

# “Our Christian Compact: Love the Brethren”

by Emily Byquist, C. S.

A talk given on October 18, 2015

Dear Friends,

Today I would like us to consider a statement that Mary Baker Eddy made in a letter to one of her students. She wrote:

*‘Little children love one another’ . . . you must love all. No matter if they persecute you even, you must love all. But you must love especially the brethren. You must meet with them, cheer them, in their labors, point the way of love to them and show them it by loving first, and waiting patiently for them to be in this great step by your side, loving each other and walking together. This is what the world must see before we can convince the world of the truths of Christian Science.<sup>1</sup>*

Isn't that a beautiful image? “Loving each other and walking together.”

This afternoon, I would like to explore together four aspects of this profound instruction:

First: What did Mrs. Eddy mean by the term “love”?

Second: What did she mean by “brethren”?

Third: What impact does loving the brethren have on those brethren?

And fourth: What impact does loving the brethren have on the world?

When we're finished, I hope we all have a deeper understanding of the love that is the bedrock of our Church. The love that has the power to transform the world. So, first ... Love.

## **When Mrs. Eddy quoted Jesus in saying we must “love one another,” what did she mean?**

She wasn't talking about mere human love. She was talking about the kind of love that Jesus practiced and taught. The love that was the foundation of his Church . . . of Christianity.

This love didn't originate with Jesus – just as it does not originate with us. Its origin is God. Love exists because God exists. As the Scripture declares, “God is love.”<sup>2</sup>



“Serving New Jersey”

---

<sup>1</sup> Mary Baker Eddy: Christian Healer (Amplified Edition), p. 166.

<sup>2</sup> I John 4:16

And the Christian love that Jesus exemplified is that very Love, or God, “reflected in love.”<sup>3</sup> It is divine Love knowing us, acting through us, and as us – man, as the reflected expression of infinite Love. Genuine Christian love is divine Love itself expressed, reaching humanity – embracing, reforming, purifying, and lifting it higher.

This is how Jesus demonstrated Christian love. He met people’s needs right where they were. He fed those who were hungry; he healed those who were sick; he raised those believed to be dead. As Mrs. Eddy put it, “The divinity of the Christ was made manifest in the humanity of Jesus.”<sup>4</sup>

There was nothing general or generic about the humanity Jesus expressed. His love was tender, caring, specific. It was inexhaustible, and never exhausted because it did not have to be generated by him. It had an infinite source, which enabled it to be steadfast, unwavering, limitless. It was the divinity of the Christ made manifest.

*This* is how the Christ was manifested – through the humanity of Jesus. Through his love of the brethren. Through *Christian* love. And our Master left no doubt about how we could be his followers, about how we ourselves could demonstrate the Christ and Christianity.

I’m sure you know the story. It was the evening before he would be crucified, and Jesus was with his disciples, at supper. Here is how the event was recorded in the Book of John:

*Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end . . .*

*Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid*

*aside his garments; and took a towel, and girded himself.*

*After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded . . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?*

*Ye call me Master and Lord: and ye say well; for so I am.*

*If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.*

*For I have given you an example, that ye should do as I have done to you...*

*A new commandment I give unto you, That ye love one another; as I have loved you, that ye love one another.*

*By this shall all men know that ye are my disciples, if ye have love one to another.*<sup>5</sup>

That’s pretty straightforward, isn’t it? To be a follower of Jesus is to love others as he loved us. This is the foundation, the bedrock of Christianity. What Mrs. Eddy called the “Christian compact.”

“The real Christian compact,” she said, “is love for one another. This bond is wholly spiritual and inviolate.”<sup>6</sup> Of course, it stands to reason that this love is the very essence of what it means to be a Christian. As Jesus said, all the law and the prophets can be summed up in just two commandments: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind” and “Thou shalt love thy neighbour as thyself.”<sup>7</sup> This unselfed love was at the heart of Jesus’ ministry. It was at the root of every one of his teachings. And it was the source of his ability to heal.

<sup>3</sup> Science and Health with Key to the Scriptures 17:7

<sup>4</sup> 25:31-32

<sup>5</sup> John 13:1, 3-5, 12-15, 34-35

<sup>6</sup> Mary Baker Eddy: The Years of Authority, p. 17.

