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*Peace Haven is pleased to share this inspirational talk given by Barbara Cook Spencer at Peace Haven's Annual Meeting in 1997.*

## ***THE DIVINE AND HUMAN COINCIDENCE OF CARE***

by Barbara Cook Spencer

It would be unusual, I think, for a year to go by without a Christian Science practitioner working in some capacity with a Christian Science nurse. For me, every year that passes brings with it new reasons for me to love, and be in awe, of Christian Science nurses. In the first place, nurses must, and do, deal daily and courageously with the enormous challenge of physical evidence in their cases, ministering to what our Leader calls the “sick and the heavenly homesick looking away from earth” (*Science and Health with Key to the Scriptures*, p.365). And they need to be equally courageous when their patients are far from being on their “best behavior”—which means that Christian Science nurses certainly need a good sense of humor!

This past year, I’ve seen nurses move heaven and earth, as it were, to get to a case where they’re needed; sleep on the floor every night to be near a patient who is frightened, or has urgent needs; handle with authority intrusions and impositions on a patient; work tirelessly for endless hours to help a patient exercise arms and legs that have seemed useless; and express all the qualities our Leader has demanded of the Christian Science nurse: cheerfulness, orderliness, punctuality, patience, faith, receptivity to Truth and Love, a demonstrable knowledge of Christian Science practice, and the “practical wisdom necessary in a sick room” (*Manual*, p.49). I’ve certainly never known any human being to have *more* stamina than a real Christian Science nurse! And all of their deeds, of course, spring from compassion and love for their fellow beings.

In fact, it is this love that unites all Christian metaphysicians, whether nurses, listed practitioners, or *unlisted* practitioners. And this latter category includes all caring Christian Scientists, and all Christian Scientists concerned with any aspect of care in our facilities—planners and fund-raisers, builders, supervisors, board members, and beautifiers, the people whose work it is to keep everything so perfectly clean, those involved in the very important work of meal preparation, those who work in the offices answering phones and keeping records, and activities directors. But—in order for all of this caring love to result in genuine *healing*, instead of only *helpfulness*, it needs to be seen as originating in DIVINITY, as the coincidence of *divine* Love with the human consciousness, *divinity embracing humanity*.

Every seasoned student of Christian Science knows what our beloved Master, Christ Jesus, had to say about the origin of good: “There is none good but one, that is, God,” he instructed (Matthew 19:17). Therefore, the love that motivates us to care, and to do *every* deed—from the least to the greatest—that evidences care, has got to be seen as conceived in divinity and *reflected* in humanity. Genuine care,



including all Christian Science treatment, originates in God, not in us, and is never anything less than the Christ, divine Love's reflection in our humanity. The textbook reminds us that, "The divinity of the Christ was made manifest in the humanity of Jesus" (*S&H* p.25).

It's thought provoking to note that we live in a time when the theme occupying public thought more than any other is health care—or "health management." How to meet the human need for proper care of the body. Public health management is based, of course, on the premise that humanity, without recourse to divine power, can meet the needs of humanity. But in *Miscellaneous Writings*, our beloved Leader, Mary Baker Eddy, has written (*Mis. p.100*),

**The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science.**

Unlike "the acme of Christian Science," the world view of health care is the coincidence of the *human* with the human, humanity embracing humanity, a view that is philosophically known as *humanism*. This view, this false belief, obviously perceives the *human* as the origin of goodness and care. But I would be remiss, at this point, if I didn't say that a Christian Scientist who hasn't humbly rejected a personal selfhood as the source of good; and humbly accepted the fact that genuine human goodness is the impersonal Christ in men and women; will find humanism—or human do-goodism—taking the place of the healing practice in their lives. And because the carnal mind doesn't want to be seen for what it is—nothing—it tries to lure us into yet another mistaken perception of care—another view where care is seen as originating in men instead of in God—and this view might be termed "humanity embracing divinity." If you've ever thought of yourself as trying to understand enough of divine Love to be able to meet the human need, you'll know what I mean. The problem with this approach, of course, is that it assumes we have minds of our own with which to understand God, and we inevitably draw the conclusion that we will never know enough to heal. Both of these methods—humanity embracing humanity, and humanity trying to embrace divinity—prevent people from going into the practice, and both are the diametric opposite of the teachings and practice of Christ Jesus.

Our beloved Master and Wayshower taught us, through precept and practice, that God, and God alone, cares for the human body—not partially, but completely. And *Science and Health* both reassures and warns us when it declares (*S&H* p.62),

