

VOLUME TWENTY-THREE / NUMBER ONE
FALL 2009 ** ZANESVILLE, OHIO

THE MONITOR'S NEW REALITY

An article from PoynterOnline for August 6, 2009, reported: "Print circulation and Web traffic have grown at *The Christian Science Monitor* since its recent switch to 'Web-first, plus print weekly,' but advertising remains sluggish and break-even a distant dream.

"Over punch and cookies at the *Monitor's* Quotes Cafe Wednesday, editor John Yemma hosted several dozen visitors from this week's annual convention of the Association for Education in Journalism and Mass Communication...

"Yemma told us that paid circulation of the print weekly is running at about 50,000 -- up from about 43,000 for the daily paper that was discontinued March 27."

Elsewhere in the article, Yemma states that about 1200 people worldwide have subscribed to the three-page Daily News Briefing that costs \$5.75 per month. The *Monitor* still has to have a \$10 million annual subsidy from The Mother Church. He hopes to cut the subsidy to \$2 million within five years. Advertising revenue continues to be scarce. The September 13, 2009, print edition only had three (3) full page advertisements and two (2) quarter-page ads in its entire 48-page format. The PoynterOnline article also stated, "Yemma said the site is attracting 2.5 to 3 million unique visitors each month, with a page view count of about 7.5 million." Unfortunately none of this brings in any revenue. Also the Summer 2009 *Banner* reported that a newspaper of similar circulation that went exclusively online lost 75% of its advertising revenue and that initial increase in web traffic fell by double digits after five months.

It will not be possible to evaluate the actual number of willing subscribers to the new weekly print edition of the *Monitor* for at least another year when the calculated subscription extensions for those who paid for the daily paper are exhausted. Then a clearer picture of those who actually wish to subscribe to the new weekly magazine, versus the former daily paper, will emerge.

INFLUENCES

John H. Hoagland, Jr., was manager of the Christian Science Publishing Society from 1983 to 1990. His father held the same position in 1944. After his tenure as manager, John H. Hoagland, Jr., was made trustee of the Publishing Society, a position he held from January 1991 until April 1992. Hoagland was succeeded in the

manager's position by his future wife, Netty Douglass, in June 1990. She held that position until April 1992. She was then executive producer and editor of radio and TV programming and president of Monitor Television.

During Mr. Hoagland's tenure as manager and trustee, The Mother Church began an aggressive campaign to leave the print medium and invest in electronic news ventures including short-wave, broadcast television, and cable TV. Under Mr. Hoagland's auspices in 1986, a videoconference titled "The Role of the Broadcast Media in Reporting Major World Issues" was held, and Boston television station WQTV was purchased. "On August 17, 1987, a secret, all-day videotaped meeting was held during which the decision was made to discontinue the *Monitor* as a newspaper and transform it into an electronic medium. Katherine Fanning, editor of the *Monitor*, was neither present nor was she told of the decisions announced in this meeting." (*C.S. After 1910*, p. 162)

"In September of 1988, World Monitor, a half-hour television news program debuted on the Discovery Channel... *World Monitor* a monthly magazine appeared one month later in October... A decision to reduce the *Monitor* to a sixteen page paper with color and no advertising was the spark which led to the mass resignation of the newspaper's editor, Katherine Fanning, and many other top writers and assistants.

When the plan to eliminate the newspaper entirely was discovered, the Directors backed away from that plan in favor of the scaled down *Monitor*. In her letter of November 14, 1988, Mrs. Fanning stated: 'The working atmosphere in the Publishing Society, and the relationships with the leadership of the church are totally unlike anything I have encountered in secular organizations and utterly incomprehensible in a church... Unfortunately, today we have an atmosphere of secrecy, lack of communication, antagonism, suspicion, instability, and general chaos... And when the Manager's group presented its plan for the future of the *Monitor* the paper's own editor was not even invited to hear it. Decisions were made with no input whatever from the editor -- just as the entire presentation of the August 1987 meeting was kept entirely secret from the editor until two months after it occurred. No responsible editor could remain under such conditions...' (ibid., pp. 167, 168)

In spite of huge financial losses already incurred, the 24-hour *Monitor* Channel debuted on May 1, 1991. In

the end, every facet of the electronic media empire failed. This was followed by the resignations of John Hoagland, Netty Douglass, and Harvey Wood. The audit of The Mother Church by Ernst & Young for that year included "Note B -- Going Concern." The *Boston Globe* reported, "...such a note generally indicates 'substantial doubt about the entity's ability to continue as a going concern.'" (9-24-92) Total bankruptcy of The Mother Church was narrowly averted.

"*Cable World* of March 23rd [1992] stated in an article entitled 'How did Monitor spend all that money?' Although it's unclear how much of that money [\$250 million Mother Church investment in the electronic media] was poured directly into the Monitor Channel, that eye-popping figure has cable insiders scratching their heads, in amazement... 'It's probably up there with some of the biggest financial failures ever seen in cable', said Kirsten Beck, author of the book *Cultivating the Wasteland* which traced cable's history." (*C.S. after 1910*, p.184)

In the midst of all of this, The 1991 Normal Class included the first wife of John Hoagland, Hoagland's cousin Mary Metzner Trammel, and Russ Gerber, husband of a Hoagland associate. Mary Metzner Trammel is currently a member of the Christian Science Board of Directors, Editor-in-Chief of the Christian Science periodicals, and Chief Trustee of the Mary Baker Eddy Library for the Betterment of Humanity. Russ Gerber works in Sentinel radio and also for the Publishing Society.

John Hoagland's daughter-in-law, Robin Hoagland, was given a seat in the 2006 Normal Class. For a time she worked in the office that approves practitioner listings, but is now on the Board of Lectureship, works for Sentinel radio, and is connected with the TMC Youth program.

After the turmoil at Principia College, the search for a new chief executive was entrusted to Ridgeway Partners which is run by John Hoagland's son-in-law, Andy Hunter. Advertisements for the search appeared in the October 16th, 20th, and 28th issues of the *Monitor* in 2008.

More recently, CPS Global has been given the contract to manage all the subscriptions for the Christian Science periodicals from a remote location in Red Bank, Iowa, beginning in April of 2009. The chairman and CEO of CPS Global is Malcolm Netburn. Mr. Netburn appeared on the masthead of John Hoagland's now defunct *World Monitor* magazine under "Publication Management Consulting."

It is noteworthy that Mary Metzner Trammel, as Editor-in-Chief of the Christian Science Periodicals, has presided over the demise of the daily print edition of *The Christian Science Monitor* just as was envisioned

originally by John Hoagland back in 1988. The plan was to replace it with his monthly magazine. Today his vision is complete. The *Monitor* print edition is gone, and we have a weekly magazine as its replacement.

810 CHURCHES CLOSED SINCE 1987

A comparison of the June and September 2009 issues of *The Christian Science Journal* reveals that the following twelve churches have closed in that time period: Detroit (6th), Michigan; Rolla, Missouri; Greenwich, New York; Liberty, New York; Warren, Ohio; Yankton, South Dakota; Alvin, Texas; Fort Worth (1st), Texas; Saint Johnsbury, Vermont; Arlington (2nd), Virginia; Port Angeles, Washington; and Manitowoc, Wisconsin. Since the count began in February 1987, 810 churches have closed and 71 have opened.

NEXT GENERATION CHRISTIAN SCIENCE FELLOWSHIP OF ST. LOUIS

An experimental society has been in the formative stage in Chesterfield, Missouri for several months. The most prominent force behind this is Dick Davenport who was formerly Dean of Students at Principia College. Readers of *The Banner* are referred to the Spring 2006 edition for a description of a seminar titled, "Spirituality and Sexuality: A Divided Life? A Breakout Presentation with Dick Davenport, Higher Ground Bible Conference." Mr. Davenport objected to the newsletter's description of the seminar, and his unedited response appeared in the Summer 2006 *Banner*.

The organization of the Chesterfield society is still in flux, but it appears to be an ongoing designer effort with many "focus group" techniques being used to come up with an ever-changing format. At a recent meeting, the Readers read from eBible lesson handouts and the full text version of the *Quarterly*. The First Reader, Jeri Davenport, asked the congregation whether they wanted to sit or stand during the hymns. The first hymn was from *Our Chalet Songbook*. The Golden Text and Responsive Reading were from *The Message* by Eugene Peterson. There were no *Quarterlies* or hymnals, only handouts. The solo was performed on a guitar. The First Reader interjected her own comments during the reading of the Lesson-Sermon. (Editor's note concerning Readers: "They shall make no remarks explanatory of the Lesson-Sermon at any time..." (Art.III, Sect. 6)) Dick Davenport followed with a little sermon titled "Making the ordinary extraordinary!" He showed a video from YouTube and had a little discussion and testimony meeting. The Benediction was from *The Message*.

In a letter to an inquirer, Mr. Davenport stated, "The early service is called the Contemplative Service and follows an essentially Lafayette (sic) Square, casual approach, to the familiar order of service..."

