

***** HIS BANNER OVER ME

THE BANNER

WAS LOVE *****

A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME EIGHTEEN / NUMBER ONE

FALL 2004 ** ZANESVILLE, OHIO

UPDATE ON CLEMENTSON CASE

After *The Banner* went to press in June, the *Boston Herald* ran a story on June 25, 2004, that included: "The spiritual teacher stripped of her Christian Science affiliation after refusing to repent for marrying her lesbian partner of 10 years [Suzanne Nightingale] is now considering suing. 'I have three names of attorneys that were recommended and I just feel like that maybe I should call one of them,' Kathleen Clementson, 62, said from her Florida home yesterday... 'They're [The First Church of Christ, Scientist] governed by a little thin book of rules [*Church Manual*] and the rules haven't been changed,' said Nightingale."

The News-Press, a Florida newspaper reported on June 24th: "[T]he women bought a townhouse in Massachusetts. They plan to move there soon. Their marriage is not recognized by Florida law."

ANOTHER TEACHER DELISTED

Another Florida teacher has been removed from *The Christian Science Journal* and has had her association dissolved. Arden Evans, C.S.B., of Tampa, Florida, was apparently given no reason for her removal and, unlike Ms. Clementson, was not given the three year period of repentance with the chance of regaining the good graces of the Christian Board of Directors. It is known that she signed the "Working Together" letter of September 20, 2002, along with 106 other teachers, practitioners, and nurses supporting Elaine Natale-Davidson's "Matters of Conscience" letter and documentation. Mrs. Davidson presented her letter to the board and subsequently mailed it to the Christian Science field when the board refused to acknowledge any wrongdoing on their part despite the overwhelming evidence presented. Subsequently Mrs. Davidson and Joseph Eller, C.S.B., who accompanied her to the board meeting as a witness, were removed from the *Journal* and had their associations dissolved. [See Winter 2003 *Banner*]

GALLOWAY LIBEL SUIT

The Summer 2004 *Banner* reported that *The Christian Science Monitor* had to pay an undisclosed amount of money to British Labour Party Member of Parliament George Galloway after the newspaper falsely reported that Mr. Galloway had accepted \$10 million to support former Iraqi leader Saddam Hussein. According to a radio broadcast monitored in Australia, the amount of money paid by the *Monitor* to Mr. Galloway was 10 million British Pounds. No other confirmation is available. It is believed that the austerity program

announced by the board of directors was prompted, to some degree, by Mr. Galloway's successful libel suit.

TRADEMARK APPLICATION IN EUROPE

The Summer 1999 *Banner* reported that the Christian Science Board of Directors had applied to the Office of Harmonization in the Internal Market (OHIM) of the European Union [EU] to obtain trademark status for the term "Christian Science" in all E.U. countries. The initial request, dated April 1, 1996, was rejected by OHIM. Subsequently, the church sent letters to "English Speaking Mother Church Members in Selected Countries" throughout Europe in March 1999 requesting that they submit documentary evidence of the use of the term "Christian Science" in English in their country to OHIM. The letter stated: "As part of this application process, it has become necessary that the Office of the General Counsel for The Mother Church submit...many documents that are examples of how the term 'Christian Science' has been used over the past 100 years." The application process did not proceed smoothly. In December 1999, another letter was mailed "to a very small number of individual Mother Church members to request your help on an important trademark matter." The letter asked these members "to gather declarations (written statements) from 3 persons, or more if possible, of stature in your own country. The declarations you are able to obtain from either Christian Scientists or non-Christian Scientists, will be valuable to support our appeal... The individuals you ask should hold responsible positions in your country and their position should be noted in the declaration."

Now, in 2004, it appears that the OHIM is ready to rule on The Mother Church's request. Christian Science Foundation of Cambridge, England notes, "It is very possible that the final decision will be the registration of the trademark, which means that at this point the trademark will exist retrospectively to April 1996... Should the trademark be granted, then in Europe at least, Boston could suppress any use of the term in publications of which it disapproved."

As the Summer 1999 *Banner* reported: "In the United States, The Mother Church held control over churches' names after 1955 when the Directors 'obtained an injunction in Federal District Court in Ohio forbidding the members of Third Church of Christ, Scientist in Akron, Ohio, from calling their church by any name identifying itself as connected with Christian Science' (*Christian Science After 1910*, p. 108). This injunction went unchallenged until 1980 when The Mother Church went to court to prevent Plainfield

Christian Science Church in New Jersey from using 'Christian Science' as part of its name. In drawn out legal action which lasted until 1988, 'the New Jersey Supreme Court upheld the right of the Plainfield church to use the words, 'Christian Science', by declaring that these words constituted a generic term and could not be copyrighted.' (C.S. After 1910, p. 162) After losing again in an appeals court over technicalities, the directors declined to take the case to the U.S. Supreme Court. As a result, everyone in the United States is free to use the term 'Christian Science' without fear of legal harassment."

FOURTEEN CHURCHES CLOSE

According to a comparison of the June and September 2004 issues of *The Christian Science Journal*, the following fourteen churches/societies have closed: Angels Camp, California; 37th Church, Los Angeles, California; Lake Worth, Florida; Cumming, Georgia; Princeton, Indiana; Mount Pleasant, Iowa; Athol, Massachusetts; Bay City, Michigan; Marquette, Michigan; Corning, New York; High Point, North Carolina; Kitty Hawk, North Carolina; Kent, Ohio; and Platteville, Wisconsin. At the same time, a new society has formed at Nags Head, North Carolina. Since the count began in February 1987, 649 churches have closed and 56 have opened.

It should be noted that the North Carolina opening and closings were connected with a realignment of churches in one area. Also, the Fall 1999 *Banner* reported that Second Church, Saint Paul, Minnesota closed when, actually, First Church, Saint Paul merged with it, and Second Church assumed First Church's name.

MOTHER CHURCH STATION TO BE SOLD

According to the August 2004 issue of *Monitoring Times*, The Mother Church's Harvey Wood era "shortwave radio station, WSHB, South Carolina, is to be sold to LeSEA Broadcasting Corp., an Indiana-based broadcaster specializing in non-denominational Christian programming. The sale will take place once the FCC has completed its review of the agreement. The sale price will be \$2 million. LeSEA apparently plans to keep on much of WSHB's current engineering staff."

NO C.S. IN METAPHYSICAL ARTICLES

The Summer 2004 *Banner* noted that seven metaphysical articles in *The Christian Science Monitor* had failed to even mention Christian Science as a part of a new policy to accept articles from non-Christian Science free lance writers. Since then, eighteen more articles have failed to mention Christian Science: July 8, July 13, July 20, July 21, July 22, July 28 [reprinted from C.S. Journal], July 30, August 3, August 4, August 6, August 19, August 24, August 30, August 31, September 7, September 14, September 21, and

September 24. The July 8th article mentioned the Prophet Mohammed, but not Christian Science or Mrs. Eddy. The August 24 issue did not mention Christian Science and quoted the inferior New International Version instead of the King James Bible. While the September 10 article mentioned Mrs. Eddy, it described her merely as "a 19th Century writer and spiritual thinker, and the Monitor's founder."