**The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts.**

Our precious textbook, *Science and Health*, is a rich compilation of ideas declaring God's presence and care in every smallest detail of the human experience. It most certainly is not "absolutist," completely erasing, or even merely trampling on, the human, and making only broad, absolute statements of truth. The textbook deals with loneliness, friendship, human sexuality, marriage, divorce, women's rights, childbirth, the bathing of infants, the rearing and education of children, money matters, the right to own property, politics, faculties, digestive functions, sickness, bad habits, crime, religious persecution. But what is so beautiful, and so frankly awe-inspiring, is that every statement in the textbook, whether absolute or relative (and most are relative), is *revelation*, born of God. Every



statement is a *divine* and human coincidence, not merely a caring woman's humanly derived opinion or suggestion. And therefore, each statement is not only a *law*, it is law to the human experience. When Mrs. Eddy tells us, for example, that "Until it is learned that God is the Father of all, marriage will continue" (*S&H p.64*); or that "Infidelity to the marriage covenant is the social scourge of all races..." (*ibid. p.56*) or even when she says that babies don't have to be scrubbed all over every day; (*ibid. p.413*), this is not her opinion, but is as true as any *absolute* statement. *Science and Health* illustrates and demonstrates the complete coincidence of divinity with humanity. It establishes the kingdom of heaven on earth. However "down-to-earth" the textbook's statements, their origin is divine Love, echoing and reechoing the "coincidence statement" that is surely the most familiar to students of Christian Science (*ibid. p.494*),

**Divine Love always has met and always will meet every human need.**

The greatest statement ever made of the divine and human coincidence of care is the Lord's Prayer. In fact, Mrs. Eddy speaks of our Lord's Prayer as the "prayer which covers all human needs" (*ibid. p.16*). Its radical keynote, "Our Father which art in heaven..."—spiritually interpreted by our Leader as "*Our Father-Mother God, all-harmonious...*"—embraces the whole of humanity in a complete *denial* of physical causation, and a total *affirmation* of spiritual causation. We learn from our textbook that "The foundation of mortal discord is a false sense of man's origin." (*ibid. p.262*). So of course, the truth of spiritual causation, accepted into human consciousness, would have a more forceful impact for good in the human experience than any other. Here's how the textbook explains it: "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress." (*ibid. p.170*).

The prayer continues, "Thy kingdom come," and our Leader's spiritual interpretation reads, "*Thy kingdom is come; Thou art ever-present.*" And this idea of God's everpresence specifically handles the Old Testament belief that God merely *intervenes* in men's lives—that there is an occasional, unpredictable, *unscientific* coincidence of divinity with humanity. And this thought of divine care as *constant* and completely reliable unquestionably unfolds the *mother-love* sense of care, and fulfills the great prophecy of Isaiah that a virgin would conceive and bear a son, and would call his name "Immanuel"—"God with us" (Isaiah 7:14). The prayer continues. "Thy will be done in earth, as it is in heaven"; and this great statement of divine and human coincidence is interpreted in our textbook this way: "*Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.*"

And isn't this the essence of what we all long to see and demonstrate in our caring—that, for example, God is omnipotent in the sick room? "...as in heaven, so on earth..." Mrs. Eddy tells us that "Heaven represents harmony..." (*S&H p.560*). Then in the coincidence of the divine with the human, the harmony of heaven must be found to be the fact on earth. And isn't that exactly what our Master proved in his healing work—and what we prove in *our* healing work as Christian Scientists? That the harmony of "heaven"—health, normal action, perfect sight and hearing, fulfillment, equality, abundance, purity, divine control, strength, safety, joy—is the fact on earth? Yet perhaps you've always wondered *why* this is true, why it *can* be true. Perhaps you've asked yourself *how* God coincides with humanity. Or if God knows each of us individually, right now. And this is the question the world has been asking, and attempting to answer, for thousands of years.



There is a simple, thought-provoking, and very significant testimony in *Miscellaneous Writings* (pp.429-431) in which a woman wakes one morning feeling very ill, begins to treat herself with some absolute statements of the allness of God and the nothingness of matter, continues to grow worse, and then has an instantaneous healing through a pure *revelation* of the divine and human coincidence. I'm going to read some of it to you—and notice, in particular, how both this woman's questions and answers come straight from God, illustrating divinity's embrace of humanity, not humanity trying to embrace divinity. There was no personal thought taking or reasoning at all. Here's what she writes:

**All at once these questions came to me, as though spoken by some one, taking me away from my line of thought entirely: How is God an ever-present help? How does He know our earnest desires? Then, without waiting for me to think how, the answer came in the same way, God is conscious Mind. Instantly the thoughts came: Is God conscious of me? Can I be conscious of Him? I was healed instantly: every bad feeling was destroyed.**

There is abundant evidence in the Bible that God does know and coincide *directly* with each one of us, right now. God called Moses by name, Samuel by name. God changed Abram's name to Abraham, Jacob's name to Israel. God specifically anointed and appointed messengers like Saul, David, Paul the Apostle, and many others. God named Isaac, John the Baptist, Jesus of Nazareth. And Mrs. Eddy heard God calling her by name when she was a child (see *Retrospection and Introspection*, p.8). But there is serious danger of misunderstanding the nature of the coincidence. Were these human beings simply humble enough to be *mediums* for the Truth? In other words, does the correct view of humility mean denying a *corporeal, material* manifestation of man on earth, without seeing in its place a *divine* manifestation, "a Son of God," (see *S&H* p.226) on earth? In *Science and Health* (p.295) we find this interesting statement,

