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“Christian Science and Christian Scientists will, *must*, have a history...” —Mary Baker Eddy

## THE CHRISTIAN SCIENCE CHURCH SERVICE AS ESTABLISHED BY MARY BAKER EDDY

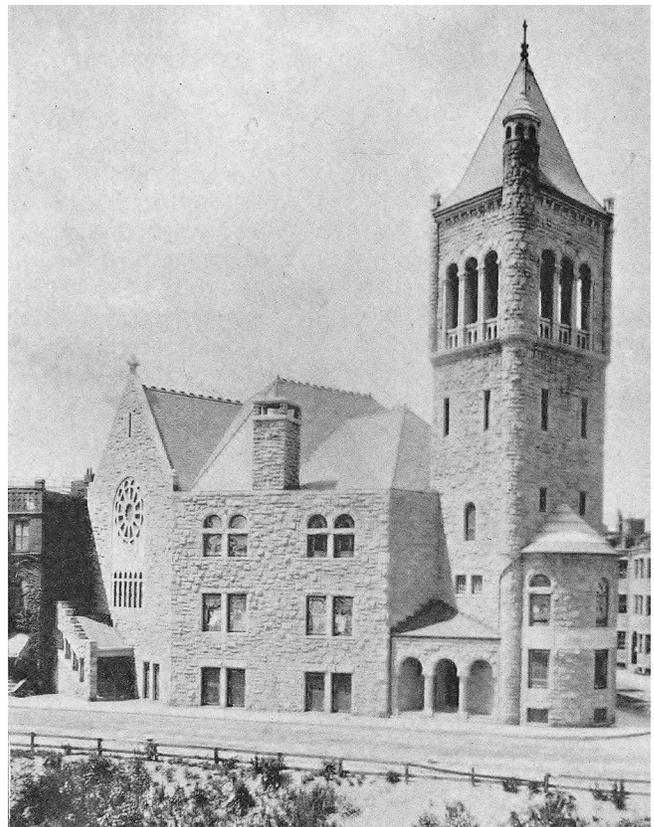
*The New York Times* recently described what to many might constitute a new low in “innovative” church services. In an article titled “Building Congregations Around Art Galleries and Cafes as Spirituality Wanes,” the writer reported that “One Sunday before Easter, the pastor at the Relevant Church in Tampa, Fla., wearing a rabbit suit, whisked the unsuspecting congregation away on chartered buses to a nearby park to build enthusiasm for the coming service. ‘For us, it’s all about being interactive,’ said Paul Wirth, Relevant’s founder and lead pastor.”<sup>1</sup>

The *Times* also noted that many “evangelical leaders” arrange meetings in entertainment districts, exercise studios, and coffee shops and “have even cast aside the words ‘church’ and ‘church service’ in favor of terms like ‘spiritual communities’ and ‘gatherings,’ with services that do not stick to any script....Many of their innovations are being adopted by an increasing number of pastors in the mainstream.”<sup>2</sup>

In stark contrast to such attempts to bring people into some kind of loosely organized “spiritual” experience is the Christian Science church service as established by Mary Baker Eddy with its unvarying and specific order of service. If valued enough by Christian Scientists to sustain it, this service can be seen as the only real remedy for the sort of superficial and sense-indulging practices that sometimes masquerade as religion in the twenty-first century.

Diametrically opposed to the prevailing materialistic views, Mrs. Eddy’s understanding of church brings out the profoundly spiritual demands of an institution designed to meet the needs of suffering humanity:

The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick.<sup>3</sup>



Original Edifice of The Mother Church, Boston, Massachusetts

As established by Mrs. Eddy in the *Church Manual*, the Sunday church service for all Christian Science churches includes, in this prescribed order, a hymn, Scriptural selection, silent prayer and the audible repetition of the Lord's Prayer with its spiritual interpretation, hymn, announcements, solo, reading of an explanatory note approved by Mrs. Eddy, reading of the Golden Text and Responsive Reading, reading of the Lesson-Sermon by the First and Second Readers, collection, hymn, reading of the "Scientific Statement of Being" and the correlative Scripture, I John 3:1-3, and a benediction. An organ or piano prelude and postlude "of an appropriate character" are also specified.<sup>4</sup> One would be hard pressed to think of any other founder of a denomination who instituted in such detail and in perpetuity his or her own church's order of service.