"The second meeting is called the Contemporary

Gathering and is an extension of things we explored in Sunday Night Live the last three years, the Hearts on Fire celebration last fall, and is predicated upon connecting a worship/community/church experience with those not feeling that connection anywhere else in CS churches. The premise has been no one reads to you, it uses contemporary music (from our developing band), drama, video including YouTube clips), prayer, Bible teaching, sharing from the congregation including testimonies. It is led by someone different each week so it has had a varied style.

"We have had substantial discussions with The Christian Science Board of Directors and they are well aware of what we are doing. Our application of Society listing went in earlier this week... I met one on five with the CSBD this past May, and I think the Board is very interested in what the Field is exploring (that is how we got the reading from the books as a sermon -- first tried by a branch and their report is in the Journal years before Mrs. Eddy proposed it)."

A group in the Chicago area is planning to model a new society after the Chesterfield, Missouri, experiment. In a letter to interested parties, an e-mail writer states, "In many interviews with such students, planners from Chicago have determined that a major reason for not continuing in church is that these students are 'embarrassed' to be associated with today's churches. They do not want to bring their spouses or friends because these churches are too 'old' feeling, because the lesson sermon is too complex for anyone to understand and because the 'standards' (smoking/ drinking/ caffeine/ marital etc) are so out of touch with today's society... The lesson is not read from the CS books but rather from the full-text, a vehicle that appeals to young people. It is believed that this does not violate the Manual by-law specifying that manuscripts not be used in church services because research has shown that when this Manual provision was written, 'manuscripts' meant hand written copies... the full-text is not hand written so it can be used." [Editor's note: The by-law, Art. III, Sect. 4 actually states, "The Readers shall not read from copies or manuscripts but from the books."]

[www.highergroundforlife.com/about.asp]

[www.nextgensfellowship.com]

EDITORIAL:

THAT WAS THEN; THIS IS NOW?

The editor of *The Banner* found a newspaper clipping from 1919 or 1920 in an old *Christian Science Journal*. It is a letter to the editor of *The [New York] Evening Sun*: "I was interested in reading a letter from one of your correspondents, G.M. in Saturday's issue, in which comment was made that 'so few people attend church, surprise being expressed. I do not know what churches

G.M. attended in order to reach his conclusions, but he certainly overlooked those of the Christian Science denomination, of which there are eleven in New York city, each and every one filled to overflowing on Wednesday evenings and Sunday mornings, the majority also holding services Sunday evenings, the same readings as at the earlier service being repeated. There are no summer vacations in these churches, services continuing without interruption throughout the year without the aid of sensational sermons or revival meetings, fairs or bazaars, to attract attention. No gorgeous vestments to dazzle the eye, no heavy incense to stupefy the senses, no darkened edifices to produce mysterious effects, merely two readers, usually a man and a woman, the one to read from the Bible and the other to read from 'Science and Health,' by Mrs. Eddy, giving the Christian Science interpretation, just as other denominations permit their preachers to expound the Methodist, Baptist, or Roman Catholic interpretation. But instead of a sensational preacher being able to attract large congregations through his personal magnetism, the Christian Science churches throughout the world read the same Bible lessons in the same way each week, to make assurance doubly sure that people will be attracted by principle rather than by personality. I once heard two strangers, evidently paying their first visit to a church of this denomination, saying: 'Most of this big audience must be made up of strangers!' and yet, even in New York, there could not be enough visitors to fill eleven Christian Science churches every service every week, year after year; and even if there is a certain percentage of visitors, this also denotes a great interest in the subject. If G.M. should look into this matter he would never again refer to a lack of interest in church attendance. S.R." End of quotation.

Why is church attendance today so different from that of ninety years ago? Mrs. Eddy states in Article III, Section 1 of the *Church Manual*: The Readers of The Mother Church and of all its branch churches must devote a suitable portion of their time to preparation for the reading of the Sunday lesson, -- a lesson on which the prosperity of Christian Science largely depends. They must keep themselves unspotted from the world, -- uncontaminated with evil, -- that the mental atmosphere they exhale shall promote health and holiness, even that spiritual animus so universally needed." This is guidance for all church members all the time.

Also: "Healing the sick and the sinner with Truth demonstrates what we affirm of Christian Science and nothing can substitute this demonstration. I recommend that each member of this Church shall strive to demonstrate by his or her practice, that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it." (Art.XXX, Sec.7)

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SENTINEL: HYMNAL SUPPLEMENT

The new Hymnal Supplement has proven so difficult for people to sing that workshops are being held just to familiarize churchgoers with the unfamiliar tunes. The *Christian Science Sentinel* of August 31st carried an article about a hymn sing in the Original Edifice of The Mother Church. Led by conductor Alastair Willis, the article states, "Within a few minutes he had his audience slapping their thighs to better grasp the rhythms and tempos called for by some of the less familiar tunes." The encouragement of rhythmic clapping, swaying, and foot stomping has characterized the push for these more "interactive" hymns. Mrs. Eddy states, "Pagan worship began with muscularity, but the law of Sinai lifted thought into the song of David." (S&H 200: 2-4)

ANOTHER SENTINEL ARTICLE

A *Sentinel* article titled "A Fresh Look at Jesus' Mission" in the August 24th issue included an irreverent statement that would seem to be designed to appeal somehow to young people: "With all that Jesus told his disciples about his death and resurrection, it has always baffled me that they weren't at the tomb with balloons and a band on the third day." Perhaps this was written

because of the writer's unfamiliarity with Bible texts: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20:19) The same article also states, "Jesus showed that disease was not the result of sin." The writer goes on to suggest that Jesus' plain words were not what he really meant. Yet after Jesus healed the man at the pool of Bethesda, he said, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." (John 5:14) Mrs. Eddy states, "Just so is it with the greatest sin. It is the most subtle, and does its work almost self-deceived. The diseases deemed dangerous sometimes come from the most hidden, undefined, and insidious beliefs." (S&H 376:6-9) Editor's Note: Perhaps it is time for people to put down their full-text *Quarterlies* and pick up the actual Bible and the actual textbook and actually read and study them.

Christian Science After 1910 by Andrew W. Hartsook is available from The Bookmark at 1-800-220-7767 or www.thebookmark.com Paperback or Hardcover

VOLUME TWENTY-THREE / NUMBER TWO
WINTER 2010 ** ZANESVILLE, OHIO

C.O.P. SEEKS HEALTHCARE COVERAGE

In an effort to enlist every Christian Scientist, Phil Davis, manager of Christian Science Committees on Publication, and Gary Jones, manager of the C.O.P.'s Federal Office sent a message on October 25, 2009, asking church members to send emails to the Federal Office of the C.O.P. which would then be compiled and delivered to the U.S. Senate majority leadership asking for their support of the "religious/spiritual care provision" in the one trillion dollar healthcare reform bill pending in Congress. A form letter was included for church members to sign and return. By October 30th, over 11,000 emails and faxes had been received: "With 3-ring binders holding 500 emails at a time, we delivered 22 notebooks to the three Senate offices." Mass deliveries of duplicate constituent messages are commonly called a "document dump" in Washington, D.C. and have little impact on the final debate.

Two senators, John Kerry of Massachusetts and Orrin Hatch of Utah, are actively sponsoring the religious/spiritual care provision for the proposed healthcare bill. The House of Representative's version of the bill was stripped of the religious/spiritual provision when House Speaker Nancy Pelosi was warned that its inclusion would be unconstitutional.

When word of the C.S. lobbying effort reached the press, groups such as Freedom From Religion Foundation and Rita Swan's Child Healthcare is a Legal Duty (C.H.I.L.D.) immediately protested the proposed inclusion of prayer-based coverage in the bill. *The Washington Post* of Nov. 23, 2009, and *The Chicago Tribune* of November 1st ran articles which dredged up C.S. childcare cases from the past. *The St. Louis Post Dispatch* of December 6th carried an article recalling measles outbreaks at Principia between 1978 and 1994 and suggested that Christian Scientists are a menace to the welfare of the community. The article also implied that Christian Scientists' failure to vaccinate for the H1N1 virus represents a danger to society. The article ignored the fact that medical healthcare workers in New York publicly protested mandatory vaccination of themselves as a condition of continued employment.

At the 2009 Annual Meeting in June 2009, the Rhode Island Atheist Society, C.H.I.L.D. members, and a pediatrician protesting what he considers medical neglect of children picketed outside. The protest took

place adjacent to the Annual Meeting site. Perhaps because of all the media coverage and the protests, the November 23rd *Washington Post* article reported: "The church has suggested that its health-care proposal might be amended to apply only to adults. The church is also considering language to avoid having government subsidies pay for prayer."