**The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth.**

Now the question is, where do we think we are in this statement? Are we the cleaned-up windowpane, and were Moses, Samuel, Jesus of Nazareth, Mary Baker Eddy, simply windowpanes for *God, Truth*, to shine through? Would that honor them as individual messengers of God? Would that provide them any actual *link* to God in their human experience? Notice that Mrs. Eddy is speaking here about the *manifestation* of God shining through the windowpane. Don't we forget that God, Truth, isn't merely noumenon, causative Principle, origin, source; but also *phenomenon, effect, outcome, manifestation*? That God is, in fact, Principle and *idea*—Father-Mother, Son, and Holy Ghost? Clearly, then, we aren't the windowpane in Mrs. Eddy's illustration, but rather the *manifestation* of God, the *light*—and specifically, the "steadfast ray(s)" (see hymn #14), the specific spiritual individualities, or sons and daughters of Love, that appear more and more radiantly on earth as we "crucify" the materialism that would hide the son of God on earth. What appears as we abandon "much materiality—much error," is the eternal unity of God and man—our *divine sonship*.



In order to really grasp the divine and *human* coincidence of care, we have to see that it is based entirely on the absolute metaphysical oneness of God and man, Father and Son, divine Principle and divine idea. This is the spiritual *order* of being. St. John discerned this order, seeing man as *preexistently* and *coexistently* the offspring of Spirit. He wrote, referring to our great Master, Christ, Jesus (John1:12, 13),

**...as many as received him, to them gave he power to become the sons of God, even to them which believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

Mrs. Eddy understood *sonship* with God to be *unity* with God. In a section called “Bible Lessons,” found in *Miscellaneous Writings*, she discusses this remarkable passage from John. She writes (*Mis. p.181, 182*),

**Is man’s spiritual sonship a personal gift to man, or is it the reality of his being, in divine Science?...His sonship, referred to in the text, is his spiritual relation to Deity: it is not, then, a personal gift, but is the order of divine Science...The text is a metaphysical statement of existence as Principle and idea, wherein man and his Maker are inseparable and eternal.**

The fundamental reality and *order* of being—its divine Science—consists of this inseparability, or at-one-ment, of the divine Principle and divine idea. And this is a unique concept of oneness that can only be understood in the context of, for example, the relationship between the sun and its rays, in which cause and effect are two aspects of a single entity, neither able to exist without the other. Our textbook expresses this profound, fundamental truth of the coexistence of God and man in many ways. For example (*S&H p.361*),

**As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being.**

And here is a remarkably vivid statement of the oneness of God and man that is hardly ever quoted (*ibid. p.477*),

**The Indians caught some glimpses of the underlying reality when they called a certain beautiful lake “the smile of the Great Spirit.”**

What better way to illustrate this unique conception of oneness than to see man as the smile of God! Because, of course, it’s impossible to imagine an individual being separated from his own smile! As we know, Mrs. Eddy frequently spoke of the difficulty of using human language to express spiritual concepts. Thus, in order to correctly represent the fundamental truth of this metaphysical oneness of God and man, she wrote, “Principle and its idea is one...” (*ibid. p.465*), bending a grammatical rule to express in the singular form what would normally be plural—not because the presence of Principle *obliterates* its idea, but because the presence of Principle is the presence of both noumenon and



phenomena, cause and effect, Mind and idea. A look at the *Glossary* definition of “I, or Ego” confirms the fact that spiritual oneness in no way obliterates, or even overshadows, the individual man or woman. Listen to some of what Mrs. Eddy includes in this definition (*ibid.* p.588),

**There is but one I, or Us, but one divine Principle, or Mind, governing all existence; man and woman unchanged forever in their individual characters, even as numbers which never blend with each other, though they are governed by one Principle.**

Think of it! This unique oneness includes a man who remains wholly and forever individual, though he has no mind or power of his own. And of course, the idea that makes this unique oneness possible is REFLECTION, and as the textbook declares, “Few persons comprehend what Christian Science means by the word *reflection*.” (*ibid.* p.301). Jesus defined it perfectly when he said (John 5:19),

**Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.**

The divine view of man is the one in which the idea of REFLECTION totally takes the place of any *personal* competence, substance, faculty, function, or capacity, and makes the human being totally dependent on God, which is the only true and completely *harmless* idea of care. No matter what condition someone is in physically, the work of the care-giver is to see the individual’s oneness with God, and let the human footsteps of care come forth from that scientific vision. We have to watch so carefully not to start from imperfection, and think that care means giving individuals something God hasn’t already given them.

A man called a Christian Science practitioner to help him in his relationship with his mother, who had become completely dependent on him for just about everything. The man had totally taken on this false view of care for a period of many years, constantly leaving his family to run over to his mother’s house to do the smallest thing for her. This burdened personal sense was also mixed, of course, with self-righteousness, particularly because there was a sister who had never helped with the care. Over the years, his mother became almost helpless. She had a diagnosed heart condition, wasn’t able to drive anymore, and a woman was brought in to care for her a good part of each day. As this man gained a sense of his mother’s life as *reflection*, as her own “sun and sunbeam” unity with her divine Principle, she became independent again. She fired the woman who was coming in, and began to drive her car, and her son was freed from the false burden he was carrying.