For over one hundred years, this simple but inherently structured service with its truly distinctive "impersonal pastor" – the Bible and *Science and Health* – has encouraged, uplifted, and healed countless individuals. And yet the impersonal nature of the inspired Word of God, established by Mrs. Eddy as the nucleus of the Christian Science service, is not at odds with but inspires an "unfaltering tenderness"<sup>5</sup> in each receptive heart. For example, in late 1944, a young wife of a United States naval officer had just received word that her husband, along with the entire crew of his submarine, had been lost while on patrol. A fairly new student of Christian Science, she walked into First Church of Christ, Scientist, San Francisco. During the service, the wife, though not outwardly grieving, evidently appeared to have a great need. An usher sensed this and gave her a look of tender compassion. Although no words were exchanged, she felt comforted and strengthened, and her healing of grief began at that time. She never forgot the love expressed by one Christly man at a Christian Science service, who knew nothing of her circumstances.<sup>6</sup>

Other individuals have shared healings of physical problems that occurred while attending Christian Science church services, including the following four examples from published testimonies and articles:

I was very much impressed with the Bible reading and with the service altogether. I thank God with all my heart that "the power of the Lord was present to heal." I left that service healed of a very severe stomach trouble which had caused me much pain and inconvenience for many years.<sup>7</sup>

...I experienced an instantaneous healing of smoking. I was healed one morning at church, having merely talked to a practitioner, but not

having a treatment as I was not fully convinced that I wanted to give up this habit. However, this was not necessary as I went home from the Sunday church service healed.<sup>8</sup>

...when I was in church on a Sunday morning, I had the worst attack I think I had ever had. I felt very despondent, but my interest was aroused by the solo that was being sung....As I was dwelling on [the words], it was as though a light had shone in my thought....I left that service healed and have never had a return of the difficulty.<sup>9</sup>

A visitor at a Christian Science church related how a friend had been healed of cancer during a service. This had impressed him so much that since then, though his business entailed much traveling, he never missed attendance at Christian Science services when he was in towns where they were held.<sup>10</sup>

Mrs. Eddy herself relates that healings were "not an uncommon occurrence" while she was conducting services in Boston just prior to the formal establishment of her church in 1879. She mentions specifically the healing during a service of a young soprano who had been unable to sing or even speak in audible tones because of consumption, as well as "many pale cripples [who] went into the church leaning on crutches who went out carrying them on their shoulders."<sup>11</sup> She is recorded as having once said to a student that she "longed for the day to come when no one could enter a Christian Science church, no matter how sick or how sorrowing that one might be, without being healed, and that this day can come only when every member of the church studies and demonstrates the truth contained in the Lesson-Sermon, and takes with him to the service the consciousness thus prepared."<sup>12</sup>

As the Discoverer and Founder of Christian Science, Mrs. Eddy saw that the Science of Christianity that she found in the pages of the Bible could not be separated from an organized church. She described herself as early becoming "a child of the Church, an eager lover and student of vital Christianity," and felt impelled at an early age to join the Congregational church in which she was raised, even though questioning some of the more perplexing doctrines. Her love for the ministers of her youth – "...Christians of the old sort...those old-fashioned leaders of religion" – stayed with her throughout her life, and she even went so far as to indicate that "if those venerable Christians were here to-day, their sanctified souls would take in the spirit and understanding of Christian Science through the flood-gates of Love..."<sup>13</sup>

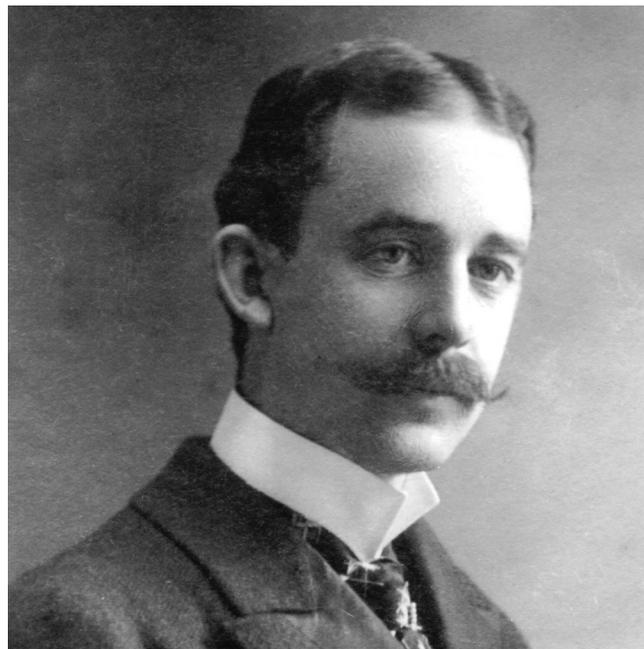
One of the first members of the Christian Science Board of Lectureship, Carol Norton, noted a resemblance between the early Christian church and the Christian Science Church, especially in Mrs. Eddy's insistence that healing be an integral part of the church structure:

...this thoroughly modern organization, so closely in touch with twentieth-century civilization, has not only a simple democratic foundation, but it represents the application, on a large scale, of the methods and means of the Early Church to the needs of humanity as they exist to-day. The Christian Church of the first two or three centuries had the power not only to destroy sin and pagan standards, but the spiritual ability to work what were called marvels or miracles in the healing of all manner of diseases and in the raising of the dead.<sup>14</sup>

