-26

Forgive Us Our Debts

In the understanding of Love, there is no human expectancy that another should conform, no human yearning that another should be free. There is only the pure consciousness in which neither debt nor debtor, sin nor sinner, accused nor accuser, have any place. S&H 16: 20-23 All material sensuousness, all judgement of physical sensation, all testimony of mortal mind is dropped for the "heaven-born aspiration and spiritual consciousness that instantaneously heals the sick."

This part of the Lord's Prayer is the fulfillment in practice of the first four scientific statements. It is the acknowledgement that being is not derived from anywhere but Principle; that the Adorable One is self-existent, self-expressed, unconscious of anything but Itself; that this state of perfection is ever present, and that the will of God is never condemnation but always the maximum of good.

LEAD US NOT INTO TEMPTATION

In the First Edition, Mrs. Eddy writes “And lead man into Soul, and deliver him from personal sense.”

There is nothing but thinking. We are only concerned with thinking, or consciousness. There is no extension to consciousness. The consciousness of something is all there is to it.

Man is consciousness. He is not a separate entity able to choose between alternate courses of action called good and evil. Man is simply what Mind is knowing. Man is the manifestation, the evidence of what God is knowing and doing. In belief, the mortal sense of man is nothing but false consciousness. We read that
S&H 478: 24-26 “Whatever is mortal is composed of material human beliefs and nothing else.” So, in every case, we are talking about awareness either true or false awareness.

When Mrs. Eddy speaks of Soul-existence and sense-existence, she is distinguishing between the awareness of Soul, the divine Mind, and awareness through the
S&H 167: 3-6
S&H 111: 3 five physical senses, which is “the sensuous reason of the human mind.” Just as the awareness, or consciousness, of the divine Mind constitutes the only true man, so, in belief, awareness through the senses constitutes the mortal sense of man. There is only awareness. Man is not aware of something. He is awareness: — God’s awareness of himself.

This is why Mrs. Eddy says that the sin constitutes the sinner. The false sense of existence constitutes its own evidence. This, too, is only why she says that “mortal existence is a dream” and that “whatever appears to be
Retro. 64: 1-5
S&H 250: 6 only

Lead Us Not into Temptation

a mortal man is a mortal dream.” We see from this that mortal man is not a dreamer who has to wake from his dream, and is not a sinner who has to stop sinning. The false sense of man constitutes its own false knowledge and activity. “A false belief is both the tempter and the tempted.” S&H 250: 24-25
S&H 393:30-31

Sin is false consciousness. It is all that deviates from the divine. “The belief of life in matter sins at every step,” and it cannot help doing so because this belief is itself both sin and sinner. We have to get away from the theological concept which judges between good and evil from a human basis since this awareness of duality is itself false consciousness. We have to adopt the scientific and spiritual point of view which distinguishes only between the awareness of Soul and awareness through the senses. “Righteous judgement” is judgement from the standpoint of Principle alone. If something is what Principle is knowing of itself, it is true. If not, then no matter how real it appears to personal sense, it is not true. This consciousness of absolute truth does not condone nor ignore the claim of evil, but causes it to give itself up in its presence. S&H 542: 1 only
S&H 92: 13-16
John 7:24

In Miscellaneous Writings we read “Temptation, that mist of mortal mind which seems to be matter and the environment of mortals, suggest pleasure and pain in matter; and, so long as this temptation lasts, the warfare is not ended and the mortal is not regenerated.” So, when we pray “Lead us not in temptation,” we are really saying “Lead us not into the mist of mortal mind; lead us not into the false awareness of personal sense which seems to be the environment of mortals.” And when we add “And God leadeth us, not into temptation,” we are acknowledging that Soul existence has no consciousness of temptation. God leads man because God constitutes His own selfhood, or consciousness. Misc. 85: 21-25

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Right knowing and its reward exist together. Similarly, the sin and its consequence go hand in hand. The true sense of being constitutes its own harmony. The false sense constitutes its own discord. But it is also true that the consequence of sin, or false consciousness, ceases with the end of sin. Because we read that “Sin is its own executioner.” It destroys itself because, having no truth in it, it has no life in it. If we base our calculations on the false premise that $2 + 2 = 5$, everything that is constructed on this basis will go wrong. Error, or deviation, is self-punished, until self-seen. But the moment we understand that $2 + 2 = 4$, both the error and the effect of the error cease together. There is no aftermath. Our understanding of the truth has saved us from the error, and this is why the Christ, or divine understanding, operating as our consciousness, is always our Saviour and Redeemer from mortal belief.