PRACTITIONERS AND TEACHERS

The Christian Science Journal of July 2004 listed 1,462 practitioners and teachers worldwide:

Practitioners Worldwide

Jun 1951	10,503
Aug 1993	2,575
Dec 1997	2,045
Jan 2000	1,833
Jul 2000	1,797
Jan 2001	1,770
Jan 2002	1,686
Jul 2002	1,642
Jul 2003	1,546
Jan 2004	1,507
Jul 2004	1,462

Teachers (Still teaching classes*)

Mar 1992	250
Mar 1995	239
Dec 1997	209*
Jan 2000	193*
Jan 2001	189*
Jan 2002	190*
Jul 2002	183*
Jul 2003	169*
Jan 2004	166*
Jul 2004	178*

The June 1951 figure of 10,503 practitioners was announced at the 1951 annual meeting and published in the July issue of *The Christian Science Journal* of that year. The July 2004 increase in the number of teachers is due to the normal class of December 2003.

COST CUTTING SUGGESTIONS

In response to the directors' request for suggestions as to cutting expenses at headquarters, former *Monitor* education writer Cynthia Parsons submitted some ideas. Some of these follow: "The new [Mary Baker Eddy] library reaches a handful of persons living and working in the greater Boston area. It is draining our church's financial income by \$10 to \$15 million annually. Closing it for the next four to five years and giving those funds to the Monitor, will serve no ill to the impact Christian Science is making to seekers around the world." [Editor's note: This recommendation does not take into account that the MBE Library was created merely as a pretext to legally extend the copyright on all of Mrs. Eddy's unpublished writings without having to publish any of them. It is highly unlikely that they

would close the library.]

"Remove all color from the Sentinel. Remove all photographs from the Sentinel. Resize to size of the Quarterly. Dismiss all but a handful of class-taught editors. What is saved from this change, apply to the Monitor's budget. Ask spiritually-minded Christian Scientists to provide articles as gifts to the church... There are no publications providing this weekly service, but there are a plethora of magazines and newsletters carrying the type of 'told to' information now appearing in the Sentinel."

Miss Parsons' recommendations made the rounds of the Internet and generated suggestions from other church members: "Return the Sunday School to the Original Edifice and rename the Sunday School Building the 'Plaze Concert Hall,' or something of the sort, to be rented for cultural events... Move most of the offices in the Administration Building, including those of the Directors, into the Colonnade Building and Publishing House, and rent out most, if not all, of the [Administration] Building... Reduce salaries and expense accounts of the top 10 percent of Mother Church and Publishing House employees, including the Directors and Trustees by 50 percent. [Editor's note: Each of the directors currently has a salary of over \$100,000 per year.] Look carefully at departments within the Church itself that might be completely eliminated... Move all services into the Original Edifice for the next five years, except for Annual Meeting time. Move the Mass. Ave. Reading Room into the forward section of the MBE Library space... Cease video production and dissemination of the [video] Bible lesson..." The same writer states, "But, let's face it, no one is listening. Too much pride, ignorance, and arrogance reigns at The Mother Church. If the history of the past 15 years means anything, it means that, until the Church is reduced almost to bankruptcy and the branches are mostly closed or empty, little intelligence, common sense, modesty, or affection will be evident."

CHURCH FINANCES

Based on the annual audits of The Mother Church, the following figures are presented:

Total Net Assets	
2001	\$681,406,293
2002	623,933,472
2003	534,024,056
2004	556,753,665

Unrestricted Funds	
2001	\$192,142,325
2002	217,450,486
2003	207,425,575
2004	165,437,291

Temporarily Restricted Funds

2001	\$364,773,325
2002	280,081,991
2003	204,004,299
2004	239,512,567

Permanently Restricted Funds

2001	\$124,490,643
2002	126,400,995
2003	122,594,182
2004	151,803,807

Publishing

	Revenue	Expenditures	Net + or -
2002	\$27,937,237	62,900,334	-34,963,097
2003	29,687,631	58,909,418	-29,221,787
2004	29,232,791	52,854,664	-23,621,873

Broadcasting

2002	\$65,993	1,624,604	-1,558,611
2003	53,095	1,950,858	-1,897,763
2004	52,068	1,950,251	-1,898,183

Mary Baker Eddy Library

2002	\$1,721,598	4,069,173	-2,347,575
2003	4,392,109	9,675,912	-5,283,803
2004	4,513,016	10,205,885	-5,692,869

Rental Property

2002	\$6,010,383	2,570,392	+3,439,991
2003	6,003,373	2,479,639	+3,523,734
2004	5,918,400	2,514,474	+3,403,906

Church

2002	\$138,070,488	74,902,502	+63,167,986
2003	103,980,583	79,186,385	+24,799,198
2004	83,389,947	94,272,565	-10,882,618

Total

2002	\$173,805,699	146,067,005	+27,738,694
2003	144,116,791	152,004,558	-7,887,767

Mother Church Reorganization Costs

2003	\$1,014,291
2004	10,245,157

Unrestricted Funds

	Cash	Investments
2002	\$42,524,446	52,304,995
2003	22,036,328	45,431,541
2004	39,379,718	6,312,832

Pension Accrued Liability (Unrestricted Fund)

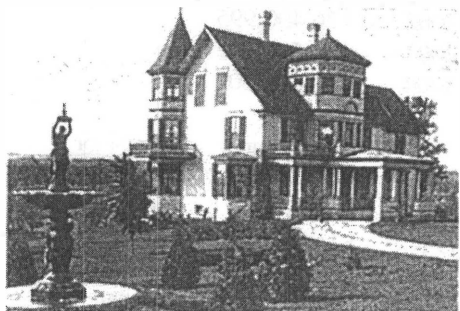
(Not mentioned at Annual Meeting In Debt)

2002	\$35,395,865
2003	41,400,969
2004	43,676,099

Revenues for the religious periodicals are \$14.5 million and expenses are \$16 million. Revenues for the Monitor are \$13.3 and expenses are \$31.7 million. At the February 4, 2004 meeting with employees, the directors gave The Christian Science Publishing Society until 2008 to break even and 2009 to turn a profit. Other publishing activities such as The Mother Church's

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web site, the MBE Library's web site as well as Spirituality.com had revenues of \$1.4 million and expenses of \$5.2 million. The Mother Church reorganization cost of \$10,245,157 was apparently a one time expense which would have made the expenditure \$84,027,408. Even with this adjustment, there would have been a net loss of \$637,461. The financial situation is more precarious than church members have been told. At Annual Meeting, TMC treasurer Walter Jones said: "Giving to The Mother Church must become a first priority for all of us as we continue to support humanity's search to know God." Mrs. Eddy says, "If it be found that the Church funds have not been properly managed, it shall be the duty of the Board of Directors and the Treasurer to be individually responsible for the performance of their several offices satisfactorily, and for the proper distribution of the funds of which they are the custodians... God requires wisdom, economy, and brotherly love to characterize all the proceedings of the members of The Mother Church, The First Church of Christ, Scientist. (*Church Manual*, p. 77) Each church member must ask if these by-laws have been obeyed.

EIGHTEENTH YEAR

This issue begins *The Banner's* eighteenth year of publication. The first issue was published in the fall of 1987. There are now subscribers in all fifty states as well as in sixteen other countries included in the British Isles, Europe, Asia, Africa, North America, South America, Australia, and New Zealand. Subscriptions are free to any address in the world.

CHRISTIAN SCIENCE AFTER 1910

by

Andrew W. Hartsook

This book, written by the editor of *The Banner*, is a complete account of the calculated grab for power by the directors and their subsequent micromanagement of every phase of Christian Science in Boston and in the field, which has almost completely suffocated all spontaneity and inspired thinking. Today we see the empty shell of a once great movement. Hard cover \$24.95 Paperback \$12.95 Either may be ordered from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. Postage & Handling \$4.75 for orders up to \$20.00; \$5.25 up to \$30.00

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A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME EIGHTEEN / NUMBER TWO

WINTER 2005 ** ZANESVILLE, OHIO

VIRGINIA HARRIS LEAVES THE BOARD

A memorandum to all church employees dated December 6, 2004, announced, "...Virginia Harris, C.S.B., has retired from the Board and from her responsibilities at The Mary Baker Eddy Library for the Betterment of Humanity. She looks forward to spending more time with her family, and her practice and teaching of Christian Science."