Now, surely we Christian Scientists accept the “sun and sunbeam” ideal of the inseparability of God and man, divine Principle and idea. We certainly love the well-known statement from our textbook that begins, “The relations of God and man, divine Principle and idea, are indestructible in Science;” (*S&H* p.470, 471). But isn’t it possible that, over the years, we have begun to accept such statements only in some abstract, absolute sense? That this place called “in Science” that we read about hundreds of times in our textbook isn’t right here? That when we read, “In Science man is the offspring of Spirit,” (*ibid.* p.63) or “Man in Science is neither young nor old...” (*ibid.* p.244) we’re being introduced to something remote and ideal; but that we are certainly not coming face to face with ourselves? Perhaps



we feel this way because the textbook also tells us, for example, that, “In divine Science, the material man is shut out from the presence of God” (*ibid.* p.543).

But which man are we? Clearly, there is no coincidence of God and the material, sick, sinning, complaining, ungrateful, exhausted, stressed-out, frightened man. So doesn't it make sense to conclude that no one is the material man? Shouldn't we realize that being *mortal* is a moment-by-moment, suppositional state of thought, and not a state of being? In *Miscellany* Mrs. Eddy instructs, “You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so” (*My.* p.242). The point is that the heavenly order of divine Science is right here and NOW, because on earth as in heaven, there is only one cause and one effect; there is only one creator, one creation, one law. This great truth is ours to humbly demonstrate step by step.

The great truth of the divine and human coincidence was the common denominator of the teachings and practice of our great Master, Christ Jesus. The textbook explains, “**Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage**” (*S&H* p.18). When Jesus raised Lazarus, he wasn't merely proving a generic fact about Life, but the fact that *Lazarus, the human being*, was inseparable from Life; that here on earth, Life could not be separated from its MANIFESTATION and DEMONSTRATION.

Let me tell you of a case I'm acquainted with where a practitioner and a nurse worked side-by-side with a patient to see this great fact. The patient was in a nursing facility, and was a very elderly lady. One night, the nurse contacted the practitioner and told her that the woman seemed to be passing on. On and off for over two hours, the practitioner and the nurse were on the phone together, with the nurse—who was a man, by the way—literally shouting and arguing the truth to this dear woman. Eventually the patient, accepting the truth being voiced, began to join in with the declarations, and recovered completely.

Jesus of Nazareth, born of a virgin, *was* the divine and human coincidence of Life, and we cannot possibly understand divine Love's *constant* care of the human if we haven't realized the significance of the virgin birth. Jesus illustrated the most powerful, demonstrable truth ever revealed to mankind: the spiritual origin of genuine *humanity*, or true humanhood. “The more I understand true humanhood,” our Leader writes in *Unity of Good*, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker” (*Unity of Good* p.49). She also tells us in the same book that a denial of Mind in matter “honors conscious human individuality by showing God as its source” (*ibid.* p.25). And in defining “Eve” in the Glossary of the textbook, Mrs. Eddy makes the extraordinary statement that Eve is only the *belief* that the “human race originated materially instead of spiritually,...” (*S&H* p.585). She also says that the virgin birth demonstrates God as the “Father of men” (*ibid.* p.29) – and when she speaks of the method of physical healing in Christian Science, she writes (*ibid.* p.xi),

**Now, as then, these mighty works are not supernatural, but supremely natural. They are the sign of Immanuel, or “God with us,” — a divine influence ever present in human consciousness and repeating itself...”**

As the Christ accomplished all of our Master's mighty works, so the Christ, our own divine sonship at-one with God, accomplishes all the good—all the *caring*—we will ever do. Only the Son of God can



care, only the Son of God can heal, only the Son of God can SEE the kingdom of God. And this tells us that we can only follow our Master properly, and do the works he promised we would do, if we follow him from his *divine conception* and have our “new birth,” calling “no man [our] father upon the earth: for one is [our] Father which is in heaven.” As Jesus said to Nicodemus: “Except a man be born from above [a more precise translation of the Greek than “born again”], he cannot see the kingdom of God.” Only the Son of God can *see* the Son of God, and the kingdom of God.

And SEEING the kingdom of God is what our work—the work of the Christianly scientific giver of care—is all about. Christ Jesus, who claimed no Mind but God, was able to SEE the one and only creation here and now, untouched by the veil of the flesh. His healing, including the most practical human footsteps to meet the human need in a case, was the effect of instantly denying reality to material evidence, and seeing what was already visible to spiritual sense, though forever invisible to material sense. In what is, to me, the quintessential statement of Christian Science practice, Mrs. Eddy instructs (*ibid.* p.476, 477),

**Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God’s own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.**

Could there be any more perfect declaration of the fact that, on earth as in heaven, there is only *one* man, the son of God, and not a material man *and* a spiritual man? Mrs. Eddy writes, “There are not two realities of being, two opposite states of existence. One should appear real to us, and the other unreal, or we lose the Science of being” (*Unity of Good* p.49). It is the VISION of that oneness that demonstrates heaven on earth, the divine and human coincidence, the “acme of Christian Science.”

