

him who, waiting and struggling in voiceless agony, held uncomplaining guard over a world?" (S&H p. 48)

The disciples as well as Jesus were in physical danger that night in Gethsemane. It is abnormal to fall asleep when you are in danger. Normally the adrenaline would run, and fear would prevent sleep.

What caused the disciples to fall asleep at the time they and the person they loved most were in danger? What causes Christian Scientists to fall asleep today, mentally, at a time when they and the healing system they love is in danger?

There is a type of spider that stings its prey, but does not kill it. Filling her victim with poison, (and the victim is sometimes a mouse or something just as large), she keeps it alive as a source of fresh meat, and she lays her eggs on it. When the eggs hatch they (the offspring or result of the spider) literally eat the prey alive. The prey offers no resistance even though it is much larger and stronger than its attackers, because it has been stunned.

Let us pray not to be prey. Truth is larger than error. We cannot be stunned, or in a stupor. We cannot poison ourselves.

Many people in the church believe that change is going to come, but they forget that only they can make it come. "Earth's actor's change earth's scenes."

We are like the man at the pool of Bethesda, waiting for the moving of the water, instead of realizing that we must rise up and walk ourselves. Members keep saying that God is going to remove those that have been corrupt in the church and then new people will come in and restore the Monitor etc. There are no new people going to do this. And God is not going to do this. We are going to do it. We are the ones that are supposed to do it, it is our job, and we do not have to wait on anyone else's demonstration.

Mary Baker Eddy spoke of how much had to be done before the church could be manifest:

"Much work remains undone, much self-denial waits for us all before this end can be reached."

She then speaks of how we must wake up from the dream :

"...that would make us fold our hands till this manifests itself. Truth demands work, work work! Never forget that!"

Mary Baker Eddy instructed the students in her household to pray for church at least three times daily, and she also had them keep a watch, which was an hour they were assigned to pray. Usually they had the same hour every day. Sometimes a watch ran two hours, sometimes workers prayed in shifts around the clock.

The instructions that she gave her students daily for these prayers were written down by some of those students and remain today. Although not in Eddy's handwriting they are attributed to her by those who lived in her home. The ones I quote here are from the collection *Watches, Prayers and Arguments* compiled by Gilbert C. Carpenter Sr.

Many of these watches pertain to problems that are no longer remembered and circumstances that have long since dissolved. It would be helpful today if Christian Scientists would create their own watches, to deal with today's problems, and if they would pray for Christian Science three times daily, and assign themselves an hour every day to keep prayerful watch over their own thinking.

In the watches Eddy said to a student:

"I gave so much to your class - my last class - and so little has been done with it! Why? Because sleep overcomes the thought."

Mrs. Eddy gave us so much in *Science and Health* and so little has been done with it. It is certainly possible, as *The Spindrift Papers* and the tests done by Grayhaven show, to do much more with the premises in *Science and Health* than we have done so far.

In another watch she says:

"Students do not pray enough. They should go by themselves at least three times a day to pray. Their prayers should consist of much divine thanks, and more realization of the perfect, as well as the denial of error."

A common theme in these watches is to pray to "handle reversal." Over and over Eddy tells us:

"Guard this statement of Truth and know that it cannot be reversed."

Are we doing this with *Science and Health*? The world has reversed *Science and Health*, and backed up their reversal with thousands of pages of research, while we stand idly by and wait for the world to come to us. Again she says:

"IN YOUR WATCH INCLUDE THIS ALWAYS. When a good point in health or progress is reached, it cannot be lost and the case cannot be made worse, but it *does remain*, and *no relapse can occur*."

This is joyful prayer. It is not difficult or depressing, but it must be done daily.

Christian Scientists must pray daily to know that *Science and Health* cannot be reversed, unwritten or rewritten. They must then be willing to act on the ideas that come to them in prayer, in order to manifest this and not just think it.

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We must pray to know that the Church *Manual* cannot be reversed, or rewritten, and therefore that church cannot be unfounded or taken apart.

Today what I call the Diaspora, the people who have left the church, is much larger than the membership of our church. The lambs have scattered. Perhaps the saddest thing about this is that we have lost our unity of love. The various groups who practice Christian Science no longer get along, or communicate with each other. Eddy told her household:

“The Mother Church is founded on *Truth* and cannot be removed or taken down. Mother knows days and nights of anguished prayer...lest the sheepfold be taken down wherein the lambs are gathered.”

Are we continuing this work? She asked her students and therefore she asks us:

“Are you a Christian Scientist or not.?”

In prayer we need to go over every *Manual* By-Law and ask God’s grace in understanding and acting on it.

We must pray to know that *The Christian Science Monitor* cannot be undone, taken apart, unpublished, mispublished, or demolished.

We must pray that Christian Science lectureship cannot be undone, cannot be left undone or done incorrectly.

We must pray to know that good Christian Science teaching, that which should consistently provide identity referenced healers to the world, cannot be undone, taken away, smothered, or reversed.

We must pray as Eddy told one of her students to pray:

“Be like a little child. Turn your thoughts to Love and say, O Love, just take me in; give me one Mind, one consciousness and make me love my neighbor as myself. Let your heart cry out to divine Love...Trust Him, dear, read daily the Bible and *Science and Health*, and pray the prayer of our Lord’s in your own words.”

- ***Because Mary Baker Eddy had conceived the idea of Christian Science nursing, but it was not physically established at the time of her death, I consider her inclusion of it in the Manual to be one of her last great prophecies.***

When we come to the By-Law in the *Manual* that governs Christian Science nursing, we must pray to know that prophecies are fulfilled, and that God’s promises are kept.

Nursing was Eddy’s promise to the whole world that this Truth would care for them tenderly, and that Christian Scientists

would work hard to manifest God’s care for all created things “on earth as it is in heaven.”

We must pray to know that this intent cannot be reversed, that nursing cannot be misunderstood, misrepresented or killed while it is still a vulnerable young child in the church. We must pray to know that we cannot be apathetic in the face of physical need, that there is no place in our consciousness that is hard or selfish or afraid to care.

We can and should pray to know that the meaning of Christian Science nursing cannot be hidden or forgotten in sleep, that it cannot be falsely represented as unscientific or unimportant, or as less than absolute Christian Science.

We feel today the consequences of the sad history of the second nursing By-Law which Eddy put in the *Manual* and which her own Board removed, and then fought her on. This original disobedience, or reversal of her intent, hovers over all our nursing cases and facilities like a cloud of smog, and it must be dispersed.

The physical manifestation, directly related to this reversal of her intent, occurred twice at Pleasant View. The church destroyed Eddy’s home soon after her death, and later, in the 1960’s, threw out the practitioners and nurses housed in a care facility on the grounds, with very little notice.

I am not saying that the physical location of the care facility at Pleasant View mattered, other than symbolically, although the manner in which the Pleasant View horror took place is still painful to the nurses who were there.

- ***The mistake was that the church abdicated its responsibilities in the field of physical care.***

We must now handle these mistakes and their long term consequences through prayer.

Eddy’s rejected (reversed) second *Manual* provision for nursing said that maintaining nursing facilities is to be a function and responsibility of church, an outpouring of our collective love, as well of our individual love.

We need to include the spirit of this second *Manual* provision for nursing in our thoughts. We must voluntarily consciously and joyfully accept its affirmation of our responsibility to care for others.

We must re-build “Pleasant View”, first in prayer, and then by establishing together a universal Christian Science health care system that includes healing and nursing, a system that seeks to bless the whole world, as she did, and not just to serve our own interests.

My little homestead, which God built in only 8 short weeks and which is serving effectively as a tiny care facility, has been provided as a place for me to begin this holy work. This is an

example of what can be done when we act. Others must also begin this holy work, according to their guidance and inspiration.

Prayer must be physically manifested. Christian Scientists must not deny Incarnation. Prayer research is a physical manifestation of God's law, this is why error opposes it.

The argument is, "go ahead and pray all you want, just don't physically act." Nurses act physically, this is why they are resisted. Care facilities are physical places; this is why they are resisted. Prayer research shows, physically, the truth of what we think, this is why it is resisted.

Christian Scientists pray for their church, but don't act. By not acting they are in effect reversing their own prayers. The belief that action will somehow come by itself, without our being the ones to act, is the stupor, the spider, that allows church to be consumed alive without active resistance.

The resistance must be met first within. We must throw off the stupor. The church has made mistakes, and we have felt their sad effects. But Eddy reminds us lovingly:

"There is no fatal mistake; there is no unforgivable wrong; there is no permanent injury; there is no incurable disease, there is no such thing as too late. There is no fear, *conscious or unconscious*, that can restrain the power of divine Love to heal."

"Law means orderly and continuous activity... Work every day to know that the belief of impossibility has no power over you...Any evil in the past cannot act as present consequences nor claim those consequences of evil to be indestructible, for God knows no evil, and it has no presence."

"Love is a mighty spiritual force...Let the good you *can do* and the stimulation of action keep your mind from dwelling on the past, for the present demands your care."

Time does not heal and it will not heal the church. We must act.

Eddy often said:

"Love rules this and every hour."

Let us know, together, as one family, that God, divine Love, rules this hour in history and that Love is helping us to stay awake and to help ourselves and others.

The Homestead

For those of you who have been praying for Jerome Bell, and for Grayhaven, I would like to thank you. If some of you missed our last issue, which included some of the newspaper articles on the case, I should explain that Jerry is an elderly farmer who came

within 12 hours of losing his farm and being placed in protective custody, even though he is not incompetent or unable to live at home.

After he was brought into the hospital in January for high blood pressure, the human health and services people discovered that he was living in primitive conditions, that his house was not properly vented, did not have indoor plumbing (he has always used an outhouse) and that the heat had been broken for three years. They placed him in a nursing home and applied for permanent protective custody.

An article in the Sunday newspaper, which I read on Sunday night, alerted me to the situation. Jerry was fighting protective placement the only way he knew how. He was praying for an answer.

A Grayhaven volunteer attended his court hearing the next day and talked her way in, even though outsiders usually would not be allowed to testify.

My services were offered. I offered to take care of Mr. Bell and live in the house, without pay and without plumbing, if this was necessary. Although I had many Grayhaven commitments at the time, prayer indicated that this was the right action to take. The judge gave us 30 days to make the house livable and said he would then review the case.

It soon became obvious that there were politics in the case. Jerry's land was set to be sold that week to a developer for \$70,000. Grayhaven's action stopped the sale, which did not make us popular.

Jerome's land was sold this week to a neighbor of Jerry's for its actual assessed worth of \$400,000.

The developers, and others with a hidden financial interest in the land, brought TV crews in, illegally, to film the condition of the house. They claimed that I was advocating neglect and lack of medical care for Jerome, who is not a Christian Scientist.

Despite this, the community rallied, and the truth was told. Over 25 companies donated time and material to fix up Jerry's house, adding a combination bathroom and laundry room, and basically rebuilding the entire house. Over 100 volunteers, young and old, also worked, and money was donated to pay for permits and other fees.

Jerry and I will move to the farm shortly. 65 acres of his land have been sold to a neighbor who intends to put an estate at one end of it in about five years. Neither the land nor the woods will be commercially developed.

Instead of caring for him without pay, Grayhaven has been hired as a company to hire his caregivers, including myself, and to pay them out of the money received from the sale of his land.

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In addition, through the power of prayer, in forms impressive enough to count as good old-fashioned miracles, I bought the house and the other 5 acres of land from this neighbor, on a land contract, the same day he bought the farm.

Grayhaven and I now have a permanent home, Jerry will live in his home, well cared for and loved, through the end of his natural life, and, now that I own a few acres for test plots, the design of agricultural research is more practically a permanent feature of Grayhaven.

Our homestead is too small to run Grayhaven from in the long run. If Grayhaven succeeds, if Bladecorn ends, and Greencorn begins, I will need to rent office space, possibly lab space, and certainly teaching space in either Racine or Milwaukee. I am close enough to the freeway to make Milwaukee a real possibility, if needed, though my personal preference is Racine. We will see where God leads.

- *The homestead will be a refuge and a hermitage, the center where the praying and the writing gets done.*

Prayer has indicated that this homestead is also going to serve as an ark for the rest of Bladecorn, like Noah's ark. Christian Scientists should come into the ark. They should support Grayhaven, prayerfully and financially, and they should subscribe to the *Catacomb*.

Within 8 weeks God has given Grayhaven a new vision or mental home and also a new physical home, in a way I never could have foreseen. An outpouring of support has made this possible - but almost none of it has been from Christian Scientists.

When it became obvious at one point that Jerome, with Grayhaven to help him, were very close to losing the farm, I sent out an e-mail to some Christian Scientists close to Grayhaven. I had been given an ultimatum; come up with the money to buy the farm, or let the developers buy it. My e-mail said in part:

"The real resistance is to *Science and Health*, not Grayhaven. It is the resistance to bringing this book to people in humanitarian and scientific terms, through care as well as prayer. Nursing has always been misunderstood within the church, and Eddy's vision of it has always been resisted. It is time now to lay that aside.

The need is to see that *Science and Health* has never stopped doing its work, never stopped being effective, never slipped from Science to opinion - and that we can manifest this...None of us are bad Christian Scientists or have ever been separated from church for one moment. We are the church, and can heal because of this strength we have together. Church just means when we come together to work. The

church loves us and we love it and anything else is a lie....

We need to manifest value, the value of what Grayhaven is doing. The church and the world would say that we have no value, and that we cannot manifest value. We need to prayerfully acknowledge the value of Christian Science nursing and all nursing, we need to know that God loves and values both nursing and nurses and that this must be manifest in our society because it is Her will, we need to prayerfully acknowledge and be grateful for the value of Grayhaven's children's programs - and understand the valuable role of children in the church, and of course we need to thank the good God for the immense value of prayer research, and know that IR prayer research has value and cannot be overlooked.

Remember, we do not have to pray for money, or try to change anything, or try to get some money. The money is all ready there, everything we need is all ready there in perfect order. We just have to rise high enough to see it, and to hear God's direction as to how to go about this. There is a perfect plan and we are capable of hearing it.

It is good practice for us. How good God is to give us this circumstance to practice on, before hitting bigger roadblocks ahead, because as we start scientifically verifying the statements in *Science and Health*, and implementing them in health care on a wider basis, the resistance will grow. We will be ready. It can be joyful to work these things out. Let us demand that nothing can keep us from enjoying these prayers...It will be a good feeling, when the healing comes, to know that we did this together, and to share the blessing and the joy of healing as friends, together."

Within 48 hours the healing came. The snarls had untangled, the developers had backed off, the new buyer had appeared, the farmhouse was assessed at its value before the improvements were added to it (it had no commercial value) instead of at its value after extensive improvements, in other words I didn't have to pay anything for the farmhouse itself, and a land contract with no down payment was offered to me for the five acres.