The same memo stated that J. Thomas Black of Birmingham, Michigan, had been elected to replace Mrs. Harris on the board. "He taught the last Normal Class for new teachers of Christian Science and has since been serving on the Board of Education. He has also been a Contributing Editor to the Christian Science periodicals, a Trustee of The Christian Science Publishing Society, President of The Mother Church 1997-1998, First Reader of The Mother Church from 1998-2001, and earlier, Committee on Publication for Michigan."

Also included in the memo: "As we look forward to the opportunities that lie ahead, the Board of Directors will work collaboratively, and intends to rotate its Chairmanship. Mary Trammell will serve as Chairman over the next year."

The *Boston Globe* of December 11th ran an interview with Mrs. Harris that gave no hint of the reason for her departure. In answer to the question, "Are you leaving voluntarily?" she answered, "I am leaving because I wanted to leave. I've been thinking about this for a little while. I'm leaving it in good hands."

However, an account circulating in the Boston area suggests that Mrs. Harris was "voted off the island" at the directors' recently held annual retreat. It is understood that Jill Gooding, Mrs. Harris' predecessor from 1988 to 1990, exited the board in a similar fashion.

That Mrs. Harris may not have planned to leave so soon might be indicated by the fact that she and her husband purchased a home in Moultonborough, New Hampshire, for \$1,291,000 in 2001.

EDITORIAL COMMENT

Hints that things were less than concordant are suggested by the memo statement that the chairmanship would henceforth be rotated among board members and that they "will work collaboratively" as if to suggest that they have not been doing so successfully in the past. The headline of the *Boston Globe*'s interview with Mrs. Harris states the problem well: "Christian Science Leader Looks Ahead." The public naming of a chairman suggests leadership. The *Church Manual* makes no

provision for such an office. If it is necessary to name a chairman for the purpose of conducting orderly business meetings, it would be reasonable to conclude that it ought not to suggest a leadership role, nor even be made known to the public. In earlier days, a chairman was not publically named, and letters from the board were routinely signed by the secretary. Mrs. Eddy's by-law "A Member not a Leader" (p.65) reinforces this position of studied anonymity.

The *Manual* also states "The business of The Mother Church shall be *transacted* by its Christian Science Board of Directors." (p. 27) Contrast this mandate with that given by Mrs. Eddy to the Trustees of the Publishing Society who are to "conduct the business of 'The Christian Science Publishing Society...'" (pp. 79, 80) The *Manual* does not even make provision for the board of directors to speak at Annual Meeting.

Mrs. Harris had become a lightning rod with very mixed popularity in the field. At a time when church finances are at a critical state, with huge losses being experienced by *The Christian Science Monitor* and other commitments, donations from the field are more urgently needed. The board may have calculated that the departure of Mrs. Harris would make increased donations more likely with the annual mailing of the per capita tax statements in January 2005.

While the composition of the board of directors has changed outwardly with the election of Mr. Black, it seems very unlikely that there will be any significant change in board policy regarding its method of outreach. Since the Virginia Harris era began with the departure of Harvey Wood in 1992, the board has sought to use the "focus group" technique to find out what the public wants and then packaging a "product" that will lure them to our doors, even if the result makes a fatal compromise with New Age philosophy and nondescript spirituality. It would seem that Christian healing is out, and "spiritual" healing is in. Even Wiccans (witches) claim to perform spiritual healings.

NEW TREASURER NAMED

A memorandum to all church employees dated December 17, 2004, names "J. Edward 'Ned' Odegaard as Treasurer of The Mother Church and as a Trustee of The Mary Baker Eddy Library for the Betterment of Humanity, effectively immediately. His fellow Trustees have also elected him Treasurer of the Library, with the concurrence of The Christian Science Board of Directors. Walter Jones, who has been serving as a Director as well as Treasurer of The Mother Church since 1998, and as

Treasurer and Trustee of the Library since 2000, will continue serving as a Director and as a Library Trustee. Director Mary Trammell also serves as a Library Trustee."

Clearly the current squeeze in Mother Church finances requires more than a figurehead treasurer. The same memo announcing Mr. Odegaard's appointment states: "Ned comes to his new role with exceptional qualifications and experience. Since September 2003, he has served as Assistant Treasurer for Financial Services and Development for The Mother Church, Assistant Treasurer for Development for The Mary Baker Eddy Library, and Chairman of the Christian Science Trustees for Gifts and Endowments and the Mother Church Pension and Benefits Trust. Prior to serving The Mother Church, Ned worked with government, corporate, and individual clients in the United States, Europe, and Australia during his 20-year career as an international banker with J.P. Morgan & Co."

In former years, The Mother Church Operations Fund had surplus money to cover losses in other areas, but this is no longer the case. Finances have reached a critical stage as the church financial figures, based on the annual audits, indicate. (See Fall 2004 *Banner*) *The Christian Science Monitor*, since its conversion to a non-advertising format in 1989 and then a later return to a limited advertising revenue format, continues to be a tremendous drain on financial resources as does the new Mary Baker Eddy Library which has run up a deficit of \$13,324,247 since 2002.

MONITOR CIRCULATION FIGURES

The October 21, 2004, issue of the *Monitor* published the figure of 63,794 as the current paid circulation for the newspaper in accordance with a U.S. Postal Service requirement. This figure represents a loss of 8,669 subscribers in one year.

1989	156,246
1990	116,709
1991	115,117
1992	107,652
1993	103,607
1994	96,352
1995	86,479
1996	85,679
1997	77,507
1998	77,093
1999	72,498
2000	73,079
2001	70,324
2002	77,310
2003	72,463
2004	63,794

NO C.S. IN METAPHYSICAL ARTICLES

Since the last issue of *The Banner*, twelve more

metaphysical articles on the *Monitor's* Home Forum page have failed to mention Christian Science. These articles by freelance writers appeared on September 28, October 12, October 18, October 25, October 26, November 2, November 4, November 19, December 7, December 8, December 15, and December 23. Since this trend was noted in April of 2004, thirty-seven metaphysical articles have appeared without mentioning Christian Science.

Erwin Canham states in his book *Commitment to Freedom. The Story of The Christian Science Monitor* (1958): "Mrs. Eddy did not believe that the *Monitor* should be just a denominational organ, speaking only to Christian Scientists or to prospective converts. The *Monitor* must be a 'real' newspaper. But it could and should carry a regular daily article of explicitly applied Christian Science thinking." (p. 53)

CORRECTION ON GALLOWAY LAWSUIT

The amount of money paid by *The Christian Science Monitor* to former Labour Member of Parliament George Galloway was erroneously stated to be 10 million British Pounds in the last issue of *The Banner* based on a radio broadcast monitored in Australia. The British court declined to give the amount of the financial settlement, which left the subject open to speculation. Now the actual figure has been learned to be **50,000** British Pounds. This is approximately \$95,500. At the same time, *The Daily Telegraph* of London was forced to pay Mr. Galloway 150,000 British Pounds in a similar libel damage settlement on December 2, 2004. The *Telegraph's* article of December 3rd did not mention the estimated legal costs the court required the paper to pay to Mr. Galloway. *The Waikato Times* of New Zealand stated on December 4th that Mr. Galloway's legal costs, assumed by the *Telegraph*, were estimated to be 600,000 British Pounds or \$1,146,000. That leaves open the question of the legal costs the *Monitor* may have been forced to assume as a result of the libel suit against the paper. That figure remains unknown at this time.