In addition to Sunday services, Mrs. Eddy set up weekday meetings, which were early referred to as "experience meetings." First held on Friday evenings, they became Wednesday evening testimony meetings in 1898. In a letter regarding the weekday meetings, Mrs. Eddy instructed: "Make broader your bounds for blessing the people....Learn to forget what you should not remember, viz., self, and live for the good you do....Be meek; let your mottoes for these meetings be, Who shall be least, and servant; and 'little children, love one another.'"<sup>15</sup> (It is noteworthy that Mrs. Eddy's use of the admonition "Little children, love one another" is reminiscent of that of the apostle John, who, according to early Christian tradition, "...would frequently rise in the prayer-meetings of the church [in Ephesus], simply repeating the words, 'My dear children, love one another.'"<sup>16</sup>)

As with the Sunday services, the order for these meetings is mandated by Mrs. Eddy in the *Church Manual*: a hymn; readings by the First Reader from the Bible and *Science and Health*; silent prayer followed by the audible repetition of the Lord's Prayer; a hymn; announcements; experiences, testimonies, and remarks on Christian Science by the congregation; and a closing hymn. Carol Norton notes that the Wednesday evening meeting "is an object-lesson in practical Christianity and a thoroughly representative and democratic gathering. Those who have been healed by Christian Science, those who have been transformed or reformed by its benign influence, with grateful hearts bear public testimony to these benefits."<sup>17</sup>

Perhaps the most significant aspect of the Sunday church service in which Mrs. Eddy departed from all other churches was the Lesson-Sermon. Before ordaining the Bible and *Science and Health* as the pastor for



Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

Carol Norton, C.S.D., an original member of the Christian Science Board of Lectureship appointed by Mary Baker Eddy in 1898

all Christian Science churches in 1895, there had been personal preaching,<sup>18</sup> the quality of which had become more and more alarming to Mrs. Eddy. Strong opinions, personalities, and preaching sometimes at odds with genuine Christian Science made some services almost unrecognizable in their representation of her teachings.

As one historian explains it: "By the time the Mother Church was dedicated, [Mrs.] Eddy had come to believe that personal preaching in Christian Science worship services was among those pitfalls that tended to 'clad religion in human robes.'...While the institution of the impersonal pastor was an innovation within the Christian Science church, it followed the pattern of [Mrs.] Eddy's departure from traditional ecclesiastical forms in other respects....For [Mrs.] Eddy to have instituted the 'new order' so abruptly at the very point that her students were rejoicing in having a church like other churches might seem anomalous. Yet she was hardly worried about taking an unconventional step when so doing seemed to her God-directed....By abolishing personal preaching she created an occasion to confirm [the] uniqueness [of the church's hard-won identity]."<sup>19</sup>

In the early 1870s, even before Mrs. Eddy had found a publisher for *Science and Health* and was indeed still in the process of writing it, she had known that someday she would have a church of her own. Early students recalled her emphatic statements in this regard. One historian notes that "they thought...of a small Lynn church with a settled congregation; she thought in terms of a Church embracing the world."<sup>20</sup> Even so, at that period she held to the hope that the established churches would

accept Christian Science. As she indicated in *Science and Health*: “Until the author of this book learned the vastness of Christian Science, the fixedness of mortal illusions, and the human hatred of Truth, she cherished sanguine hopes that Christian Science would meet with immediate and universal acceptance.”<sup>21</sup>

Early students of Christian Science found that some of the Protestant churches from which they had come were far from accepting the teachings of Christian Science. There had been vicious attacks on the new faith and its Founder by prominent clergymen, beginning in Boston in the mid-1880s. One historian describes the situation:

...[Mrs. Eddy’s] teaching had been the subject of hot debate at ministers’ associations in the Boston area; a number of ministers had taken it upon themselves to warn their flock against it and several well-known clergymen had denounced it in print. “Clergymen of all denominations,” reported a correspondent for the *London Times* in 1885, “are seriously considering how to deal with what they regard as the most dangerous innovation that has threatened the Christian Church in this region for years.” He went on to identify the source of their anxiety: “Scores of the most valued church members are joining the Christian Science branch of the metaphysical organization, and it has thus far been impossible to check the defection.”<sup>22</sup>

Mrs. Eddy’s intrepid pupil Annie Knott, who was doing remarkable work as a practitioner in Detroit, was called upon by her teacher in 1888 to conduct services in that city. Mrs. Knott detailed some of the challenges early students faced in organizing such services for those who