The question is: Do Christian Scientists need all of the controversy that would follow inclusion of C.S. treatment in the federal healthcare bill? Opposition groups, which have been relatively quiet in recent years, seem to be reenergized now that one of their favorite targets is fully exposed to public scrutiny once again. The traditional stance of the church was always to request religious exemption from unwarranted government intrusion as protected by the First Amendment. The U.S. Constitution does not contain any provision that compels citizens to purchase insurance of any kind.

C.O.P. TIGHTENS SUPERVISION

The *Church Manual* states, "It shall be the duty of the Committee on Publication to correct in a Christian manner impositions on the public in regard to Christian Science, injustices done Mrs. Eddy or member of this Church by the daily press, by periodicals or circulated literature of any sort." (p. 97)

It has been reported that the office of the C.O.P. in Boston has increased its staff from five to some thirty people. District managers have been appointed to oversee various geographic areas along with newly appointed regional media managers. C.O.P.s throughout the world now must submit for approval all written communications (including emails) destined for outside organizations or government officials before being sent. Even communications with branch churches must be submitted first for approval. Only simple "thank you" notes are exempt from this policy. Requests from branch churches for talks by C.O.P.s must be submitted for approval during the first year of a C.O.P.'s appointment. Requests for a media interview, even if it is a matter not related to the church, first must be cleared by the district manager or the regional media manager.

Traditionally, C.O.P.s were appointed for their sensitivity to their locale. They were in tune with the tenor and tone of their state, province, or country. This knowledge, combined with metaphysical work, resulted in amicable and harmonious results. Micromanagement does not seem to be a wise substitute.

2009 NORMAL CLASS

The class of newly designated Christian Science teachers completed their two-week course on December 11, 2009. The instructor was Christiane West Little of Alexandria, Virginia. The new teachers are: Godwin Anayochukwu Anakor of Nigeria; Ethel Ames Baker of Buffalo, New York; Louis E. Benjamin of South Africa; Katie Sue Brown of Fort Wayne, Indiana; Dorothy Estes of Sacramento, California; Richard Hunt Evans of Scottsdale, Arizona; Ruth Geyer of Bellingham, Washington; Janet Ivich Hegarty of St. Louis, Missouri; Lois Herr of Arlington, Virginia; David Drew Hohle of Chicago, Illinois; Manya Kaseroff-Smith of Sunnyvale, California; David C. Kennedy of Naples, Florida; Jeanne Kirkpatrick of Washington, D.C.; Leide Lessa of Brazil; Sushil Kumar Likhi of India; Ginny Luedeman of Salem, Oregon; Makengo Ma Pululu of Democratic Republic of Congo; Jose de Dios Mata of Spain; Estela Mari Grasso de Milone of Uruguay; John D. Minard of Philadelphia, Pennsylvania; Martha Moffett of Saint Paul, Minnesota; Michelle Boccanfuso Nanouche of France; Beverly J. Ness of Dallas, Texas; Beverly Peake of Coral Gables, Florida; Marilyn Jean Perkinson of Richmond, Virginia; Lorenzo F. Rodriguez of Miami, Florida; Lyn Smith of Australia; Linda Stocks-Copley of South Africa; Alice W. Suitt of Sacramento, California; and Louise White of San Diego, California.

CIRCULATION OF THE SENTINEL

According to the U.S. Postal Service mailing statement in the October 19, 2009, issue (p. 27) there are 24,130 subscribers for the *Christian Science Sentinel*, a decrease of 20% 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
2005	36,384
2006	34,773
2007	32,341
2008	30,154
2009	24,130

TEACHERS MEETING HELD IN BOSTON

It is reported that 144 Christian Science teachers were able to attend a general meeting in November of 2009 in Boston. Among other things, it was announced that *The Christian Science Journal* would focus once again on metaphysics and no longer be edited and formatted in an attempt at "outreach" and newsstand sales. The January 2010 *Journal* showcases this new

commitment. Apparently the *Christian Science Sentinel* will continue what its editors hope will attract somehow the general public's attention and curiosity. The new outreach format began in 1997. Clearly church members are the ones who are not renewing their subscriptions. The common complaint is that the *Sentinel* is full of large, gaudy photographs and splashes of color combined with a chatty, informal style of writing, but devoid of any deep metaphysics.

CHRISTIAN SCIENCE QUARTERLY

The *Christian Science Quarterly* for the first quarter of 2010 is distinguished by the fact that every lesson uses the King James Version of the Bible exclusively and every lesson has six sections as was the final format established during Mrs. Eddy's time. The November 23, 2009, *Sentinel* prominently displayed a copy of a King James Bible on its cover. At the same time, other Bible versions/substitutes were quoted inside the same issue.

C.S. FELLOWSHIP SOCIETIES CONTINUE

The informal societies located in Chesterfield, Missouri, and the Chicago area of Illinois continue to innovate and seek formal recognition in the directory of *The Christian Science Journal*. So far, neither of them has been listed. The Fall 2009 *Banner* quoted the Chicago group as deciding that manuscripts could be used by Readers in the Sunday service. The Chesterfield society was interspersing its lesson-sermon with personal remarks during the service. The January 2010 *Journal* includes a statement from the Christian Science Board of Directors warning against the use of manuscripts and remarks during services. At the same time they said, "When we hear of members who are exploring ways to add more vitality to their churches, we applaud their energy and enthusiasm, while at the same time encouraging them to find their core identity with the activities given to us by our Leader in the Manual."

A September 18, 2009, blog from the Chicago area society listed reasons why people no longer wish to attend Christian Science services. They included: no social activities; hypocrisy of church members; uncaring response from my board when I felt I needed to have medical treatment; guilt because I drink with my friends on Saturday night; I don't want to hear the KJ version. Recommendations included: a small group relaxed and talking; live guitar music and praise hymns; have an opportunity for exchange, dialog, contributing the talents we've been blessed with instead of reading the lesson; help people understand how CS enriches their lives, that there are other things besides healing in CS; you should feel accepted and not have to feel worried about what you did the night before.

FELLOWSHIP ISSUE OF SENTINEL

The cover article of the December 7, 2009, *Sentinel* was authored by Shirley Paulson, who is a leading light

in the Chicago fellowship society and a *Journal*-listed Christian Science practitioner. She also represented Christian Science at the recent World Parliament of Religions held in Australia in November. Clearly, the Christian Science Board of Directors knows and approves of Ms. Paulson's activities. Her *Sentinel* article does not touch upon the radical actions that her local society has taken or the "new ideas" it has embraced. She does mention "cookies and lemonade with your Sunday school class." She also asks: "Do experienced disciples really need to spend time hanging out with beginners?" *Merriam-Webster's Ninth New Collegiate Dictionary* defines hang out as: "to spend one's time idly or in loitering around." Certainly simple kindness, caring, and concern are an integral part of Christian Science, and Ms. Paulson is careful not to mention or promote the questionable experimentation that is taking place back in her Chicago society. Often radical transformation is preceded by innocuous "dialogue" which later leads to a "consensus" or compromise that blots out the original purity in favor of indulging casual, human preferences.

THE ORIGINAL STANDARD AN EDITORIAL

The Fall 2009 issue of *The Banner* reprinted an account in *The [New York] Evening Sun* that painted a remarkable picture of overflow attendance at Christian Science services in the New York area in 1919 or 1920. One must ask why things are so different today that many churches have closed and services at surviving churches are sparsely attended.

Mrs. Eddy emphasizes in the *Church Manual* that the prosperity of Christian Science largely depends on the elected Readers' *preparation* for the readings of the Sunday lesson. She further makes clear that "They must keep themselves unspotted from the world, -- uncontaminated with evil, -- that the mental atmosphere they exhale shall promote health and holiness, even that spiritual *animus* so universally needed." (p. 31)

Concerning church members she states: "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." (p. 42) Additionally she gives the "Daily Prayer" on page 41 and "Alertness to Duty" on page 42. They are to be pondered metaphysically, not just repeated superficially. She also states, "A Christian Scientist is not fatigued by prayer, by reading the Scriptures or the Christian Science textbook. Amusement or idleness is weariness. Truth and Love rest the weary and heavy laden." (p.60) Why does she say this? Because material thinking argues just the opposite. In *Science and Health* she writes, "Attempts to conciliate society and so gain dominion over mankind arise from worldly weakness. He who leaves all for Christ forsakes popularity and gains Christianity... People with mental work before them

have no time for gossip about false law or testimony." (p. 238)

Mrs. Eddy's spiritual sense of the Lord's Prayer includes the line: "*Enable us to know, -- as in heaven, so on earth, -- God is omnipotent supreme.*" It is the privilege and prerogative of every Christian Scientist to prove that God is, indeed, omnipotent on earth. The line from her *Communion Hymn* asks: "Felt ye the power of the Word?" It was, in fact, the power of the Word that was keenly and unmistakably felt by *everyone* attending Christian Science services. It was divine Love above any frail sense of mere human affection. The mental atmosphere that the members exhaled was palpable to all. Instantaneous and spontaneous healing followed. Newcomers returned the next week with family, friends, and neighbors. No punch and cookies needed. What ensued was a spiritual prosperity that embraced each individual and the church. This continued into the 1950s.