- *In effect it became possible for me to get the farmhouse for free and to buy the land with no money. Only prayer could have come up with such a unique solution.*

Grayhaven is now in debt. However, I expect divine Love will reveal the way to pay for the land, and in the meantime the monthly payments are workable.

One of the more practical signs of God's grace was the donation of a vehicle. My car was on its last legs. I was hoping Jerry's car would get us through the winter, as it had very few miles on it. However, the mechanic told me it was in poor shape and that it would be cheaper to buy a used car than to fix it.

While my friend and I were looking for a used vehicle within my budget, a car dealer unexpectedly decided to give me a 1993 Jeep Cherokee, no charge.

I asked him if he meant to give this vehicle to Mr. Bell (a lot of people had been giving things to Mr. Bell, but he cannot drive, and I felt I should explain this.) He said "no", this was to be a gift to me personally, "to use in your work."

I can put nursing equipment in the back of this jeep, I can take our animals and children around safely for any Pets and Prayer programs, I can haul farm supplies in it, and it is big enough to put a little lab in, and to sleep in the back of, should I need to go on the road again.

It also has four wheel drive and will get Jerry and I safely down his long narrow driveway, which is on a hill and will be icy in the winter.

The driveway is a sad thing. It is too narrow, and not well built. A fly-by-night company charged Jerry \$4,000 for making the driveway last year, and he ended up paying twice, a total of \$8,000 for something not well done. We found the invoice, and two checks. Obviously, when they realized that he had trouble with his memory, they got him to pay twice.

Many complaints against the group, who had preyed on other elderly people, had been filed with the Better Business Bureau, but they have since left the area and probably changed their name.

This type of injustice - the opposite of nursing, the opposite of care, - has been effectively reversed by Grayhaven and by action in our community, to care for Jerome, and to bring him home. The jeep is partly a manifestation of this. It will get us both safely down that driveway. You don't always have to take someone to court to reverse an injustice; it can be done through prayer.

The jeep can handle Wisconsin winters. It also had been on the lot, so it looked brand new. As Jerry said

"It don't seem to have no wear and tear."

Jerry has enjoyed riding around in it, though he is a terrible back seat driver even in the front seat. He thinks 20 miles an hour is really speeding. He tells me constantly,

"Be careful. Don't forget that you are operating a gasoline engine."

His first car was something called a Willie's Overlander, but he likes Model T's also. The dealer has an old Model T he promised to bring out to the farm and give us a ride in. We have a new friend now, as well as a new jeep.

The car dealer wanted no publicity or credit for his gift. His secretary, somewhat awed, told me the sticker price on the jeep had been just over \$18,000.

I am sorry to say that some of my friends, including my Christian Science friends, have begrudged this beautiful gift instead of being overjoyed. I would like to remind people that this is not about free stuff for Deborah, or a nice lifestyle for me - though there is nothing wrong with that. It is about hard work, and the tools that make it possible. Its also about survival and the tools that make that possible.

I am not talking about my survival. I can always hunker down somewhere and be happy. I am not talking about Grayhaven's survival. I don't care a fig whether Grayhaven survives as an organization or not. I do care about the survival of identity referenced prayer as a healing system, and also about my church, which is based exclusively on this form of prayer.

The car dealer is a charming man, but he could not be called pious by any stretch of the imagination. When a cussing, worldly used car dealer not only hears the voice of God (or whatever you want to call it) but acts on it by reaching into his own pocket to give Grayhaven a gift worth over \$18,000, while the pious people who pray and preach give little or nothing at all, they have nothing to begrudge and something to think about.

One of the things this jeep experience made me think about is the sheer delight of non-directed prayer. When an answer to prayer comes out of left field like this, from a totally unexpected place or person and in a completely unexpected form, it has a special joy.

Directed prayer - praying for a specific thing or visualizing a specific result - is like telling your mom in advance what you want for Christmas.

I never expected to find a jeep under the tree. Its a lot of fun to wake up and find a surprise.

An Ongoing Need

Why are Christian Scientists, and others who proclaim to support identity referenced prayer, letting others do their work for them? Why aren't they actively supporting us with their whole heart, or at least with as much gumption as this used car dealer?

Grayhaven has many ongoing needs. Jerome's barn is not on the land which I have bought, also the county says it is

structurally unsound and must be eventually torn down. This means that I cannot borrow it or use it.

I will need to eventually build a new barn behind the farmhouse, one that includes a small lab and also has room for our children's activities as well as for livestock. The building fund is open. We are working toward a barn-raising.

I also need to buy or borrow some sound equipment to make Grayhaven tapes and I need a volunteer who can help me learn to use it. I also need a graphics volunteer right now, someone who can get Grayhaven's children's books camera ready, formatting the illustrations and text I all ready have on hand, someone who can deal with the print shop.

Grayhaven is also moving to the place where the volume of our publications means that we will have to replace our printer with a better printer.

Christian Scientists need to begin supporting this work. They need to come into the ark and avoid the pain of the coming flood. Grayhaven will be blessed either way, as God has shown, but the church needs to support and develop this work now, or both it and the world will suffer. This is not a threat but a plea.

The Best Way to Help - Replication

Sometimes people ask me which of the Spindrift tests I would most like to see replicated. My choice would be the soybean test, the one where the beans were under soaked or over soaked.

- *I would not only like to see it replicated, I would like to see Christian Scientists take responsibility for the replication.*

There is no way to get really accurate data without a real lab because without the right equipment, and people with the skill to use it, humidity, stress and temperature levels cannot be controlled. Also, you need an expert to determine and measure the optimum amount of moisture needed by a soybean; the most we can do with amateur research is to use approximations.

Its still a great test to do. Even with an amateur approach the four ratios *The Spindrift Papers* talks about, as relating to prayer research, and to IR prayer research in particular, are clearly visible.

Its a good test for playing around with these ratios because it is possible to hold three of them steady and vary the other one, and to switch on and off as to which element you vary.

This gives a practitioner a chance to learn about associational links for example, to figure out more clearly in practical terms what such a link is. It is possible to lessen the link, to mark soybeans on the bottom and to pray for only the marked ones, without seeing them, for example, and to compare results to the results you get with soybeans you hold or see. You can learn a lot.

It gives a practitioner (prayer provider) a chance to try to expand the perimeters of the quality of his prayer, much as a singer learns to hit the top notes. The "argument method" of healing prayer, or treatment in Christian Science, provides steady consistent levels of input, but as the healer develops, and is able to leave the argument method behind, flights of inspiration can be seen in the measurement patterns.

This method of varying only one element also gives you a chance to understand the element of quantity, to vary and look in detail at the cumulative effect of IR prayer (which turns out to be linear).

For example with three batches of non-control soybeans, perhaps marked one, two and three, you can pray for batch one and two one day, and two and three the next and repeat this for hundreds of tests. Then you can graph it. Batch two always receives more prayer, but the results are not a matter of a simple doubling in effect.

The equations here are fascinating and can teach you a lot. You can also try this through other methods of slightly more or less IR prayer given, and see if the ratios can be predicted. (They can.)

In "the blue book" on page 50 this statement is attributed to Mrs. Eddy.

"Every Christian Science treatment is accumulative; the work goes on to bless all mankind."

Today we have the tools to explore this phenomenon scientifically, and to apply it more accurately.

With the soybean test you can hold everything else steady and just vary the element of prayer, or treatment, that you are interested in.

It is also possible to tell the difference between IR and GR prayer with this test. Plus, there are nursing applications to the test.

Also, it is possible with this test to look more closely at two forms of GR thought - experimenter effect and personal faith, whether its conscious or unconscious. Both are primarily unconscious and they each affect the test differently.

Experimenter effect is faith in the test itself, while personal faith is either faith in, or doubt as to, one's personal healing ability (both the faith and the doubt are basically different ends of the same stick, and appear as such in the scoring.) My dad explained:

"Experimenter effect affects the sign of the deviations; the practitioner's faith in their treatment affects the standard deviations of the spread. This shows that belief in the power of the test and belief in the effect of one's prayers are two different things and act

differently on the soybeans, even though both forms of thought are goal referenced.”

Bruce Klingbeil”

It is a tedious test when done as amateur prayer research, but not hard, and you can get an amazing amount of data from it.

Grayhaven will be running the amateur version of this test sometime this year, and anyone who wants to see the set-up can contact me and arrange to visit at that time.

It is unlikely that there is going to be an outside lab who decides to do this soybean test, because until such tests are replicated we have given physical scientists no reason to be particularly interested in IR prayer, nor does the public at large differentiate between IR and GR prayer (between what Christian Scientists call spiritual healing and faith healing.)

This soybean test (and it is only one of many) is based directly on *Science and Health*, and, as needed, I can supply chapter and verse. Given its premise, it is the responsibility of Christian Scientists to set up their own professional lab and do their own research.

It would be immensely helpful to the movement, and to the world, if Christian Scientists or others would take up the challenge of replicating this test professionally.

This is what is involved. It would take the rental of a small commercial space for three months (doing this in a residence is not credible) about six part time technicians who knew nothing of the details of the test, (college students can be used), prayer providers (Grayhaven could help here and supply some free of charge and I am sure some other volunteer prayer providers could be found, IR or GR), a research director, preferably a Ph.D., who could work part time for three months, a project administrator who would oversee all the details, organic soybeans, at least three high quality balances (scales), a computer, and the scientific equipment needed to control humidity and temperature.

Professional mathematical analysis would also need to be hired, and it isn't easy to find someone willing. You also need someone able to competently write up the results.

By the time you look at salaries, rental for space, and the science equipment, you are looking at around \$50,000. By using volunteer technicians, getting a volunteer project administrator, and used scientific equipment if you can find it, you could shave \$15,000 or more off the cost.

The equipment could be sold after the test was over, which would also recoup a percentage of the cost.

Grayhaven could provide free technical support and prayer providers (proven IR practitioners), and we could also supply explanations and context for the test, but Christian Scientists

themselves need to initiate, and organize a replication effort. Otherwise they need to fund Grayhaven so that we can do it, though my first choice would be that others would initiate this effort.

- *There are people in the church who talk about prayer research but don't do it. Here is some prayer research based on unique Christian Science assumptions that they can actually try. It needs to be done professionally, something that right now is beyond Grayhaven's capabilities, but not beyond the church's capabilities, and not even beyond the capabilities of a committed group of church members.*

The time for talking is over. It is time to act. Grayhaven can do many things, but it can not do the work of the church for it, and it cannot take away the consequences of apathy among the members. Grayhaven can hold out a paddle in the storm, and I am holding out this test, which is ready for replication, as a challenge, a paddle, and chance for renewal.

If I were in the prophesy business, and I am, I would say that the Christian Science church will be reformed within a decade. Because reformation is being resisted, it is going to be extremely painful .

Just as experimenter effect and the belief in the power of one's prayers are two separate forms of GR thought that affect a test differently, so the flood that is coming in the world and the flood that is coming in the church, are separate forms of the same basic force, and the storm will hit the church a little differently than in other places.

The floods will be self created, although unconsciously.

Churches and Barns

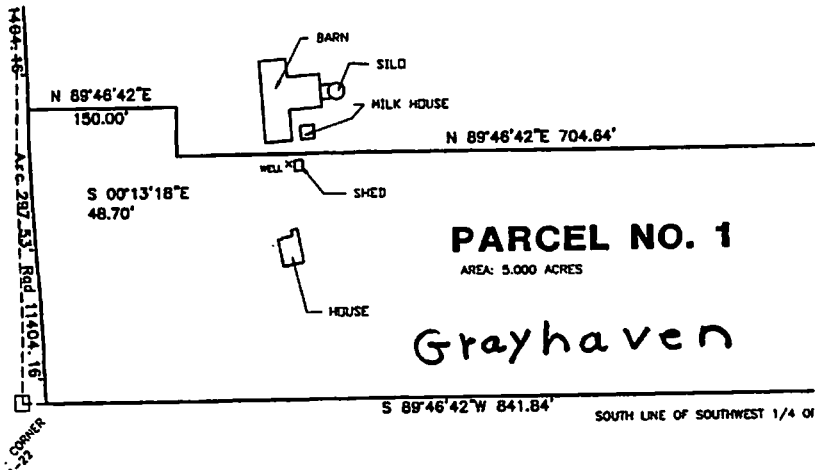
Perhaps a story about Jerome's barn will help make the situation clear. When I first saw the Bell farm it was the huge barn that attracted me. I could envision our Care and Prayer Patrol headquartered in this lovely old structure. Its a really big barn. I could picture a lab, and livestock, and our Pets and Prayer Program, and Camp Healing Wisconsin, all able to make good use of the space.

My emotional reaction to the lovely old barn was reinforced by my love of these programs, and my conviction that they are needed and good programs.

At one point in the many twists of the road towards my purchase of the homestead, the developers agreed to spin off the homestead but not with the land that the barn stood on. They wanted to tear the barn down to make an access road to the land they were buying, instead of building a longer more expensive road in from the other side of the property.

"Absolutely not" was my gut reaction. Have a road, right next to the house, tear down the barn, cut up the land in that way? Obviously this is a scheme of big greedy development vs. good hearted Grayhaven, and also Jerome would hate it.

Nevertheless, despite all my prayers, the surveyor went ahead and cut up the land into two parcels, defining the homestead as a parcel of land that does not include the beautiful old barn. Once that was surveyed and entered as two parcels by the county, (Grayhaven is Parcel One) there was no going back.



Where I saw wonderful things occurring, there was really danger.

The barn is eventually going to have to be torn down. It is huge. The fire department will not pull it down because it is too big. The estimate on tearing it down and hauling everything away is \$30,000. Because it is not on my land I am not responsible for this expense.

In hindsight I can see that a new barn will be much more suitable both for our children and our little MANNA lab, because it can be built to order. I walked wistfully through the old barn last week and was surprised to see that it really wasn't very suitable.

Why didn't I see that before? Probably because of my unconscious fear that we couldn't raise the money to build a new barn, combined with my emotional love for the beautiful weathered old barn.

The present Christian Science church is like the lovely weathered old barn. Traditional and comforting, it was structurally sound when it went up, but it has since fallen away from the standards to which it was built. It is no longer spiritually safe. It must be re-formed (rebuilt).

Those who come into the ark are those who do not resist the spiritual process of change and healing. Those who are still pulling for the old barn with all their might, consciously or unconsciously, are creating their own upheaval. They are seeing safety where there is danger. They will feel pain when the bulldozers strike.

The church is going to be bulldozed by events, and the church will be re-formed, according to standard, according to the *Church Manual*, so that it will be safe.