CIRCULATION OF THE NEW SENTINEL

The October 11, 2004 *Christian Science Sentinel* gave its latest paid subscription number to be 37,778 in a yearly published statement required by the U.S. Postal Service. This represents a decrease of 7,269 subscribers in one year.

1997	44,995
1998	50,868
1999	53,290
2000	46,342
2001	48,899
2002	48,260
2003	45,047
2004	37,778

The Sentinel began its current, ecumenical format in

January of 1998. The directors have required all the publications of The Christian Science Publishing Society break even financially by 2008 and begin making a profit in 2009.

PRACTITIONERS AND TEACHERS

The Christian Science Journal of January 2005 listed 1,433 practitioners and teachers worldwide.

Practitioners Worldwide

Jun 1951	10,503
Aug 1993	2,575
Dec 1997	2,045
Jan 2000	1,833
Jul 2000	1,797
Jan 2001	1,770
Jan 2002	1,686
Jul 2002	1,642
Jul 2003	1,546
Jan 2004	1,507
Jul 2004	1,462
Jan 2005	1,433

Teachers (Still teaching classes*)

Mar 1992	250
Mar 1995	239
Dec 1997	209*
Jan 2000	193*
Jan 2001	189*
Jan 2002	190*
Jul 2002	183*
Jul 2003	169*
Jan 2004	166*
Jul 2004	178*
Jan 2005	172*

The June 1951 figure of 10,503 practitioners was announced at the 1951 annual meeting and published in that year's July issue of *The Christian Science Journal*.

NEW PRACTITIONER LISTING POLICY

Until recently, individuals applying for practitioner listings in *The Christian Science Journal* needed to submit at least three written, verifiable statements from people who were healed as a result of their metaphysical work. The policy has recently been changed. Now individuals applying a *Journal* listing need only submit three names and telephone numbers.

CHURCH CLOSINGS

According to a comparison of the September and December 2004 issues of *The Christian Science Journal*, the following seven churches have closed: Fort Smith, Arkansas; Saratoga, California; Saint Claire Shores, Michigan; Black Mountain, North Carolina; Winston-Salem, North Carolina; Painesville, Ohio; and Milwaukee (1st), Wisconsin. At the same time the following society has been newly listed: Port Angeles, Washington.

Marquette, Michigan, has reappeared in the *Journal*

after being left out of the church listing during August, September, and October of 2004. Also the fall 2004 *Banner* had named 37th Church, Los Angeles, California, as closed when it was actually relisted in the *Journal* under Pacific Palisades, California. Since the count began in February 1987, 654 churches/societies have closed and 57 have opened.

CELEBRATION OF LIFE CEREMONY

The ceremony held in the the Extension of The Mother Church on Wednesday evening November 17, 2004, to remember victims of violence and their families, resulted in a widespread exchange of e mail among Christian Scientists. Part of the following has been gleaned from these anonymous accounts.

The official version of the ceremony is given in the December 13, 2004, issue of the *Sentinel*. The celebration preceded the regular English-speaking Wednesday evening meeting which was separated from it with only the brief statement, "We'll now continue with the second part of tonight's meeting." The Spanish-speaking Wednesday evening meeting was canceled.

It was estimated that 700 to 800 people attended, most of them non-Christian Scientists. The ushers wore purple ribbons. Similar ribbons were attached to the programs handed out. As each speaker ended his remarks during the ceremony portion of the evening, he would light a candle. There were seven speakers and seven candles to represent the principles of the Louis D. Brown Peace Institute which had co-sponsored the event. A choir from the Unity Tabernacle sang a spiritual with rap overtones. Afterwards, during the testimony portion of the regular Wednesday evening meeting, the First Reader said, "Now this meeting is for you -- the survivors of homicide." Local Christian Scientists had been asked not to give testimonies, but three did give remarks related to the general subject of loss and forgiveness. There was clapping after almost every testimony. The last hymn was not from the Christian Science Hymnal. Cynthia Neely then invited everyone to follow her to the plaza. The way was led by three of the speakers who carried the tall candles in front of them. Once outside, everyone, including all five directors, placed floating candles on the reflecting pool and sang, "This little light of mine, I'm gonna let it shine." People were then invited to the Sunday School building for refreshments. At the next Sunday service during the announcements, the First Reader reportedly said, "We sure had a great time last Wednesday with the homicide victims." and then invited people to use the donation envelopes in the seat racks to contribute to the Louis D. Brown Peace Institute.

Mrs. Eddy's Deed of Trust states, "Said Board of Directors shall not allow or permit in said church building any preaching or other religious services which shall not be consonant and in strict harmony with the

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By 
Secretary.

doctrines and practice of Christian Science as taught and explained by Mary Baker G. Eddy..." (*Church Manual*, p. 131) The December 13th *Sentinel* account stated, "A precedent for this event was set in 1907, when President of The Mother Church, William McKenzie, hosted a service to support the International Peace Congress held at the Hague." One wonders if he had choirs and candles.

TWENTY YEAR TEMPLATE

"The Twenty Year Template for Christian Science Reading Rooms Worldwide", produced in 1999 for instruction of Science and Health coordinators and reading room representatives, set a very ambitious schedule for the transformation of reading rooms including the fanciful goal of having an "intergalactic TMC RR on Mir space station" by the year 2009.

Some of the goals listed for 2004 included: 8 RRs in airports, 20 RRs in Hospitals, 100 RRs in Self Renewal Centers, 50 RR locations conducting branch church services, 240 events for seekers of Health, and 1200 events on Personal Growth.

The appearance in the December 2004 *Journal* of an article titled "Simple rooms, profound results" extolling a chain of healing rooms would suggest that this might

be a new goal to transform reading rooms. Mrs. Eddy states in the *Church Manual*, "Teachers and practitioners of Christian Science shall not have their offices or rooms in the branch churches, in the reading-rooms, nor in rooms connected therewith." (p. 74) One begins to see why the directors find Mrs. Eddy's by-laws so frustrating to their material, human efforts to change everything.

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A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME EIGHTEEN / NUMBER THREE

SPRING 2005 ** ZANESVILLE, OHIO

THE BOARD'S PUBLIC RELATIONS TOUR

The Christian Science Board of Directors has initiated a tour of branch churches in an effort to mend damaged relations with the Christian Science Field. The first one was held in Oregon.

Following is a brief report from a member of First Church of Christ, Scientist, in Eugene, Oregon, who attended the subject meeting:

On Saturday, January 22, 2005, First Church of Christ, Scientist, Eugene, Oregon, hosted a 4-hour meeting with the full Board of Directors of The Mother Church, called by the local Board. Its overall purpose seemed designed to unify, the Board citing deep divisions among their members regarding policies of the Mother Church Board in recent years. The meeting was requested by a member or members in a letter to the local Board, offering, anonymously, a substantial donation to cover all expenses of a representative or of the full Board from Boston.

A member of the Mother Church Board, asked about taping the sessions, said, citing examples, that he preferred that they not be taped. Since then there has been a wide range of highly subjective versions of what was said and done, and of the tone of the atmosphere, that has circulated across the globe.