Why has all of this largely disappeared? In her article titled "Fidelity" Mrs. Eddy states, "Only by persistent, unremitting, straightforward toil; by turning neither to the right nor the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful." Further on she speaks of the "fading warmth of action" and states, "Seek Truth and pursue it. It should cost you something: you are willing to pay for error and receive nothing in return; but if you pay the price of Truth, you shall receive *all*."

This work is a daily demand, not just a twice weekly afterthought. Christian Scientists were called workers because they worked metaphysically on a daily basis. They didn't just talk about healing. They did it for themselves and others. Many today have an uncertain sense of how the work was done. As a starting point, the editor recommends *Scientific Prayer* by Ann Beals which is available from The Bookmark. (\$8.95)

Mrs. Eddy writes, "We, to-day, in this class-room, are enough to convert the world if we are of one Mind; for then the whole world will feel the influence of this Mind; as when the earth was without form, and Mind spake and form appeared." (Mis. p. 279, 280)

CHURCH CLOSINGS

A comparison of the September and December 2009 issues of *The Christian Science Journal* reveals that the following ten churches have closed: San Francisco (4th), California; Santa Cruz, California; Canton, Illinois; Madison, Indiana; Nevada, Missouri; Kearney, Nebraska; Hillsboro, Oregon; Tarentum, Pennsylvania; Newport News, Virginia; and Parkersburg, West Virginia. At the same time a new society has formed in Springdale, Arkansas, and a new church has formed in San Bernardino, California. Since the count began in February 1986, 820 churches have closed and 73 have opened.

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CIRCULATION OF THE MONITOR

The October 11, 2009, issue of *The Christian Science Monitor* carried the U.S. Postal Service statement of current circulation:

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
2005	54,726
2006	57,027
2007	52,813
2008	47,725
2009	48,435

Editor John Yemma claimed 60,000 subscriptions in the same issue of the *Monitor*, but he may have been referring to trial subscriptions of some kind that are not recognized by the post office. All unexpired subscriptions to the daily newspaper were automatically transferred to the weekly magazine. It will be another year before the true, voluntary subscription basis is discernible.

FORMER ADMIN. BUILDING

An October 7, 2009 church press release stated that the last two floors of the former administration building on the Christian Science plaza have been leased.

CHRISTIAN SCIENCE AFTER 1910

by

Andrew W. Hartsook

The complete account of how the Christian Science Board of Directors took the thriving Cause Mrs. Eddy left us and turned it into the empty shell we see today. Available from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. Hardcover \$24.95 Paperback (limited number remain) \$12.95. Postage & Handling: \$5.95 for orders up to \$19.95; \$7.95 for orders from \$20.00 to \$59.95. Telephone orders: 1-800-220-7767 Orders may also be done via the web site: www.thebookmark.com

*****HIS BANNER OVER ME

THE BANNER

WAS LOVE *****

A NEWSLETTER FOR CHRISTIAN SCIENTISTS

ANDREW W. HARTSOOK, EDITOR

VOLUME TWENTY-THREE / NUMBER THREE
FEBRUARY 2010 ** ZANESVILLE, OHIO
SPECIAL EDITION

This is a special edition of *The Banner* with a specific and urgent purpose. The year 2010 will mark one hundred years since the passing of Mary Baker Eddy from the human scene. Since 1910, the Cause of Christian Science has been diverted from the structure and form she meticulously laid out for it in her *Deeds of Trust* and the By-Laws contained in her *Church Manual*. The decline since the 1940s and 1950s has been unmistakable. Since February 1987, when this newsletter began keeping track, more than 820 churches have closed in the United States. Those that remain are poorly attended, and many are barely hanging on.

The history of the diversion from Mrs. Eddy's plan began in 1909. The following are quotations from a special edition of *The Banner* from June 1992:

"Article XXII, Sect. 18, of the *Church Manual* titled, 'Pastor Emeritus to be Consulted' reads as follows: 'The Mother Church shall not make a church By-Law, nor enter into a business transaction with a Christian Scientist in the employ of Rev. Mary Baker Eddy, without first consulting her on said subject and adhering strictly to her advice thereon.' A story which explains the background of this curious by-law, which first appeared in the 83rd *Manual* (1909) was later told to author Helen M. Wright at the Carpenter Foundation in Providence, Rhode Island. She included it in her 1981 book, *Mary Baker Eddy's Church Manual*. According to this account, some members of the Board of Directors employed General Frank Streeter, Mrs. Eddy's trusted New Hampshire lawyer, to approach her for the purpose of convincing her that she should write a new by-law transferring all power and authority to them in the event of her demise. In addition, they convinced him that he should present this as his own idea rather than theirs. On his way to see Mrs. Eddy, General Streeter realized the dishonesty of this scheme and told her the whole story. The next day Mrs. Eddy dictated the by-law quoted above...

"Mabel E. Brill, onetime secretary of Bicknell Young, stated that some of the Directors made repeated, unsuccessful attempts in 1909 to convince Mrs. Eddy to delete the clauses in the *Manual* which required her approval, consent, and signature, or else to write a by-law transferring her authority to them once she was no longer here. It would appear that the episode with

General Streeter was their final effort to approach the subject directly with Mrs. Eddy...

"While Mrs. Eddy was still living at Pleasant View in New Hampshire, she told Henrietta E. Chanfrau, a member of her household and one of the few individuals named in her last will and testament, 'Henrietta, if ever I go away from here to another house, it will be to be delivered up to my enemies.' (*Fragments*, Carpenter Foundation, p. 204) On August 25, 1908, already moved from Pleasant View to Chestnut Hill, Massachusetts, she told Adam Dickey, 'If I should ever leave here, will you promise me that you will write a history of what has transpired in your experiences with me, and say that I was mentally murdered?' (*Memoirs of Mary Baker Eddy*, by Adam Dickey, page xii)

Judge Hanna informed Mrs. Eddy in late 1910 that a triumvirate had been formed against her... [The three were Chairman of the Board of Directors Archibald McLellan, Mrs. Eddy's assistant secretary William R. Rathvon, and Mother Church First Reader Clifford Smith. They planned to replace her with an executive committee and wanted Adam Dickey to present the plan to Mrs. Eddy. He refused. Then the triumvirate approached Judge Septimus J. Hanna. He immediately went to Mrs. Eddy and revealed the plot against her. When Ira Knapp heard of the plot, he passed on. Mrs. Eddy said, "I have lost my buffer on the Board."]

"On November 28, 1910, she dictated and signed, 'It took a combination of sinners that was fast to harm me.' On her last carriage ride she stated, 'Oh! if the students had only done what I had told them to do, I should live and carry on the Cause.' (M. Adelaide Still's *Reminiscences of Mary Baker Eddy*, page 9)

"After Mrs. Eddy's passing, the Directors issued a new *Church Manual* (89th) [on December 17, 1910, but dated 1911] which Mrs. Eddy never approved and which deleted her name as Pastor Emeritus on page 21 (restored in 1924 after protests from the field)...

["...Albert Allen, publisher of the *Columbus* [Ohio] *News*, asked Mr. McLellan how the board was going to get around the estoppel clauses in the *Manual*. The reply was now inevitable and simple: 'How can we get the consent of a dead woman?' " (quoted in *Christian Science After 1910* by Andrew W. Hartsook, page 4)

"Calvin A. Frye was chosen by the Board of Directors to be President of The Mother Church for the year beginning in June 1916. Mr. Frye had served Mrs. Eddy on a continuous basis from 1882 until her passing in

1910, a period longer than any other worker in Christian Science. His selection as President was an honor, but it was also a surprising one because students closest to Mrs. Eddy were rarely included in any important positions in the Church. The Directors were soon to regret their choice, because Mr. Frye delivered a message from Mrs. Eddy during his remarks in the Extension filled to overflowing. Samuel Greenwood described and quoted what happened in his Association Address for 1937: ‘...I am going to quote again what I gave to the Association twelve years ago, and that is our Leader’s last message to her followers. Shortly, before she passed away she called Mr. Calvin Frye to her and said: “Tell the dear Scientists that this is not disease or old age, but the animal magnetism which they are not meeting.” He gave this in his address at the Annual Meeting of The Mother Church. He afterwards told me about it himself, and it is substantially as I have quoted.’ The account of the Annual Meeting for 1916 given in the *Sentinel*, needless to say, does not include this last message from Mrs. Eddy. Calvin Frye did not live to complete his term as President of The Mother Church.” (*Christian Science After 1910*, pages 22, 23)

From 1919 to 1921 a dispute between The Christian Science Board of Directors and the Trustees of The Christian Science Publishing Society ended in the destruction of Mrs. Eddy’s carefully established separation of powers between these two entities that were intended to work together. Neither was to be dominated by the other. Since 1921, the directors have exercised total micromanagement over her Publishing Society.

