

## LESSONS FROM A LABORATORY

Some thoughts on supply, management,  
and institutions, and their relation to nursing  
and other services for Christian Scientists—  
from the experience of Tenacre Foundation

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#### IN THE NAME OF CHRISTIAN SCIENCE

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## PREFACE

This book is a testimonial-- an expression of our gratitude for a heritage of progress and unfoldment at Tenacre. It testifies to remarkable demonstrations of selflessness, dedication, and supply-- demonstrations made by those who have appreciated, supported, and participated in Tenacre's ministry over the years. It testifies to the discovery of Christianly scientific precepts of management, which, when consistently practiced, have produced stability, security, and harmony in Tenacre's experience. The publication of this book -- in response to requests over the years by friends of Tenacre -- represents our continued commitment to these precepts and to maintaining the vision required to faithfully represent Christian Science in all we do.

Strictly speaking, the book is not a "history of Tenacre," but it does draw largely on the period from 1921 to the early 1970's--a half-century characterized by significant trials, victories, leaps of faith, and managerial improvisation. This period included a number of foundational experiences: reorganization after bankruptcy; the unfoldment of solid long-term financial footing; the decision to abstain from government-funded programs such as Medicare; and several episodes of modernization and refinement of facilities for guests and staff, to better express the ideals of care, quality, and service for which Tenacre stands.

Such landmark experiences helped Tenacre's managers to define and understand the nature of "institution" and to identify some of the ways metaphysics can be brought to bear on the challenges of operating an organization in the name of Christian Science. It is this era in Tenacre's history that provides the framework for this book and also the inspiration for its purpose-- to document the lessons learned in applying Christian Science to the minutiae of a collective activity.

Because such a firm foundation was laid for the operation of the institution during this "pioneering" period, the way has been open in more recent years for a new focus on other key concerns as well. For example, fresh attention has been

directed toward examining the concept of education in the light of Christian Science, in order to see how individuals can best prepare to represent themselves as nurses. Similarly, considerable thought has been given to understanding the real, spiritual nature of Christian Science nursing itself. Such efforts have produced a variety of adventurous new policies and programs, which will no doubt yield lessons as fundamental as those which preceded them. Of course, this process of examination and rethinking, and the resulting changes and initiatives, are, by definition, "works in progress." Without question, they comprise another essential volume being written in the Tenacre story-- one we look forward to sharing when the time is right, as a worthy companion to the materials we happily present to you today.

## TRUSTEES OF TENACRE FOUNDATION

### INTRODUCTION

One day in 1969, J. Burwell Harrison, then the Resident Trustee of Tenacre Foundation, heard a comment that caused him to stop and think. It was at a time when Tenacre was in the midst of some major building projects, and this staff member was remarking on how wonderful it was to see so much growth and expansion taking place.

As Mr. Harrison later told the story, he was taken aback by the remark because it did not correspond with the way he had been viewing things. Since he had been increasingly able to see Tenacre as a complete idea, rather than a place, it had not occurred to him that it was changing or growing. But he realized this view might not be so obvious to others.

Metaphysically, it seemed particularly important at that time that every Christian Scientist in the Tenacre community keep such conversation--of physical growing, building, and expanding--to a minimum. The Board of Trustees and the administration were engaged in plans to improve not only the nursing facilities but the housing provided for resident staff. They knew only that these refinements were necessary and right. They had no estimate of what the total costs would be and no large sum of money on hand; but they had been led step by step to trust the unfoldment of these plans--as God's work, not as a creative effort of their own designing. So, as Mr. Harrison later said, "With such an attempt to literally walk on water, we knew that it was important that everyone's thought about it be as prayerful and metaphysical as possible." Just before Christmas, he felt inspired to sit down and write a memorandum to the Tenacre staff, in an effort to express what he was feeling:

"When only the original Main House, some chicken houses and barns, comprised Tenacre Farm in 1921, the desire appeared in the thoughts of the owners to minister to the needs of their fellow Christian Scientists. Their unselfed motive to serve others was the human manifestation of the Love which is God.