<sup>7</sup> Matt 22: 37, 39

“Just live love – be it – love, love, love,” our Leader once told a student who asked her how to heal. “Do not know anything but Love. Be all love. There is nothing else. That will do the work. It will heal everything; . . . *Be nothing but love.*”<sup>8</sup>

This healing love is actually the foundation of our Church, which Mrs. Eddy defined as “the *structure of Truth and Love.*”<sup>9</sup> This love, the truth of this love, is our Church. And the purpose of our Church is to transform the world with healing love. Here’s how our Church Manual puts it:

*The First Church of Christ, Scientist, in Boston, Mass., is designed to be built on the Rock, Christ; even the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death; thus to reflect in some degree the Church Universal and Triumphant.*<sup>10</sup>

But the Manual doesn’t stop there. It doesn’t just talk about the role of love in our Church. It also speaks of “care.” The word appears in the provision for Christian Science Nurses, in Article VIII, Section 31:

*A member of The Mother Church who represents himself or herself as a Christian Science nurse shall be one who has a demonstrable knowledge of Christian Science practice, who thoroughly understands the practical wisdom necessary in a sick room, and who can take proper care of the sick.*<sup>11</sup>

Isn’t it interesting that the Manual of our Church speaks not only of loving one another, but also of caring for one another? That it includes a provision ensuring those in need will be properly cared for? And might we not see this provision as a reminder to follow *both* of our Master’s directives – to “love one another,” yes. But also to “wash one another’s feet.” To not forget to express the same kind of nurturing, practical love

that Jesus showed to his disciples on the eve of his crucifixion; to offer the kind of love that is active, palpable, and transformative? In other words, love *lived*?

If you think about it, washing one another’s feet could be seen as an integral part of Jesus’ instruction to “love one another as I have loved you.” And that would make it an integral part of our Church, wouldn’t it? Healing love and practical care at the very heart of our Church. Love and care as our Christian compact.

**Now I would like to turn to the second part of the statement we’re considering today. When Mrs. Eddy said, “You must love especially the brethren,” what did she mean by “brethren”?**

Let me start with a story. Some years ago, I served on the board of the New Jersey Christian Science Visiting Nurse Service. During the first meeting I attended, a member of the board told us about his father, who was a Methodist. He said that if his dad missed a Sunday morning church service, by early afternoon, a fellow church member would stop by his house to make sure he was okay. This board member noted, with deep appreciation, “They take care of their own. They really take care of their own.”

That comment stopped me in my tracks. I asked myself, “Do I do that if I don’t see someone at a church service? Do I call? Do I let them know that I am thinking of them and that I care about them?” Because, you know, that really is a wonderful example of the Christian compact in action. A thoughtful, tender, specific expression of love for another – loving and caring for one another as Jesus loved and cared for us.

I’ve given a lot of thought to Mrs. Eddy’s poem, “The Mother’s Evening Prayer,” in which she says, “His arm encircles me, and mine, and all.”<sup>12</sup> And I’ve asked myself, do we really spend

<sup>8</sup> We Knew Mary Baker Eddy, p. 134.

<sup>9</sup> 583:12

<sup>10</sup> Church Manual, p. 19.

<sup>11</sup> Manual, p. 49.

<sup>12</sup> Miscellaneous Writings 389:13

enough time considering that word “mine”? We certainly all work regularly to know that we ourselves are enveloped by God’s love. And most of us do endeavor to see the world – the “all” – as included in that divine embrace. But do we stop to specifically consider the “mine”? And do we then take it that step further and reach out with gentle expressions of Christian love, with the kind of tender care that the Christian Science nursing provision describes? Do we love *especially* the brethren?

Wasn’t that what Jesus was demonstrating when he washed his disciples’ feet? We know that he prayed for himself during his temptation in the wilderness. We know that he prayed for the multitudes throughout his very active, three-year ministry. But we also have this beautiful example of Jesus caring for his brethren, his church family – the “mine” – at a time when most people would be focused on themselves: on the eve of his crucifixion.