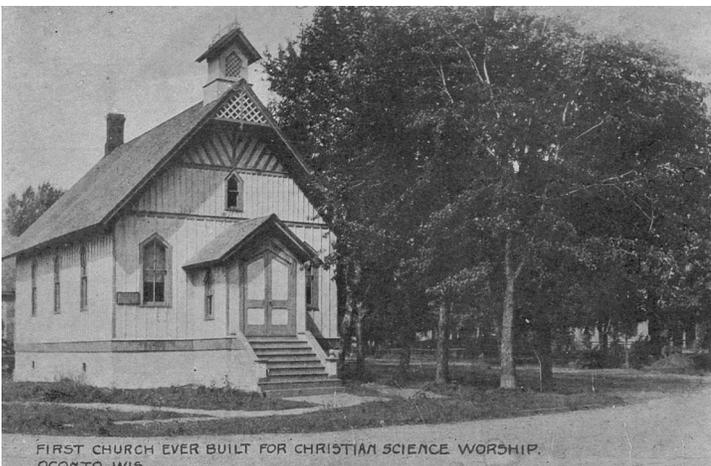


Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

Annie M. Knott, C.S.D., an editor of the Christian Science periodicals, 1903-1919

were at first unwilling to make a break from their former denominations:

Mrs. Eddy early discovered that humanity needed not only to know God but needed a church....It was more and more clearly seen that Christian Science churches alone could establish and maintain the Christ healing....Many... of those who had become interested and were studying our textbook, ‘Science and Health with Key to the Scriptures,’ did not wish to leave their former churches, in some cases because of their families, but in reality they did not readily

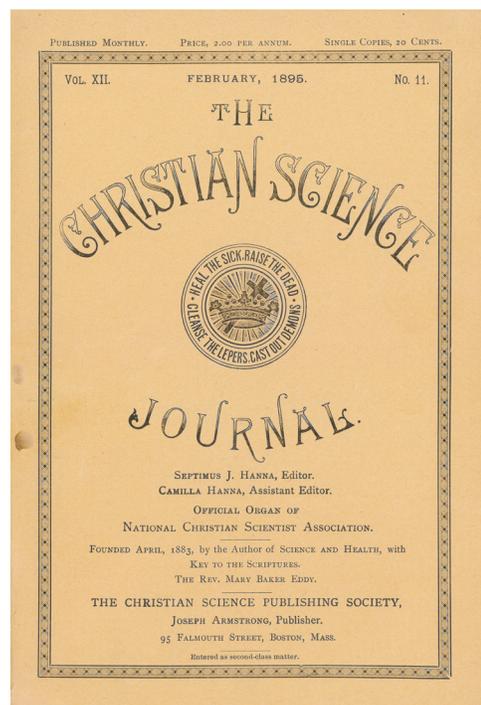


Christian Science church in Oconto, Wisconsin, one of the first congregations to utilize the “impersonal pastor” in its services

see what it meant to separate themselves from religious bodies who believed that man is material and governed by material law. Those, however, who were gaining the truth more quickly did not hesitate, but were willing to leave their families and attend Christian Science services.<sup>23</sup>

In 1889, prior to Mrs. Eddy's establishing the Bible and *Science and Health* as the pastor of her Church, she had suggested an order of service that included less in the way of human doctrine and opinion and more from the inspired Word of God. She wrote to her followers: "I recommend that you lay aside all that is ceremonial even in appearance in our Church, and adopt this simple service. Before the sermon read one hymn, sing once. Read selection from a chapter in the Bible, and, if agreeable to pastor and Church, a corresponding paragraph from SCIENCE AND HEALTH. Repeat alternately the Lord's Prayer, the pastor repeating the first sentence and the audience the following one. Unite in silent prayer for all who are present. Close with reading hymn, singing, silent prayer, and the benediction."<sup>24</sup>

In Mrs. Eddy's continuing effort to simplify and purify the service and lead her followers to a higher understanding of church, she worked to eliminate all that was subject to material creeds or popular opinions. As she wrote in 1892: "Be it remembered that all types employed in the service of Christian Science should represent the most spiritual forms of thought and worship



Cover of February 1895 *Christian Science Journal*, which reported a new order of service in The Mother Church

that can be made visible."<sup>25</sup> One of her most unequivocal statements on the subject reads: "Long prayers, superstitious, and creeds clip the strong pinions of love, and clothe religion in human forms. Whatever materializes worship hinders man's spiritual growth and keeps him from demonstrating his power over error."<sup>26</sup>

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<p><b>Present Order of Services in the Mother Church.</b></p>			
<p>Republished from the <i>Sentinel</i>.</p>			
<p><b>SUNDAY SERVICES.</b></p>			
<ol style="list-style-type: none"> <li>1. Organ Voluntary.</li> <li>2. Hymn.</li> <li>3. Reading a Scriptural Selection.</li> <li>4. Silent Prayer, followed by the audible repetition of the Lord's Prayer with its spiritual interpretation.</li> <li>5. Hymn.</li> <li>6. Announcing necessary notices.</li> <li>7. Solo.</li> <li>8. Reading the explanatory note on first leaf of <i>Quarterly</i>.</li> <li>9. Announcing the subject of the Lesson-Sermon, and reading the Golden Text.</li> <li>10. Reading the Scriptural selection, entitled "Responsive Reading," alternately by the First Reader and the congregation.</li> </ol>	<ol style="list-style-type: none"> <li>11. Reading the Lesson-Sermon. (After the Second Reader reads the BIBLE references of the first Section of the Lesson, the First Reader makes the following announcement: "As announced in the explanatory note, I shall now read correlative passages from the Christian Science textbook, SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES, by Mary Baker G. Eddy.")</li> <li>12. Collection.</li> <li>13. Hymn.</li> <li>14. Reading "The scientific statement of being," and the correlative SCRIPTURE according to 1 John, 3: 1-3.</li> <li>15. Pronouncing Benediction.</li> </ol>	<p>The order of Sunday service is sometimes varied by the singing of a selection immediately after the organ voluntary.</p>	