Following the opening by a church member with readings and prayer, the Mother Church Board members introduced themselves, after which facilitators read questions submitted in advance by members. Board members answered individually as seemed appropriate. Branch members could then ask follow-up questions or make brief comments.

In answer to questions as to whether the board is reaching out to teachers, practitioners and other censured Mother Church members, they indicated they have been doing so, often with appointments, sometimes on the telephone where visits were impossible, wherever the thought is receptive to contact. Always, they said, it is for healing, as indicated by our Leader in all of her writings. A church member suggested that in addition to reaching out to the "wayward," the many teachers, lecturers, and others who are good, hardworking, non-complaining workers in the Movement, the Board has the responsibility to consider their own thinking. After a long silence, one Board member quietly said, "Now is the time we'd do best and gain more by listening."

Asked about the mixed content of the periodicals, the expensive illustrations, and the personal sense of

pictures and bios of the writers, we were asked to keep watch; we should even now be seeing changes and more would be coming. Asked if they could not now accept articles from long-time experienced Christian Scientists, they again said "watch". There was reassurance that Spirituality.com, now under the management of the CS Publishing Society, would no longer be mixed, but would be exclusively a web site, an organ of The Mother Church. The name is being retained because the site is so popular.

Finances were a major source of discussion. Asked if the Library is "solvent", the answer was a simple "no". Asked if the Church is "bankrupt", a quiet answer, "Not this year". The members were asked if they had thought of their per capita and contributions as supporting and maintaining their Mother Church. If the Field continues to withhold, including those of means, as a way to register disapproval of some of the decisions of the Board, they are punishing the Church. At present, and after many meetings and much prayer, they have concluded that the way to bring in much-needed funds is to get more members.

A Board member said they welcome and do read every letter from the Field as long as it is addressed to the whole board and is courteous in tone. There are no "black marks" for offering suggestions and registering differences. They are welcoming them.

*** End of Report ***

THE TOUR TO CONTINUE

On the same day as their meeting with the Eugene, Oregon, church, the board also met with members of the nearby Springfield Society over dinner. The Board of Directors apparently felt so encouraged by their meetings with the Oregon Christian Scientists that they are scheduling more meetings in branch churches. Two have definitely been scheduled in California with a third meeting there under consideration. It is reported that one of the California meetings can be attended only by those who obtain tickets. A meeting is scheduled for Portland, Oregon, and another on the east coast at First Church, Baltimore, Maryland. Christians Scientists in the metropolitan Washington, D.C., area are being invited to attend the Baltimore meeting. All of these meetings have been scheduled for April 2005.

ANOTHER OLIVE BRANCH

In January 2005, "Keeping the Promise" sent to the clerk of The Mother Church a list of names and signatures of Mother Church members who wished to indicate their commitment to genuine Christian Science, their concern about the adulterating of Christian Science

in the attempt to make it popular, their dismay at the continuing disregard of *Church Manual* by-laws at headquarters, and their continuing support for corrective actions called for by *Matters of Conscience*."

Matters of Conscience was a document submitted to the Christian Board of Directors in February 2002 by Elaine Natale Davidson, C.S.B. It enumerated and documented a long list of violations of *Church Manual* by-laws and Christian ethics by the directors. Mrs. Davidson met with the board on March 7, 2002, and was accompanied by another teacher, Joseph Eller. At that meeting, every member of The Christian Science Board of Directors *flatly denied and rejected every single documented example* of wrongdoing made in the two massive volumes submitted by Mrs. Davidson. A letter titled "Working Together" and dated September 30, 2002, was signed by one hundred seven teachers, practitioners, and nurses. The letter announced that copies of *Matters of Conscience* were being sent to every branch church. The directors countered by sending a letter to all branch churches asserting that "those mailings attempt to subvert the governance and activities of The Mother Church and the *Church Manual*-based authority of The Christian Science Board of Directors." Subsequently Mrs. Davidson and Mr. Eller had their associations dissolved and their practitioner listings removed from *The Christian Science Journal*.

"Keeping the Promise" is an outgrowth of the earlier *Matters of Conscience* and "Working Together" efforts. (See Summer 2002, Winter 2003, and Spring 2003 *Banners*)

In late February of 2005, Nathan Talbot, clerk of The Mother Church, sent the following letter to signers of the January "Keeping the Promise" document:

"We have received your 'Keeping the Promise' mailing. We have accepted each of your names with care and respect, recognizing that each of you has perhaps given considerable thought to signing. We feel the time has come now for all of us to reach for that love and unity which are the essence of Christian Science -- and basic to its demonstration. We're sure you agree it is vital to the world that Christian Science be demonstrated. May we encourage you to review our recent letter to the Church membership. A copy is attached. You are truly valued, as all members are, and we are sincere in our efforts to listen to all members."

One recipient of the Talbot letter noted, "He never addresses any of the concerns expressed nor even seems to acknowledge there are any."

EDITORIAL COMMENT

Current board members Walter Jones and Mary Metzner Trammell were both members of the board at the time of Mrs. Davidson's and Mr. Eller's meeting in March 2002. They joined the other board members at

that time in denying any and all wrongdoing. They joined in the decision to discipline these two teachers by delisting them and dissolving their associations of pupils. One must ask if they still stand by those decisions today.

PERSONAL ATTACHMENT

A memorandum dated December 17, 2004, announced the appointment of J. Edward "Ned" Odegaard as Treasurer of The Mother Church. Previously he had been brought in as an assistant treasurer to help bring finances under control. He replaced Walter Jones who was said to be out of his league in the treasurer's job. It is also said that after reviewing Mother Church finances and the wild spending of the past few years, Mr. Odegaard presented information that was eventually instrumental in getting Virginia Harris removed from the board. Mrs. Harris was replaced by Mr. Odegaard's own primary class teacher, Thomas Black. Mrs. Odegaard is also a Tom Black pupil. In addition, Mrs. Odegaard went through the 1994 Normal Class taught by current board member Nathan Talbot. Current board members Walter Jones and Victor Westberg were also in Mr. Talbot's Normal Class of 1994. In addition, Mr. Odegaard, in the midst of his demanding treasurer's job, was given a practitioner listing in *The Christian Science Journal* beginning with the February 2005 issue.

MORE COMINGS AND GOINGS

A February 4, 2005, memo to all Mother Church employees from Walter Jones, Chairman of the Board of Trustees of The Mary Baker Eddy Library and member of the board of directors announced that Honor Ramsey Hill has been appointed President and CEO of the library effective March 1st. She will replace Stephen Danzansky, a Virginia Harris protege.

Mrs. Hill had previously held the position of Committee on Publication for British Columbia, Canada; trustee of The Christian Science Publishing Society; and member of The Christian Science Board of Lectureship. Her husband, William Hill, is a Christian Science teacher from British Columbia, a former member of The Christian Science Board of Directors, and currently Committee on Publication for Texas. His class and association are still held in Vancouver, B.C.

The memo also states, "And now a few words about our friend Steve. It would be hard to express our gratitude to him for the vision, dedication, and courage he has brought to both the Library and The First Church of Christ, Scientist, over the past 11 years."

The library has lost \$13,324,247 since 2002 and remains a major drain on Mother Church finances.

Another memo dated January 28, 2005, announces that "Philip G. Davis has been appointed to serve as Manager, Committee on Publication, beginning in February. Phil has been a Christian Science practitioner

for over 20 years and a Christian Science teacher for 16, and is already known to many of you... Phil Davis succeeds Gary A. Jones, who is graciously moving on in light of reactivated personnel policies restricting family relationships at executive levels of the organization." Gary's brother, Walter, is a current member of The Christian Science Board of Directors.