In more recent years, the Board of Directors passed a resolution on August 6, 1993: “IT IS NOW HEREBY FURTHER RESOLVED that it is and has long been the determination of the Board both (a) that it is implicit in any decision of The Christian Science Board of Directors to take or refrain from taking any action that the taking or refraining from taking of such action does not violate any provision of the *Manual of The Mother Church* and (b) that no determination of The Christian Science Board of Directors at any time that purports to apply the provisions of the *Manual of The Mother Church* either (1) can or does prohibit or invalidate any action thereafter taken by The Christian Science Board of Directors or (2) can or does prohibit or invalidate any subsequent determination of The Christian Science Board of Directors purporting to apply the provisions of the *Manual of The Mother Church* in a different manner, whether such subsequent determination be explicit or implicit.” The resolution was signed by Olga Chaffee, Clerk of The Mother Church at that time.

To further compound the Directors’ total claim to sole power and authority, “a frank discussion” in the

March 2007 *Christian Science Journal* by Olga Chaffee, J. Thomas Black, and Karl Sandberg included: “Can a teacher of Christian Science exercise the ‘Matthew Code’ to discipline officers of The Mother Church?” The answer: “Not according to the *Manual*... The Matthew Code is not really an issue because the Board of Directors alone is authorized to discipline church officers... Under the *Manual*, in matters solely of Mother Church discipline, the Matthew Code is a process available only to the Board of Directors.”

As the Spring 2007 *Banner* observed: “The provision given by Jesus in Matthew 18: 15-17 is not really a form of discipline, but exposure of wrongdoing, first privately, then publicly. The *Manual* does not prohibit or restrict the Matthew Code’s use...”

NOVUS ORDO SECLORUM FOUNDATION

Novus Ordo Seclorum Foundation has prepared litigation to challenge the long standing disobedience of The Christian Science Board of Directors and to reinstate Mrs. Eddy’s church according to her design.

The Foundation derives its name from the granite monument erected at Mrs. Eddy’s birthplace at Bow, New Hampshire. Plaques attached to the four sides of the stone included a quotation from *No and Yes* 38:13 on the north side, a quotation from a letter to Rufus Baker from Mrs. Eddy on the south side, the words of Isaiah 28:16 on the east side, and Novus Ordo Seclorum (The Latin motto: New Order of the Ages) on the western face of the monument. The monument was dedicated on the centennial of Mrs. Eddy’s birth, July 16, 1921. The Board of Directors advised Christian Scientists to stay away from the ceremony: “Beware of personal propaganda attached to that date. We should not centre our thoughts on pyramids or on personal history ... or that her life began at a certain spot on earth or at a certain point in time.” Even so, the citizens of Concord came in large numbers to the dedication which included Scripture readings and an oration by former Governor McCall. The Directors sent a wire to Concord requesting a “corrective” statement which referred to the ceremony as “mistaken zeal.” The monument was dynamited on orders of The Christian Science Board of Directors in 1962, and all fragments were buried to discourage souvenir seekers. (See *Christian Science After 1910*, pp. 25-28, 116)

The editor of *The Banner* has known of the litigation plans of the Novus Ordo Seclorum Foundation for several years. He confidently recommends that readers of *The Banner* and all other Christian Scientists who are loyal to their Leader support this important effort. The restoration of the Cause of Christian Science can only take place when the Deeds of Trust and the By-Laws of the *Church Manual* are faithfully obeyed as written by Mary Baker Eddy.

Novus Ordo Seclorum Foundation

at

PARCELL PLACE

Box 11, Mount Joy, Pennsylvania 17552

Telephone 717-653-4573

REQUEST

February 5, 2010

This is to inform you that contributions are now being requested for the purpose of purifying the Christian Science organization by returning it to its original Discovery in 1866 by Mary Baker Eddy, Discoverer, Founder, and Leader.

This will reinstate the original organization as founded by the Deed of 1892 and preserved in the Church Manual by Mary Baker Eddy as Pastor Emeritus in perpetuity.

These contributions should be sent to the:

Novus Ordo Seclorum Foundation
Box 11
Mount Joy, PA 17552

The Novus Ordo Seclorum Foundation is registered with the Internal Revenue Service as a tax exempt organization. The checks should be made payable to the

NOVUS ORDO SECLORUM FOUNDATION

These contributions will be exclusively applied toward the litigation to reinstate Mary Baker Eddy's Church, The Mother Church, The First Church of Christ, Scientist, of which you are a member- beneficiary.

A security deposit of Twenty-five Thousand Dollars (\$25,000.00) is needed within thirty days, after which an on-going monthly billing will be needed to fund the litigation.

There is no greater Cause to preserve than this .

Thank you.

Very truly,

NOVUS ORDO SECLORUM FOUNDATION

By

Mary Frances Cassell
Director

"Thy kingdom come. Thy Will be done in earth, as it is in heaven."

Christ Jesus (Matt. 6:10)



*"The Stone which the builders rejected,
the same is become the head of the corner."*

Andrew W. Hartsook
2040 Hazel Avenue
Zanesville, Ohio 43701-2222

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Return Service Requested

*It took a combination of dinner
that was fast
to harm me.
Mary Baker Eddy
Nov, 28/1910.*

A REPRODUCTION OF A SIGNED STATEMENT DICTATED BY MRS. EDDY
TO LAURA SARGENT. IT WAS RECORDED BUT FIVE DAYS
BEFORE MRS. EDDY PASSED FROM OUR SIGHT.

To: Novus Ordo Seclorum Foundation
P.O. Box 11
Mount Joy PA 17552

Date _____

I wish to make the following contribution to support litigation to reinstate Mrs. Eddy's Deeds of Trust and the By-Laws of The Mother Church. All Mother Church officers must comply or else resign, or be removed from office.

___ \$10. ___ \$25. ___ \$50. ___ \$100. ___ \$500. ___ \$1000. ___ Other ____.

Contributions of any amount will be appreciated.

Name _____

Address _____

City, State, Postal Code _____

Country _____

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A NEWSLETTER FOR CHRISTIAN SCIENTISTS

ANDREW W. HARTSOOK, EDITOR

VOLUME TWENTY-THREE / NUMBER FOUR

SPRING 2010 ** ZANESVILLE, OHIO

MORE PROPERTY DEVELOPMENT

A message from the Clerk of The Mother Church dated February 18, 2010, announced that the Sunday school of the church would be relocated to newly renovated space in "the Extension and the Vestry in the Original Mother Church with a connection between the two." The move is to be accomplished by 2012. "The eventual reuse of the existing Sunday School building -- which has served Sunday School students well for four decades -- will be determined as part of the Christian Science Plaza Revitalization Project. This Project includes identifying opportunities for underutilized Plaza real estate in ways that benefit the Church as well as its surrounding community."

The *Boston Herald* of February 27, 2010, in an article titled "Christian Science Church eyes new towers" stated, "As the need for new Hub office space disappears amid double-digit vacancy rates, the Christian Science Church has switched plans to develop its 14.5 acre Back Bay site. Instead of an office building, church officials now hope to build a 35-story residential tower and a 15-story hotel on Dalton Street and a third building at Huntington Avenue -- all far above zoning limits. But a group of residents have filed an application with the city to landmark the Christian Science complex... If granted, the church would face additional hurdles in getting construction approvals... Barbara Burley, senior manager at the First Church of Christ, Scientist, said she is not concerned about the landmark status. 'We will find a way to see the site evolve while preserving the special property,' she said." [www.bostonherald.com]

The web site for John A. Keith Real Estate in Boston of February 26, 2010, included an architect's model of the area including the three proposed high rise buildings (outlined with blue dashes) on property owned by The Mother Church.

[http://johnakeithrealestate.com/2010/02/26/christian-science-center-plaza-revamped-preservation-desired/]

When the Sunday School building finally is leased out, every building that was part of the church center project [first announced in the July 1, 1965, *Christian Science Monitor*] will be occupied by non-church tenants. The construction project involved large cost overruns that necessitated appeals to the field for financial help. The buildings were completed in 1969, but they were never fully utilized by the church. (See:

Christian Science After 1910, pages 118 - 125)

DETAILS OF NOV. TEACHERS MEETING

A paper written by an individual who attended the November 20 & 21, 2009, meeting of Christian Science teachers held at the Hilton Hotel in Boston has come to light. The three-page paper titled "From the Faithful to the Faithful" included:

"What was clear is that the Board of Directors are concerned with numbers and with the old belief of the growth, peaking, and decay of the Movement. While this false belief was shared to show how animal magnetism is attacking the Church the mark was missed simply because this belief is not powerful enough to harm the Cause as it is presently being harmed. In other words, there's more to what we are facing than this simple explanation..."