By 1895, the year the Lesson-Sermon replaced personal preaching, she had found her answer – a church service in which no personal or transitory element remained. The 1895 order of service largely resembles that of today.<sup>27</sup> There was no literal baptism with water or literal communion with bread and wine (baptism, for example, she defined as “Purification by Spirit; submergence in Spirit”<sup>28</sup>), nor did the Christian Science Church host weddings, funerals, or social gatherings. It was clear that the Church of Christ, Scientist, was to present to humanity the highest form of worship “that can be made visible” in its spiritualization of that which was material in all other Christian religions.

This point was made repeatedly in the Christian Science periodicals. For example, one writer stated that “All superfluous form and ceremony has been banished from our services....We have no church suppers, bazaars, or other entertainment to appeal to the senses. The thing that attracts the weary wanderer to our church is the promise that Christian Science heals the ills of mankind.”<sup>29</sup> And another writer observed: “Those who turn to Christian Science...sometimes miss the social contacts provided by their former church affiliation. They may feel that their...religion makes too little provision for the need of knowing one another better through such means as church suppers, parties for charity, or festivities at Christmas and Easter....We see the wisdom and farsightedness of our great Leader, Mary Baker Eddy, in definitely excluding from the church, as an organization, these human ways and means....Well she knew that the divine purpose of Church – that of presenting the proofs of Christ-healing to the world – would gradually be lost sight of if social get-togethers were provided for.”<sup>30</sup>

This, of course, puts greater demands on Christian Scientists to be strictly obedient, explicitly and implicitly, to the requirements in the *Church Manual* regarding services. Because of the unambiguous and precise nature of the order of service, attempts to insert a new idea or practice that Mrs. Eddy had not endorsed, or to reinstate a practice that she may have consented to early on but later abandoned, would violate her intent – that is, to maintain “the most spiritual forms of thought and worship that can be made visible.” And who could presume to have a higher understanding of this than the Founder of the Church?

If Christian Science services as established by the Founder fail to hold the interest or tax the short attention span of some who attend church services today, it may be helpful to think of the experience of the young soldiers during the early days of World War I who, far from any Christian Science branch church, longed for the comfort and inspiration provided by the church they loved. One soldier wrote of his experience: “I held a

service all by myself yesterday out on the banks of the St. John River....I even took up a collection of thankfulness which I am sending to The Mother Church.”<sup>31</sup> Christian Science soldiers invariably indicated that they “never guessed what it would mean to be deprived of attending our church.”<sup>32</sup>

In examining the various features of the Christian Science church service as set forth in the *Manual* (each one performed so lovingly by that young soldier), we find Mrs. Eddy’s requirements for Readers are exacting. After indicating the importance of Readers devoting sufficient time to preparation of the Lesson-Sermon, she states: “The Readers of The Mother Church and of all its branch churches...must keep themselves unspotted from the world, – uncontaminated with evil, – that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed.”<sup>33</sup> The need for spiritual-mindedness in the Readers, as well as in all those participating in the service, is also emphasized in Mrs. Eddy’s specification that “the prayers in Christian Science churches shall be offered for the congregations collectively and exclusively”<sup>34</sup> – an indication that the collective purity of thought of the congregations has a direct bearing on whether the Christian Science church organization is fulfilling its mission.



Ella W. Hoag, C.S.D., an editor of the Christian Science periodicals, 1919-1928

Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

One of Mrs. Eddy’s pupils, Ella Hoag, had these observations on the subject of prayer in church: “...here is ample opportunity for self-discipline. No selfish, personal problem is to be considered; no human purpose or desire is to enter those holy doors....Once within the sacred walls, would anything tempt us to contemplate

personality or personal sense? Under the inspiration of such prayer, with what reverence would all parts of the service be carried on...! How marvelously would the power of God's presence be felt!"<sup>35</sup>

In addition to the prayer and Lesson-Sermon, the thoughtfully chosen Scriptural selection, the inspiration of the hymns, the sanctity and dignity of the solo, the timeless and absolute "Scientific Statement of Being," with its affirmation of the allness of Spirit and the nothingness of matter, along with the correlative Scripture from I John 3, and the holiness of the Biblical benediction, together constitute the loftiness of Mrs. Eddy's continuing vision for the services of her Church and its branches and her insistence that it be maintained by spiritually minded adherents. As one writer noted, applying the statement to the church: "...the general standard of any epoch rises or falls according to the quality of individual thinking."<sup>36</sup>