Even *during* the crucifixion, our Master was instructing his followers to care for one another. You may recall that moving scene in the Gospel of John, when Jesus looks down from the cross and sees his mother and his beloved disciple, John, standing below. What is his instruction as he prepares to leave them both? “... He saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”<sup>13</sup> Clearly John had understood Jesus’ charge to “wash one another’s feet” and did not hesitate to put it into practice.

This is apparently the approach that all of his early followers – the first Christians – took. The Bible offers a wonderful description of the way in which they ensured that each other’s needs were met. It’s in the Book of Acts:

*The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.*

*Neither was there any among them that lacked: for as many as were possessors of lands or*

---

<sup>13</sup> John 19: 26, 27

<sup>14</sup> Acts 4: 32, 34-35

*houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.*<sup>14</sup>

Now I’m not advocating socialism here! But it’s interesting to note: These early Christians were on fire. Their message was spreading like wildfire – they were healing full time. Multitudes came. Churches grew. And yet, they never neglected the “mine.” They were sure to thoughtfully tend to one another’s needs – to take active, practical steps to ensure that those needs were met. They cared for one another as family would. They loved each other as brethren.

What better example can we have of what it means to love *especially* the brethren? And doesn’t it make sense that we can’t demonstrate only part of that idea – “me, and mine, and all”? We can’t see infinite Love as embracing only “me” and “all.” We can’t say, “I’m going to love myself and humanity, but not that guy who drives me crazy at committee meetings.” We can’t skip over the “mine.” It’s a complete embrace. Either God is infinite, or He isn’t. Either His love is infinite or it isn’t. There can be no gaps. And that means there can be no gaps, no blind spots, in our reflection of that love.

Many years ago, while visiting friends, I was invited to attend a Sunday worship service at their Baptist church and, being a guest in their home, I agreed. The minister began the service by asking each of us to turn to the person seated to our right and say hello, and then turn to the person to our left and say hello. I actually found this deeply moving. It wasn’t a lasting connection; it wasn’t deep. And yet it spoke to me.

It led me to wonder, “How often do we turn and welcome those sitting to our left and our right? How often do we say, ‘Hello dear friend’ – in thought, in heart, in word?” How often has a simple hello from another meant the world to me! Can we begin to do this more at our church services and on our daily walk? Can we care for each other enough to do this – and to mean it?

I would actually like to take a moment right now for us all to welcome our brothers and sisters. Please turn to the person on your right and say hello. And now the person on your left. This is your family. These are your brothers and sisters. These are your brethren.

But you know, I think Mrs. Eddy meant for the term “brethren” to go even further than that. After all, when Jesus was asked by a man instructed to love his neighbor, “And who is my neighbor?”<sup>15</sup> he didn’t point to the man’s friends, or to his fellow church members, or even to members of his community, did he? His answer involved a complete stranger – a traditional adversary, even – of an injured man. It was this stranger who gently bound up that man’s wounds and thoughtfully addressed his practical needs. It was this stranger who viewed him as a neighbor, and treated him as a brother.

Couldn’t this wholly inclusive sense of brethren be seen as the “more expansive love” that *Science and Health with Key to the Scriptures* by Mary Baker Eddy tells us will result from a more “scientific sense of being”?<sup>16</sup> A love that embraces everyone as a member of the same spiritual family, without making distinctions, or putting people into boxes, or seeing some as Christian Scientists and others as non-Scientists. What would happen if we all genuinely endeavored to expand our sense of love – to see every one of God’s children the way God sees us, the only way God *can* see us? God, who says of every last one of us, “This is my beloved Son [child], in whom I am well pleased.”<sup>17</sup>

What would happen if we did that? I had an experience that gave me a hint of what can happen when we earnestly work to put this “more expansive love” into practice. As we endeavor to see – and love – God’s beloved child in every individual we meet.

First, though, we need to flash back a few years to when my husband and I had just moved into a

new neighborhood. The day we arrived, a man came down the street to greet us. He was very friendly, sort of the neighborhood “friendly guy.” It turns out he was quite spiritually minded, and as time went on, he and I would occasionally talk about spiritual things. One day, I asked if he would be open to reading a book about God. I assured him that I wasn’t trying to convert anybody. I just thought, because of our conversations, that he might be interested. He agreed, so I got a copy of *Science and Health* and left it on his front porch. Within minutes – I’m not kidding, *minutes* – the book was returned to me, thrown onto my porch with a sticky note that said, “I hate no one.” He never talked to me again.