Yet, if we would follow our caring Master into that vision of *oneness*—as care-givers must certainly do when confronted daily with material evidence—we need to be armed for battle as *he* was in order to carry on what Mrs. Eddy terms the “divine method of warfare in Science” (*S&H* p.567, 568). Christian warfare is warfare with a “**false claim**... that there is intelligence in matter either to benefit or to injure men...” And this sin, or “false claim,” is “reduced to its native nothingness” by nothing less than divine Love. Without Christian love—without impartial, universal, unconditional love—we are unprotected and unarmed. Please let’s heed our Leader’s warning about “trying to meet error with error”—dealing with evil as though it were real—because, as she writes on p. 568 of *The Apocalypse* in our textbook, this is not merely dangerous, but actually *fatal*.

And what is the astounding underlying reason for this treatment of error, evil, matter? It’s the fact that there isn’t any *objective* mortality, no actual observable material existence outside of consciousness. Mortality—including material conception and birth into a material body—is only a “material **view** of creation” (*ibid.* p.521). Which leads us to see why the “**correct** view of man healed the sick.” Through her remarkable discussion in *The Apocalypse* of St. John’s revelation of the new heaven and the new earth, Mrs. Eddy explains to mankind the completely *subjective* nature of existence—experience being determined by the observer, from *within* consciousness. The Master was obviously speaking of the subjectivity of being when he said that the kingdom of God was *within* us. In her Address *Science and the Senses*,” Mrs. Eddy explains, “Whatever seems material, seems thus only to the material senses,



and is but the subjective state of mortal and material thought” (*Mis. p.102*). And of course, this includes the subjectivity of sin, disease, and death. Here’s what she says in *The Apocalypse* (*S&H p.573*),

**The Revelator was on our plane of existence, while yet beholding what the eye cannot see,—that which is invisible to the uninspired thought. This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness.**

She further explains that St. John’s revelation of man as no longer “a miserable sinner, but as the blessed child of God” was due only and entirely to the fact that his...

**...corporeal sense of the heavens and earth had vanished, and in place of this false sense was the spiritual sense, the subjective state by which he could see the new heaven and new earth, which involve the spiritual idea and consciousness of reality.**

It was just about a year ago that these points were brought out in an address. Some months later, a woman who had been present, someone I didn’t know, called to share what had happened to her while she was hearing about the subjectivity of experience, and beholding “in Science the perfect man.” She said that she and her husband had been caring for her mother (who was not a student of Christian Science), and they had even added a small addition to their home in order to accommodate her mother’s needs. Materia medica had diagnosed her mother with cancer, and she had had operations and undergone treatment; but she had then been told she had no more than six months to live. She also said there had been a great sense of burden associated with the increasingly challenging care of this family member. There’s no question, of course, that burden, pressure, exhaustion, irritation, are some of the elements that accompany the belief that care originates in the human—in humanity’s well-meaning embrace of humanity.

As this woman listened to the address, she realized with complete clarity the truth of a statement quoted in the address from Mrs. Eddy’s *Message for 1901* (*p.20*). It reads: “The Christian Scientist is alone with his own being and with the reality of things.” The woman realized that she had allowed herself to become part of her mother’s dream—really mortal mind’s dream, of course. And allowing ourselves to be brought into mortal mind’s *false view is exactly the opposite of beholding “in Science” the perfect man*, embracing everything and everyone in Love’s *correct view*. Well, this woman simply *felt* what it meant to have the Mind of Christ that beholds “in Science” the perfect man. On the way back to their home, she told her husband that she knew her mother was going to be perfectly well, that she would be returning to all her normal activities, and that there would cease to be any further imposition or burden on the family. And so it proved. The doctors could find nothing wrong with her mother. She even moved out of the house and is living on her own again, perfectly well. The sense of care here shifted completely from devoted but, in this case, quite humanly based caring, to the “acme



of Christian Science,” the “coincidence of the divine with the human.” She saw her mother “in Science.”

But what, exactly, does this mean—this beholding in *Science*? What is the demonstrator of heaven on earth? What kind of power is it that reveals the son of God, the Christ-idea, on earth? It is the Holy Ghost, the best kept secret in the Christian Science movement! The Holy Ghost is the vital third aspect of the trinity—the first two being, of course, “God the Father-Mother;” and “Christ the spiritual idea of sonship;” (*S&H p.331*), and it is defined in our textbook as “Divine Science; the development of eternal Life, Truth, and Love” (*ibid. p.588*). Mrs. Eddy also calls it the “divine Science of divine Love” (*’oo p.5*), and truly, what else but Love could author this pure law of harmony, revealing and sustaining divine consciousness, the kingdom of heaven. In *Unity of Good* (p.52) Mrs. Eddy writes:

**This Science of God and man is the Holy Ghost, which reveals and sustains the unbroken and eternal harmony of both God and the universe. It is the kingdom of heaven, the ever-present reign of harmony, already with us. Hence the need that human consciousness should become divine, in the coincidence of God and man, in contradistinction to the false consciousness of both good and evil, God and devil,—of man separated from his Maker.**

As this glorious statement implies, the Holy Ghost doesn’t include the slightest suggestion of a mingling of good and evil, right and wrong. The Holy Ghost is the pure scientific consciousness of ONENESS, of the allness of good and right and the *nothingness* of evil and wrong. This is the illumined consciousness that heals—that SEES the Son of God. Therefore if we have the moral ability to discern right from wrong, wheat from tares—and we need to remember that one doesn’t need to be a Christian Scientist to know right from wrong—but haven’t *burned* the tares, thereby demonstrating ONENESS, we will not have received the Holy Ghost, spiritual understanding, and we will not be able to heal.