In the reformed Christian Science church, as in Grayhaven's eventual barn, there will be room for laboratory research, and more room for nursing, and an expanded place for children.

"Christian Science healing is just as effective in the laboratory as it is in the sick room. This is the healing of today that God calls us to. Christian Scientists must support this form of the healing work."

Those who are fighting against this form of the healing work, will feel the pain of the bulldozers, will feel the pain of their self created upheaval. We have all resisted God (by which I simply mean good, or what is best) at some point and felt the pain. I am no exception. It is with real compassion that I pray that more Christian Scientists will voluntarily change and change quickly, instead of going through this painful process.

When I say that Christian Scientists must quickly and openly support this work, must come into the ark, I am saying I have

10 years ago I would have prayed hard, consciously, to keep and protect the barn, in a goal directed way, and been convinced that I was right.

5 years ago I would have prayed more humbly, in a non-directed way, that the best thing happen, but unconsciously I would have been pulling for the barn with all my might. This unconscious desire would have had a larger measurable effect on the situation than did my conscious non-directed prayer.

Even now, although I have finally learned how to purposely dissolve some of my unconscious will, I am running a 5 to 8 per cent goal referenced score on my prayers, so there probably was a 5 to 8 per cent effect of my thought, unconsciously pulling for that barn. And that 5 to 8 per cent would have been working against the best answer, or, in my terminology, "God's plan".

Because in the end the developers didn't even buy the land, so no road will go there. After the developers backed off, the new buyer had the barn inspected by the county. The inspectors said that the barn, although it looks fine outwardly, is actually structurally unsound and could easily fall down. They forbid anyone to use it. This is a protection to Grayhaven's children.

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seen the bulldozers. I am pleading for individual Christian Scientists to come to spiritual safety, before they get hurt.

I am also pleading not just for Christian Scientists but for the world. Clara Choate, an early student of Mary Baker Eddy's, recalled what it was like watching her pray for someone who was sick.

"I felt she was pleading for the whole sick world, and is still pleading for the students to do this work..."

Will we bless the generations yet unborn or will we abandon them, even though it is within our power to bless? If we turn our backs, if we continue to be apathetic and indifferent to the work that needs to be done, we will pay a bitter price, and so will the world.

Look around when you go to your branch church next Wednesday. Where are the people? Ask yourself, how many people visited the reading room this week? When was the last time our church gave a "stand-up" lecture and packed the place? Why has the list of practitioners fallen to an all time low? Why do we now sometimes have one Christian Science nurse covering a whole state or more and many fewer facilities than there are states? Pick up your Christian Science Monitor and compare it to 20 years ago.

Christian Science is dying. Why? In what is called the "blue book" of statements commonly attributed to Mrs. Eddy she says the following:

"The true Science - divine Science - will be lost sight of again, unless we arouse ourselves...It was not the material cross that killed Jesus, but it was the desertion of his students that killed him."

In *Science and Health* on page 42, under the marginal heading "Cruel Desertion" she reinforces this point, mentioning that John was the only male disciple not to desert Jesus.

In the same "blue book" Mrs. Eddy speaks of a student in her household who told her:

"God will raise someone up who will be faithful, as John was at the cross."

Eddy asked "How do you know?" and added that it was a type of mental poison,

"that would cause you to suggest it should be someone else. Look within and see who that one should be."

General News

This is the interim *Catacomb* I promised you for the summer, to update you on our move, and to give you our new address. As I explained in our last news update at Easter, regular *Catacombs* will not resume until the time opens up to do them, due to the unexpected work load involved with Grayhaven's move this

summer. I expect the next regular *Catacomb* to appear in March of 2002.

In the meantime this informal issue had to be knocked out pretty quickly, so it is not footnoted, or edited. If you run across a quote that you need, feel free to e-mail me and I will dig out the source.

Although this is only an interim *Catacomb* it has some fun things in it.

You will find an update on our move along with some deeper thoughts on its prayerful underpinnings.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

St. Paul

A color picture album of our new place is included, thanks to a donor who didn't want her name mentioned. I want to thank her anyway, anonymously. We developed the film the morning the *Catacomb* went to the printer, so the "photo album" has hand written notes, but we still thought you'd enjoy seeing it.

At the time this went to press the interior of the house was not finished so we don't have pictures of how it all turned out, but there will be lots of pictures taken at our open house in June and they will eventually be shared with subscribers.

After the farm article comes a rambling essay called *Bugfest*, just in time for the summer mosquito season, and named for the prayer-for-bugs program Grayhaven is designing. It has a fun amateur prayer research side - with activities for children, and a more serious side in MANNA's research into the substitution of IR prayer for pesticides.

Following that are my comments, from a nursing standpoint, of the research applications found in the chapter *Christian Science versus Spiritualism* in the Christian Science textbook.

The next article is called *Prayer Coloring*, about the fun Grayhaven has had designing art projects for kids. Maybe it will give you some new ideas for working with your own children or grandchildren this summer.

Finally, since I have space and thought you might like something entertaining over the summer, I have enclosed the script for one of Grayhaven's nursing skits called *The Great Physician*, which is a Biblical reference to God.

In this Easter skit Jesus is a patient at the Gethsemene hospital. I am sorry to say that his nurses, including the well meaning but inexperienced Miss Gladhands, do not understand him.

The Christ figure in this skit does a little soft-shoe on exiting the play, (this is considered a sign of good health and recovered

mobility). This dancing Christ, which can be played by a boy or a girl, can sing and dance as well as heal the sick, so do not expect an academic presentation of the Gospel here - but the skit does have a serious Christian message for nurses.

Enjoy.

Deborah Klingbeil

Building the Ark

whether there was ridicule
or close attention



Noah just went on
with his carpentry
year in, year out

News Update from the Farm

For those of you have been praying for Jerome Bell, and for Grayhaven, I want to thank you very very much for your prayers. We did not have to go back to court. The judge ruled in Jerome's favor prior to the April 12 court date, and without the formality of a hearing.

After the judge gave the go-ahead, and all the necessary permits were received, it looked like an Amish barn-raising out at the house. Volunteers literally worked day and night.

We were relieved to find out that the well water was good - a problem there could have meant a delay. Many other small things occurred to open the way for us. For example a legal appraisal of the land, which was needed along with Realtor's

appraisals, came about very quickly and at no charge - usually there is a waiting period and a \$250 fee.

Everything in the house was donated, from the fee to tear down the outhouse and a burned out shed, to the \$600 needed to pay for legal permits, to the labor and materials needed to build the addition, put in a septic system, and rewire the house, to our beautiful new wood cookstove to the braided rugs and curtains and mini blinds, to the kitchen cabinets and counters and sink, a new furnace, new refrigerator washer and dryer, all new wiring and plumbing, insulation, asbestos removal, cleaning, painting and wallpapering, new flooring, and a rebuilt back entryway with a newly poured concrete floor where I am going to keep our woodpile.

So many "miracles" occurred during the work on the house that I could write a whole *Catacomb* on this subject. One example was when the county inspector came out to inspect the insulation. The volunteers weren't through putting it in. The government inspector was so impressed by the group of volunteers working on the house that he helped put in the insulation. After that it was pretty much a cinch that we would pass the inspection, since he had installed much of it.

Jerry owns two old tractors that still work, along with a corn picker, a two row corn planter, a baler, and some other equipment that we will put to good use.

A "Christian Science Benevolent Association" in the field.

Wisconsin now has its own "B.A", in that Grayhaven has suddenly been enabled to provide benevolence in the field. Grayhaven now has an active and charitable nursing program within Racine county. Fees are based on the patient's ability to pay, at my discretion, and with no red tape at all.

The Bell case has opened up many doors for blessing the local community through Christian Science nursing, putting me in touch with people in need. People have called to tell me of other Mr. Bells, other patients who are falling through the cracks, and Grayhaven has been privileged to have access to some creative ways to help them.

There are several patients living at home in our community who would be so grateful for occasional free baths. These are people who live at home and are not able to have anything but a sponge bath. Grayhaven is working on getting funds donated from the community to buy a hooyer lift and a hydraulic tub chair. The chair enables even people with hip replacements to get down into the tub safely. It is expensive though, and Medicare usually won't cover it.

The hooyer lift will be used for people who do not qualify for one - but who also do not qualify for care without one. It will also be used for people who do qualify for one but are waiting for the

insurance papers to come through - a process that often takes six to eight months.

I was surprised that no other local agency has these items available on a mobile basis. They are heavy but can be moved by one person. With the new jeep, I can haul them around quite easily.

A number of other ideas for serving our community through Christian Science nursing are also in process.

In 8 short weeks God broke Grayhaven in pieces and recultivated it along different lines, making it possible for us to serve the community through nursing in a way I have always wanted it to do.

The Rains Come

My prayers indicate that the new homestead is to be an ark, as in Noah. If the homestead is an ark, the farmhouse is the war room, where the mental course will be charted and the battle lines drawn.

Portions of collective thought, that I perceived of as fluid only 2 months ago, appear to me to have hardened. The rains come.

What appears on the mental horizon often does not affect the physical realm immediately; Grayhaven has time to gather its lambkins into the fold before the storm. I will be doing that through the end of the year.

My prayers indicate that it will be several years before the IR prayer research tests that Grayhaven is working on begin to develop in the world, and that even then, its still not a given.

I will spend my time in the ark writing materials which will be useful when the time comes. This includes finishing the series I began in the *Catacomb* titled "Felt Ye The Power of the Word"? although I may change the title.

I also want to get my brother's publications, including *Richard Garrett*, into a format that can be given to the public quickly when the storm is over.

The next few years will also be spent in prayer of course, and in mopping up the pain of the flood where possible through our nursing program.

I will also spend the time in the ark doing in-house research development, which is the most important thing I have to have ready by the time the mental floods recede.

Research helps us get at the deeper truths about how the universe is constructed, instead of just looking at the outer appearance. The agricultural research designs, relating to IR prayer, that Grayhaven will develop with the help of my new acreage, will give new meaning to the Biblical passage:

"Truth will spring up from the earth."

God gave me a new Grayhaven and it came with instructions. Its to be an ark; the door must be closed to protect the work.

After this summer I will not do Camp Healing Wisconsin, until the storm subsides, and there will be no more MANNA agricultural fund raising projects.

Grayhaven is now on a very strict budget - time wise and money wise - but it is a workable budget and the discipline does not feel restrictive. Donations can be put into the building fund . Our present needs are met. This is something to be grateful for.

When I chose the terms "Seedcorn", "Bladecorn", "Greencorn", and "Bringing in the Sheaves", to describe the stages of Grayhaven, I did not know there would be a literal homestead and a few prime acres in Grayhaven's future.

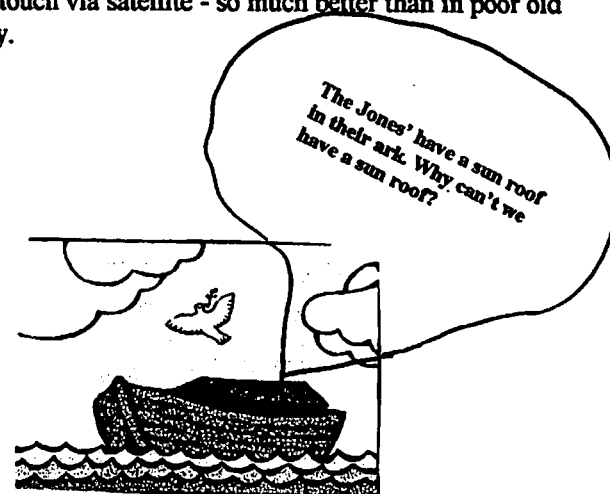
As you know, the "Seedcorn" stage is behind us. In the March *Catacomb* I said:

"Bladecorn will last at least another year, and it could last as much as a decade. It depends on how the work goes."

At that point it was not clear. At this point it is clear. Bladecorn will last a few more years at minimum, and then there will be a small window of opportunity in which Greencorn may or may not ripen, depending on how well I have done my work within the ark.

The spiritual replenishment of the earth hangs in the balance. Those that God has called into various types of arks, in various places, (for ours is not the only ark around) need to be diligent within their refuge, so that we are all ready when the next window of opportunity comes.

I have a mental picture of a flotilla of arks floating around and staying in touch via satellite - so much better than in poor old Noah's day.



People think I'm crazy when I talk like this, but they said that about Noah too. I wish I could communicate more skillfully the

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utter clarity everyone at Grayhaven suddenly feels concerning our role and the present need.

While I am sad to see the rains come, and to forefeel the pain, there is at least peace in the clarity. Although I wish the work would blossom more quickly, and I pray earnestly that it will not be lost for generations, I am personally very happy to settle into a peaceful place. For me, this time in the ark is a gift.

The *Catacomb*, and our children's coloring books that teach "care and prayer" will continue to be issued. This is my way of sending ravens and doves out from the ark.

Everything is being put on a new basis, as God leads the way.

In 2002 the *Catacomb* will return in its regular format. I am also no longer buying graphics for the *Catacomb* itself, as I have plenty on hand, and we are now on a strict budget.

Some programs will be kept, some will not. Our "Practicing for the Practice" program has been canceled. The Care and Prayer Patrol will continue but will not expand. Camp Healing Wisconsin, and all other regular Grayhaven NOW activities, will be suspended after this summer.

The Centerline has been discontinued. The Grayhaven NOW kits will be discontinued. But the Care and Prayer coloring books, such as the one about our stray cat Elijah, will continue. The Elijah book is being re-issued this year and more books are in the works.

Every step is crystal clear now, the voice of God is very strong. There is so much inspiration these days; everyone connected with Grayhaven is aware of it. Things have solidified. The path is clearly marked, where before it was not.

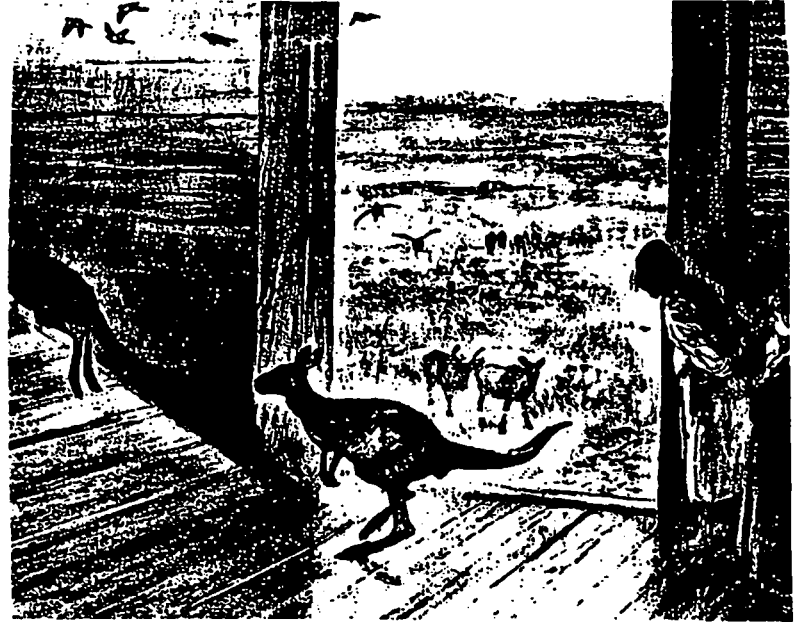
In my brother's book *The Healer*, Grayhaven was a fictionalized place where identity referenced prayer research was done. He called Grayhaven:

"...a place where values somewhat removed from the world could be lived and loved."