Using the simple accommodations then available--their own home--they opened their doors for the purpose of serving and ministering. Tenacre, the outreach of God's love, was then complete in its purpose.

Today, this purpose is the same--the desire to serve and minister in the hearts of those who have lived and worked here, including those now here.

With the appearance on our campus of the Chapel Recreation Building [in 1965] I saw, as I had never seen before, that all that had been happening through the years--which the world saw as a physical Tenacre, growing and expanding--was the coming into human view of an ever more complete and refined sense of that which never could have resulted from mere human efforts. Actually, Tenacre was the outreach of unselfed love which had its inception in the selfless purpose to serve and minister, which first appeared in the hearts of the founders of Tenacre and has continued in the consciousness of those who have seen and supported their God-given objective.

And so today, as daily steps are being taken by the Administrative Staff . . . toward ground breaking next May, let us all see that what is basically taking place is more than mere physical building, growing, expanding. Factually, it is the coming into human view of an ever more complete and refined sense of the outreach of the Love divine."

Years later, Mr. Harrison said he believed that the clarification of his thinking required in writing this memorandum--seeing Tenacre as complete and perfect, an eternal idea--had a great deal to do with the satisfactory completion and financing of what turned out to be a \$3,000,000 project, as a continuous, happy, unfoldment, without a pause and without an active fund-raising program. Other Tenacre building projects have often followed a similar pattern: no large reserves on hand; a sense of the rightness and necessity of the project as an aspect or expression of Tenacre's completeness; each need met day-by-day, step-by-step; expenses covered in unpredicted ways (often referred to at Tenacre as "expected good from unexpected sources"); completion of the project with no net effect on Tenacre's cash flow and no diminishment of reserves--and no logical way to explain how all this happened, other than as the result of prayer.

This single incident expresses, certainly as well as any other in Tenacre's experience, the primary theme of this organization's mission and, therefore, of the materials included here for your reading: that the faithful application of Christian Science to the minutiae of the work of an organization operating in the name of this religion is not only possible but essential, and that the results of doing so are as profound and rewarding as the results of demonstrating Science in the daily life of an individual. As in the individual's experience, every activity and aspect of the organization's identity can be seen in a spiritual light, and can be divested of and

rescued from the limiting concepts that typically cling to human notions about such enterprises.

This theme is what came to be referred to at Tenacre as the "laboratory" concept. Articles in the Christian Science periodicals have sometimes focused on the idea that church work is a kind of mental laboratory in which individuals strive to perfect their application of Christian Science to the challenges of collective activity. In a community like Tenacre, it is especially important that workers exercise this kind of systematic mental discipline in order to demonstrate harmony in living and working among their fellow Christian Scientists. Of course--as used here--the laboratory analogy does not imply anything, mental or physical, that would compromise or "experiment" with the safety or quality of care provided for the guest. (In general, when usage easily permits, "guest" is Tenacre's preferred term for those being served at the facility, as distinguished from "patient," which describes the individual's relation to the practitioner.)

The Discoverer and Founder of Christian Science, Mary Baker Eddy, says in Science and Health with Key to the Scriptures, "The true theory of the universe, including man, is not in material history but in spiritual development." (p. 547) This collection of experiences, letters, speeches, and excerpts from interviews, is intended neither to glorify Tenacre's human past nor to justify its present. It is, at least in part, a record for posterity of some of what seems to be eternal about the "Tenacre idea." Clearly, more can be demonstrated of the fullness of this idea; no one is claiming to have established a humanly perfect organization, a utopian community. Mistakes have been made and lessons have been learned, and much, remains to be accomplished. At best, credit can be taken only for a determination to keep an eye on the high goal and for the use of prayer in pursuing it, but not for any good that may come of this, for that is God's work.

These materials are also presented in an effort to help illuminate and explore some of the issues that have been central to Tenacre's work over the years: the relation of institutions to Church; the metaphysics of supply and management; the challenges of Christian Scientists living and working together; the important differences between medical nursing and Christian Science nursing; and other subjects. While the sequence in which the chapters are arranged is not random, they need not be read in any particular order, as each is designed to stand on its own (which explains occasional repetitions). We hope this will allow a freer and more individualized approach to the reading.