"The attempted degradation of our Leader, Mrs. Eddy, was evident as one Board member [elsewhere identified as Tom Black] reenacted her call for her Bible after her fall on the ice. His drama was so thoroughly shocking that we were left with an image of our Leader as sick, hardly able to speak, weak, and full of morphine. His exact words were: 'They clearly used morphine for pain in those days. So she was out of it.' Then, he imitated her voice in a weak manner as she called for her Bible. The awkwardness of this moment in the meeting was met with complete shock by many teachers. It is not that we do not understand our Leader's trials, but that to claim she was completely incoherent and so badly drugged cast such a poor light upon her that one wanted to simply leave the meeting right then and there. The drama was so 'real' that many teachers wondered if the deliverer of such a scene needed the help himself.

"This dramatic act was a prelude to two of his points which he said were 'the most important events in history.' 1) The resurrection. 2) The fall on the ice. As quietly discussed by many after this session it was agreed that this presentation was inappropriate, degrading to our Leader, and incorrect. If we were to pinpoint the two most important events in history they would have been 1) The resurrection & ascension [of Christ Jesus]. 2) The moment of our Leader's inspired thought when the healing came and the discovery had arrived in her consciousness."

Three panel discussions were conducted: *Signs of the times & overcoming specific resistance to the Christ-idea*, *Issues in 2nd Century of Christian Science*, and *Teachers' issues Class Teaching* (Parts 1 and 2).

Continuing with the paper: "Shockingly, one panelist stated: 'Sometimes, I wish I wasn't seen as a Christian.' He continued to explain that this is because most Christians are seen poorly today in the eyes of many. However, for a Christian Science teacher to make this statement, again, startled the teachers and woke many to the mesmerism running the meeting. These kinds of loose statements throughout the two days simply proved that animal magnetism is having a heyday by using one's thoughts to make one 'not want to be seen as Christian'!..."

The writer offers: "Clearly one can recognize that prayer is needed to pull our beloved Church through the onslaught of animal magnetism seemingly handling and controlling it. The items seen as needing prayer are: 1) Uncovering the animal magnetism and mesmerism which has infiltrated into the highest ranks of our Church. 2) Clearing up the 'big tent' concept where all are welcome whether or not they follow the *Church Manual* and our Leader's instructions. This has led to each teacher/practitioner deciding for himself how to follow Mrs. Eddy rather than looking to her writings to learn how to follow her. 3) Ceasing the attempted degradation of our beloved Leader. 4) Getting to the so-called cause of animal magnetism rather than handling just the effects. 5) Loving true Christianity and practicing it as our Leader does. 6) Uniting the Church under our Leader's guidance rather than attempting to unite it by allowing all practices under the same roof without consideration of their correctness to her writings and instructions..."

"Day two of the meeting revealed further items needing prayer. We were told that it's 'Ok to have small Classes.' Then by the end of the day were told that without large Classes there would not be enough practitioners to apply for the Normal Class, if the rate continues to fall as it has, by 2021 or so. In one breath we were told to 'get over the numbers' and in another told that without higher numbers the Cause will not be able to produce new teachers every three years. It was quietly stated that the recent practitioner meetings did not yield a substantial amount of applicants as wished.

"When the Board of Directors were asked what are the main issues being brought up at the meetings they have been holding worldwide for the past five years they listed: lack of growth, no fire in the belly, cost of maintaining edifices, and membership requirements. This last topic led to a large part of a session in which one Board member told the story of signing the application of a known alcoholic. The time justifying this decision and the other Board members' support of this action was astounding. The justification was given that we no longer need or want check-lists when someone comes to us for church membership. Rather,

we want more spirit and less letter. The Board saw this action as a healing action among the congregation in which this man was attending. He is not a branch church member as the members would not allow him to join while struggling with the alcoholism. However, the Board member asked if the church members would help support this man and they all agreed. Another Board member said, 'I know it sounds like we're getting all loosey-goosey but we're not.' Another Board member questioned whether or not we're 'too fundamental' in our approach to Church membership.

"This conversation led to the topic of 'mixing.' Mixing is no longer a word we should use. The Board prefers the phrase 'wisdom of the practitioner.' This is opening the door to accepting patients who are turning both to medicine and Christian Science simultaneously. The reasoning for this is that we are being 'too judgmental' and we should question when mixing occurs?"

While this conversation was more metaphysically accurate (mixing occurs before one turns to medicine and always within one's thought), it was also made clear that the door is now open for this to occur in spite of what our Leader has to say about mixing.

"The items needing prayer after the conclusion of day two are: 1) Fear of poor numbers. 2) Lowering of membership requirements in order to grow the Church. 3) Allowing those using medicine into our practice in effort to bring them into Christian Science and thus, again, grow our membership..."

"The mesmerism which has infiltrated most departments at our beloved Mother Church needs to be handled and destroyed by each one of us. We have work to do or we will lose the Church and fall into the blackest night. Unlike what some officials believe the victory is not inevitable. It must be proven to be inevitable. Mrs. Eddy wrote to a member of her household: 'You must rise to the point where you can destroy the belief of mesmerism or you will have no Cause. It tried to overcome me for 40 years and I withstood it all. Now it has gotten to the point where the students must take up this work and meet AM. I cannot do it for you, you must do it yourselves and unless it is done, the Cause will perish and we will go along another 1900 years with the world sunk into the blackest night. Now will you rouse yourselves? You have all the power of God with you to conquer this lie of mesmerism.'"

COMPLAINT SUBMITTED TO COURT

The February 2010 special edition of *The Banner* announced that litigation filed against the Christian Science Board of Directors would be submitted to the Probate & Family Court in Suffolk County, Massachusetts. Donations to support this legal action

were solicited in that special issue of this newsletter. What follows is a summary by the editor of *The Banner*. of the forty pages of the brief and its sixty-six pages of exhibits. This does not pretend to be a legal document, but only summarizes the case for the benefit of readers and those who have already contributed to make this court action possible.

The plaintiff, Maryfrances Cassell, requests the court to grant relief by declaring the Christian Science Board of Directors (CSBD) to be *ultra vires* and in violation of the terms of the Deeds of Trust and the *Church Manual*. The CSBD would be enjoined to abide by all terms of The Mother Church's governing documents. The office of Clerk of The Mother Church (TMC) would be restored as an independent office to be held by a non-director. TMC members would be provided with the results of the annual audit of the finances of TMC. The Finance Committee would be restored to its proper and independent function to oversee financial management of the Treasurer and the CSBD. (The litigation notes that hundreds of millions of dollars were lost from 1988 to 1992 by CSBD when they launched an unsuccessful television station and cable news channel. Also \$80 million dollars was invested in the Mary Baker Library which is now losing some \$3 million annually.) The CSBD would cease intimidating and retaliating against church members for following By-Law requirements that challenge misdeeds by church officers. CSBD would be enjoined to refrain from removal of church members except as strictly specified by Article XI of the *Church Manual*. The plaintiff would be restored as a TMC member inasmuch as she was excommunicated in direct violation of Article XI. The CSBD would be required to report and appear before the court biannually for a period of five years to demonstrate compliance with the church's governing documents or resign their offices.

In addition the plaintiff is asking for damages including punitive damages (for loss of income as a Christian Science practitioner), attorneys fees, and costs. The church directors are individually responsible for these. (See *Church Manual* p. 77: 11-17)

The financial appeal in the February 2010 *Banner* resulted in the entire, initial amount being raised in a period of three weeks. *Readers are reminded that additional funds are required to sustain this litigation* which, ultimately, is for the benefit of all current and former members of The Mother Church as well as all independent Christian Scientists. The address for donations is: **Novus Ordo Seclorum Foundation, P.O. Box 11, Mount Joy, PA 17552**

CHURCH CLOSINGS

According to a comparison of the December 2009 and March 2010 issues of *The Christian Science Journal*, the following churches have closed: Clinton, Iowa;

Massapequa, New York; and Longview, Texas. Since the count began in February 1987, **823** churches have closed and **73** have opened.

EDITORIAL REGARDING STATEMENT BY THE CHRISTIAN SCIENCE BOARD OF DIRECTORS

The March 15, 2010, *Christian Science Sentinel* includes an article by the board of directors titled, "Christian Science Versus Medicine?" It contains many very questionable statements: "As we see it, neither today's material medicine nor today's practice of Christian Science should define the ideal healthcare. Christ Jesus' healing works should be the standard... No system has equaled all that the master Healer accomplished."

In a truly jaw dropping statement, the directors proclaim: "No matter how distant seems the standard Jesus established, both Christian Science and conventional medicine should measure their successes against this high bar rather than against *the limited record each has*. And both systems are humbled when they do this." (Emphasis added)

Assuming that all five directors reviewed this article before publication, one can conclude that they agreed upon its precise phraseology as well as its tenor and tone.