The real life Grayhaven is all ready such a place.

According to the Bible no one believed Noah when he said it was going to rain, but he acted anyway. These were God's commands, and this is how he followed them.

"...rooms shalt thou make in the ark, and shalt pitch it within and without...a window shalt thou make to the ark..and Noah did according to all that the Lord commanded him...and Noah went into the ark...and the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters, and the ark rested...And God blessed Noah and said...replenish the earth." *Genesis 8 and 9.*



From the temporary monasticism of Noah's ark, which God commanded, came the protection of earth's biodiversity.

This Biblical symbolism is relevant to the agricultural research design and development Grayhaven intends to do within the present ark God has given us.

The modern floods, which would destroy both biological and conceptual diversity, do not come from God. They are man-made, and can and must be man-unmade.

Identity referenced prayer, as practiced by people and incarnated in the world, protects and develops the identity of every created thing, holding all things in balance. Part of the definition of "ARK" in *Science and Health* is the understanding that:

"...the spiritual realities of all things are created by Him [God] and exist forever."

This understanding, achieved in prayer, is literally our ark, that which provides safety. It results in physical protection for the species of the world through the incarnation of healing. Jesus prayed that God's will be done "on earth as it is in heaven."

I do not expect the storm to last. When better days come, and the next window of opportunity opens for identity referenced research, for renewal in the church, and for a more wide-spread application of our children's programs, Grayhaven will be ready with its contributions. I will have all the pieces in place.

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I also expect that when this next window of opportunity rolls around, it will be the last window for several generations. Like those at NASA who have to wait for a certain point in the orbiting of a planet to launch a mission, Grayhaven too must wait till the times are ready.

God has prepared other arks besides Grayhaven, with other types of conceptual cargoes. This is good. But it is still uncertain whether IR prayer will be lost for generations, or will develop after the next window of opportunity. Much prayer is needed. I am asking those of our subscribers who are prayerful to help with this work, and to take the discipline of regular prayer on these matters seriously.

Except for our publications, you will not hear from me or from Grayhaven. All of my time is needed within now, and the door must be shut to protect the work from the storm.

Within Grayhaven's ark Christian Science as a non-denominational healing system, and a science, will develop. Grayhaven will do its best to develop secular applications of identity referenced prayer theory consecutively with the growing changes in medicine, bio-tech, and biology; though on a much simpler scale of necessity.

Nursing research will also continue as Grayhaven inches toward a research-based curriculum for an eventual Christian Science nursing facility that would open its doors to the public.

We are all ready operating out of the farm house as such a facility. God has put a workable system in place for us in time to mop up after some of the pain of the storm, at least in our local community. For this I am deeply grateful. 3 months ago it did not seem possible that such a system could be in place so quickly.

Within this ark I am also re-cultivating the human church of which I am a member. When the church lets go of its wounds, and the diseased area of the church becomes a scab, beneath this scab will be new living flesh.

I am absolutely confident of what I am nurturing, within the ark, in terms of church and of Mary Baker Eddy's vision. Her church has its place in the collective human scheme of things and will endure. For those who have "both intellectual standards and practical expectations of Christianity" (which is a quote from my dad), there will be a church to come home to.

The homestead has become Grayhaven, not because of any physical reason but because here "God hath chosen that His name shall dwell". Those that work here for Grayhaven will find that mentally, in this place, heaven borders earth and the work is easier than it would be outside, especially in the mental gales that are coming.

My brother wrote in *The Healer*:

"I have tried to explain the value - the necessity - for a refuge, a place of retreat. This refuge is purity, the Kingdom of Heaven within yourself."

Like Noah I am pitching the ark from within and without, in prayer, protecting it on both sides, and I know that some healing of individual people, that is the healing of physical disease, will slip through here.

The focus however will be on research. The need at present is to pray for the whole community and for the world. No one at Grayhaven, including me, will take any private cases.

The homestead that is now Grayhaven is a place of prayer and hard work. Many days, months and years of prayer ahead, walking the wilderness in prayer and scanning the outside world, seeing what can be done to help mankind on more than a superficial level.

Grayhaven is a private place, literally one of the secret places of the Most High, prepared by Him, "hid with Christ", an invisible place except spiritually, and a place where people come as invited by God.

I love the story of where they tried to throw Jesus off a cliff and he walked through the angry mob without being seen. The research we are doing, and the values the tests embody, will walk invisible in the midst of the world for now, to bless it, and will pass through the gale unseen and protected.

A Sad Note, of Necessity, For the Record

It seems so ironic to me that strangers will support what my own church has not, but I have come to realize that church isn't always in the places one first looks for it. God plants the vine in the humble and therefore unexpected manner of His cultivation.

The value of donations to Mr. Bell's house and to the homestead, of materials and free professional labor, along with the items donated and the money donated, totals well over \$80,000 not including the jeep.

None of this support came from Christian Scientists, though we do have one Christian Scientist who sends a donation every year, and I consider him, and the others who have sent in unsolicited donations, very much a part of this effort. I am so very very grateful to those few people who have given consistent support over the years.

In terms of material goods, and in every other sense, what we have received in 8 weeks is much more support than Spindrift and Grayhaven together received from others in the last 25 years combined.

All of this was donated in an 8 week period. The ark came out of the blue. It was built and built quickly. My new home is modest, but so exactly what is needed, in the geographical area I needed it, and supported lovingly by a community that might

otherwise have been hostile, that I think it qualifies as a genuine, old-fashioned miracle.

The obstacles Grayhaven overcame in the process of buying the farm and getting permission to bring Jerome home were formidable. Not a day went by when two or three "impossible" problems were not presented. I learned so much in this process about how to get things done humanly as well as prayerfully. The lessons learned will be very useful as I build Grayhaven.

My March *Catacomb* was militant. I did not mean for it to be so and did not even know that it was till I read it after it had been sent out. I see in hindsight how right it was that there should have been a articulated message from Grayhaven to the church and to those who support spiritual healing; develop or die.

This militant *Catacomb* brought no more help from church members than the gentler ones, but it is still right that this should have been articulated. There is not much time left. I cannot prevent the door to the ark from closing. People need to wake up and support this work, to help develop the work that could save them from so much pain, personally and collectively.

Let it be noted for the record that support for Christian Science nurse's training and for Christian Science nursing facilities is at an all time low within the church. These facilities are closing, and we are losing nurses, because Christian Science nursing has been abandoned and "redefined" by its own church.

Because the people within it were scared, and because they never understood its theological basis as Mrs. Eddy did, the church has abandoned its legacy of Christian Science nursing, a legacy Eddy suffered to give us and a legacy she placed in her Church *Manual* for safekeeping.

The church has felt that legally they were vulnerable in the area of Christian Science nursing, and so they have slandered Eddy's visionary system of nursing. They have said that it was something less than 'absolute' Christian Science, they have even said this in official publications, and they have undercut and abandoned their own nurses in the courts.

Its not a popular word right now, but this is what is known as sin.

In terms of financial and moral support, official policies have undermined rather than supported, professional Christian Science nursing and as a result facilities have been closed, and Christian Scientists have been left without access to care that supports spiritual healing.

Obstetrics was undermined years ago, and pediatrics soon followed. As for geriatrics, even those Christian Scientists who have been practitioners and nurses for years today find it hard to find Christian Science care when needed. This situation receives a strong rebuke from Mary Baker Eddy who instructed us:

"...mortals in the advancing stages of their careers need the watchful and tender care of those who want to help them."

Church members have not stepped forward to help these people, anymore than they have stepped forward to help Grayhaven. I know. I have picked up many of the pieces, in many lives.

Please note that Eddy did not say we should help "Christian Scientists" but "mortals". We have not even nursed and taken care of our own, much less developed a spiritual healing and nursing care system for the world.

Let it also be recorded that scientific research into identity referenced prayer was discussed at the top levels of our church as early as the 1960's. An editorial in the *Christian Science Sentinel* as long ago as 1968 began with this sentence:

"In an age of research, when laboratory experiments are the generally accepted mode of developing scientific data, it may be asked: Can we have a laboratory experiment in Christian Science healing where the observers can trace the progress of healing and measure the effectiveness of treatment according to the same procedures as that of material research?" (Feb. 24, 1968 issue, p. 188, editorial titled *A Laboratory Experiment*)

The article opposes such research, but it cannot be said that officials in Boston were not aware of the issue.

There has been some reappraisal in Boston, - enough so that Larry Dossey was invited to come to Boston and speak to the Mother Church employees. Despite this, and despite the fact that such research has been done by a few of its own nurses and practitioners, beginning in 1975 through the present, - for two and a half decades!- neither the Church itself nor the overwhelming majority of its members has supported it or assisted in any way to develop it. And neither have the Christian Scientists outside the church supported it.

More to the point very few Christian Scientists even know about this work. At no point in the last three decades, since the editorial mentioned was published, has the church encouraged any discussion among its members on such an important issue, and in fact they have discouraged it.

As in the story of Moses in the desert, where God caused water to flow out of a rock, God has once again caused support for this work to gush from an untraditional source, of necessity. Grayhaven has been preserved in time, but it should not have needed a miracle.

In the story of Moses the rock proved less hard than the hearts of the people - at least it yielded to God's purpose more easily.

It needs to be noted, for the historical record, that it would have been much better had some of this support for Grayhaven come from the church, from its members, and from the Diaspora of Christian Scientists who are currently refugees from the Mother Church organization.

Eventually God will bring the Church around to supporting this work; it would have been so much less painful for the church had they done so willingly. As "one whom God hath chastened" myself, I say this with real compassion.

When the local plumbing company in a red neck town consciously and voluntarily gives more moral and financial support to Christian Science nursing, and to the development of identity referenced prayer research, than does the Mother Church, the situation speaks loudly for itself.

The pain I feel and foretell for my church is real, but I can't help but see the humor in it too. The Home Depot in Racine gave me a washer and dryer and \$5,000 worth of free building supplies, plus 15 of their employees gave up some of their holiday time to come and lay flooring, as unpaid volunteers, throughout the house. This including putting tile in the kitchen, and rebuilding wavy and sagging floors. I was there making sandwiches while they worked and answered questions about Grayhaven, finding them a receptive audience.

Vulcan Materials gave me two truckloads of 3/4 stone, and I only had to ask once. Karlson Plumbing gave my new house a bathroom.

True they were giving it for Mr. Bell, but they also knew I was buying the house for Grayhaven, and approved, and wished me well. Many of them did extra work, because they knew that now the house would not be torn down after Jerome's life but would instead be used for Grayhaven for years to come.

The list of people (over 100) and companies (over 30) who donated, and gave their moral support, goes on and on and on. (May they reap spiritual blessings).

Meanwhile, over a period of more than 25 years, the Mother Church has given nothing to support this work at all, not even encouragement. As for the church members, and the Diaspora, the few that have heard of this work have sat on the sidelines.

Someday the history of IR prayer research will be written, and some day Christian Science nursing will be understood and practiced. This story, of the origin of identity referenced prayer research, and the emergence of Christian Science nursing into its own, will not be dull. There will be plenty of irony, local color, and absurdity, to keep people from falling asleep over the story.



Introducing Jerome

It has been instructive to me how often, in the history of identity referenced prayer research, the universal truths explored in the lab have at the same time become incarnate in individual cases. These cases, like the work itself, are often inter-denominational, mixing people of different disciplines.

Jerome Bell, whose prayers started all this, is a devout Catholic. He attends St. Louis church, a strong looking tall structure of cream city colored brick (like an ivory color.) It is a Hispanic church, with its main Sunday service in Spanish, but with early services for the English speaking congregation.

The church has given Jerome his old job back, of opening the church and putting everything in place. I assist him. Jerome has a farmer's habits, and we go to the very early first service. Even in the nursing home he got up at 4:30 AM every morning. This has been an interesting new schedule for me.

Jerome allows me to hold private Christian Science church services, and Sunday School, at the farmhouse, to meet the needs of the Grayhaven family and to help manifest the spirituality of my church. The services, which began when the building began, will end at the end of the summer.

Chickens may attend the services; its what you might call non-traditional.

While the church is still arguing over whether you can bring a Bible reference book into Sunday School or whether that deviates from "absolute" Christian Science, Grayhaven plans to use livestock, borrowed or in-house, as resources to teach children the Bible. It is difficult for children who are separated from a rural lifestyle to understand literally the Biblical metaphors drawn from farming, much less any interpretation.

Children enjoy casting their pearls before swine the most. The pearls are made of candy, just in case the pig eats them. Usually she doesn't, at least not right away. One child throws some yukky smelly garbage in the pen, and another bravely casts her pearls before the pig who tramples them cooperatively underfoot, in Biblical manner, and goes right for the garbage.

The poor pig does not know the difference between garbage and gems, just like we don't always know the difference between garbage thoughts and thoughts of great value, but we can learn.

Naturally I explain that in the Bible the pig is just a symbol, and that in person we can love each pig very much, because real pigs are not symbols, but some of the behavior can be used as a symbol.

There is nothing like a new born lamb for teaching the 23rd Psalm. The children love to wash its face with oil (anoint it with oil) and learn why this is done.

They are interested in the old fashioned wooden rod, and the staff, and the difference between them. They are given a chance to use both, and to see how they work, and to see how the sheep react. They also like seeing the modern metal shepherd's tool which is a combination of rod and staff combined, and trying it out.

Two buckets of water, one stirred up with your hand, demonstrates that sheep will only drink from "still waters."

Not all Sunday School activities are animal related. There are many plant activities, for example growing our tares and wheat again, and letting the children try separating them at different stages, and also letting them examine the roots - wherein are found many lessons.

These church and Sunday School services are not open to the public, and I think of them as kind of the first Christian Science "Org" for Grayhaven as a school (students at universities sometimes form Christian Science organizations.)

By the time the storm subsides I hope and pray that this seed of a branch church will be ready to take root.