I have to tell you that I really struggled with this. We are talking about a small subdivision, a very friendly place. The kind of neighborhood where everyone always says hello to each other. And here was this man crossing the street to avoid me. I prayed about this for two years, but the issue remained unresolved. In fact, he began to act somewhat hostile toward everyone, which, as you can imagine, affected the atmosphere of the whole community.

Then, while my husband and I were out of town visiting friends, I came across this sentence in *Miscellaneous Writings*: “I hate no one; and love others more than they can love me.”<sup>18</sup> Boy, did that startle me! “I hate no one.” The exact words that my neighbor had written to me. But look what followed them: Mrs. Eddy says, “[I] love others more than they can love me.” At that moment I realized, I have to love this man or this issue will never go away. I turned in prayer to God. And then I just felt it. I thought, “I really love him. I do. I can just love him.” And I did.

Well, that was the end of it. I’d had my healing. I was able to release the whole thing. And do you know what? When we got home a couple of days later, we learned that this man had moved. He had unexpectedly put his house up for sale while we were out of town, and it sold immediately,

---

<sup>15</sup> Luke 10:29

<sup>16</sup> 265:14,10

<sup>17</sup> Matt 3:17

<sup>18</sup> Misc. 311:18-19

which was unheard of in the real estate market at that time. We never saw him again.

But there was more. Right around the same time, a lovely couple moved into the neighborhood, literally across the street from us. They were both ministers – Mark and Mary. In the end, Mark came to play a very precious and significant role in our lives. But we'll get to that later. For now, let's just say that Mark and Mary's arrival was a progressive development for us, and for our community.

As you can see, this was a powerful lesson for me in the Christian compact – in loving others as Jesus loved us, without personal judgment or distinction. It really was an example of Mrs. Eddy's charge to "love especially the brethren," to "point the way of love to them and show them it by loving first." And to include in this compact not just our church brethren, but everyone we encounter in our daily walk. Everyone. "Me, and mine, and all."

**We've reached the third aspect of Mrs. Eddy's statement that we're going to look at this afternoon. And that is, what effect does loving the brethren have on the brethren?**

To a certain extent, we've already explored some of the impact of this Christian compact in our first section on love. Because, as we've discussed, the inevitable outcome of the love that Jesus exemplified is healing. But what exactly do we mean by healing? What does the healing that comes from a true Christian love look like? What does it include? That's what we're going to consider.

When our three children were very young, a woman at a party asked my husband and me *that* question – the question that Christian Scientists are so often asked: If such-and-such happened to your child, would you give them medicine or would you just let them be sick while you prayed?

My husband thought for a moment and then said, "*May I ask you a question? "Sure," she answered. "Do you believe that God sends sickness, or permits it?" She paused a moment and*

*responded, "Well, yes." "And I don't," my husband replied. "So then, this is a theological discussion, isn't it?"*

I've always loved that response. Because, you know, it *is* a theological discussion. It is always going to be a theological discussion. And that puts the conversation in its proper spiritual context, rather than starting from a material standpoint – in which spiritual healing does not exist, or where spiritual healing makes no sense. The medicine we choose directly reflects what we understand God to be. An atheist would not understand prayer. And someone who believes that God sends sickness – or permits it – might think that prayer is pleading with God to take that sickness away. But as we know, prayer – and healing – is about so much more than removing sickness.

A number of years ago, a good friend asked me to explain Christian Science healing. I had a wonderful example to share – an incredible demonstration, a real biggie. After I finished telling her all about it, with all of its amazing details, she looked at me and said, "Why didn't you just take an aspirin?" And that's when I realized we cannot accurately communicate the effects of a healing in Christian Science without including the spiritual growth that lies at the heart of it, without the *real* result – an enlarged sense of being, of dominion, of spiritual understanding, of rebirth. Healing in Christian Science changes the basis of our thinking. It reforms our character. It reveals the reality and ever-presence of God, the Life (and Love) that "maketh all things new."<sup>19</sup>

Mrs. Eddy pointed to this spiritual growth as one of the three advantages of Mind-healing – one of the factors that make it *better* than medical treatment. "Persons who have been healed by Christian Science," she wrote, "are not only cured of their belief in disease, but they are at the same time improved morally. The body is governed by Mind, and mortal mind must be corrected in order to make the body harmonious."<sup>20</sup>

It all really comes down to how we understand Christian healing, doesn't it? Yes, there is a physical change. But a healing in Christian Science involves so much more than that. A

<sup>19</sup> Christian Science Hymnal, No. 218

<sup>20</sup> Misc. 256:1

healing in Christian Science transforms us. And in that way, it could not be more different than “just taking an aspirin.”