The book has been prepared primarily for those with the greatest potential interest in contemplating these subjects, namely, Christian Scientists working at Tenacre or considering such work, and those supporting Tenacre or nursing in a variety of ways. Others may find the material of value, but should keep in mind that it represents the experience and demonstration of only one institution among many whose experiences have been equally valid. We prefer not to speculate as to whether the views that have evolved here necessarily have any application

anywhere else. Christian Science demonstration is as unique for institutions as for individuals, and generalizations-- particularly unsolicited ones—about what would be right in another's experience, are inappropriate and meddlesome.. Having said this, we are nonetheless grateful when others occasionally say they are benefited by learning of unfoldments *which* have been meaningful at Tenacre.

It should be clearly stated that, if this volume is the story of anything, it is the story of the steady unfoldment of a spiritual idea -- not a story of people or personalities. Certainly, by necessity, a large percentage of what is included was originally written by individuals involved with Tenacre's management over the years, as they were among those witnessing the unfoldment from the closest vantage point. Also included are a few special items written by other experienced Christian Scientists with a unique relationship to Tenacre and *Christian Science* nursing. But the spiritual idea has been visible in the work of literally hundreds of other faithful individuals – *Christian Science* nurses, administrators, office personnel, kitchen, housekeeping, and grounds crew workers, and many others, whose important part in the story cannot be adequately told here. This book stands in appreciation of them all.

A statement Mr. Harrison once wrote to conclude a talk he gave, will also serve well to describe the spirit in which we offer these chapters:

This, in briefest form, is the story of Tenacre. In brief, because we could not stop to tell of instance after instance of divine care and guidance when we have been prayerful and obedient, of the slow retracing of steps when we have gone faster than God, of all the victories and the temporary or seeming defeats, and of the many wonderful, consecrated, God-sent Christian Scientists who have paused along their way to lend a helping hand or make a significant contribution --without which Tenacre would not have persisted and endured. The healings, *which have* been many, of all kinds, are not ours to tell. These remain the demonstration of practitioner and patient. We must speak only of Tenacre itself. It has simply been our privilege to be, like Peter and John at the raising of Jairus' daughter, allowed into the room with the Christ to witness the healing.

## TENACRE'S FORMATIVE YEARS

### TENACRE'S FIRST OWNERS

In 1921, the Barmore family, who owned a ten-acre farm outside Princeton, New Jersey, opened their home on weekends to Christian Scientists from the New York and Philadelphia areas who sought a pleasant change of scene, or a time of rest and reflection among fellow church members. Details of the story are sketchy but it seems that, before long, guests were coming to have a quiet place where they could work prayerfully to heal problems with which they were struggling. Eventually, someone arrived with a nurse for support in this effort, and soon this practice became the rule rather than the exception.

For reasons no one knows today, the majority of those who came then were dealing with mental or emotional, rather than physical, problems, and in 1927 a special department was added for the care of these cases. By 1928, Tenacre had developed into a full-fledged nursing home, primarily serving Christian Scientists working out difficulties of this sort.

That year, the Barmores legally organized their services under the name of Tenacre, Incorporated. By this time they had achieved a certain acceptance and reputation in the Christian Science Field, and wished to construct a building that would accommodate the more severe cases of those deemed mentally ill. Forming the corporation permitted them to offer fifty \$1000 ten-year mortgage bonds as an investment opportunity for Christian scientists in order to finance this project. With the proceeds, a fourteen-room facility was built, secure and specially equipped for this kind of care.

Sometime in the early 1930's, Tenacre was sued by a former mental patient who claimed that the nursing care he had received had not been consistent with the teachings of Christian Science. Tenacre eventually won the case, but it was long, drawn-out, and enormously expensive, and it left the organization virtually insolvent.

In 1935, attempting to attract direct financial support from the Christian Science Field, Tenacre became a not-for-profit corporation, now called Tenacre Foundation, owned and operated by a Board of Trustees. Without revealing the extent of its financial insolvency, Tenacre proceeded to solicit tax-deductible contributions. This maneuver was not successful, however. Three years later, in the fall of 1938 -- unable to repay the mortgage bonds sold ten years earlier, or to meet its current obligations -- Tenacre went into formal bankruptcy and the Barmores moved to Maine. The bankruptcy court sympathetically appointed a Christian Scientist as the Receiver, to operate Tenacre and to conserve its assets for the creditors until its final disposition could be determined.