Jerome is an interesting man and I love to hear him talk of a time gone by - although he seldom talks at all, being a self-contained quiet person by nature.

He was telling me about when he learned to drive. I hadn't realized that when cars were first invented they weren't standardized. Just because you could drive a Model T didn't mean you could drive a Model A. Jerome says they both had a combustion engine and a steering wheel, but other than that they were very different machines. One had a hand clutch and one had a foot shift, and there were numerous other differences.

This was true of all the models, you had to learn to drive each "driving machine" separately. He says in those days the car dealers were also driving schools, because you had to learn to drive different models depending on what you bought.

He is full of knowledge like this, and knows much about the beginnings of technology. He also knows every stick in the woods, and every bird, and every animal. He wears bib overalls and looks so much the part of the old farmer that I have to laugh. He is the kind of man who always has lots of interesting things in his pockets.

He acknowledges that God answered his prayers in the nursing home. His German accent changes "good" to "goot" and he often says, "Ya, its goot."

It is good, and it was largely Jerome's prayers that set all this good in motion. I am very grateful to him. The Bible says that,

"God setteth the solitary in families"

and for me and him, and for Grayhaven, this promise has been fulfilled today.

Noah's Woods



Over time, I will plant an arboretum on this land, on the acre in front of the house, to give me privacy, to give the wildlife a refuge, and so I don't have to cut the grass.

Grayhaven will not always be in this "Noah's ark" stage of its existence, but I am calling it Noah's Woods so that this stage is always remembered and honored. God has preserved our work, and preserved Grayhaven along with the church that birthed it, for future generations. This action of divine Love should be marked.

Just as Noah's ark preserved animals, our wooded area will too. I have devised a course for children in First-Aid for trees. Some people do not realize that you must never hammer a nail in a tree, or wound it, and that wounds on trees need dressings just like wounds on people do, or they don't heal quickly and that could weaken the tree.

Prayer will also be given to the trees, generally, and as the need arises.

It is interesting that before I ever heard of Mr. Bell I had put together two prayer-for-trees projects for the future, one for the children, and also one for Grayhaven's research into the relationship of care to prayer.

Trees are very good research organisms for this kind of work, because they have complex life systems and do require care. With Noah's woods now on the drawing board, and with access to the woods Jerome already had, on the land that was sold but is still ours to roam at will, our prayer-for-trees projects can be greatly expanded.

Grayhaven is learning, via the Internet, how to assess the present woods regularly. Teaching children to track animals and to make maps of movement patterns is a wonderful learning experience for us all, and ties right into our math program, which is called Spirit-tracking.

Grayhaven Center for Christian Science Nursing

At the entrance to the arboretum there will be a plaque that says "Noah's Woods" along with this quote.

"..and the leaves of the tree were for the healing of the nations." (Rev.22:2)

Noah's Woods will be a place where memories are preserved as well as wildlife. These will be memorial trees.

Some of the trees may be offered to the people who helped rebuild the house. Many of these people came because of a painful experience, where a loved one had not been cared for the way they wished they could be. They didn't want the same thing to happen to Mr. Bell, which is part of why they volunteered.

Often this loved one has since passed away. I think having a tree on Jerome's land, and a place where they can come and sit and think about their loved one, would be a blessing.

Most of the trees in Noah's woods will be trees given to those who are part of Grayhaven, for them to use as a memorial to whoever they wish.

Tree planting ceremonies will be planned with or by the loved ones, according to their wishes. These ceremonies may range from special prayers and music, to silent prayer vigils, to tree planting picnics.

Only a few trees will be planted each year. This is a very long term project. Some trees need to be planted at certain times of the year, but outside of that I hope to work with people to plant them at the times of year that have significance to the life of their loved one.

Some of our best helpers live far from Wisconsin, but over the period of a decade we should be able to work out a time when they can visit Grayhaven. Or we might plant the tree for them if they prefer, according to their instructions, and send them a videotape of the ceremony. Then they can visit when they are able.

I hope to do regular wildlife assessments of the woods, and to send loved ones annual reports of the kinds of wildlife, from flying squirrels, to birds, to insects, who have used their memorial tree. This assessment would include the human species who sit in its shade.

The first trees planted will be for my dad and brother. There will also be one for the late Stephen Olsen. It will be a slow and gradual process, this growing of a woods, and I am sure we will all learn much from the process.

Along with the hardwood and fruit trees, there will be a "Christmas row" of evergreens, along the driveway.

A woods is a natural place to pray and play. Noah's Woods will, I hope, be a refuge not just for wildlife, but for children, playtime, and for prayer.

It will always be open to those whose loved ones have a memorial tree planted there.

Ten Little Miracles

“ A miracle fulfills God’s law, but does not violate that law. This fact at present seems more mysterious than the miracle itself.” *Science and Health*

This issue of the *Catacomb* was written three weeks ago, was supposed to go out two weeks ago, and went to the printer a few days ago. I am writing this article, and the following article (about our care and prayer coloring books), even though the *Catacomb* is all ready back from the printer.

I will have these two new articles photocopied, and stick them in. It makes the issue kind of a mish mash, but you won’t get another one till next year, and I wanted to share all the news with you.

I figure this is a long enough issue to hold everyone for the rest of the year.

Because I stuck these two new articles in the middle you will see empty spots on the pages preceding and following this addition, where I had to split up one page.

There have been many miracles involved with the purchase of the new homestead, and the resolution of the case of Jerome Bell. Reading them you might think, “Gee, nothing like that ever happens to me.” And so, I am going to make a confession. Despite the miracles I was thinking that too.

The last 8 weeks were awful. They were so hard I sometimes didn’t notice how wonderful the miracles were till later. It didn’t feel peaceful and harmonious . Maybe there is a lesson here, that miracles don’t always come with a sense of peace, that sometimes they arrive as is, right into the jumble of life.

It was hard to think of miracles when slaying Goliath’s daily. There were lawyers and guardians who genuinely thought it was not safe to bring Mr. Bell home, that a confused person should not be allowed to wander around on a farm. There were powerful people who were very angry over the loss of the land for development. There were people who were “disgusted” with the goody goody image of me and Mr. Bell in the press, saintly woman helping kind old farmer (it was a bit overdone, I’ll grant them that). These people thought Mr. Bell was an idiot and I was a gold-digger.

There were also people who simply felt the touch of a higher purpose and reacted with fear and negativity to mental forces they didn’t understand.

My friend and Grayhaven volunteer, Jackie Curty, who is a gutsy woman with street smarts, literally put the whole thing together, working 70 and 80 hours a week for free on this case for the last 8 weeks. Her husband began to complain and ask if

she was married to him or Mr. Bell, as he never saw her. The volunteers started calling her Ma Bell.

As for me, I have never owned a house, know nothing of legalities, and yet every day God showed me what to do or I would have been sunk. I was told papers were signed when they weren’t . Originals were lost. Clauses that were damaging got slipped in and I would never have noticed them without prayer. Things were left to the last minute, endangering the closing. People didn’t fax me things when they said they would, or they gave me the wrong copy. Things that were supposed to be notarized weren’t, and I had to dig this out and correct it.

I learned I needed to always drive, to Milwaukee or farther, and to sit in people’s office for hours until I got a signature, rather than waiting for a fax. I would then hand deliver the paper to the next person, and again, sit and wait.

At one point I had to drive the two hours to Madison to pick up some forms that no one had told me we needed (this was actually the lawyer’s job but he wouldn’t do it) arriving three minutes before the office closed for the holiday weekend.

I spent hours and hours on the phone. Another time I had to drive 880 miles round trip to go get a lien waver from a man in his vacation cottage, because again, I was not told that I needed it at the time when I was dealing with him.

Perhaps the atmosphere can best be summed up by the closing on the land contract deal. It was delayed three times, from a Friday to a Wednesday, and then finally to Friday June 1. The order to purchase contract ran out June 2. If we had not closed on June 1st it all would have been subject to renegotiation.

During the week of delay a legal challenge was presented in order to block bringing Mr. Bell home. It was thrown out and the judge told two of the five guardians they were being obstructive.

One hour before closing three revised closing statements, each replacing the former one, were faxed to everyone by various lawyers within one hour. No one had the same statement. After that, one lawyer was 45 minutes late. Once we started, the closing, which was scheduled to take a half hour, took 4 1/2 hours. During that time the whole thing almost got called off twice, once by me when I decided to walk out rather than to accept what I considered to be an unethical last minute revision.

There were 20 people present for a simple land contract - definitely overkill. Because Jerome was involved (he has a life estate as part of my land contract), this opened the door to all these people. There were 7 lawyers, 5 guardians, a man from the title company, two secretaries, myself, my friend Jackie, the Realtor, and the couple buying the main part of the farm. Thankfully reporters were not allowed.

Ironically I squared off most with one of Mr. Bell's appointed lawyers. He has never actually met Mr. Bell, but we were still supposedly on the same side. This lawyer got so angry that he refused to sit in the same room with me or Jackie. The Realtor then had to run back and forth between the rooms the two of us were in to tell each one what the other said.

I had a flashback to the petty fights of childhood when my sister and I were "not talking".

Debbie: Mom, would you please tell Mary to take her foot off my side of the couch.

Mary: Mom, would you please tell Debbie she doesn't own the couch.

It is amusing in hindsight, but I was really scared during the closing.

I got everything I asked for, accepted no new clauses, and now own the homestead. Jerome, myself, and Grayhaven are now all safe. He now has only one guardian, no lawyers, and an absolute right to live in his home.

Nobody had a stroke or keeled over during closing so I am grateful. People were turning funny colors in there. As a nurse I was genuinely uneasy.

It would have been so much better for everyone had this been a happy experience. If I were more spiritually advanced maybe I could have calmed the emotions like Jesus calmed the sea. Maybe I could have prevented everyone becoming ill at vital moments over the last 8 weeks, from myself, and Jerome, to the judge, and the volunteer contractors. Maybe I could have demonstrated the allness of divine Love, and done this without the knot in my stomach, and the fear that I would blow the whole thing.

Miracles should bring peace, but at this stage of our spiritual journey, they don't always. I think people need to know that, so they don't feel like they are doing it all wrong.

After the closing my friends told me I was wonderful. They think I am very holy and very brave.

But I want you to know that after it was over I had to go in the bathroom to cry. My hands were shaking. Maybe that doesn't mean that I am not brave or holy - but it does mean that its OK not to be a hero, but to just keep trusting and do your best. And sit on your hands if you have to.

You may think you are having a hard time, and that good things don't happen to you, but if you really stop and look at the situation you will be surprised how many miracles, little or big, are occurring in your life daily. That is what happened to me.

Birrell Walsh, a long time Grayhaven supporter, and a friend I often blow off steam to, reminded me of this in an e-mail. His

e-mail convinced me to write this article for the *Catacomb* at the last minute. He wrote:

"I hope that you can tell part of this story in the *Catacomb*, because the presence of miracles is important to all of us. It means that they are available to everyone. I remember that Augustine believed that the age of miracles was over, but he'd heard a story or two. So when he became Bishop of Hippo (how's that for an image?) he had an inquiry conducted. To his surprise he found that healing miracles were happening frequently in his diocese."

When I asked Birrell if I could quote this paragraph in the *Catacomb* he wrote back:

"Sure you can. My source was one of Morton Kelsy's books, I think it was *Healing and Christianity: A Classic Study*."

Sometimes when a miracle, physical healing, or blessing occurs, it is so wonderful we think we will never forget it. But we do.

Then the hard times come, we feel overwhelmed, and the argument presents itself that we cannot heal, that we cannot even help ourselves much less others, that this prayer doesn't work and blah blah blah.

That is why it is good to keep a record of our blessings, and to occasionally review the things that God hath wrought.

I want people to know too, that is is easy to be ungrateful for miracles, easy to want your life to get back to normal and feel in control again.

This needs to be corrected through conscious prayer - it is always constructive and feels so much better when you are grateful. But if it happens to you don't feel like you're the only ungrateful wretch in the world. Many people react this way.

The children of Israel probably felt like this at times. It must have been emotionally tiring when Moses kept parting the seas, making rocks gush water, and getting manna to appear out of nowhere. It must have been unsettling to have your entire world view overturned on a daily basis. I bet they sometimes thought "enough all ready" and wished they could just sit down to supper without some damn miracle occurring

I have felt that way at times even though I know I shouldn't. Be patient with yourself. It is often easier to be grateful after a little time has passed and you stop feeling overwhelmed by the change that healing brings.

In reviewing the miracles that have occurred in the last 8 weeks I am struck by how humorous some of them were. Our God is a God of laughter. The people of God laugh often.

There were too many miracles to write them all in the *Catacomb*, but I have put together a list of ten little miracles to make us all happy, set the record straight, put things back in perspective, neutralize the negative, and to glorify God.

Here are ten little miracles.

1. The biggest miracle was perhaps the volunteers. I am attaching, after this article, a photocopy of a newspaper article that appeared last Sunday, along with a list that appeared on the Internet of the people and companies that helped with the house.

A document which I signed at the closing said that I had inspected the house and agreed to buy it "as is", going on to say that the house, which had been condemned, was "uninhabitable", and listing 37 code and safety violations. By the time I signed this statement at closing, the house was beautiful, very inhabitable, and every single thing on this list had been fixed without charge by volunteers, with the exception that a pump house that needed to be torn down was still standing. I had to get a 30 day extension from the county on it, but not because my volunteers weren't willing. A robin was sitting on her nest inside and the legal system was brought to bear to accommodate her.

I was also struck by how companies donated the high end of their product line, instead of their lowest end products. When the bathroom sink went in it was a Kohler top-of-the-line. It even has a built in soap dispenser and a hand held spray faucet. The kitchen sink and fixtures were all the best of Kohler also.

The electricians put in fancy stuff for my computers, to order, the light fixtures are not at all the lowest priced available. The washer and dryer are nicer than any I have ever used.

It may still be an old house (it was built in 1852) with a few cracks in the walls, and one oak bedroom floor that needs refinishing (I wouldn't let them cover it), but everything in it is new and well made.

A tree service even contributed tree trimming, and a fence company is putting in a fence so I can let the dogs out. More than our basic needs have been met here, there has been an outpouring of generosity.

2. Not all the volunteers are listed in the newspaper article. My second little miracle is that of anonymous donors, people who didn't want their name used but gave from the heart. This included many people who gave to me instead of Mr. Bell (like the car dealer).

Our main contractor, who refused to be listed in the paper, went around to all the major donors without even telling me and got letters from them saying they had donated these things to me as well as Mr. Bell. They were afraid that those opposed to the deal would try to make me pay for the improvements to the

house. That is exactly what did happen during the closing and those unsolicited letters were a great benefit. I did not pay anything for the donated improvements.