Our Leader tells us that “the belief in sin is punished so long as the belief lasts”. But the moment we turn from false awareness, or personal sense, to Soul, we find that “the accuser is not there.” And if the accuser is not there, then the accused and the accusation are not there either. I have been told that Mrs. Eddy used to say: “If you stole a sheep yesterday and would not steal a sheep today, you will not be hung today for the sheep you stole yesterday.” In theology, crime is followed by punishment in a sequence of time. But, in Science, everything is consciousness, and consciousness is now, so salvation or punishment are included in what constitutes consciousness now. But, as long as false belief is claiming to operate even as memory of a past, consciousness has not been redeemed.

In a significant passage in the textbook, we read “We must forsake the material sense of things... and gather the facts of being from the divine Mind.” And, in the

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margin, are the words “No healing in sin.” Since sin is false awareness, it is evident that we cannot retain a false sense and find healing within it. This is why “even Christ cannot reconcile Truth to error.” We cannot bring Truth down to error. The error has to dissolve in the presence of Truth. Prayer is never a confessional to cancel sin, if our praying does not let Soul-existence, instead of sense-existence, be our thinking. The implication of this is that Science does not in any way abandon the moral law, but fulfills it on a scientific, rather than a theological, basis. S&H 5:22

Mrs. Eddy quotes Shakespeare at the beginning of her textbook: “There is nothing either good or bad, but thinking makes it so.” The thinking is the thing. All physical sense awareness is contrary to the law of God, because it has no God thinking, no good thinking, in it. “The carnal mind is enmity against God.” All divine awareness is of God and is Life eternal. “To be Rom. 8:6 spiritually minded is Life.” Personal sense, or sense existence, is the evil one because it consists of thinking based on the senses, and so consists of mortal beliefs instead of divine ideas. The awareness of Soul precludes sin because it precludes personal sense. Hence: “And lead man into Soul and deliver him from personal sense.”

THINE IS THE KINGDOM

The kingdom of heaven, the kingdom of harmony, the kingdom of divine awareness, is the “reign of divine Truth, Life and Love” established as our own consciousness. It is the shared experience of God and man, cause and effect, the one Ego. “All mine are thine,” so “Mine is the kingdom and the glory and the power forever.”

John 17: 10

Life is a duet sung with one voice. “The heavens declare the glory of God” who made all things, and man is this declaration. Man does not have a lesser life, a lesser substance, a lesser intelligence than his creator. There is just one Life for God and man in every detail. This is why we read in Unity of Good that we can “never turn back what Deity knoweth, nor escape identification with what dwelleth in eternal Mind.”

Ps. 19: 1

Un. 64: 15-19

The kingdom of Principle and its idea is one. Mind knows: man is the knowing. Life lives: man is the living. Soul feels: man is the feeling. Love loves: man is the loving. God is: man is God’s being. That which states and its statement is one. That which is aware and its awareness is one. God is aware of His own being.

Un. 21: 21

Man is divine awareness. There is nothing to man but awareness, consciousness. Man is the divine sense of being.

In Isaiah we read many promises about what belongs to the Christ consciousness, the consciousness of perfect and eternal Mind enthroned. It is the experience of beauty instead of ashes, of praise instead of the spir-

Isa. 61: 3

Thine is the Kingdom

it of heaviness, of joy instead of mourning. It is the experience of fulfillment instead of frustration, for “they shall not build and another inhabit.” It is the experience of peace where “the wolf and the lamb feed together.” It is the experience of strength instead of feeble knees, of vision instead of blindness, of certainty and rejoicing. And, to enjoy this experience, we only have to “go through, go through the gates.” We leave the false sense for the true, and we do this here and now, for in truth, we have never been anywhere else.

Isa. 65: 22, 25

Isa. 62: 10

In Revelation, John tells us of some of the aspects of this kingdom, the City four-square, the consciousness of divine Love, which our Leader says is a “present possibility,” for it represents an altitude of thought, and not an attainment in time.