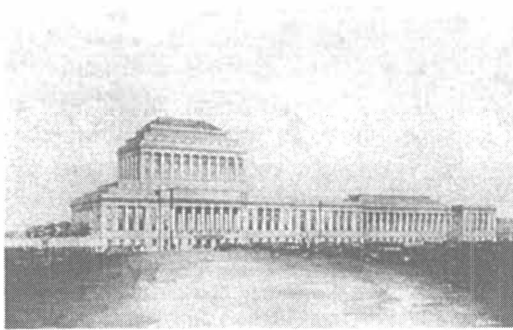
The directors expressly state that they do not believe that Christian Science measures up to the standard of healing established by Jesus when they remark upon what they call its "*limited record*" of success. One could reasonably conclude that the directors regard Christian Science as some kind of latter day "ism" and is not the Comforter promised by Jesus and confirmed by Mary Baker Eddy through her discovery of Christian Science in 1866. After all, following the directors' logic, could the Comforter that Jesus promised have a *limited record* of success as they claim that Christian Science has demonstrated? Should we look elsewhere for the promised Comforter?

One would like to suggest that perhaps the directors mistakenly regard their own limited success in healing as the failure of Christian Science itself. One need only look to the first century of Christian Science healing to see that it fully lived up to the promise given by Jesus. Every conceivable illness, disease, accident, condition, or circumstance was healed as recorded in the early issues of *The Christian Science Journal* and *Sentinel*. as well as numerous books and newspaper articles from those times. Christian Science churches were filled and new ones were opening every week in the United States and abroad. When other denominations accused Christian Scientists of stealing their church members, someone rightly answered that Christian Science recruited many of its members from the graveyard.

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Further evidence that the directors have had a sea change in their views is an article from *The New York Times* of March 23, 2010, titled, "Christian Science Church Seeks Truce with Modern Medicine." Among the statements in the article: "...Christian Science leaders have recently found a new tolerance for medical care. For more than a year, leaders say, they have been encouraging members to see a physician if they feel it is necessary. Perhaps more significantly, they have begun a public campaign to redefine their methods as a form of care that the broader public should consider as a supplement rather than a substitute for conventional treatment, like biofeedback, chiropractic or homeopathic care. In recent years, the church has been lobbying to convince lawmakers that its approach is an alternative way of tending to the sick, and that its costs should be covered by insurance companies and included in health care legislation." [www.nytimes.com]

There is a crisis in Boston, but it is a manmade crisis created by abandonment of the By-Laws and the Deeds of Trust established by Mary Baker Eddy which the directors are compelled to uphold "without waiver." It is a crisis spawned by disobedience to the Bible and Christian Science textbook. It is a tyranny that threatens and punishes teachers and practitioners who

dare to speak out. Even deep metaphysical statements are replaced by safe and innocuous platitudes to avoid the jealousy of others who may have friends in high places in Boston. The chilling effect has been profound when the best lights of the church feel they must measure every word against the probable retaliation for anything said. Numerous members have been excommunicated for simply exercising their First Amendment right to free speech under the United States Constitution. Mrs. Eddy says, "Let the Word have free course and be glorified. The people clamor to leave cradle and swaddling-clothes. The spiritual status is urging its highest demands on mortals, and material history is drawing to a close." (No and Yes, page 45)

CHRISTIAN SCIENCE AFTER 1910

by

Andrew W. Hartsook

The complete account of how the Christian Science Board of Directors took the thriving Cause Mrs. Eddy left us and turned it into the empty shell we see today. Available from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. Paperback: SOLD OUT Hardcover \$18.95. Postage & Handling \$5.95 for orders up to \$19.95. Telephone orders: 1-800-220-7767. Orders may also be done via the web site: www.thebookmark.com

VOLUME TWENTY-THREE / NUMBER FIVE
SUMMER 2010 ** ZANESVILLE, OHIO
INCIDENTS AT ANNUAL MEETING

Annual Meeting at The Mother Church was held on June 7, 2010. On the previous Saturday a workshop sponsored by the Committee on Publication was held in the Sunday School building on the church plaza. In attendance was Maryfrances Cassell who has been to every Annual Meeting since 1972. She registered under her mother's maiden name in order to avoid controversy or disruption of the meeting. Her desire to maintain anonymity was due to the pending lawsuit she had lodged against the Christian Science Board of Directors. She did not think that she was recognized by anybody.

Just as the meeting was to begin, she was approached by a Mother Church security guard who told her that someone wanted to speak to her outside. She replied that the person should come inside since she was already seated, and the meeting was ready to start. The guard insisted that she go outside. She agreed to go toward the doorway, but stood inside. She was then informed that she was trespassing and needed to leave the church property immediately. If she refused, the Boston police would be summoned. She replied that she had done nothing to disrupt the meeting and had every right to be there. At that point, the security guards called the Boston police, and two uniformed officers escorted her from the building and across the plaza. She was left on the sidewalk across the street. Church members from England witnessed the entire incident and followed her to a restaurant in which she had taken refuge. They were astonished at the heavy-handed actions and asked what had happened. Only then did she tell them of her legal case. In fact everyone in attendance at the meeting had witnessed the Boston police incident. Unknown to Miss Cassell, Tom Black, a member of the Board of Directors, was seated at another table in the Sunday school building. Apparently he recognized her and engineered her forced removal. The subject of the COP's meeting was: "How the share Christian Science."

SOME BACKGROUND

Maryfrances Cassell is the daughter of James Calder Cassell, Jr., a *Journal*-listed practitioner in Oklahoma City during the 1930s and 1940s. He was renowned for his instantaneous healings. He and Mrs. Cassell were pupils of Dr. John M. Tutt, C.S.B., of Kansas City. Dr. Tutt and Professor Hermann S. Hering, C.S.B. were visitors in the Cassell home. Professor Hering took a

special interest in the young Maryfrances and served as her mentor. Both Dr. Tutt and Prof. Hering can be found in the Longyear Museum publication, *Pioneers in Christian Science*.

Miss Cassell attended the Paris Conservatory of Music, the New England Conservatory, and the Juilliard School in New York. She is an accomplished violinist. She is also a licensed accountant.

Maryfrances Cassell became a member of The Mother Church when she was first eligible in 1942. She subsequently had class instruction from L. Ivimy Gwalter, C.S.B., who had served as an editor of the Christian Science periodicals and also as a member of the Christian Science Board of Directors from 1948 to 1968.

BENEVOLENT ASSOCIATION

Maryfrances Cassell often stayed at the Chestnut Hill Benevolent Association when she visited Boston. She stayed under the "Rest & Study" accommodations provided by the B.A. When she returned to the B.A. after the incident at the COP's workshop on Saturday, June 5th, she was standing at the front desk when a telephone call came in from the secretary of the Board of Directors urging the B.A. to bar her from riding the shuttle bus to attend church services on Sunday morning. She was, in fact, prevented from riding the bus and listened to the service on an audio link available at the B.A. After she returned home from Boston, she received a letter dated June 11, 2010, from Janiva Toler, Executive Director of the Chestnut Hill Benevolent Association, informing her that she was no longer welcome to stay at the B.A. when she traveled to Boston. The letter accused her of disrupting "the atmosphere for other guests as you voiced your opinions regarding the Board of Directors of The Mother Church." Miss Cassell responded to the executive director that she at no time disrupted the atmosphere at the B.A. and did not express her opinions or discuss her case with anyone. She requested: "Please withdraw your false accusations. They are based upon hearsay."

ANNUAL MEETING DAY

On Annual Meeting day, Miss Cassell and a companion arrived in a taxi *across the street* from the church plaza. Immediately Mother Church security guards approached them and presented Miss Cassell with a "Notice of Trespass" which warned: "... you are forbidden to enter onto or remain in or upon any of the premises including the grounds and buildings [owned by

The Mother Church].” The letter went on to warn that “violation... may expose the violator to arrest, fine or imprisonment or both. The letter was signed by Michele Marquez, Security Services Manager, The First Church of Christ, Scientist. When the companion of Miss Cassell questioned the validity of the no trespass order, Michele Marquez rhetorically asked, “How did this get so far out of hand?” Needless to say Miss Cassell did not attempt to attend the Annual Meeting. Observers noted that all of these incidents had the vindictive earmarks of a Tom Black operation.

INITIAL HEARING HELD

At 9:00 A.M., Tuesday, June 29, 2010, the first hearing of the suit of Maryfrances Cassell against the Christian Science Board of Directors was presented in the Suffolk County Probate & Family Court of Massachusetts before Judge Elaine Moriarty. The attorney for the directors, Theodore Dinsmore, spoke first and immediately moved that the case be dismissed because it violated the separation of church and state provision of the First Amendment of the United States Constitution, and secondarily, that Miss Cassell did not have standing to enter a complaint against The Mother Church. Mr. Dinsmore noted that previous cases against the Directors had been dismissed on the same grounds.

The lawyer for Miss Cassell noted that the Directors have violated all the checks and balances established by Mary Baker Eddy’s deeds of trust and Church by-laws. These were intended to ensure the ethical administration of the fiduciary government of The Mother Church.

The judge denied the motion of the Directors’ attorney for dismissal of the case and ordered that both sides prepare written rebuttals to be submitted to the court by Tuesday, July 6th. After that, Judge Moriarty will set the next hearing date.