## THE REORGANIZATION

It was a source of great embarrassment and concern to the Christian Science Field in the New Jersey area to have an institution -- publicly associated with their religion -- defaulting on its debts to local businesses and presenting an image of irresponsibility and instability to the community. To Christian Scientists themselves, the bankruptcy constituted a breaking of faith with those who had supported Tenacre financially and now stood to be left with nothing to show for it.

Furthermore, the closing of Tenacre's doors, even for twenty-four hours, would mean the lapse of its unique State license, which, for the benefit of Christian Scientists, had legalized nursing services.

The court-appointed Receiver was a retired accountant and a student of a member of The Christian Science Board of Directors. Understandably, the Directors were being kept informed in detail of every development in the situation. While The Mother Church neither had nor desired any legal jurisdiction over an enterprise of this kind, the Directors were acutely sensitive to all that was at stake. They sent a message through informal channels in the New York and New Jersey areas that steps be taken which would permit Tenacre to continue providing its unique services to Christian Scientists, and that a plan be devised for the eventual payment of all its debts, 100 cents on the dollar. Implicit in the Christian Science Board of Directors' message was the desire to demonstrate, through action, that the newly-reorganized Tenacre was in fact principled, sound, and responsible, in contrast to previous characterizations in the press.

One of the individuals contacted to assist in these efforts was a Christian Science Teacher in Newark, New Jersey, Howard G. Bleakly, a former lawyer. At that time, Mr. Bleakly attended to his business around the state on Fridays, driven by one of his students, J. Burwell Harrison. One Friday, Mr. Bleakly asked to be taken to Tenacre Foundation. Mr. Harrison once related the story in an informal interview:

*"Well, all I knew about Tenacre was that it was a down-at-the-heel, irresponsible thing, operated in the name of Christian Science, but no respectable Christian Scientist was having anything to do with it. I wondered why Mr. Bleakly was here, but he didn't volunteer an explanation and I didn't ask. The next week he wanted to come back, and on the way home, he told me what it was all about. He had been a lawyer before becoming a practitioner and a teacher, so he was right in his element as to what to do. Ultimately, I offhandedly said if there was anything I could do to help him, to let me know. On Sunday, he called me and said he had been thinking about my offer and would certainly accept it."*

Mr. Harrison had come from Washington, D.C. in 1933 to take over an ailing hotel business in East Orange, New Jersey. Within a year he had successfully bought some time with the creditors and prevented a bankruptcy. He was married in 1934, and together Burwell and Martha Harrison put the business back on its feet and began to see a modest profit. When he could, Burwell—who had just taken class instruction in Christian Science—was also taking some Christian Science practice work in his teacher's office.

Now it was January of 1939 and Mr. Harrison was asked by the newly-appointed Tenacre Board of Trustees to manage the day-to-day operation of the facility on a temporary, volunteer basis. By May 19, 1939, he had worked out a payback agreement with the creditors, and on this date the court dropped Chapter 11 bankruptcy proceedings, dismissed the Receiver, and placed Tenacre completely in the hands of the new Trustees. Mr. Harrison began commuting from East



Orange to Princeton, a practice made possible only by the fact that his father and his wife, Martha, took over the business of the hotel while he was away.

Mr. Harrison continued this commute for two years. At the end of that time, the Harrisons decided to take on the work at Tenacre full-time together, with the thought that, within a couple of years, they could accomplish what was needed and then return to the hotel business, in a more promising location than East Orange. In 1941 they liquidated their business and moved to Tenacre.