S&H 574: 1-2

There is no night there; no loneliness, doubt or darkness. We know light in terms of light; not in terms of light and darkness. “Dwelling in light, I can see only the brightness of My own glory.”

S&H 592: 21

Rev. 22: 5

Un. 18: 4-5

There are no doors or gates. because there is nothing to shut out of omnipresence, and nowhere for anything to escape to. We stand porter at the door of thought only until we see there is no door.

Rev. 21: 25

There is time no longer or, as the original language put it, “delay” no longer. This means no separation between knowing and being, between vision and effect, or between promise and fulfillment. “For God to know is to be.”

Ezk. 12: 22, 23

No. 16: 1-2

There is no pain, sorrow or death, because these never were realities but were states of a mind that was never divine, so is not ours, and is never true.

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There is no more sea. We are told, when we pray, to "say unto this mountain, be removed and cast into the sea" that is, to reduce the mountainous physical problem into its mental meaning of elementary latent error. But then we see there is no error, no sea.

S&H 559: 5-6

There is no more curse, because man was never made to till the soil. Man is the emanation of Mind, coeternal with God, never tilling the soil.

Rev. 22: 3

There is no sun and no temple there. The sun is the symbol for Soul, and the temple is the symbol for the structure of Truth and Love. But the spiritual fact precedes the symbol, and matter is not the medium for Mind. In the transparency of pure consciousness, there is no medium, for idea is "the immediate object of understanding."

Rev. 21: 22
S&H 595: 1-2
S&H 115: 17-18

The nations of them that are saved walk in it, and the kings of the earth bring their glory into it. Instead of the divided sense of nations and the personal glory of kings, we find that Thine is the kingdom and the power and the glory forever, and that all that is true of nations and kings is included in this glory.

Rev. 21:24

Power is omnipotence and glory is omnipresence and neither are divided or personal. Belief divides and subdivides power and glory into national, local and personal units. Governments think they govern, and individuals think they can hold people to ransom, but this is not true because power and law are good, and good is indivisible because it is omnipotence and omnipresence.

And there is nothing to enter this kingdom of divine consciousness that maketh or worketh a lie, because

Rev. 21: 27

Thine is the Kingdom

“the divine understanding reigns, is *all*, and there is no other consciousness.” S&H 536: 8-9

This City, or kingdom, is described as lying four-square. Its sides, or aspects, are the Word, Christ, Christianity and Divine Science. Each of the gospels that summaries the life of our Master are of equal importance. We might consider that the gospel of Matthew, with its full rendering of the Sermon on the Mount, gave the Word. Mark was known as “Christ’s Gospel;” the healing mission of Christianity was perhaps most emphasised by Luke, the physician, and the pure Science that Jesus practiced was portrayed by the beloved disciple, John. Rev. 21: 16

This Kingdom is never achieved by human effort, but by the falling away of all human misconceptions in the presence of eternal Truth. Peace movements do not establish peace, but they appear because God’s kingdom “is a peaceable habitation”. Ecological movements do not make man responsible for his environment, but they appear because. “the earth is the Lord’s, and the fullness thereof,” and man, in Science, has no power to create or destroy. Isa. 32: 18

Christian Scientists, as persons, have no mission to establish the kingdom of heaven on earth. But the understanding that is Christ Science will rule all nations and melt away the shadows of sin, sickness and death. We are not engaged in saving an outside world, but in letting the reign of divine Truth, Life and Love be established as our consciousness of absolutely everything that appears. Jesus said: “I, if I be lifted up from the earth will draw all men unto ME.” As we lift our sense of being above matter, we will draw the whole of our experience into that level of consciousness that we are accepting as ME, or Mind. “Thou shalt S&H 467: 3-4

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have no other gods before me. This *me* is Spirit."

S&H 583: 12-19

We are responsible for, and we dwell in, the kingdom of our consciousness. As thought rests on and proceeds from divine Principle, we shall afford proof of our utility, and this proof — the proof that follows the

S&H 340: 23-29

acceptance of one infinite God, good, one Mind, one I or us, — is the unification of men and nations, the brotherhood of man, the end of wars, the abolition of all that is wrong in social, civil, political and religious codes, the equalisation of the sexes, the disappearance of pagan and Christian idolatry, the annulment of the curse on man. Then we find that there never was anything in divine awareness that could sin. suffer, be punished or destroyed.