The same memo also announces the appointment of Brian G. Pennix as General Counsel of The Mother Church. He previously held this same position from 1988 to 1994. The position was eliminated and its holder, Daniel Bort, was let go on January 29, 2004, along with five other senior managers. (See Spring 2004 *Banner*)

Also let go was another Virginia Harris protege, "Carol Hohle, whose dedicated service included Managing Publisher for The Writings of Mary Baker Eddy, Manager of the Reading Room Department, and Librarian of the Mother Church Reading Rooms, broke new ground in expanding the availability of Science and Health through new publishing formats [the controversial Trade Edition] and distribution outlets."

Yet another memo dated January 11, 2005, announces the appointment of Paul J. Bermel of Atlanta, Georgia, as Manager of The Christian Science Publishing Society. "Previously he worked for CNN, Turner Broadcasting, and Mass Transit International, and was a consultant for The Mary Baker Eddy Library for the Betterment of Humanity. His background includes sales, marketing, interactive communications, business development, licensing, and syndication."

MONITOR BUILDING TO BE SOLD

A memo to the *Monitor* Washington Bureau dated February 28, 2005 from Barbara F. Burley, Senior Manager, Operations, of The Christian Science Publishing Society and Robert A. Herlinger, Chief Architect, states, "As you know, the Christian Science Board of Directors has decided to sell its Washington, D.C. property. Much thought and prayer have gone into this decision, with consideration of various elements, including the current active real estate market and projections of large capital needs and low annual cash flow for the office building... The sale does not include the church building on the site that houses Third Church of Christ, Scientist. We will be working closely with Third Church to ensure the sale supports their healing mission in the Nation's Capital."

CHURCH CLOSINGS

According to a comparison of the December 2004 and March 2005 issues of *The Christian Science Journal*, the following nine churches have closed: Kingman, Arizona; East Lansing, Michigan; Aitkin, Minnesota; Alliance, Ohio; Cleveland Heights, Ohio; Marion, Ohio; Pottstown, Pennsylvania; and Houston (6th), Texas. At

the same time, a new church has been listed for Vallejo, California. Since the count began in February 1987, **663** churches have closed and **58** have opened.

MONITOR ARTICLES WITH NO C.S.

Since the last issue of *The Banner* in January 2005, six more metaphysical articles in *The Christian Science Monitor* have failed to make any mention of Christian Science: January 31, February 28, March 4, March 8, March 17, and March 25. Since the count began in April 2004, **43** metaphysical articles on the *Monitor's* Home Forum page have neglected to mention or illustrate the metaphysics of Christian Science in violation of Mrs. Eddy's clear expectation that they do so.

BOSTON LEGAL

A January 11, 2005, memo to "Committees on Publication in North America" from Gary A. Jones, Manager, Committees on Publication, stated, "Thank-you for contacting us about the television show 'Boston Legal' which aired Sunday night on several ABC stations across the United States and Canada. The January 9th episode carried a Christian Science story line that depicted a woman being knocked unconscious by her son and ending up dying in a hospital. Both the mother and son were characterized as Christian Scientists, either currently or formerly." The memo offered suggestions for local action, but asked that no one send letters to the program's producer or ABC "as we continue to seek ways to effectively communicate with these organizations ourselves."

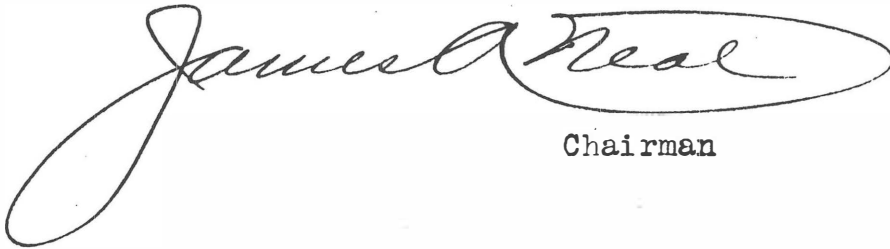
Then on January 21st, *The Christian Science Monitor* ran an article announcing "Strong shows bolster TV's midseason roster." Among the shows enthusiastically recommended was Boston Legal: "No matter what you think of this fall's new show from veteran dramatist David Kelley..., the midseason introduction of [Candice] Bergen as one of the firm's senior partners is reason enough to tune in." (p. 16)

The *Monitor* ran a favorable opinion piece on February 4th praising another ABC television program, "Desperate Housewives". The show created controversy when an advertisement for it, viewed by many children and young people during a football game, depicted one of the women characters with a salacious look dropping her towel in front of a National Football League player. Protests went on for weeks as the Federal Communications Commission reviewed the incident. The *Monitor* article stated, "It is hard to believe this would have a corrosive effect on viewers, chipping away at family... It is a clever show. It is well written, satirical, and carries enough mystery to make you tune in next Sunday." (p. 9) Mrs. Eddy writes: "Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our

Andrew W. Hartsook
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young readers with wrong tastes and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement." (S&H, p. 195)

KING JAMES VERSION PUSHED ASIDE

On Sunday, February 20, 2005, the Revised Standard Version of the Bible was used for the scriptural selection during the Sunday service at The Mother Church. It has been mentioned elsewhere that different Bible translations, perhaps, including popular paraphrase versions, may be used in the coming months for the Golden Text and Responsive Reading. Some branch churches have been experimenting with other Bible versions as well as improvising explanations of the Lesson-Sermon before reading it to the congregation. Also recently in The Mother Church, the First Reader acknowledged a member of the congregation during "Announcing Necessary Notices" who then proceeded to speak for several minutes about a performance his group was putting on and inviting people to attend.

NOT MENTIONED IN THE MONITOR

The Boston Globe of January 18, 2005, announced the passing of Stephen Gottschalk "a writer and historian who became a vocal critic of controversial moves by the leadership of the Christian Science church in the 1990s...

[H]e worked in the Committee on Publication office... He left that job in 1990, unhappy with the leadership of the church, which at the time invested heavily in media enterprises including a 24-hour cable channel... His first book, published in 1973, 'The Emergence of Christian Science in American Religious Life,' led to numerous articles in academic journals... [H]e continued to be regarded as a leading Christian Science scholar, and a vocal critic of what he viewed to be risky financial moves by church leaders through the early 1990s."

CHRISTIAN SCIENCE AFTER 1910

by

Andrew W. Hartsook

This book, written by the editor of *The Banner*, is a complete account of the calculated grab for power by the directors and their subsequent micromanagement of every phase of Christian Science in Boston and in the field, which has almost completely suffocated all spontaneity and inspired thinking. Today we see the empty shell of a once great movement. Hard Cover \$24.95 Paperback \$12.95 Either may be ordered from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. Postage & Handling \$4.75 for orders up to \$20.00; \$5.25 up to \$30.00

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A NEWSLETTER FOR CHRISTIAN SCIENTISTS *** ANDREW W. HARTSOOK, EDITOR

VOLUME EIGHTEEN / NUMBER FOUR
SUMMER 2005 ** ZANESVILLE, OHIO

PUBLIC RELATIONS TOUR CONTINUES

The last issue of *The Banner* reported the Christian Science Board of Directors' meeting with the members of First Church, Eugene, Oregon, on January 22, 2005. Since then the board has visited Los Angeles, CA, on April 9; Laguna Hills, CA on April 10th; Baltimore, MD, on April 16th; Portland, OR, on April 30th; St. Louis, MO, on May 7th; Principia College on May 8th; Houston, TX, on May 14th.