Several years ago, one of my relatives (who is not a Christian Scientist) needed to go to the hospital for a major operation. My husband and I went along to help her. And I have to say it was disconcerting. She was taken to a room that looked like a gymnasium, filled with maybe 20 beds on wheels, all lined up, occupied by patients awaiting surgery. After the operation, she was taken to a similar room with multiple beds filled with patients. And as well-intentioned as the members of the hospital staff were, it just felt to me like each of those dear patients was more of a number than a person.

As a student of Christian Science, what I found most disconcerting was that the whole process focused on patching up matter. It was a Band-Aid. Even after the ordeal had ended and those patients left the hospital, they would each still be the person who went in. They would still perceive themselves to be vulnerable mortals, to whom anything could happen at any moment. So what would really change?

Not long afterwards, I had an opportunity to compare this method of treatment to the Christian Science approach. I was back at home when I had a mishap that resulted in my needing crutches for a short time. After a few weeks, and I really don't know why it took me so long, it occurred to me that I should call a Christian Science nurse. I cannot tell you how wonderful that experience was – and what a contrast it was to the hospital. The nurse who cared for me was joyous, solicitous, and kind. She knew exactly how to properly care for my physical needs (and in the process, I learned that I hadn't known how to do that at all). Yet at the same time, my thought wasn't directed to what she was doing or on the material circumstances. We focused instead on the truth of what was going on prayerfully and spiritually. I was even able to take practice calls while she bandaged my foot, and no one was the wiser!

The effect of this wonderful care, this sisterly love, was that I was able to completely release any thought of the physical situation or of materiality. I could turn all of my attention to growing in my understanding of God and of myself as His whole, complete, entirely spiritual reflection. And of course, the healing came – both physically and in my thought. I took a significant leap forward in my understanding of Church and I learned what it was like to be cared for in the highest possible way. I experienced the effects of the Christian compact firsthand.

What an honorable title: Christian Science Nurse! And what an example of a practical, specific, nurturing expression of God's love being shown to our fellow Christian Scientists, to our brethren. Can you imagine what would happen if every one of us endeavored to express this same sense of practical, nurturing love? Because to a certain extent, we are all nurses, just as we are all in the practice – putting into practice what we know of Christian Science healing. In that way, the “practical” and the “practice” are one, aren't they?

Of course, I'm not suggesting that we all thoroughly understand “the practical wisdom necessary in a sick room” or that we should all attempt to “take proper care of the sick.” But I am suggesting that we all embrace the *spirit* of nursing – seeing our brother's need and supplying it, to paraphrase *Science and Health*.<sup>21</sup> Cherishing the “mine” in “me, and mine, and all” as we go about our daily lives. Taking tangible steps to care for others when care is needed.

We are all participants, you know. We are all Christians. And this is the essence of Christianity, isn't it? “Love one another as I have loved you.” “Wash one another's feet.” We can all join in. Even the children in our Church are active participants, not merely recipients of Christian love. Through Sunday School, they learn how to practice Christian healing, which brings not just physical, but also moral and ethical transformation.

And don't they need it these days! Our children are living in a world that says ethics and morals are relative. They're living in a world that says it is

---

<sup>21</sup> 518:17-18

culture that influences and determines religion, rather than religion elevating, inspiring, and permeating culture. *Are morals relative?* Mrs. Eddy calls moral courage “the lion of the tribe of Judah, the king of the mental realm.”<sup>22</sup> How can you have a realm without a king? How can we exercise dominion over our mental realm – our thought – without basing it on morality?