One of the unmentioned donors is Joe, the newspaper reporter who wrote this story. While he was at the house, the day he was taking notes for this story, something came up that cost money that we had overlooked and which needed to be done before the workman could go further. Joe reached into his pocket and wrote us a check. The problem was fixed in half an hour.

I put his name on the list of donors to appear on the paper's web page, but he must have deleted it because it never appeared.

3. The free jeep is still my favorite miracle. I don't know why. I just get such a kick out of driving it.

I didn't tell the whole story in the other article. The dealer had told me up front that the jeep was in mint condition except that the brakes would go out in about 30,000 miles and would need to be replaced at that time. I said fine. But then he went ahead and had new brakes put in it. He told me he was going to sell it with the old brakes but his conscience wouldn't let him give it away that way.

When he first told me he was giving me this vehicle "for my work" I asked him if he knew I was a Christian Science nurse. His exact words were:

"I don't care what the hell you are lady, I just want to give you this jeep, OK?"

"OK" I said, then he shook his head and said he sure hoped he didn't get any more of these charitable urges or he would go out of business.

As I left I felt I needed to give him more thanks than the hug and the loaf of homemade bread I had all ready given him, both of which threw him a little.

So I gave him something that threw him even more. I wrote my new address and my e-mail down on a card and gave it to him. I told him I was a Christian Scientist and that we heal people when the doctors give them up, so if anyone in his family ever needed help he should call me.

He thanked me but gave me the card back. He said that it was nice that I believed in that, but that he didn't. And did I honestly believe that this prayer stuff worked?

"Well," I said, "It got me a new jeep." He stared at me for a long moment, then burst out laughing. He took my card. I saw him file it in his Rolodex as I left.

4. My fourth miracle concerned the insurance agent. My old junker car had only the minimum insurance, from a cheap rinky dink agency. When I got a real car I thought I better get real

insurance so I drove over to the American Family agent on High street in Racine.

Later I found out the closing company needed proof of homeowners' insurance. I have never owned a home and didn't know what homeowner's insurance was. So I went over and asked the new agent.

He came out and looked at the house then told me to drop by his office later to sign the papers. I was worried about how much it would be. By now I was really cash poor. Grayhaven has recently rented extra land for the MANNA project, paid for all the seed, bought the science equipment for the summer's research, paid for the stuff needed for Camp Healing Wisconsin, and printed this *Catacomb*. There wasn't a whole lot left. At that point I also didn't know if I would have closing costs, or how much.

When I signed my homeowner's insurance I asked how much the premium was. The man became very embarrassed. He told me sheepishly that he had paid the first year's premium for me, mumbled an amount, and hustled me out of the office before I could thank him properly. I don't think he was used to giving things away.

It has not been my previous experience that agents give you free insurance or car dealers give you free cars, but that is what happened.

5. My concerns about cash flow were eased during closing when I discovered I only had to put 10 dollars down and my first house payment wasn't due for a month. By then I would have a paycheck for caring for Jerome. And by the way the Realtor gave up her half of the fee, to help us out, and the interest rate was fixed at half of what interest rates for land contract in Wisconsin usually run. But that is not the miracle I mean.

This is a complicated miracle so hang on. The week before Jerome's first court hearing, when the developers were sure they would get his land cheap and the deal was all drawn up, they had told a farmer that he could rent the acres they were not developing. We had warm weather early this spring and the farmer wanted to get out and start planting. Since they were quite sure of themselves they told him to go ahead, and that they would collect his rent officially after they closed on the deal.

Then Grayhaven appeared in court and threw a spanner in the works. Suddenly they weren't sure if they would get the land or not. They had given authorization to a farmer to farm land they didn't own, while Jerome was in the nursing home and didn't know the difference. The seed could not be taken out of the ground. The developers were fined by the court.

They didn't pay right away because they still planned on getting the land. By the time they paid up, our neighbor, the buyer, had

an order to purchase. Since the land they had illegally farmed out would inconvenience the owner, the judge ordered that the money from the fine was to be given to the buyer (my neighbor) after the sale of the land. It was held in escrow till then.

During closing it came out that, legally, the buyer had to give me a pro-rated share of the fine that had been paid by the developers based on my five acres compared to his 65 acres, even though none of my five acres had been rented out (and in fact I had all ready rented several of the remaining 65 acres from him for Grayhaven). Nevertheless that was the law, because I was part owner, and because of the legal wording. The closing could not go forward unless I was paid.

Since the check to the buyer was all ready in the hands of the bank representing the title company, he agreed to pay me my percentage from his own funds before Monday morning, and I was told to take proof of his payment to the bank by 9 AM on Monday.

Another new clause was typed to this effect, signatures were added all around, the notary did his thing, and I thought to myself that maybe I might get as much as a few hundred, and that would tide me over to my first paycheck. My friend Jackie was giving me a high five from across the room.

Throughout the four and a half hour ordeal of the closing, Jackie had kept up a comic relief act on the side. When one of the lawyers shouted at me and used profanity she leaned over and said in a loud stage whisper "He's no Matlock, is he." It broke the tension.

I was pretty happy about landing a percent of the fine. I figured since I was the one that had stopped the developers, and took the resulting abuse, and since the buyer hadn't lost anything as he was going to rent the land out anyway, I deserved a cut. It was some unexpected cash right when I needed it.

I sat there wondering if it might be as much as \$200, enough to buy a chicken feeder for me plus a few extra things for Mr. Bell that the guardian won't approve expenditure for. \$200 would be enough to get us through June, enough to fill the jeep with gas, and enough to take Jerry out for a celebration dinner on Saturday.

When the check came it was for \$2,300.00. I had been worried that I would have to give a down payment to the man I bought the land from, and instead, he delivered what amounted to a down payment to me. God must keep accounts the way I balance my check book - things seemed a little turned around.

I did take Jerome out to celebrate on Saturday night. We went to the only restaurant in Franksville, a place where farmer's hang out. Jerry put on a new shirt. He ordered chicken and dumplings with lots of gravy.

It brought back my first memories of Racine Wisconsin. My grandma had grown up here and had a cousin, Charlotte, that she visited. Charlotte's husband, whom I called Uncle Adwell, would sometimes take me to restaurants just like these. We would sit at the counter and he would let me taste his coffee (my parents did not drink coffee.) I would hear him talking to other farmers about dairy cattle, and the price of corn.

I had freshly brewed coffee Saturday night. While we were eating, a little girl about the same age I was back then, came in with her dad. Jerome knew the dad. They stopped to say hi. I wondered if the girl lived nearby and if I would get to know her.

They sat down in the booth next to us with another farm family. Farming has changed since I was little. The talk was no longer of cows and corn but of biosecurity and silage inoculants.

Maybe, I thought to myself, by the time that little girl is my age, the talk will be of the effect of prayer on crops. But I knew that for Grayhaven to pull that off, it would take a miracle.

On the other hand, a miracle was paying for our dinner.

I ordered an extra cup of coffee. I left a big tip.

6. A few hours after closing, and after I had gone home to walk the dogs and then joined friends for a small celebration, I had to run over to the *Racine Journal Times* to hand in the list of volunteers as they were going to feature this list as a focus item on their web site for one week beginning Sunday.

The reporter who took the list asked me to come over and see something. He showed me some incoming press releases. New base assessments for agricultural land in Racine County (including Franksville) had just been announced by the county. The base value of agricultural land had been raised from \$5,000 an acre (which is what I owe on my five acres) to \$15,000 an acre. Had the deal been re-negotiated I would have been charged \$75,000 instead of \$25,000. In the two hours I had owned it, Grayhaven had tripled in value.

7. Lathrop Furniture donated some of our new appliances. I was there when Kip, the store's owner - a tall Dane like so many Racine natives, - drove up in a huge furniture truck. It had been years since he had driven it himself. He usually sits in the office and he was relishing being behind the wheel again. We had to load the appliances in the barn as the flooring was not in. I was admiring the truck and he was showing me how to drive it. It seemed to have more controls than a jet plane. It was the size of a moving van.

The next thing I knew, he offered to bring the truck and three guys to move me into the new house when I needed them. He seemed disappointed to find that I didn't have that much furniture to move, mostly just boxes. But he and some guys are coming to move me this Wednesday, and he is going to drive himself. I won't have to lift a single box.

8. The one bad thing about the farm house is that I could see it would be hot in the summer, especially in my bedroom and office upstairs. But at least Jerome will be warm in the winter - we have a brand new furnace. And there will be some shade, a one hundred old tree is right outside my bedroom window. Its like sleeping in a tree house.

The day they installed the furnace was quite hot, although we had a week of cool weather before and it is still unseasonably cool and wet. I wasn't there when the furnace came, but my friend Jackie says the guy looked around and said, "Gee, its kind of hot up here" called his office and they put in central air, for free.

The weather had been a help in reverse also. It has been so rainy that they decided to donate a sump pump, and also to widen our driveway. The trucks were all getting stuck in the mud.

9. Some of our volunteers were more generous than skilled. On one occasion some cement board had gone in upside down and the work had to be ripped out and replaced - though we never told our enthusiastic volunteer. After that I prayed and kept more of a watch on things. Mostly prayed - I wouldn't know one side of a cement board from another. A few days later a volunteer wasn't sure of what to do on a job he was finishing. One of our builders dropped by unannounced just in time to set him straight and save a costly mistake.

10. When this *Catacomb* was first written three weeks ago it contained a Help Wanted ad on the first page. I was asking for help with the book *Essential Proof*, and for long range help with our publishing ventures.

Before anyone had ever seen or read the ad a friend called and asked me if I could meet with 8 people at her house, people who had come across the *Catacomb*, wanted to volunteer, and wanted to talk to me about what they could do.

It was only a few years ago that I couldn't even find three people to be on the board.

The 8 people included a man whose profession was designing computer systems, who knows how to put *The Spindrift Papers* onto a CD, has desktop publishing equipment and knows how to use it, and who will format the book for me, and also help with our other publications. He is newly retired and has time on his hands.

Another volunteer has a brother-in-law who owns a local print shop and who will give us a good deal. Another volunteer was a lawyer for the woman's center here in Racine (how healing it was for me to meet this positive lawyer after dealing with negative lawyers all month). She represents abused women and children and also represents children who have witnessed crimes. She, and a therapist at the Center, love our care and

prayer coloring books and are going to write up a grant proposal for the woman's center to see if they can buy them from Grayhaven for the children they work with in several counties. I would give them to the Center at a discount of course.

The list goes on and on. Every volunteer had real skills to offer. I went home and deleted the help wanted ad before anyone ever saw it or read it. It was no longer needed.

And that is my list of ten little miracles. There are many more at Grayhaven, despite all the stress. If you peel away the stress in your life, like taking the shell off a nut, I bet you will uncover the sweet nourishing miracles in your life also.

I wish you all nutcrackers of prayer, and chestnuts of hope.

Care and Prayer Coloring Books

Are you a patron of the arts? As in coloring? Anyone who would like to help us in any way with our care and prayer coloring books, - Grayhaven is looking for you.

I need people to help fund the books, people willing to distribute flyers or sample copies of the books in their local vicinities to help sell them, people willing to make flyers and posters, people willing to write or design ads for marketing the books, ideas as to where to advertise them, people to help fill mail orders, people who want to illustrate poems, and people to send in any true stories of animals that have had healings through prayer, which we will either use at Camp Healing Wisconsin or make into a coloring book (with your permission).

We have only published one book to date - *The Stray That Came to Stay*. Despite its simplicity I have seen a lot of good come to children through this book, which is why I am going to continue these books even though our other children's publications will have to be suspended until Bladecorn is over.

It wasn't meant to be a coloring book but every child that got it colored on it, so now I am going to print the books on white paper, and purposely make the drawings more adaptable for coloring.

The Stray That Came to Stay will be issued in a new format this fall along with another book called *How Scooter Got Cuter*. Also in the works is a book about a bird (*Flossie Takes a Bath*) and a bunny (*The Bunny in the Bathroom*.)

Each of these books mentions care and prayer, and occasionally God, although the religious emphasis is not overstated. The focus is more on teaching children to express religious qualities than on any denominational vocabulary.

The exception to this is that I would eventually like to do a separate line of coloring books aimed at Christian Science children.

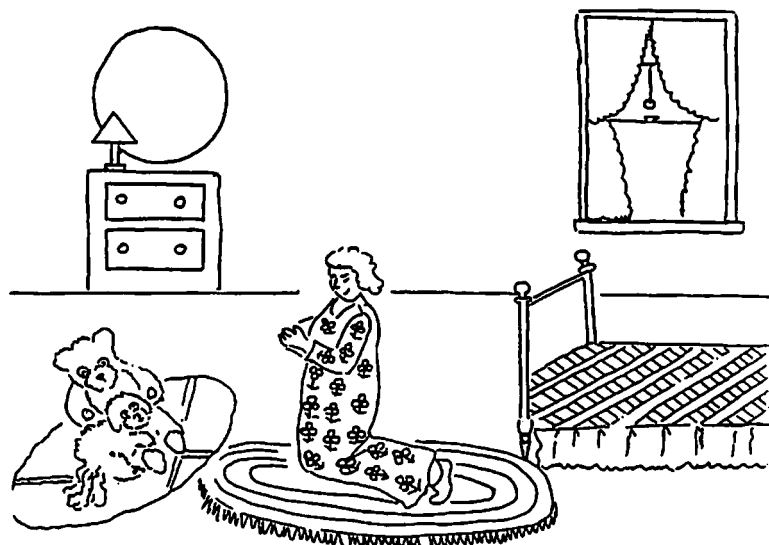
Christian Science children need to know it is OK to pray for animals, and that it works. They need support from other children. Maybe I can even give simple animal care instructions in these books eventually, bringing in the nursing element.

I was glad to see that the Church put out a little book about praying for pets, but I think we need more. The Christian Science periodicals do not print animal healings because they say they are too hard to verify, and there is some fear it will make us look silly.

Yet often a pet represents the first thing a child physically cares for, the first time they experience death, and the first time they pray for something. Religious educators, including parents, should help guide them through these formative experiences.

My experience has been that often, the things grown-ups think are causing stress to a child (divorce, illness, violence on TV) are not what the child says is causing him pain. Not that we should overlook the pain of things like divorce, but we should also listen to what the child is telling us is painful, and often it is something simple. In the story *How Scooter Got Cuter*, many younger children have told me they like this verse the best.

Each night before I went to sleep
I'd say a little prayer.
And then I'd kiss the dog and
then I'd kiss his teddy bear.



drawing by mimi Hastings.

A lot of these children have mothers suffering from addictions etc. and they don't get kissed good-night. They like to read that part of the story, and they will often kiss the picture of the dog.