In addition, the board is traveling to England to Stratford-on-Avon, Warwickshire, on June 13th; Bath, Somerset, on June 14th; Brighton & Hove, East Sussex, on June 16th; Maidenhead, Berks, on June 17th, First Church, London, on June 18th; Cambridge, on June 19th, and Claygate & Esher, Surrey, on June 20th.

In the fall, the board is scheduled to visit Grand Rapids, MI, on October 22; Birmingham, MI, on October 23rd, New York City on November 19th; San Francisco, CA, on December 3rd; and Phoenix, AZ, on January 14, 2006. Additional meetings may be scheduled.

When the board accepts an invitation, the cost per visit to the sponsoring churches is \$10,000 to cover transportation, lodging, and dining for the five board members. The fact that so many branch churches are willing to pay for these town meetings indicates a sincere desire on the part of members to understand what is going on in Boston. The board's unprecedented acceptance of so many meetings, involving a rather rigorous schedule, points to their urgent need to reconnect with a field that has become increasingly alienated by all the high-handed decisions made for them at headquarters. One consequence of the alienation and uncertainty has been the reluctance of individual members and branch churches to support The Mother Church financially.

Examples of issues raised at the town meetings have included: lectures and "talks" that did not follow *Church Manual* requirements and which sponsoring church members were forbidden to attend, but were expected to pay for; changes in the periodicals that downplay Christian metaphysics in favor of a "let me tell you a story" format complete with large photographs and empty spaces; only one edition of *Science and Health* available for purchase (the Trade Edition); the website Spirituality.com that did not even identify itself clearly with Christian Science and which included large doses of New Age material that the public would mistakenly

identify with Christian Science; the harsh treatment of Elaine Natale-Davidson and Joseph Eller who presented Matters of Conscience to the board in February 2002; questions about Bliss Knapp's book, *Destiny of The Mother Church*, and whether the board published it merely to get \$50 million dollars; the new, lowered standards for those applying for practitioner listings in *The Christian Science Journal*; questions about rumors that smoking, drinking, drug-taking, and sexual immorality are no longer a barrier to Mother Church membership; rumored changes in the order of the Sunday service; use of Bible translations other than the King James Version in Sunday services and in the *Quarterly*; the discontinuation of classic Christian Science pamphlets and the removal of bound volumes from the Reading Rooms. There were other questions, but these were the recurring themes.

A common complaint among those who attended these meetings was the evasiveness and vagueness of answers by the board. Recordings are forbidden at the meetings, but skilled notetakers made transcripts of the questions and answers.

MATTERS OF CONSCIENCE

When pressed on the question of Matters of Conscience, board members repeatedly expressed how much time they have deeply pondered the problem and prayed about it. In Baltimore, Mrs. Trammell said, "...there was much agonizing over every passage." However, they all consistently referred to MOC as the "opinions" of Mrs. Davidson and Mr. Eller rather than documented facts. When pressed for a specific answer as to why these two teachers were disciplined and removed from the *Journal* and why the specific steps outlined in the *Manual* were not followed for discipline, the answer from Mary Trammell in Baltimore was: "The Manual prohibits us from discussing the business of the Board of Directors." At Portland, Nathan Talbot said, "[The] Board has confidential issues that cannot be shared."

BLACKLISTING

The question of blacklisting came up several times. At Laguna Hills a questioner asked: "Are any of the former fine lecturers going to be reinstated?" Tom Black: "This sounds like another blacklist question, and we ain't got none." Walter Jones: "We are giving lots of thought... You may be seeing some old faces..." In Portland the question was asked: "Is there still a blacklist and do the individuals who are blacklisted know about it?" Mary Trammell: "No blacklist. Never has been." Nathan Talbot: "[The] concept of a blacklist is offensive to the board of directors." After this point was raised at

an earlier meetings. he wondered, "I'll search it out whether there is a blacklist. Could it be unofficial? Probably. We are working to rise above that mentality."

Anyone who ever worked at The Mother Church knows that there has been a blacklist for at least the past eighty years. *The Boston Globe* of March 19, 1992, reported, "Despite talk of reconciliation by church officials, the security staff at the First Church of Christ, Scientist, has been ordered to refuse entry to the former editors of the church's religious periodicals and other officials who resigned in a dispute over the direction of their church... Alongside names of persons considered by the church to be cranks or security risks are the names of prominent Christian Scientists... A former correspondent for the Christian Science Monitor is also on the list. Shiv Cariappa said he believes he was barred 'for having lunch with the wrong people.'"

Another illustration of the Boston atmosphere involves Hugh Studdart-Kennedy who wrote a biography, *Mrs. Eddy*, that did not gain the favor of the full board of directors, even though board member William P. McKenzie championed his book. "On one of Studdert-Kennedy's trips to Boston [1941], he met secretly with George Channing, First Reader of The Mother Church, in an effort to resolve the impasse with the Directors. Channing told him to park his car which had California license plates around the corner so there would be no suspicion raised. Mr. Channing explained that he would be subject to discipline if he were discovered meeting with him." (*Christian Science After 1910*, p. 78)

MEMBERSHIP APPLICATIONS

A recurring question asked about the apparent relaxed standards for church membership. At Principia College, Tom Black said: "To single out a particular sin doesn't make sense. It's not exactly cut and dried. Is heterosexuality, sensuality, sex out of marriage, a sin? Which is the greater sin? Seeking membership in The Mother Church shows a desire for moral growth. Maybe we can guide them through church membership." At St. Louis, Mary Trammell stated: "In the 'Form 1' application, Mrs. Eddy states... (Trammell reads the application) She emphasizes that it must be someone who 'loves Christian Science.' Then she says that if one loves Christian Science, the sins drop away. So that is the important requirement."

The recorder of the notes at Principia College remarked: "It seems anomalous to suggest that because Mrs. Eddy didn't spell out specific moral standards on the actual application form itself, that she therefore must not have been especially concerned about drinking, smoking, and sexual morality." She then quotes references from *Science and Health* 406:28-30, 404:3-9, 454:1, and 56:7--8.

NEW STANDARDS FOR PRACTITIONERS

At Principia College, Victor Westberg stated: It's true that the application is much simpler now. We have not lowered the standards. We've made it easier to apply -- and be accepted! We don't ask questions on theology or the ability to heal anymore. We see *Journal*-listing as just an ad[vertisement]. It only says a practitioner is available, not how good a healer they are. We ask the applicant's Christian Science teacher if they think they are ready to be listed. The teacher's approval is all we need. We also have a phone conversation with the applicant... [At Portland, Nathan Talbot stated: "We listen for the tone of voice and discern the thought."] In one recent month we had 38 new practitioners listed; that number used to be just six or seven."

QUALITY OF LECTURES

At St. Louis, Nathan Talbot said: The question is how to fulfill Mrs. Eddy's directions. The pendulum is swinging. Should the lectures be serving the public or us? We are looking for a balance... But some members have been feeling left out and that the lectures are watered down. We do want to be sure the metaphysics are there and not to drift away from the Bible into New-Age. But the answer is not just to beef up the lectures with metaphysics. That isn't what Mrs. Eddy wanted. Look at the Sermon on the Mount -- it's not filled with metaphysics. [?!?] Yet the Sermon on the Mount is full of the power of the Christ. We want the lectures to have some metaphysics but not too much."