The Bible says, “Through thy precepts I get understanding; therefore I hate every false way.”<sup>23</sup> Can you imagine any teenager today using the word “precept”? The term was commonly used in Mrs. Eddy’s day. But now, many young people don’t even know the word. (It means a general rule intended to regulate behavior or thought.) And many people nowadays think that morals, ethics, and Biblical commandments are outdated. And yet, everyone wants what obedience to them brings. We all want good. But good that stems from a material basis – what *Science and Health* calls “the mist”<sup>24</sup> – is, in actuality, a mixture of the good and the not-so-good. It is both false and fleeting.

How is this mist dissolved? Through Christian healing. As Mrs. Eddy puts it, “The question, What is Truth, is answered by demonstration, – by healing both disease and sin; and this demonstration shows that Christian healing confers the most health and makes the best men.”<sup>25</sup> The best men. Men and women who have begun to see the “... nothingness of the pleasures of human sense and the grandeur and bliss of a spiritual sense, which silences the material or corporeal.”<sup>26</sup>

This is the effect of the Christian compact, of the healing love that is the core of Jesus’s teachings. To love – really love – one another brings not only any physical change that might be needed, but it

brings moral and ethical reform as well. It uplifts and purifies; it elevates character. And this is what every one of us – including our children – has the privilege of demonstrating in our Christ-like love of the brethren. Through our Christian compact.

**And now we’ve come to the last part of this afternoon’s journey, where we will consider the impact that loving the brethren has on the world.**

You’ll remember that in the quote we’ve been discussing, Mary Baker Eddy says the world must see us “loving each other and walking together” before it can be convinced of the truths of Christian Science. How does this happen? How does loving one another, and especially the brethren, lead to widespread effects on the world at large?

Let me give you one example from early on in my study of Christian Science – an example I have never forgotten.

I came into Christian Science as a teenager, and learned my first lessons in a Christian Science Sunday School. Those were the days when Sunday School teachers wrote letters to their students. Remember those? Letters? I treasured one of my Sunday School teacher’s letters so much that I carried it around with me until the paper literally disintegrated. In it, she had written a phrase from Mrs. Eddy’s poem, “Christmas Morn.” “Thou gentle beam of living Love,” it said.<sup>27</sup> Mrs. Eddy was speaking of the Christ in that instance, but my teacher noted that because God is Love, we are *all* the expression of living Love. *Science and Health* says, “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.”<sup>28</sup> This meant that I, too, am a

---

<sup>22</sup> 514:10-11

<sup>23</sup> Ps. 119:104

<sup>24</sup> 523:8

<sup>25</sup> viii:12-15

<sup>26</sup> 327:32-2

<sup>27</sup> Poems 29:15

<sup>28</sup> 361:16-18



gentle beam of living Love, the expression of God's being. Imagine being told that! I am the very *expression* of living Love! This idea meant so much that I kept the note very close to me at all times.

Then, at one point, I went away for the weekend with a number of my friends. None of these friends were religious. If anything, they would have thought of themselves as anti-religion. You know, it was the 1960's. But one day, I shared the letter with a friend, and told her that she, too, was a "gentle beam of living Love." This was her identity as a child of God. Soon, word got out and everyone in the house wanted to read that note, because everyone wanted to be a "gentle beam of living Love." They all wanted to know more about this Love that they had been expressing without even knowing it.

Isn't that a wonderful illustration of the ripple effect of the Christian compact? My Sunday School teacher "pointed the way of love" to me, and when others saw that love – saw us "loving and walking together" – they wanted to be a part of it. It's important for us to remember that such receptivity is out there, that the world yearns for what Christian Science has to offer, and that it's *natural* for hungering humanity to love the Truth. Our job is to love one another with the same healing love that Jesus expressed, to wash one another's feet. And then we will see the impact of that love – on ourselves and our families, our neighborhoods, and beyond. Through the Christian compact, expressions of divine Love multiply. And so do the effects of that love.

Remember those new neighbors I talked about – the ministers Mark and Mary? (And I promise I'm not making those names up!) Well, let me tell you about how our relationship developed, and of the impact that relationship had – and is still having – on many people, including those who live well beyond our little subdivision.