Now, we’ve heard the message that humanity can only be saved by divinity; and that we must, therefore, abandon belief in a personal selfhood with its personal sense of both competence and weakness. But no doubt, when we’ve been confronted with the necessary demand for this self-renunciation, we’ve felt a *vacuum* in the area of initiative, authority, movement, and accomplishment.

But there appeared to be just such a vacuum in the first chapter of Genesis (Gen.1:2). The earth was “without form, and void”—until the “Spirit of God,” the Holy Ghost, “MOVED upon the face of the waters,” and REVEALED the perfect creation already present. The Holy Ghost, the dynamic unfolding, revealing action of the divine Mind, solves the dilemma of how to “get the job done” not only without physical force, but also without human will power in all its subtle and aggressive, negative and positive forms. In the coincidence of God and man, divine Principle and idea, the Holy Ghost *becomes* our authority and power by reflection, proving that **there is no vacuum**.

And how important it is, particularly in the atmosphere of a Christian Science nursing facility, to understand the true meaning of authority. Every problem of obedience to authority that ever arises comes from the belief that authority is *personal*, instead of *reflected*. But the Holy Ghost, the “divine Science of divine Love,” is the *only* law of RELATIONSHIP. It demonstrates the inseparability of



Mind and man, and links the infinite ideas of Mind intelligently, beautifully, and harmoniously. It is the right arm of the Lord placing, holding, and governing everything from an ant colony to a galaxy; arranging and associating, classifying and composing relationships to **the end of perfect harmony**. And clearly, this is the primary function of law. I think we sometimes forget that in the arts, for example, no painter, composer, or writer would just choose any beautiful color, note, or word and then simply plunk it anywhere at all into a painting, concerto, or book. Even so, *people* can't just be placed anywhere at all simply because they are spiritually-minded and dedicated. Mrs. Eddy reminds us that “**Ill-arranged** notes produce discord” (*S&H* p.58). It's not the notes, it's the *arrangement*. There must be **compatibility**. Harmony is right relationships, and we must yield to the action of the Holy Ghost, Love's law of harmonious relationships.

Our nursing facilities can certainly be blessed by this great truth when nurses are being brought together with patients, when the demand comes to choose staff, administration, housekeepers, landscapers, financial consultants, public relations people, and so on. And so will our churches be blessed at the time of elections, and in the appointing of committee members, if we let the Holy Ghost anoint and appoint. Perfect harmony—harmony expressed as health, safety, unity among brethren, compatible and productive relationships—must be the fact on earth as in heaven. Doesn't this explain why, in the book of Acts, it's inevitably the Holy Ghost interpreting things, unifying diverse groups of people, running around telling people where to go, where not to go, naming the companions they are to take with them, and so on? The point is the coincidence of the divine with the human in the *demonstration of harmony*. The Holy Ghost, the “divine Science of divine Love,” must be left to do what it was doing when the “morning stars sang **together**, and all the sons of God shouted for joy” (Job 38:7). **Moment-by-moment, the Holy Ghost connects us in a compatible way with every idea in the universe of Mind**, on earth as in heaven. This fact is both the SCIENCE and the ART of being.

The second part of the definition of the Holy Ghost—“the development of eternal Life, Truth, and Love”—is vital to mankind's progress. What is more important to our world than development? In fact, we must understand *true* development in order to see that disease, or any evil condition, *cannot* develop—cannot have any dynamic, any history, any pattern, logic, order, or conclusion. And we must understand true development in order to see that right ideas—individuals, jobs, projects, buildings, and so on—cannot fail to develop, cannot be thwarted or frustrated in any way. But how does “divine Science” relate specifically to the idea of “development”? One way of understanding it is to see that Science, divine law, demonstrates structure, the orderly relationship of ideas to one another; and unless ideas and individuals are correctly, harmoniously related, there *is* no development. Why not? Because disorder *can't* develop, it's completely static. For example, a simple melody can be developed into a symphony, a simple sentence into a novel. But random sounds or words don't go anywhere. Development only takes place in the presence of order, or **structure**; and the Holy Ghost establishes order.