The concept of praying for animals is still new to many people. The idea that animals themselves might express God - and in that sense that they "pray" without words, is even more radical. We need to teach children that the right to glorify God is not given only to people, and that prayer is more than words, it is the expression of the qualities of God.

This premise is basic to identity referenced prayer, and to IR prayer research.

The following simple poem is what I am using at camp this summer to teach this concept. We have lots of purring cats that children can hold while I read the story.

A Prayer that Purrs

God made the kitten's purr
Its softer than her fur.
It not a growl, its not a snore
It just a part of her.

There's nothing I have found
in all the world so round
as peaceful and as satisfied
as cats who make this sound.

It doesn't sound like beeping,
or like a chicken peeping.
You'll hear it best against your chest
so hold her while she's sleeping.

On the beach the shells appear.
If you hold one to your ear
a sound of whirring much like purring
is what you're going to hear.

When cats their purring start
The wind and trees are part,
of what is there. You'll also hear
the beating of God's heart.

There are no churches where
a cat is welcome there.
But cats can purr and that for her
Is how she says a prayer.

Other stories, which I hope to turn into coloring books some day, will help teach children to pray for, respect, and not be scared of, bugs. *Pumpkin's Slumber Party* is an example.

Pumpkin was a ladybug
With spots upon her back.

She looked like she was painted orange
Except the spots were black.
I thought she was a drop of paint
that dripped upon the wall.
When suddenly she flew around.
She wasn't paint at all.

She landed on my fingertip.
She looked me in the eye.
Her shiny wings were colored
like a piece of pumpkin pie.

As the story proceeds, Pumpkin invites her friends over, which causes some problems.

Pumpkin had a lot of friends.
Soon 14 ladybugs
Were crawling on the plant and on
the wall and on the rugs.

3 crawled upon my mother
like buttons for her blouse.
Except these buttons walked around.
She said, "Not in the house."

I also have verses about a butterfly, a cricket, a spider, and a grasshopper, all of which I hope will be coloring books one day.

Some people do not love a bug.
They think that bugs are creepy.
But bugs are fun when they're awake
and cute when they get sleepy.

Next time you come across a bug
No matter what the season
Be kind to it. Remember that
God made it for a reason.

Part of the proceeds from each book will go to charity, the artist and Grayhaven will each get a small royalty, and, beginning this fall, some money from each book will go to produce more books so that we can always go on to a new one.

It has been very helpful to our local children to meet the animals in the stories, through Grayhaven's Pets and Prayer program.

If you have children or grandchildren, I thought you might like to have a few care and prayer stories to read to them this summer, without having to wait a couple years for these stories to appear in care and prayer coloring books.

**THE STRAY THAT
CAME TO STAY**



So, as a summer reading gift for children I have enclosed three poems. Two are chicken poems. *A Gift for Grandpa* is a true story about a chicken whose actual name was Cracky, but I changed it to Spunky for this story. "Spunky" lived in the 1950's and really did lay an egg on the bed every day just like in this story.

Many of the children Grayhaven works with are African American. I would like to find someone who could illustrate this story by drawing a black man as the grandpa. That way those children would have a story they could identify with more.

Grayhaven will have chickens beginning this summer. There is nothing children like better than collecting a warm egg, washing it, saying thank you to the chicken, and taking it home to eat. It would be nice if eventually I could give children this coloring book about a chicken to take home when they visited Grayhaven.



The other chicken poem is also a true story, but is aimed at Christian Science children.

The third story, *Grayhaven's Family*, isn't a true story. It's just a review of farm animals, for younger children, in preparation for this year's camp experience on a farm. I have all ready found that little children love it. After each verse there is something for them to say or do. I read this story to them either with real animals or stuffed animals because, for example, part of the story is when they touch the bunny's nose. With a coloring book they could touch the picture.

I will start with the Christian Science story. This happened in 1984 when a family prayed because their baby chicks began to

peck each other. The family found the place where Mary Baker Eddy compares birds to "soaring aspirations" very helpful. (See *Science and Health* p. 512.) They also studied two hymns Mrs. Eddy wrote, hymns 23 and 30 in the Christian Science textbook, to help them learn how to pray for the baby chicks. I changed a girl's name from Wendy to Claire, other than that the poem is factual.

A Prayer For Chickens

Claire was my friend in Sunday School
but when I moved away
I didn't see her any more.
I missed her every day.

She visited for two whole weeks
at Easter, in the spring.
I showed her 'round the woods
the farm, the house and everything.

"Why do you keep some chickens
Beneath the bedroom stair?"
" 'Cause the ducks are in the kitchen"
I explained to my friend Claire.

Claire lives down in Georgia
where spring is warm and nice.
But springtime in Wisconsin
is sometimes snow and ice.

Baby birds need to be warm.
My dad told mom to figure
they'd have to stay inside the house
until they got much bigger.

When we bought our day-old chickens
they forgot to trim their beak
and now the chicks were pecking
at some others who were weak.

Why do small chickens peck and fight?
Why don't they get along?
Why do they gang up, pecking at
the one that isn't strong?

I was afraid to go to bed.
I thought some chicks might die.
My mother took me on her lap
and told me not to cry.

We prayed in Christian Science
God stills "all mortal strife."*

We knew that God loved chickens,
that He was in fact their Life.

My mom read from the textbook
that birds stand for ideals.**
That means they stand for better thoughts.
They fly the way love feels.

Sometimes we start out happy
but our joy gets pecked away.
We lose it slowly bit by bit
from fears that bite all day.

But if we pray God holds our thoughts
He keeps them safe and good.
And even chicks can learn to love
For God says that they should.

My mom and Claire and I all prayed
until we felt real quiet.
Prayer can help you not be scared.
You really ought to try it.

We got up in the morning.
We heard a "peep" and swish.
We saw a small chick splashing
in the dog's big water dish.

The chickens had all gotten loose.
They played beneath the sink.
They took a bath in Buster's bowl
and lined up for a drink.

The smallest chicks had not been hurt.
They were fuzzy, soft and strong.
The baby chicks were playing.
You could see they got along.

We did not lose a chick that year.
They did not die or sicken,
for God, who loves the whole wide world
can even heal a chicken.

A hymn tells us that we must get
along like "brother birds"***
and never peck each other with
mean thoughts or with mean words.

Instead we all can cuddle
beneath Love's sheltering wing.***
God hold us safe, you, me and Claire,
the chicks, and everything.

* hymn 23

** S&H p. 512

*** hymn #30

Grayhaven Family

Look at the wonderful cow.
What is she doing right now?
She's eating and chewing
But mostly she's mooing.
Perhaps I could someday learn how.

(Can you make a noise that sounds like a moo?)

Look at the beautiful pig.
How did he grow up and get big?
He gratefully ate
Everything on his plate
and he found some potatoes to dig.

(Pet the pig. Say, "Oh my, you're beautiful.")

The rabbit inside of her hutch
Her nose will allow us to touch.
She needs care and prayer
and to know God is there.
Please tell her we like her so much.

(Touch the rabbit's nose very gently and tell her you like her a lot.)

Look at the chickens at play
I hope they will ask us to stay.
For its starting to rain
and we must move our game
To the barn with the straw and the hay.

(Please say "thank you" so the chickens will know that you like to play with them.)

The worm as he plays in the dirt
Must never be stepped on or hurt.
he bends like a pretzel
and God thinks he's special.
When walking in rain be alert.

(Shake your head "no" to show that you will never ever step on a worm.)

Look at the sweet little sheep.
I think she is falling asleep.
Please do not pull
on her nice curly wool
Her hairstyle took almost a week.
*(Can you say goodnight to the sheep? Maybe she will sleep
better if you sing softly to her so she is not scared.)*

Our animal friends are the best
In the barn and the hutch and the nest.
When you say bedtime prayers
please don't forget theirs
and may God hold us all while we rest.

*Do you know any animals? Can you say a prayer for them and
hug them with your arms or with your thoughts?*

Good night!

A Gift for Grandpa

When she would hear the rooster crow
Spunky would get grumpy.
She'd fuss and stir her nest which seemed
To suddenly feel lumpy.

Spunky was a little hen.
Her size was rather midget.
But she could make a great big noise.
She'd cluck and fuss and fidget.

She wanted us to let her out.
That's what she waited for.
She'd fly into the sunlight
landing by the kitchen door.

She'd ruffle up her feathers.
She'd frown and be a grouch
Until we opened up the door
and let her in the house.

She'd walk right through the kitchen
To the bedroom on the right.
If we were eating corn flakes
She'd stop to have a bite.

She'd fly up onto grandpa's bed.
She'd lay an egg and cluck.
*(Later she would lay two more
in grandpa's pick-up truck.)*

Grandpa cared for Spunky
and when the egg was laid
He'd give a grain of corn to her
and that was when he prayed.

Sometimes he'd say a lot of prayers.
Sometimes just one or two.
"We thank you Lord for hens and eggs,
and Spunky, God bless you!"

You cannot cook a real fresh egg.
You have to put it by.
It takes a day of sitting
Before an egg will fry.

We'd take the egg from off the bed
To put aside and save.
Each day my grandpa treasured
this gift that Spunky gave.

That was grandpa's special egg.
He'd eat the egg at breakfast.
It was like a gift and we
all shared it for he let us.

Grandpa would pick Spunky up.
He'd give her head a kiss.
He'd carry her outside. She was
a happy little Miss.

She wasn't crabby any more.
She'd sit out in the sun.
She knew she laid a real nice egg.
and that her job was done.

At night we'd put her on her nest.
She was a happy hen.
Until the rooster crowed and then
It started all again.

Today whenever I eat eggs
I'm grateful through and through.
I thank God for the food I eat.
And Spunky, God bless you.
.....

This is the end of the material I inserted at the last minute in
this *Catacomb*, so there will be an empty space on the next
page, and then the issue will continue.

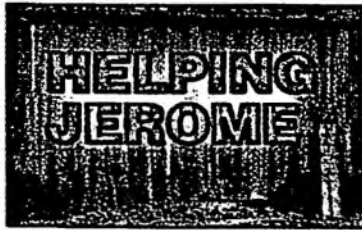


GREGORY SHAVER *Journal Times*

Brian Connolly of Home Depot, 2429 S. Green Bay Road, trims carpet around a register last week while installing new carpet in the upstairs bedroom in Jerome Bell's farmhouse.

Moved by his story, strangers come forward to get Jerome home

BY JOE BUTTWEILER
Journal Times



CALEDONIA — Like an Amish barn-raising, people have come hammer in hand from throughout Racine County to help fix up Jerome Bell's farmhouse.

Dozens of complete strangers have gathered for the sake of a man they've never met, transforming his run-down old house into a place he can finally live in again.

They added a bathroom and septic system; installed new wiring and plumbing; washed and filled cracks in the walls and then painted them; installed flooring, roofing and cabinets.

Soon to come is a furnace, a stove and refrigerator, even a kitchen sink — all donated by kind-hearted souls who want to see Bell, 81, get back home.

For a guy who lived mostly in solitude for years, the outpouring of help is overwhelming. Tears have streamed down his face at church. In the nursing home where he has lived for the past five months, he talks eagerly of getting home, though wonders why it is taking so long.

The longing has been tempered by visits to the farm with Deborah Klingbeil, who will be Bell's live-

in care-giver. She has taken him to museums, the Racine lakefront, and places Bell had never been before. Having left school at 13 when his father died, he didn't get around much. He worked on the farm all his life and doesn't have any close family.

The volunteers, they come for many reasons. For some, Bell reminds them of a relative or friend. Others just like the idea of working on an old farmhouse, or trying to preserve a rustic, fading way of life.

"He reminds me of my grandfather — independent," said Andy Veselik, a carpenter who has spent many hours on the renovation. "If it were me, I'd want someone to help. So if I can help him, why not?"

"People just like to be out here. If everybody does a little bit, it's not too bad," said a contractor

► More on JEROME, Page 11A

JEROME / New friends

From Page 1A

who didn't want to be identified.

He looked about the farm and said: "This is a piece of America that's slowly fading away. Once this is gone ...

"This was paradise to him," the contractor continued. "He grew up here and farmed, frozen in time. He literally lived in his own world."

If Bell is physically able to live at home, he should, said Lyle Santarelli, an electrician with Gayhart Electric, which has upgraded the electrical service in Bell's house.

Helping Bell "just seemed like a nice thing to do," said Santarelli's co-worker Tom Christman.

Bell has been in a nursing home since January after he was hospitalized with high blood pressure. Public health officials decided he couldn't go home, so asked the courts to put him in protective placement.

Bell, an only child who has lived on the 70-acre farm his entire life, fought the petition. Many who learned of his plight in a *Journal Times* story in March offered to help him get back home. Volunteers contacted Jacqueline Curty, who is coordinating the project in memory of her late father, former Racine Mayor Stephen F. Olsen.

"It's been like a big puzzle, but all the pieces just fit," Curty said last week as yet another crew of volunteers worked on the house.

The commitment of so many people to help someone they never met is inspirational, she said. "There is so much love and faith that's gone into this home. If he lives to be 105 it really wouldn't surprise me."

Volunteers have arrived on motorcycles, in families and in work crews, all eager to help. Grocers and schoolkids have provided food for the workers. Practically everyone who has been asked to help has been willing.

"It's kind of like a fairy tale," said Matt Luxem, a former long-time neighbor of Bell. "It's amazing that so many people who never knew him would help like

YOU CAN HELP

A fund to help pay for renovation of the Jerome Bell farmhouse has been established at the Bank of Elmwood. Contributions should be designated to the Jerome Bell Fund.

Ninety-five percent of the materials and labor for the renovation will be donated, but several thousand dollars will be needed to pay for a septic tank, furnishings and other miscellaneous expenses, said Jacqueline Curty.

Any money left over from renovation expenses will be used for Bell's living expenses, said Curty.

Checks for the Jerome Bell Fund can be mailed to the Bank of Elmwood at 2704 Lathrop Ave., Racine, WI 53405.

this."

Warblings of red-winged blackbirds and songbirds filled the voids between saw cuts and the pounding of nails as Curty talked about the project last week, standing near a robin's nest near Bell's house. The prairie wind was sweet with grass and the scent of old wood.

She reached into a box of Bell's belongings — many of them rosaries, crucifixes and other vestiges of his deep Catholic faith — and pulled out an old, possibly handmade plaque that reads "God Bless Our Home."

Curty, who has never met Bell, can't wait to hang it on the living room wall when the work is done and Bell can move back home. With any luck, it'll happen this month.