All of this suggests that Christian Scientists, more than perhaps any other religionists, are under a greater obligation at church services to unselfishly give to the service, not just to get from it. As alluded to earlier, an "impersonal pastor" does not imply any lack of warmth in the church environment. Indeed, Mrs. Eddy once wrote to a First Reader regarding the need to express more Christly love towards his congregation: "It is not a stern but a loving look which brings forth mankind to receive your bestowal, – not so much eloquence as *tender persuasion* that takes away their fear, for it is Love alone that feeds them. Do you come to your little flock so filled with divine food that you cast your bread upon the waters? Then be sure that after many or a few days it will return to you. The little that I have accomplished has all been done through love, – self-forgetful, patient, unflinching tenderness."<sup>37</sup>

This selfless approach to feeding the congregation is brought out in the early Christian Science periodicals, which repeatedly stress as well the need for disciplined church attendance and what is expected of church members. They are reminded of the need to actively participate in the service by staying alert and awake, arriving early to prayerfully support the service, and helping keep the mental atmosphere pure by rejecting wandering or critical thoughts. Following are excerpts from a number of published articles by Christian Scientists in the early decades of the Church:

If the members realize the truth clearly, those who attend our church services...will return home well and spiritually awake to the fact that Christian Science is the Word of God. Christian Science church services...are divinely authorized. What greater privilege, what greater

joy, could there be for any member than to take part as distributor, multiplier, conservator of His Word!<sup>38</sup>

...each part of a Christian Science service is sacred....The mental atmosphere should be so filled with spiritual love, consecration, and peace, through mental preparation before and a prayerfully alert attitude during the service, on the part of each individual member, as to convey to the hungry heart the sweet benediction of that healing balm which inevitably comes from a holy and enlightened sense of worship.<sup>39</sup>

The membership must make sure, with all humility and prayerfulness, that its light is brightly shining, that the earnest searchers may clearly see the way. The spiritual illumination which is shed in the services must not be dimmed or obscured by any phase of error which might act as a deterrent to the thought of the listeners.... If branch churches and societies are obedient to the instructions of their Leader, they are on the safe side in preserving and promoting the interests of the Cause....What greater contribution can we make to our church services, as individual members, than the offering of spiritualized thinking and its concurrent power?<sup>40</sup>

The services of the Christian Science church are...unique as religious worship...the entire audience may actually take part in about half of the program of the service – and all may participate in the entire service mentally and spiritually, thus experiencing a distinct spiritual uplift therefrom.<sup>41</sup>

The Christian Science church services are distinguished for their extreme simplicity, their deeply devotional character, their freedom from all intrusive personal presence or opinion, all distracting and oppressive machinery, and for their abounding testimony to the power of Truth.<sup>42</sup>

[Mrs. Eddy] early saw the wisdom of having the students come forth and stand frankly for the things she taught, free from admixture with adulterating beliefs. Then she formed her church. It...went through organization and re-organization until its Founder was satisfied that she had reached the spiritual direction divine Mind was revealing to her.<sup>43</sup>

In the early years of the Christian Science movement, one lost soul entered a service at The Mother Church in great need. He had attended many services of other denominations with no real “encouraging evidences of substantial character.” Here is his account:

No words of tongue or pen can fittingly describe the penetrating sweetness of that service, and its refreshing influence upon a greatly impoverished thought. The service was incomparably soothing, dignified, and beautiful, leaving an enduring impression of harmony which had never been experienced before....It became apparent in due season that the first true illumination had been received in The Mother Church... when thought was touched and awakened...to attend the meeting for the purpose of giving, – not alone for the purpose of getting....Our individual and collective necessity is that our public services shall increasingly heal the sick, thus demonstrating the verity of Christian Science and its true worth to humanity.<sup>44</sup>

One who worked closely with Mrs. Eddy during her last years, Adam Dickey, provided this clear explanation of why her Church organization, including its services, differed so essentially from others, and why she felt such a motherly sense of protection and concern for its future prosperity:

[Mrs. Eddy] knew that her Church, established as it was under Divine direction, would incur the hatred and opposition of every known form of religion, which has been evolved according