About a year after Mark and Mary moved into our neighborhood, my older daughter became engaged. Being Christian Scientists, she and her fiancé had no idea where to find an ordained minister to conduct their wedding ceremony. So what did she do? She delegated it to me. Unfortunately, I didn't know any ministers either, and I had no idea where to look. So I just said, "Okay God, this one is all yours. Because I am

completely clueless!" At that very moment, I saw Mark walk out of his house across the street.

You have to understand that, at this point, I didn't know Mark and Mary very well. We had said hello in passing and I remembered hearing they were ministers. But we'd never really talked, and I had not yet learned that they were Methodists. Still, when God said, "Here he is," I listened. I knew that Mark was the one. So I walked across the street and asked him if he performed weddings. It turns out, he did.

In the course of the ensuing conversation, Mark asked what our church doctrine said about marriage. I explained that our church doesn't have a doctrine, but noted that *Science and Health* devotes a whole chapter to marriage. "If you want to know what the kids believe," I said, "you could read that." As it happened, Mark already had a copy of *Science and Health*; it had been given to him years before in graduate school. So he had read the whole book. Now, he went back and re-read the chapter on Marriage. He loved the idea of God as Father-Mother. He loved the seven synonyms. He was just so receptive. Of course, he and the kids hit it off. Their relationship was a total lovefest. And do you know that not only did Mark quote enthusiastically from *Science and Health* at my daughter's wedding ceremony, he actually stopped in the middle of it and spontaneously said to everyone there, "You know, this chapter on marriage is so great, I'm going to require that it be read by anyone who asks me to officiate at their wedding from now on."

Talk about the leaven of Truth! I saw Mark's concept of God enlarge as he prepared for my daughter's wedding. And that means the sermons he gives now are not the same sermons he used to give. And that means that, in some degree, Truth is leavening the thought of his congregation. Its members are taking that Truth out into their homes and their lives, and we can only imagine what the ultimate effect will be, how many people will be touched by it. Even healed by it.

Mrs. Eddy wrote, "It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet. And why not, since Christianity is fully

demonstrated to be divine Science?"<sup>29</sup> In other words, Christianity and Christian Science are inseparable. They must be! Because the Christian compact – the love that is the bedrock of Christianity and the bedrock of our Church – has an unavoidable effect: Healing.

It's not "Christianity" and "healing," it's "Christian healing." It's not "Christian Science" and "healing," it's "Christian Science healing." Think of these as they are: One. And why does Mrs. Eddy say that this form of healing is destined to be the one and only therapeutic system on this planet? Well for one thing, no one and nothing is left out of it. It is available 24/7. And it's universal. Universal health care. Isn't that what everybody has been talking about? Christian Science is the highest, most effective, kindest reforming medicine on earth because it is the law of God, the law of Love. It is all-inclusive and all-encompassing. Nothing, no one is excluded.

Let's think about this for a minute. Christian Science has everything. In the words of Mrs. Eddy, we have:

*Medicine: "...this medicine is divine Mind."*<sup>30</sup>

*Psychology: "...or the Science of Spirit, God."*<sup>31</sup>

*Anatomy: the anatomy of "mental self knowledge."*<sup>32</sup>

*Radiation: "...the radiation of Spirit."*<sup>33</sup>

*Hygiene: Mary Baker Eddy's "hygienic system..."*<sup>34</sup>

*Ethics: "...a scientific system of ethics."*<sup>35</sup>

*Surgery: "...mental surgery."*<sup>36</sup>

*Physicians: "Mind-physicians."*<sup>37</sup>

We have obstetrics. We have nurses. We have practitioners. But as we've already discussed, we have so much more than that. Because when we are healed in Christian Science, our natures are

restored, renewed, refreshed, invigorated. Our natures are spiritualized. Our natures are transformed. And this reforming medicine is available to everyone – at all times and in all ways.

I would like to share one last story today, an experience that showed me in the most unforgettable way just how effective Christian Science is – what a profound effect loving each other as Jesus loved us can have on our brethren, which is to say, the world.