Editor's Note: It used to be that Christian Science lectures were full of metaphysics. There was standing room only, and the local newspaper would print the lecture in the next edition. *The Banner* editor has an example of a full page lecture from *The Peoria Journal-Transcript* of October 20, 1937, titled, "Christian Science: The good news of the Kingdom" delivered by John Randall Dunn. Mrs. Eddy warns: "In this final struggle for supremacy, semi-metaphysical systems afford no substantial aid to scientific metaphysics, for their arguments are based on the false testimony of the material senses as well as on the facts of Mind. These semi-metaphysical systems are one and all pantheistic and savor of Pandemonium, a house divided against itself." (S&H 268: 14-2)

A NEW BOARD?

Walter Jones has been on the board for **six and a half years** since January 1998, Mary Metzner Trammell for **four years** since July 2001, M. Victor Westberg for **almost two years** since August 2003, Nathan Talbot for **one and a half years** since January 2004, and J. Thomas Black for **six months** since December 2004. Regarding past punitive actions against the Matters of Conscience teachers, Tom Black said at Los Angeles, "I was not on the Board then." However,

Mr. Black, Mr. Talbot, and Mr. Westberg all served on the various two member teams that went around the country confronting the signers of the "Working Together" letter for supporting Matters of Conscience. This was all in the board's effort to get the signers to recant their support. There was an implied threat that the presence of the second witness would be used to initiate disciplinary proceedings (Matthew 18) against them if the signer did not capitulate.

THE BIG TENT

In Los Angeles, Mary Trammell stated: We like to think of Christian Science as a large tent. There is room in it for all of us. I was speaking with someone who spoke of different opinions being expressed about a particular topic. The universal tent of Christian Science is large enough to embrace all of us in its Love." In Baltimore, Tom Black said: "In the 'big tent' we are all embraced. It is wide enough to include every sincere thinker who is trying to demonstrate Christian Science truths."

BETTY ANN RIDLEY, C.S.B. NAME REMOVED FROM MEMBERSHIP IN THE MOTHER CHURCH

On April 7, 2005, in the midst of the directors' fence-mending tour, Nathan Talbot, writing on behalf of the board of directors, notified longtime teacher and lecturer Betty Ann Ridley, C.S.B., of Oklahoma City that her name had been removed from membership in The Mother Church.

Background: "On October 3, 1990, the Directors informed all teachers that they would be visited individually by a Board member to discuss issues facing the Christian Science movement. The meetings turned out to be efforts to determine the loyalty of teachers to the Board... Mrs. Ridley's meeting with the Board member became a personal attack against her. Subsequently she tried to answer the Directors' concerns to no avail. Because she held her association meeting against the Board's orders, she was suspended from teaching for three years as ordered in a letter dated June 14, 1991. In her reply to the directors, Mrs. Ridley rejected the attempted discipline and refused to consent to the 'improper and illegal' decision of the Board. She announced her intention to continue teaching and speaking to her association. Her pupils did not desert the association or their teacher as had often happened in similar cases in the past." (*Christian Science After 1910*, p. 180)

Since 1991, Mrs. Ridley has continued with teaching and healing. She wrote to the board three times after 1991, but received no reply to any of her letters. Then on February 16, 2005, Nathan Talbot invited her either to voluntarily withdraw her membership in The Mother Church or to fulfill the terms of her probation

by "returning your CSB certificate, not holding classes, and not addressing any associations."

In reply (March 15, 2005) Mrs. Ridley wrote: "For fourteen years I have asked to be informed of specific charges -- 'sufficient reasons' (*Manual*, Art. XII, Sect. 1) or 'fault' (Matt. 18:15) -- against me which would justly convict me of having 'so strayed as not to be fit for the work of... a teacher of Christian Science' (*Manual*, Art. XII, Sect.1). Is it not possible, in consideration of the understanding gained by the prayerful work of the past fourteen years, for all concerned to see the wisdom of realizing that there are no legitimate charges?"

In reply on March 22, Nathan Talbot refused to specify charges in writing against Mrs. Ridley and stated, "Our records indicate that you were told on numerous occasions what the charges were." He then demanded that she cease teaching, holding association meetings "and that you will advise your pupils that your association was dissolved as was required over a decade ago."

Mrs. Ridley answered: "For fourteen years I have maintained two facts: 1) that the 'Preliminary Requirement' in the *Manual* (Art. XI, Sect.4) was not 'strictly obeyed' in my case; and 2) that no charge was ever clearly stated against me... No charge was ever clearly stated against me, either orally or in writing... It is true that at each meeting or in each telephone call, after some discussion of less important matters, the issue of who is Mary Baker Eddy came up to be discussed. That was the one theme that repeated itself throughout -- and it was always in the form of questioning me as to how I was teaching about Mary Baker Eddy... If what I was teaching about Mrs. Eddy was to be considered a charge, why was it not stated as such? I realize now that the question about Mrs. Eddy was the *whole* issue and evidently still is."

Mrs. Ridley then discussed "Mrs. Eddy's Place", that originally appeared as an editorial by the Christian Science Board of Directors in the June 4, 1943, issue of the *Christian Science Sentinel* and was later published in a pamphlet of the same title for some thirty years. She also asks about Bliss Knapp's *Destiny of The Mother Church*: "The decision to publish the Knapp book occurred at the same time the Directors were questioning my teaching in regard to Mrs. Eddy's place in Bible prophecy. Either their decision to publish the Knapp book or their reprimand of me was dishonest because the two positions are contradictory."

In a subsequent letter Mrs. Ridley mentions Nathan Talbot's own primary class teacher, Lela May Aultman, who also taught Mrs. Eddy's place and who also wrote letters of support to Mrs. Ridley during her initial ordeal with the board in 1991. It is noteworthy that not one member of the current board was a director when the

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attempted discipline was originally initiated against Mrs. Ridley in 1991. A restatement of charges would be a logical step if, in fact, there are any to be made.

Mrs. Ridley has stated that the most recent effort to discipline her is illegitimate for the reasons already given above and that she will continue to teach, practise, and address the association of her pupils which is not hers to dissolve.

MYRTLE SMYTH'S EXPERIENCE

On hearing about the apparent new attitude prevailing on the board of directors, popular practitioner and speaker, Myrtle Smyth of Belfast, Northern Ireland, called The Mother Church to request that her practitioner listing be reinstated in the *Journal*. In an era of dismal, empty lectures, Mrs. Smyth's talks filled every seat in the churches where she was invited to speak. Nathan Talbot called her back and told her that she would have to stop all speaking engagements, withdraw all of the tapes of her many talks, withdraw her pamphlets, and submit to five years of repentance. At the end of that time, the board would be willing to re-examine her request. Subsequently, Mrs. Smyth resigned her membership in The Mother Church.

CHURCH CLOSINGS

A comparison of the March and June 2005 issues of *The Christian Science Journal* reveals that the following five

churches have closed: Red Bluff, California; Meriden, Connecticut; Norwalk, Connecticut; Riverton, New Jersey; and Spokane (1st), Washington. Westfield, New Jersey, is listed as temporarily closed. Lansing, Michigan, that was listed as closed in the last *Banner* is back as East Lansing. There is a new church at Rockford, Michigan and a new society at Hood River, Oregon. The new Rockford church was formed by former members of the Grand Rapids church who disagreed with the latter church's stand on current issues confronting Christian Scientists. Also the editor has been informed that the Vallejo, California, church was disbanded for a short time and was not listed in the *Journal*. Then the disband decision was rescinded and the *Journal*-listing returned. Therefore the notice of a new church for Vallejo was incorrect. Since the count began in February 1987, **668** churches have closed, and **57** have opened.

CHRISTIAN SCIENCE AFTER 1910

by Andrew W. Hartsook

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