Now, how is the Holy Ghost responsible for the very existence of identity and individuality? Why do we behold “in Science,” in the Holy Ghost, the perfect man, the Son of God? It's wonderful and quite simple. When an orchestra tunes up, for example, the collective effect is noise, not music. Noise doesn't convey any of the beautiful qualities of music, nor does it convey individuality. You certainly can't say, “I know who wrote that noise”! On the other hand, when the sound is *arranged*, when it is



*disciplined*, and there is STRUCTURE, what happens? Not only is there an appearing of the universal, Christly qualities of identity—qualities like joy, power, dignity, purity, freedom, humor, and so on; but the **specific individuality** of the composer appears as well. And structure clearly doesn't *create* individuality; it *reveals* it.

If we take a look at the Annunciation, Luke's account of the virgin conception of Jesus (Luke 1:26-38), we see that it was the Holy Ghost that revealed the Son of God to the Virgin-mother. When Mary was told by the angel Gabriel that she was to conceive and bring forth a son, her only question—the question that has changed all history—was “How shall this be, seeing I know not a man?” How, indeed, would this conception not be the human coinciding with the human? The answer was, “The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee...” Wasn't Mary promised, in effect, that she would behold this child “**in Science**,” behold the idea that needed not to be *created*, but only *revealed*?

Yet she still needed to RECEIVE the Holy Ghost, and now we come to the heart of the whole matter, because this is the key to the divine and human coincidence. How do we receive the Holy Ghost? On page 192 of our textbook Mrs. Eddy writes, “Whatever holds human thought in line with unselfed love, receives directly the divine power.” It is *unselfed love*, the reflected love of God in us—“Love...reflected in love”—that receives the Holy Ghost. Then what was it that held Mary's thought “in line with unselfed love”? Pure humility, innocence, trust, and utterly childlike obedience that submits its whole selfhood to God. How deceptively simple was her response to Gabriel, “Behold the handmaid of the Lord; be it unto me according to thy word.” And with this turning away from physical causation and submitting to the Holy Ghost, Mary proved for all time the powerlessness of matter to create, initiate, animate, perpetuate, or accomplish *anything*. Her consciousness symbolizes the *receptivity* that is the **point of coincidence between divinity and humanity**—the point where all things are accomplished, and every human need met, by divine Love.

I'd like to tell you of a case in which unselfed love provided the needed power of spiritual vision to care for a **nurse** who was caring for a patient in his home. The patient, a man, was very ill, and unable to eat in a normal way. All food had to be in liquid form, and it took the nurse about eight hours each day to patiently administer nourishment. For some time, this nurse's most fervent prayer had been to behold “in Science the perfect man.” And one day, while she was feeding her patient, he turned on her in what was clearly an overwhelming sense of frustration and fear, and closed his hands around her neck. She tried immediately to disengage his hold on her, but he was a physically powerful man, and she wasn't able, through force or reason, to do it.

Of course, this dear man was not evidencing his true self. And how important it is for nurses, family, friends, practitioners, and anybody acquainted with a case, not to deal with conditions of coma, unconsciousness, confusion, mental imbalance, or death, as though they were the individual's actual state. So often a Christian Scientist will say he can't talk to someone because he or she doesn't know him anymore, or is unconscious, or has passed on. What can we be thinking to believe that this is the real mentality of the individual? This only seems to be going on in the so-called mortal mind, where there is not, and never has been, consciousness, sanity, life, or health—because health and intelligence are conditions of the divine Mind. We must claim our own spiritual sense, and think, speak, and act in accord with the truth that the reality is nothing less than the Christ—perfectly normal consciousness.



And this was what the nurse saw in the extremely challenging moment. In fact, she perceived the mortal picture as something she described as the “beast undisguised”—the completely perverted, carnal view of man; mortality without any of the trappings of respectability. She saw right through the picture of both evil *and* good mortality to see and to defend the innocent man of God’s creating who was really present exactly where the “beast” only seemed to be. The nurse reached out to divine Love with all her heart, acknowledging only the reality of man’s unity with God. She said that within a short period of time it seemed as if the whole room was filled with a love so palpable, there was no consciousness of any other reality. The man’s whole body went limp, and he became quiet and tractable again. Unselfed love received the Holy Ghost, and demonstrated the divine and human coincidence of harmony.

That holy point of coincidence where our own spiritual sense is illumined, where divinity is able to embrace humanity, is unveiled in each one of us through “unselfing,” by the laying aside—or “crucifying”—of the personal ego. The “preaching of the cross” (I Cor.1:18) is the only way to destroy animal magnetism, the illusion of mind in matter. The cross, the textbook tells us (*S&H p.238*), “is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed.” In *Miscellaneous Writings* Mrs. Eddy asks us to “Remember that the first and last lesson of Christian Science is love, perfect love, and love made perfect through the cross” (*Mis. p.138*).

And what do we have to nail to the cross in order to reveal this love? SELF. Self-will, self-justification, self-love. Everything that is of its father, the devil—and I don’t mean man, of course, but all that derives from belief in material conception and birth—things like partiality, unforgiveness, hatred, fear, competition, pride, impatience, disobedience, untempered zeal, rigidity, intellectualism, negativism, destructive criticism, *self-righteousness*. And here let me just note that self-righteousness, the belief in one’s own personal goodness and in others’ personal failings, denies and casts out the Son of God in favor of a good personal selfhood. And that’s exactly what the Pharisees did to Jesus. Self-righteousness is the state of thought most resistant to, and least receptive of, the Holy Ghost. Mrs. Eddy identifies it as the sin that crucified Jesus (’01 p.14).