FUNDS STILL NEEDED

Contributions are still required to continue the legal effort to enforce obedience to the deeds of trust and the by-laws by the Christian Science Board of Directors and all other church officers. The most recent bill for attorney fees is \$7,000. Contributions should be sent to: Novus Ordo Seclorum Foundation, P.O. Box 11, Mount Joy, PA 17552 USA.

LEIGH RUSSELL DAUGHERTY, C.S.B.

The Christian Science Board of Directors had chosen New Hampshire teacher Leigh Daugherty to be the next Second Reader of The Mother Church and also the new Publisher’s Agent. But before her appointment even could be announced at the 2010 Annual Meeting, she passed on suddenly at her home. She was in her 50s. She was replaced by Marian C. English, C.S.B., of Colorado Springs, Colorado. Not a word was spoken of this tragedy, but an article by Mrs. Daugherty appears in the July 2010 *Christian Science Journal* even as her

name was removed from the directory of teachers and practitioners in the same magazine issue.

Readers will remember that the newly elected President of The Mother Church in 2008, Richard Bergenheim, died suddenly a month after his election to that office. His father told *The Boston Globe*, “There was no indication of anything serious that he would pass on from it. He seemed to be in perfect health.” The *Globe* noted that he was sixty.

In 2006, the newly elected Mother Church President, David Reed, collapsed and died on the way to the platform on the day of the Annual Meeting. Barbara Vining was later appointed to fill his term.

Cynthia Neeley, C.S.B., was appointed President of The Mother Church in 2004. She died within days of completing her term when she went home to Illinois. She was said to be in her 50s.

In 2000, Geraldine Schiering, C.S.B., of Atlanta, Georgia, was named to be the teacher of the Normal Class. She became ill three days into the December class and was taken to the Chestnut Hill Benevolent Association where she died. Ruth Elizabeth Jenks of Chicago was brought in to finish the class.

THE DOWNWARD SPIRAL

While the deeds of trust and the by-laws of The Mother Church had been discretely violated since 1910, the trend has become more blatant and cavalier beginning with the era of Board members Virginia Harris and Harvey Wood in the 1990s.

A resolution dated August 6, 1993, signed by then clerk of The Mother Church Olga Chaffee declared: “...it is and has long been the determination of the Board both (a) that it is implicit in any decision of The Christian Science Board of Directors to take or refrain from taking any action that the taking or refraining from the taking of such action does not violate any provision of the *Manual of The Mother Church* and (b) that no determination of The Christian Science Board of Directors at any time that purports to apply the provisions of the *Manual of The Mother Church* either (1) can or does prohibit or invalidate any action thereafter taken by The Christian Science Board of Directors or (2) can or does prohibit or invalidate any subsequent determination of The Christian Science Board of Directors purporting to apply the provisions of the *Manual of The Mother Church* in a different manner, whether such subsequent determination be explicit or implicit.”

In court papers from the Weaver v. Wood suit in 1997, the Directors declared themselves to be a hierarchy whereas the Deed of Trust of 1892 describes them as akin to deacons or church wardens. (See *Church Manual*, p. 130) The suit was brought by Mother Church members Roy Varner of Texas and Elizabeth Weaver

who was then, and continues now to be, a Justice on the Michigan Supreme Court.

In 2002, Elaine Natale Davidson, C.S.B., documented blatant violations of the by-laws and unethical practices by the Directors in her letter to them later titled "Matters of Conscience." The letter was part of the implementation of the Matthew Code (Matthew 18: 15-17) specified in the *Church Manual* (pages 50, 51). The Directors declared that the Matthew Code does not apply to them in cases of church discipline because the Directors *are* the Church. Mrs. Davidson was removed from the *Journal* at that time and was finally excommunicated in 2009.

In a brief submitted by the attorney for the Board of Directors to the Suffolk County Probate & Family Court in June of 2010, the Directors claim the right to "evolve" the church even though the 1904 Deed of Trust states, "I do further declare that nothing herein contained shall ever be construed as a waiver or as permitting a modification in any degree of the further trusts set forth in deed of Albert Metcalf to Ira O. Knapp and others dated March 19, 1903, ... whereby it is provided that no new tenet or by-law shall be adopted, nor any tenet or by-law amended or annulled, by the grantees, unless the written consent of said MARY BAKER G. EDDY, the author of the text book, 'Science and Health, with Key to the Scriptures', be given therefor..."

REDEVELOPMENT PLANS

The Boston Globe of May 19, 2010, reported: "The Christian Science Church is launching a major redevelopment of its Back Bay headquarters, with plans to remake one of Boston's most famous landmarks: the 686-foot-long reflecting pool that anchors the church's sprawling concrete plaza At Massachusetts and Huntington avenues. The church plans to build a more modern, shallower version of an infinity pool. But most significant will be the addition of a 20-foot wide path across the pool, built so that, from a distance, people crossing it will look as if they are walking on water... The new pool is part of a massive redevelopment the Christian Science leadership has been working on for more than a year. Its current plan is to build three buildings, with one taller than 500 feet. Proceeds from the lease or sale of the buildings would be used to finance the estimated \$40 million redesign of the plaza and pool... The new pool would be 12 inches deep, compared with the existing 28-inch pool. Around plans call for adding benches, trees, and a lawn to make the plaza more welcoming... In a recent interview the 85-year-old [Araldo] Cossutta [lead architect of the original plaza design] said he's been briefed by church officials on the proposed changes and has mixed feelings. He supports a walkway across the pool, but opposes making the pool shallower. 'This is a ridiculous idea,'

Cossutta said. "it has been tried out in some projects; I saw one in France, where the pool is very shallow, and it becomes sewage mostly, because of all the pollution in the air. It becomes a mud pool, not a water pool.'...In its current plan, the church would construct three new buildings, totaling around 1 million square feet... The tallest would be a 531-foot tower near the corner of Belvidere and Dalton streets, and adjacent to that would go the shortest of the three, a 270-foot building. The third is a 311 foot glass edifice planned for the corner of Massachusetts and Huntington avenues that may house condominiums and apartments." [www.boston.com]

CHURCH CLOSINGS

According to a comparison of the March and June 2010 issues of *The Christian Science Journal*, the following eight churches have closed: Tuscaloosa, Alabama; Carpinteria, California; Topanga, California; Evansville, Indiana; Rockport, Massachusetts; Beulah-Benzonia, Michigan; North Platte, Nebraska; and Brooklyn (2nd), New York. During the same period, a seasonally operated society (June to October) opened in Highlands, North Carolina. At the same time, the church at Findlay, Ohio, reappeared in the listing after it disappeared from the *Journal* directory in June 2009. Since the count began in February 1987, **830** churches have closed and **74** have opened.

PRACTITIONERS AND TEACHERS

The June 2010 *Christian Science Journal* lists 1,374 practitioners worldwide and 182 teachers who are still teaching classes.

Practitioners Worldwide	
Jun 1951	10,503
Aug 1993	2,575
Dec 1997	2,045
Jan 2000	1,833
Jan 2001	1,770
Jan 2002	1,686
Jul 2003	1,546
Jan 2004	1,507
Jan 2005	1,433
Jan 2006	1,501
Jan 2007	1,521
Jan 2008	1,474
Jun 2009	1,442
Jun 2010	1,374
Teachers Worldwide (Still teaching classes *)	
Mar 1992	250
Mar 1995	239
Dec 1997	209*
Jan 2000	193*
Jan 2001	189*
Jan 2002	190*
Jul 2003	169*

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Teachers Worldwide (continued)

Jan 2004	166*
Jan 2005	172*
Jan 2006	168*
Jan 2007	143*
Jan 2008	172*
Jun 2009	154*
Jun 2010	182*

DIRECTORS VISIT PRINCIPIA

The Christian Science Board of Directors visited the St. Louis campus and the Elsay campus of Principia from Monday, May 10th to Friday, May 14th. They followed an intensive schedule beginning as early as 8:00 A.M. and as late as 10:30 P.M. meeting with student groups, faculty groups, a Theta Alpha Kappa induction ceremony, tennis and soccer games, meetings with campus practitioners, dinner with faculty and staff, meetings with business office and non-faculty staff, as well as visits to observe classes in session. The opinion is that this is part of their ongoing TMC Youth program which is being heavily promoted to keep young people in the church.

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 Christian Science Board of Directors and their subsequent micromanagement of every phase of Christian Science in Boston and in the field, which has almost complete suffocated all spontaneity and inspired thinking. Today we see the empty shell of a once great movement. The book documents the disastrous and unnecessary decline of the church after it passed from the leadership of Mrs. Eddy to the despotic control of the Board of Directors. The book contains footnotes, sources, and photographs.

Hardcover: \$18.95 Paperback: Sold Out

The book may be ordered from The Bookmark, P.O. Box 801143, Santa Clarita, CA 91380. Postage & Handling \$5.95 for orders up to \$19.95. Telephone orders: 1-800-220-7767 Orders may also be done via the web site:

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