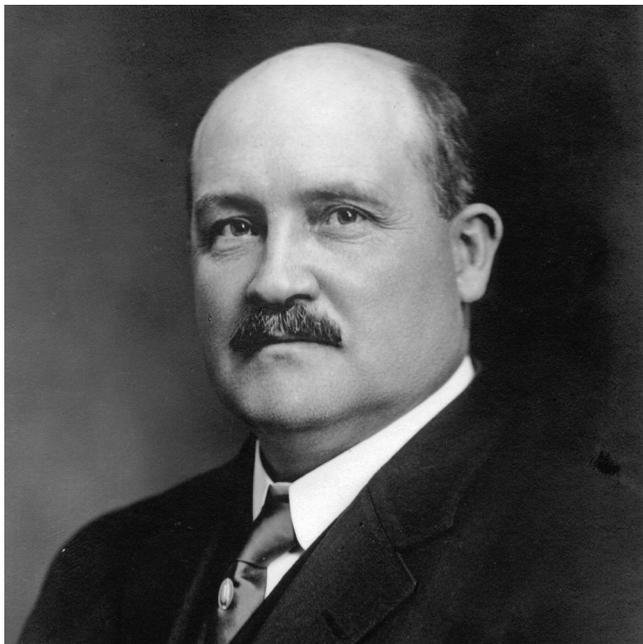
to the wisdom of men. In order to be perpetuated her Church must necessarily follow Divine inspiration and not be the product of...worldly-wise evolutions. She told me that every government, every organization, every institution of whatever kind or nature, to be successful, must have one responsible head. This is why she placed herself at the head of her own Church, because mortal mind could not be trusted to conduct it....She saw the possibility of future attacks of mortal mind upon her beloved Church and her constant anxiety was for its preservation and future unfoldment.<sup>45</sup>

The writer recalls a testimony given many years ago in a branch church in which the testifier referred to a Christian Science church as the only institution in any community that stands for the allness of Spirit, God, and the nothingness of matter. This characterization is in line with Mrs. Eddy’s vision and separates it definitively from churches and organizations that represent “merely material...worship.”<sup>46</sup>

There is a human tendency to not always fully appreciate the deep significance of something familiar in our lives – whether it’s a loved person, a cherished activity, or even a church service – until we may find ourselves without it. The story of another soldier – during World War II this time – provides a profound example of this. He and his buddies were on leave for the weekend and stopped at a YMCA. During the evening, they began reminiscing, and each one shared “the happiest hour he had ever spent in his life.” Most talked about those dear to them or exciting experiences. But this soldier, a bit more thoughtful than the rest, said, with tears in his eyes, that “the happiest hour I ever spent was at a Christian Science church service which I attended recently.”<sup>47</sup>

The comfort, solace, and joy that that service represented to the young man were realized because of Mary Baker Eddy’s transcendent spiritual vision and earnest desire to heal and regenerate suffering humanity. As one early Christian Scientist put it: “...clearly, not only were church services one of the first activities established by [Mary Baker Eddy], but they are among the most important....In the society of spiritual seekers, heart responds to heart and the Christly message finds its way where thought is best attuned for its reception.”<sup>48</sup>

Mrs. Eddy left no doubt as to how her followers could best attract those with receptive hearts to Christian Science church services: “Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity.”<sup>49</sup>



Courtesy of Longyear Museum, Chestnut Hill, Massachusetts

Adam H. Dickey, C.S.D., Mary Baker Eddy’s secretary at Chestnut Hill, Massachusetts, 1908-1910