And this brings us full circle back to where we started—acknowledging what our Master told us about the origin of good: “Why callest thou me good?” he said “there is none good but one, that is God.” But he also said, “I and my Father are one” (John 10:30). For care to go beyond helpfulness to healing, we must identify both *ourselves* and our *love* as originating in God and inseparable from God. If we see the divinity of both the **messenger** and the **message**, care will be a virgin birth, coming straight from God—a divine and human coincidence. And it will heal.

The wonderful thing is that every single one of us can see this because—and this is the whole point of the revelation—HEAVEN IS HERE, NOW, universally. As in heaven, so on earth, there *is* only one Mind. As in heaven, so on earth, *we are spiritual, and our patients are spiritual*. The virgin birth **illustrates** this, “the spiritual idea, the Holy Ghost and Christ...enables [us] to **demonstrate**” it, unselfed love receives it. It’s all here, waiting only to be LIVED, moment-by-moment.

*Science and Health* (p.202) tells us that “The scientific unity which exists between God and man must be wrought out in life-practice, and God’s will must be universally done.” I think that over the past few



decades, we all may have come to mistake study for practice, and we certainly would never think of doing that in other fields. Would we spend years reading books on piano or tennis without ever playing the piano or holding a tennis racket, and then consider ourselves proficient? We have to *practice* our unity with God, divine Love, moment-by-moment; everything we do—every human footstep from making a bed to making a call, from fixing lunch to combing hair—must be a “virgin birth,” acknowledging thoughts, words, and actions as originating in Mind. A few years ago, I saw immediate improvement in sight and hearing in a woman of “riper years and larger lessons” (*ibid.* p.248) who simply totally committed herself to her identity as the unity of divine Principle and divine idea. She told me that she could feel her oneness with God as she sliced bread.

In the tenth chapter of Revelation, John describes an angel who “had in his hand a little book open;” and our Leader indicates that this book—“open for all to read and understand”—is *Science and Health*. “...as in heaven, so on earth.” (p.559). In the coincidence of divinity with humanity, this heavenly symbol literally *becomes* our textbook, whereby the kingdom of heaven is established on earth. This “little book” brings out the fact that the practice of Christian Science is simply the pure and unencumbered practice of divine Love—always meeting the human need. That “Love fulfills the law of Christian Science...,” (*ibid.* p.572), that the “vital part, the heart and soul of Christian Science, is Love;” (*ibid.* p.113), that healing will be immediate *if* “the Scientist reaches his patient through divine Love” (*ibid.* p.365). And the beloved St. John identified those who were born of God on earth by writing: “...every one that **loveth** is born of God, and knoweth God” (I John 4). Now, in her writings, Mrs. Eddy speaks of divine Love as representing God’s motherhood; and of woman as “the highest ideal of Love”—and of course, the love expressed by both the women and the men in Christian Science nursing is that very mothering love. Then how extraordinary to realize that the final Biblical symbol of the real man, his coincidence with his divine Principle, Love, and the demonstration of this scientific oneness on earth, is a *woman* and a *mother*.

In Revelation we read (Rev.12:1),

**And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth...**

First let me note the vital point that this powerful truth of God’s womanhood and motherhood has been very much hidden from the world, and we must understand *why*. The spiritual idea of Love is the demonstrator in heaven and on earth of the unity of God and man. The world hates this idea because it is the idea that overcomes the world. Therefore, it is the idea most persecuted by the carnal mind. Mrs. Eddy writes, “The serpent, material sense, will bite the heel of the woman,—will struggle to destroy the spiritual idea of Love; and the woman, this idea, will bruise the head of lust” (*ibid.* p.534).

Of this remarkable woman in Revelation, the “great wonder in heaven,” Mrs. Eddy writes “Heaven represents harmony, and divine Science interprets the Principle of heavenly harmony. The great miracle, to human sense, is divine Love...” (*ibid.* p.560). And she says of the woman that “matter is put under her feet” (*ibid.* p.561), indicating that it is *Love* that overcomes the world—the fact that our great Master, Christ Jesus, abundantly demonstrated.



According to our textbook, this woman is a three-fold symbol. She first symbolizes (p.561) “generic man, the spiritual idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea.” She secondly typifies (p.562) “the spiritual idea of God’s motherhood.” And she also typifies **human** motherhood (p.562): “Also the spiritual idea is typified by a woman in travail...”

And as the heavenly symbol of the little book became a concrete presence on earth as our precious textbook, so we see the heavenly symbol of divine Love’s unity with its own idea translate into perfect mother-love on earth. The three-fold symbol of the woman—generic man, God’s motherhood, and human motherhood—pass from the divine to the human, to touch, to embrace, to meet with Love every human need.

And doesn’t this define Christian Science care?





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