Years ago, when I was still relatively new in my study of Christian Science and barely out of Sunday School, I was standing with a practitioner friend in the lobby of my apartment building in New York, waiting for a cab that was coming to take her home. As we stood in the vestibule, looking outside, we saw a woman who was clearly insane, pacing up and down the street. She was beyond disheveled; she was screaming; she was walking in the street. Every time she walked past us, I thought, "God didn't make a situation like this, but oh my goodness! Isn't that awful!" My friend, the practitioner, was completely quiet, looking out. Finally, after a few rounds of the woman passing us, my friend turned to me and quietly said, with the warmest tone of love in her voice, "You know what to do." And then she turned back to the door. It was only then that I realized: *She was praying!* And I was not. I would like to tell you that I immediately snapped into the most spiritual and efficacious prayer imaginable. But I did not. I *tried* to pray, but every time the woman walked past us, I became impressed with the situation. Then I would start to pray again. Then she would walk past again. It went on like

<sup>29</sup> The First Church of Christ, Scientist and Miscellany 266:29-3

<sup>30</sup> Misc. 39:17-18

<sup>31</sup> 369:26

<sup>32</sup> 462 20-21

<sup>33</sup> 556:6

<sup>34</sup> No and Yes 10:14

<sup>35</sup> 464:29

<sup>36</sup> 402:6

<sup>37</sup> 443:17

this for a while until, finally, the cab arrived and my friend went home. Like I said, I was very new at this.

The next morning, I went out very early to get bagels. The sun was just coming up and the street was totally empty. And then I saw someone in the distance – completely calm, poised, and sitting on a wooden box on the sidewalk. As I passed, I realized that it was the same woman from the day before. And yet, it wasn't. She was completely healed – clothed and in her right mind. And I don't mean she was just kind of keeping it together. No. I mean this woman was *completely healed*.

What a lesson for me on how much I had been underestimating the power of prayer, the power of God. What a lesson for me that Christian Science is here to heal everything. *Everything*. And everyone. And how important it is that we recognize the power of God, Love, and love one another enough to see our brother's need and supply it – to nurse our brothers and sisters in the largest sense.

Christian Science is universal Truth. Therefore, it must follow that Christian Science Nursing is the universal answer to true care, and is the highest form of nursing on earth. It is the highest form of nursing care that the world will ever know. And so it follows that we must understand and acknowledge this, embrace and cherish it, before the world can do the same.

We read accounts of the early Christian church and how it grew. And we read accounts of the early Christian Science Church and how *it* grew. We read about healing after healing, including that wonderful compilation at the end of *Science and Health* in "Fruitage." But it's important to remember that there was nothing different about the times in which those early workers healed. It was nothing personal. What the early workers had was an undistracted, fully committed, all-encompassing love for God and man. They breathed it, lived it, loved it. It was their only aim, desire, thought, goal. It defined them. They were

Christian healers of the first sort. And do you know what? So are we! All it takes is a willingness to follow Jesus's command. To love one another as he loved us. How? As Mrs. Eddy said, "Just live love – be it – love, love, love ... *Be nothing but love.*"

It says in *Science and Health*, "The effects Christian Science are not so much seen as felt."<sup>38</sup> Can you imagine what it must have *felt* like to be in Jesus' presence? To have him wash your feet? The love those disciples felt – actually felt – must have been extraordinary. And yet, where is that love today? Why, it is *right here, right now*. Think of that as you go about your day. The healing presence of Love, the transforming power of Truth, is with us right here. Right now. The Christian compact – that love for one another that Jesus demonstrated so purely and that the world felt so keenly – that same presence, that same power, that same Christ is just as available now and just as effective today as it was when Jesus healed multitudes. And it has the very same ability to transform the world.

Let's take this love out into our daily walk, let us wash one another's feet, let us love especially the brethren, and through this tender, nurturing, practical Christianity, let us be seen "loving each other and walking together." And through this, let us "convince the world of the truths of Christian Science."

As Mrs. Eddy says, "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>39</sup>

---

<sup>38</sup> 323:28-29

<sup>39</sup> Misc. 155:7-10



"Serving New Jersey"

908-347-7233

Email: [board@csnursenj.com](mailto:board@csnursenj.com)  
Website: [www.csnursenj.com](http://www.csnursenj.com)

Copyright © 2015 Emily Byquist, C. S. in cooperation with Nursing Service for Christian Scientists, Inc.  
All rights reserved.

Please note that no part of this talk may be reproduced in any form or reprinted without the prior written permission of the copyright holder. Additional copies are available upon request. Thank you.