On The Net:

To see a list of people and firms that have volunteered to help Jerome Bell get back home, please visit The *Journal Times* Web site at:

www.journaltimes.com

This means that the resistance to what Grayhaven is doing becomes much stronger. The premises I base research on at Grayhaven, premises found in *Science and Health*, have been effectively reversed for now on a very large scale. Resistance is gradually moving from a constant drip drip dripping of water to the ocean in a hurricane. Without an ark the work would be torn to pieces.

God has given me a place where I can physically survive and carry on this work, an ark where I can pray and work protected from the storm. This ark is a mental place, a sustaining vision, whose shadow is the physical homestead which I have also been given. The physical place is also a needed refuge, in order to pray and carry on the work without interruption.

At some point, within a decade, another smaller window of opportunity, where the tests of IR prayer will again have a chance to be developed in the world, will open. I am not sure when or how. Perhaps some large disaster will shake people's faith in material science temporarily; let us all pray that this purpose can be accomplished with something less painful than that.

When the time comes, the last shot at expanding this work, for generations to come, will occur. Either we will lose Christian Science or it will develop. Either we will share our insights freely with the world, at whatever cost, and IR spiritual healing will again flower, or IR spiritual healing will be lost for another century or more.

Christian Scientists, and those who love identity referenced prayer, need to help Grayhaven. Those who have scientific and academic skills need to come forward. Those who have the skills to help Grayhaven with the technical side of producing publications and tapes, so that they will be ready to go when this next window of opportunity comes, need to come forward and help me. Others need to support Grayhaven both financially and prayerfully or by taking initiative for some of the work, such as replication.

Jesus foresaw the certainty of a coming "night" (a collective mental state) where "no man could work" . Mary Baker Eddy foresaw the *possibility* of this happening a second time. We have used all our life lines and are coming down to the last opportunity prior to this happening a second time.

Will we be ready?

***"What I say unto you I say unto all: Watch."* (Christ Jesus)**

Those of you who are not Christian Scientists can skip this section, while those of you that are, whether in the church or in the Diaspora of refugees from the church, need to hear this call to action. The Bible tells us to shout Truth from the housetops. I am looking for the highest rooftop I can find and I am shouting. The time has come to do so.

What can you do? Grayhaven is asking that Christian Scientists do four things, specifically.

- **First, pray for church daily.**
- **Second, subscribe to the *Catacomb*. Subscription rates are \$40 for six issues, which I try to get out in one year.**
- **Third, send me the names of other possibly receptive Christian Scientists I could send our two free pamphlets to.**
- **Finally, either support Grayhaven financially, so it can do the research, or take action as Christian Scientists to replicate, on your own, one of the tests in *The Spindrift Papers*.**

A basic premise of *Science and Health* which *The Spindrift Papers* demonstrates scientifically, a premise found in the preface to *Science and Health* and throughout the book, is the premise that there is a difference between what we call spiritual healing (Christian Science treatment or its equivalent) and faith healing.

The words "spiritual" and "faith" are open to many interpretations. In the laboratory, secular language that describes the measurement process is used instead. IR, or identity-referenced prayer, refers to genuine Christian Science treatment or its equivalent, in other words healing through the application of spiritual law.

GR, or goal-referenced prayer and mental input, refers to forms of healing through the action of the human mind, including many forms of prayer.

The Spindrift Papers not only verifies that *Science and Health* was correct in distinguishing the two, they document through the laboratory test that IR prayer does exist. Formerly all prayer and other mental input looked at in the laboratory was goal referenced.

The assumption is that all prayer falls within this category. *The Spindrift Papers* are an important first step but they are not enough. Until several replications of tests in *The Spindrift Papers* occur, the assumption that all spiritual healing is the action of the human mind will stand.

Other people are not going to do these tests or challenge these assumptions for us. The ball is in our court. The question is whether Christian Scientist will wake up and support this form of the healing work.

The disciples did not watch with Jesus. *Science and Health* reminds us:

"His students slept. He said unto them: 'Could ye not watch with me one hour?' Could they not watch with

today, and also to deal with global environmental issues. The Christian Scientists are still arguing over whether to use visual aids in the Sunday School.

There comes a time where you use it or lose it.

Christian Scientists themselves go around saying that it is impossible to scientifically verify Christian Science premises, that it can't be done. This denial is hurting the cause. Support, not resistance, should be coming from our own.

Christian Scientists need to stop resisting this work, they need to think about it in depth, pray over it sincerely, and begin "throwing their weight in the right scale." They need to openly support it.

They need to stop worrying that they will get in trouble with the church. They need to stop selfishly looking out for their own interests in the church, a pastime as foolish as staking out one's favorite deck chair on the Titanic, instead of being alert and doing the real work of looking for icebergs.

Christian Scientists are the logical people to do research that offers practical effective and humane alternatives to biotechnology. Biotech is the implementation - the incarnation - of genetics. You might say that, according to Christian Science, its one of the icebergs. Who sees it?

- *Genetics is the science, or proven verified physical knowledge, of material propagation.*
- *The Christian Science theological premise regarding propagation is probably its most controversial view. This is also the premise that makes us able to do alternative research. We must prove and verify this premise scientifically before it can be understood.*

The physical scientists believe that life is wholly material. All other Christian religions believe that God ordains and blesses the propagation of matter, including the propagation of human beings which the human genome deals with directly.

My dad and brother ran into mental and physical resistance when designing their experiments, from within the Christian Science church and without, from some members of their own family, and even from within Spindrift.

They recognized and spoke of the cause of this resistance. They felt it came directly from the fact that they were designing experiments to explore in depth the most controversial area of Mary Baker Eddy's theory, rather than starting with the more comforting and familiar parts of her theology. The age we live in dictated that they start where they did - it is what is most needed.

Any good spiritual healer understands the mental elements which constitute sexual lust, which is the mental state that imprints the genetic material it brings together.

The healer needs to understand the elements which make up this mental force when praying for any case dealing with obstetrical issues. This doesn't just include praying for children with birth defects, or assisting in complicated pregnancies, or healing hereditary diseases, or giving daily prayer during normal gestation, which is a given in Christian Science. It also includes praying for people with terminal illness, because birth and death issues are, mentally, very closely connected.

When genetic material is not only brought together, but altered, in the laboratory, one might say that less human lust, as a mental state, is involved. This is not true. There is more of it, not less.

The lust inherent in immense human power - the power to design life - is a different mental mix, but it is still a type of lust that imprints, mentally, on the genetic material. This force, unlike sexual lust, is less volatile, lasts longer, is stronger, and is much less balanced, being made up mostly of masculine qualities.

I don't mean that only men are genetic engineers. I am talking about the masculine qualities we all have, whether we are organically male or female.

Spiritual healers need to understand the composition of the mental states they work with. We have been thrown into a new mental habitat in health care.

The human genome, which is the physically scientific statement of material being, has moved from publication to implementation.

The major window of opportunity in which identity referenced prayer research could have grown and developed is past, because we could not get the support needed from Christian Scientists to sustain this work prior to this new build up of belief in the power of life and identity as matter.

The genome is now moving into the stage of implementation. Now that it is published on the Internet, and on disks, a physical scientist can access in one day the data that used to take him as long as ten years to obtain. Research programs in biotech medicine and biotech agriculture will now move forward very quickly, and the results of this research will be implemented.

Other genomes, of animals and insects, are quickly being published. A genome is literally the blueprint of how material life is created. To someone who is not a Christian Scientist it is "the mind of God".

As this physically scientific statement of being in matter is implemented, in medicine, food production, the environment, and biotech, and as the research is expanded, the mental states associated with its premise will be incarnated more strongly in all these areas.

Quote of the Month

“Our people assume that by living good lives, maintaining reading rooms, sponsoring lectures, and distributing their printed literature, they will reach the world. In all realism, passive religions have always died away, no matter how good and beautiful or useful they were. There is a basic resistance of the human mind to good that must be actively resisted and overcome.

If we had any sense of history at all we would know that it takes power to overcome inertia, and that Mrs. Eddy did not mean for us to be a hermit folk. She did not tell us not to go forth into the world; she simply recast the method of doing so in terms more suited to the present age. A hundred years have come and gone and we are just beginning to glimpse the rightness and the immensity of her vision.

The teaching of the leaven implies great emphasis on change in the *collective* modes of human thought. Either the leaven is some state of mind that spreads without effort from one human being to another - which is an ideal not often approximated in human experience - or it involves Christian Scientists becoming a race of thinkers willing to bring their insights into science as well as theology, and thereby influence medicine and become part of the search for truth these various disciplines represent.

The time is past to be uncomfortable with our uniqueness, for it is now our greatest strength. It is the uniqueness of our theology that enables us to distinguish between spiritual healing and faith healing [IR and GR. prayer], and it is the uniqueness of our theology that led to these tests. Christian Scientists have supported many institutions that are neither outlined by the *Manual* or forbidden by it - schools, camps, nursing homes, retirement homes, and the like. They can also rally to vigorously and richly support these tests. They can gain the courage to read about and think about the questions and opportunities these tests imply. They can think and talk and speak and write on the meanings of these things and communicate what we have to offer.

They can stop letting the years go by while they keep saying, “Well, its not really the time to come forward”. They can stop waiting for human permission to do what God is calling them to do. To wait for the idea to be accepted before speaking out is not to play it safe, it is to walk a road of the most danger.

We must above all provide the thinkers and workers to articulate the meaning of this discovery. We alone have the conceptual vocabulary to do this. When a practical unifying link that flows from this vision has been placed in our hands, can we really abandon it to others?

- Christian Science healing is just as effective in the laboratory as it is in the sick room. This is the healing of today that God calls us to. Christian Scientists must support this form of the healing work.”

John Klingbeil

Statement From The Editor

A Reversal

I do not hear Christian Scientists talking about the revolution in biotechnology, or about the significance of the publication of the human genome. Its like they think they live in a separate world and these types of “material” things simply aren’t significant to them. As to whether it is significant to the rest of the world, they don’t seem to care.

- *The human genome is the physically scientific statement of being in matter.*

It is written not in words but in data. Any challenge to it must be translated into this same language in order for that challenge to be understood. You do not speak to the French in Russian and expect to be understood.

Any challenge must be demonstrated scientifically, with data, instead of defended emotionally, with words.

This means that, as Christian Scientists, we must verify that our opposite scientific statement of being is actually a *scientific* statement. We must either prove it in scientific terms or allow it to be reversed by the world as mere opinion which Eddy said was “valueless”.

We need to prove it according to modern scientific standards or, by default, we get out of the way and allow the “real” sciences the entire field, we allow the material premise to greatly expand through implementation of its new research. There is no middle road left on this mental battle ground.

I am always cheered by the fact that Professor Einstein loved the Christian Science “scientific statement of being” in our textbook and felt it was a masterpiece. I am not talking pie-in-the-sky here.

We must become working Scientists. This is what Christian Science is. It is not merely a church where one can wile away a pleasant afternoon in the reading room, chatting to anyone who comes in to buy a quarterly. It is a working Science, that was given to us in order to help mankind work out some of the most difficult problems facing the ages.

The physical scientists work hard to solve the health care, food production, and overpopulation dilemmas facing our world

More Notes on Essential Proof

The story of Noah's ark has been coming to me very often in prayer recently. My sense about the book *Essential Proof* is that I must act quickly, before metaphorically the door to the ark closes. This is why this project has just been pushed to the front burner.

In this issue I am addressing Christian Scientists particularly. I am asking them to buy and read the book *Essential Proof*.

The two free pamphlets I will be offering will not be sent to subscribers unless they ask, as they will contain mostly information previously published in *The Home Catacomb*, including in this issue. But subscribers will receive a free copy of *Essential Proof* in December.

- ***Essential Proof* will be a statement of what IR prayer research is and why it is important.**

It will not be academic. Much of it you will recognize from earlier editions of the *Catacomb*, but here you will find everything in one place, and in logical order.

It will be written in easy language that anyone can understand. It will be written in secular language, though it will mention Christian Science in the foreword, where the history of IR prayer research is discussed.

This is a book that can be given to anyone who wants to know in layman's terms what prayer research is, what identity-referenced prayer is, how it differs from other types of prayer and mental input, how the actual tests work, and why they are important.

The book will contain an overview of the larger issues presented to society by prayer research, and identity prayer research in particular.

It will list the practical health care and other applications of such research.

It will also contain a secondary section on the importance of amateur prayer research in religious education, for adults and children. As I prepare for Camp Healing Wisconsin I have been watching our campers play with LEGOS, - not the simple plastic bricks from my childhood, but bricks that can be programmed creating a variety of robots bearing bits of the child's own intelligence.

Mark Pesce, author of *The Playful World: How Technology is Transforming Our Imagination*, writes:

"A child plays with an animatronic pet that speaks to her, responds to playful caresses, becomes cross when ignored and happy when well fed...This toy has a will of its own and no off switch...[Modern children] carry within them a new animistic consciousness."

When MIT researcher Dr. Sherry Turkle asked children to classify Furby, the popular simulated pet, as alive or not, they refused to do so. The majority of kids wrote things like "Not" after each category, or wrote "Both."

Pesce also says:

"We use toys to guide children into culture."

Children are living in a different culture than adults. They are being exposed to newly discovered physical laws, and changing cultural mores, during their formative years. I don't see the resulting religious issues being addressed at the local Sunday School level.

Though not the main theme of the book, *Essential Proof* will identify these issues. It will include a practical how-to guide for using amateur prayer research to merge technology and religious values in religious education.

I am always grateful for any related news clippings that subscribers send in.

The Home Catacomb has been delayed once more, as getting this book out will be a major factor in the use of my time between now and the end of the year. Beginning in March of 2002 *The Home Catacomb* will return to its normal schedule.

Essential Proof, which you will receive around Christmas, will include all the information which would have been in the second part of the article *Equation Expressible*, which was scheduled for the next *Catacomb*, and now will appear in the book instead. You will not hear from Grayhaven again in the interim. Grayhaven's new phone number is: (262) 835-2167. Please note Grayhaven's new address, effective now.

Grayhaven
4027 Hwy V
Franksville WI 53126

This replaces both Grayhaven's P. O. box, and my old home address on Kinzie Ave. The email address (grayhaven3@juno.com) will remain the same.

For those of you who are unfamiliar with Wisconsin, Franksville is a small town right next to Racine. The new homestead is 10 miles from downtown Racine (lakefront). We are about 2 miles from the Hwy K Racine off ramp on I-94 (K intersects with Hwy V).

This year I will issue two care and prayer coloring books, also the two booklets *Why Christian Scientists Should Read Essential Proof* and *The Biblical Basis of the Mother Church Manual*, plus the book *Essential Proof*. In 2002 I plan to issue two more care and prayer coloring books, a newly organized version of *The Spindrift Papers* on CD, and also in a bound paperback hard copy version, and five Bible tapes. Thank you.