**Kathleen Wagner Starrett**

- 1 Amy O'Leary, *The New York Times*, December 29, 2012.
- 2 *Ibid.*
- 3 *Science and Health with Key to the Scriptures* (Boston: The First Church of Christ, Scientist, 1934), p. 583.
- 4 See Mary Baker Eddy, *Manual of The Mother Church* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1936), pp. 120-121.
- 5 See Mary Baker Eddy, *The First Church of Christ, Scientist, and Miscellany* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1941), p. 247.
- 6 This experience was related to the writer by her mother, Vivian W. Wagner, who often spoke of the healing of grief after the wartime loss of her first husband as her first healing in Christian Science (see *Christian Science Sentinel*, June 13, 1977, p. 1105).
- 7 From testimony by H. Harriett James, *Christian Science Sentinel*, December 31, 1910, p. 356.
- 8 From testimony by Walter Schmidt, *Christian Science Sentinel*, August 6, 1927, p. 976.
- 9 From testimony by Alice Hughes, *Christian Science Sentinel*, July 1, 1950, pp. 1134-1135.
- 10 Josephine Demas, "Healing Atmosphere of Church Services," *Christian Science Sentinel*, April 19, 1941, p. 646.
- 11 See Mary Baker Eddy, *Retrospection and Introspection* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1920), p. 16.
- 12 See Florence Clerihew Boyd, "Healing the Multitudes," *Christian Science Sentinel*, July 1, 1916, p. 867.
- 13 See Mary Baker Eddy, *Message to The Mother Church, Boston, Massachusetts, June, 1901* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1929), p. 32.
- 14 Carol Norton, *The Christian Science Church: Its Organization and Polity* (Boston: The Christian Science Publishing Society, 1904; reprinted by Daystar Foundation and Library, 2007), pp. 20-21.
- 15 Editorial from *The Christian Science Journal*, April 1895, pp. 41-42.
- 16 See John S. C. Abbott, *The History of Christianity* (Portland, Maine: George Stinson & Co., n.d., ca. 1875), p. 244; also see *The Anchor Bible Dictionary*, Vol. 3 (New York: Doubleday, 1992), p. 886: "... Jerome told the story of John, feeble and quite old, being carried to gatherings of Christians, for whom he had but a single message: 'Little children, love one another.'"
  - 17 Norton, p. 13.
  - 18 A few of the newly established Christian Science churches, unable to secure pastors, had early been including readings from the Bible and *Science and Health* in their services in lieu of a sermon. One of these was the church in Oconto, Wisconsin, the first church built specifically for Christian Science services in 1886.
  - 19 Stephen Gottschalk, *Rolling Away the Stone: Mary Baker Eddy's Challenge to Materialism* (Indianapolis: Indiana University Press, 2006), pp. 226, 228, 230.
  - 20 Robert Peel, *Mary Baker Eddy: The Years of Discovery* (New York: Holt, Rinehart and Winston, 1966), p. 288.
  - 21 Mary Baker Eddy, *Science and Health with Key to the Scriptures*, p. 330.
  - 22 Gottschalk, *The Emergence of Christian Science in American Religious Life* (Berkeley: University of California Press, 1973), p. xvii.
  - 23 Annie M. Knott, "Reminiscences of Mary Baker Eddy," *We Knew Mary Baker Eddy*, third series (Boston: The Christian Science Publishing Society, 1953), pp. 75-77.
  - 24 "Order of Church Service," *The Christian Science Journal*, August 1889, p. 210.
  - 25 "Questions Answered," *The Christian Science Journal*, March 1892, p. 488; reprinted in *Miscellaneous Writings 1883-1896* (Boston: Trustees under the Will of Mary Baker G. Eddy, 1924), p. 91.
  - 26 *Science and Health with Key to the Scriptures*, pp. 4-5.
  - 27 In less than ten years, the order of service became identical to that of today, reflecting the removal of an anthem sung by a choir, the addition of the correlative Scripture (I John 3:1-3) after the "Scientific Statement of Being," a change in order for the solo, and a provision for announcements (see *Manual of The Mother Church*, 45th edition [1904], pp. 112-113).
  - 28 *Science and Health with Key to the Scriptures*, p. 581.
  - 29 Avelyn M. Kerr, "Giving Testimonies," *The Christian Science Journal*, September 1946, p. 442.
  - 30 Louise Evans Hanschke, "Getting Acquainted," *Christian Science Sentinel*, December 25, 1948, pp. 2266-2267.
  - 31 *Christian Science War Time Activities* (Boston: The Christian Science Publishing Society, 1922), p. 118.
  - 32 *Ibid.*, p. 117.
  - 33 *Manual of The Mother Church*, Article III, Section 1, p. 31.
  - 34 *Ibid.*, Article VIII, Section 5, p. 42.
  - 35 Ella W. Hoag, "'Prayer in Church,'" *Christian Science Sentinel*, February 3, 1923, pp. 451-452.
  - 36 Helene Bresson-Pinard, "The Atmosphere of Our Church Services," *Christian Science Sentinel*, July 6, 1929, p. 886.
  - 37 "To a First Reader," *The First Church of Christ, Scientist, and Miscellany*, p. 247.
  - 38 Floyd C. Shank, "Members' Part in Church Services and Lectures," *Christian Science Sentinel*, March 2, 1935, p. 525.
  - 39 Oscar Graham Peeke, "Utility of Our Church Services," *The Christian Science Journal*, July 1929, pp. 205-206.
  - 40 Lucile Waters Lindsey, "Maintaining the Standard of Our Church Services," *The Christian Science Journal*, September 1943, pp. 497-499.
  - 41 Frank L. Robinson, "Christian Science Church Services," *Christian Science Sentinel*, February 15, 1919, pp. 465-466.
  - 42 J. Morley Wyard, "Wells of Elim," *Christian Science Sentinel*, September 13, 1913, p. 24.
  - 43 Alice Thrall Nebe, "Joining The Mother Church," *The Christian Science Journal*, December 1924, p. 473.
  - 44 Ernest C. Moses, "Our Church Services," *Christian Science Sentinel*, March 23, 1907, pp. 532-533.
  - 45 Adam H. Dickey, *Memoirs of Mary Baker Eddy* (privately printed, 1927), pp. 114-117.
  - 46 See *Science and Health with Key to the Scriptures*, p. 9.
  - 47 See Lucile Waters Lindsey, "Maintaining the Standard of Our Church Services," *The Christian Science Journal*, September 1943, p. 499.
  - 48 Albert F. Gilmore, "Why Attend Church Services?" *Christian Science Sentinel*, July 18, 1925, p. 910.
  - 49 *Miscellaneous Writings 1883-1896*, p. 155.



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