Mr. Harrison later commented that, from a humanly logical standpoint, it was impossible to see what had motivated them to make such a move. It certainly did not make sense financially to leave a business that had just begun to be profitable to take on an operation that was in such sorry condition and held no prospects for them. Furthermore, he said, they did not even have a primarily humanitarian motive, to help sick people and so forth. He said the only reason they came was to help the cause of Christian Science. They had been impressed by their teacher that this situation represented, first and foremost, a demand to demonstrate Christian Science, and that was the key to the whole experience for them. The fact that they helped people or rendered a humanitarian service was wonderful, too, but it was an effect of the demonstration they were making.

In other words, they felt there was no reason for them to get involved if it were to be just a business run by and for Christian Scientists. The operation itself would have to be an expression of Christian Science thinking, or it would make no contribution to the world not already being made by other human organizations of a similar nature.

In later referring to this early period, Mr. Harrison often commented on how deeply he valued and appreciated his close working relationship with Tenacre's Board of Trustees. While they were as new to the operation of a care facility as the Harrisons were, they were experienced Christian Scientists, most of them listed practitioners and teachers, who gave the Harrisons their constant support and counsel every step of the way. On one hand, Mr. Harrison requested and received a large measure of autonomy in handling the day-to-day business of the institution; but on the other, he regarded himself a student under the guidance and tutelage of the Trustees, whose wisdom and spiritual insight he greatly respected. He felt free to call upon members of his Board for metaphysical help on Tenacre's behalf at any time, and considered their dedicated support indispensable to his efforts to fulfill his responsibilities.

The year they moved to Tenacre, 1941, Mr. Harrison also opened an office in nearby Trenton, where he continued his part-time work as a Christian Science practitioner. In 1945, however, when he returned from a two-year tour of duty in World War II (during which time Martha Harrison managed Tenacre's affairs), the Trustees asked him to close the office, in order to give his total attention to Tenacre. He subsequently often expressed mixed feelings about having had to do

this; but over the years practitioners and teachers of Christian Science have said that the Harrisons' work at Tenacre has been at least equal to a life in the practice, in terms of its contribution to the Movement.

## FOUNDATIONAL THINKING

The first years after the Reorganization were a pivotal period in Tenacre's history. Here was an enterprise that had done some good work, but was, itself, doing badly and embarrassing the Movement. And here was a group of Christian Scientists charged with re-establishing it as an organization that was properly based, properly run, and representative of Christian Science in everything it did.

In retrospect, it is clear that the most important fact about this period in Tenacre's history was not either of the objectives set forth for Tenacre by The Christian Science Board of Directors--the full repayment of debts, and the preservation of services for Christian Scientists. The single most important fact was, rather, the Directors' added stipulation that this be accomplished with no solicitation of operating funds from the Field. Their reasons were simple: Tenacre was already perceived as a burden on the Christian Science Field, and the only hope for its reestablishment was a clear demonstration of its innate worth and self-sufficiency. Tenacre was being required to demonstrate supply and completeness through service, rather than through efforts to generate support from the outside.

The fact that Tenacre engaged in no fundraising efforts was not so much a matter of virtue as necessity. As Mr. Harrison expressed it in a letter years later, "We take no credit for a more righteous approach to financing; there was nothing to do but pray."

The Harrisons themselves had never been involved with non-profit enterprises other than the Church. They were accustomed to the responsibilities associated with managing a business designed to pay for itself and turn a profit. So, the prohibition against soliciting the Field for Tenacre's operating funds did not strike them as a burden. Mr. Harrison once said, in retrospect, that his only familiarity with the concept of running an organization on contributions was through putting money in the collection bag on Sundays. He said if he had known all about the system of philanthropic giving to support charitable services, and then had been told he could have no part in it, he would have seen it as a hardship; but this was not the case.

Still, the Directors' injunction had a galvanizing effect on Tenacre's administration. It removed in large measure the temptation to solve problems with the world's ways and means, and focused attention on the need to work everything out from the standpoint of Christian Science. The challenge was to see the spiritual truth behind the human activity. All that was spiritually true about Tenacre had to be complete. In later years, a review of Tenacre's archives--collected letters, memos, speeches, and notes--showed that, at some

point, several passages from Science and Health had taken on a special relevancy to the unfoldment of events at Tenacre, and, for that matter, to the appearing of any service associated with the practical application of the Christ, Truth. From the chapter entitled "Creation," for example, there is this statement:

“There can be but one creator, who has created all. Whatever seems to be a new creation, is but the discovery of some distant idea of Truth; else it is a new multiplication or self-division of mortal thought, as when some finite sense peers from its cloister with amazement and attempts to pattern the infinite.” (S&H p. 263)

Another was the passage in the chapter entitled "Genesis," where Mrs. Eddy says:

“Spirit duly feeds and clothes every object, as it appears in the line of spiritual creation, thus tenderly expressing the fatherhood and motherhood of God.” (S&H p. 507)

Applied to Tenacre, "every object" meant every spiritual idea, everything expressive of God. As long as they refused to accept Tenacre's identity as confined to a group of buildings, or people engaged in human activity, they knew Spirit was duly feeding and clothing it. This helped to lift their thought out of a personal sense of responsibility for the welfare of Tenacre and its ministry. They reasoned that whatever in this work partook of Spirit was fully provided for, and there was nothing that could be done humanly to make it any more complete than it was already. They saw that their job was, in one sense, simply to stay out of the way and not interfere with God's activity.

The first time Mr. Harrison had a meeting with the Tenacre Trustees, he was shown the proposed design for a new brochure presenting Tenacre's services to the Field in a highly promotional manner. One of the Board members had championed this idea and had enlisted the help of a friend in the advertising business in New York. Mr. Harrison responded to the proposal by saying that, in business, he was accustomed to publicizing his hotel's services in such a way as to make them as attractive as possible to potential clients. But, he said, where Tenacre was concerned, he was under the impression he had come because its work was clearly needed--and now they were saying that Christian Scientists needed to be sold on the idea! The inconsistency seemed obvious and the brochure was not done as proposed. A modest, informational mailing piece was developed, notifying the Field that Tenacre was now under new management and stood ready to serve those who had a need. Since then, Tenacre's mailings have always been as non-promotional as they could be made.

Another passage that was especially important was Mrs. Eddy's paragraph identified with the marginal heading, "Scientific Obstetrics," where she *writes*,

“Teacher and student should also be familiar with the obstetrics taught by this Science. To attend properly the birth of the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe. Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth. A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive. The new idea, conceived and born of Truth and Love, is clad in white garments. Its beginning will be meek, its growth sturdy, and its maturity undecaying. When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. By this we know that Truth is here and has fulfilled its perfect work.” (S&H p. 463)

It was an inspiration to see the appearing of this organization in new form as the birth of a divine idea. To the degree this was understood, everyone involved with Tenacre could detach thought from the "material conceptions" associated with a business or a medical nursing activity, *such as*, the problems of shortage and excess, personality, staffing, and so forth--and witness the birth as "natural and safe."

The next sentence was especially meaningful to Tenacre: "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth." It was clear from the way that Tenacre had been managed previously that it had been injuring its "useful surroundings"--had not been responsibly handling its obligations to the business community or the Christian Science Movement. By asking for financial support, while concealing the impending bankruptcy, the old Tenacre had represented not a contribution but a diversion of funds and attention from the activities of The Mother Church and its branches.

With the application of such truths to Tenacre's work, it became clear that one could think of this activity as a kind of laboratory--a forum for the development of ways to apply Christian Science to all the challenges of an institutional environment. This laboratory analogy came to have great relevancy to Tenacre and over the years it was mentioned often in communication between the administrative staff and the Board of Trustees. It helped express the conviction that, rather than trying to pour Christian Science into existing human forms, one could demonstrate new forms which were representative of Christian Science thinking in every detail.

This needed to be seen in terms of supply, timing, harmony, and perfect functioning of every aspect of the institution. If this were not done--if, for instance, finances were based primarily on budgeting and human rules of economy--it would be inconsistent to attempt later to claim the operation of the divine economy. One could not start a facility such as this and outline everything humanly – the number of people to be served, number of rooms and beds needed, occupancy and income required to break even--and then expect God to supply

what had been outlined. Such an enterprise had to start with the completeness of the divine idea, be governed by this idea, and the human needs would be met.

This is somewhat analogous to the way a Christian Scientist works when praying for health. We do not just pray for the disappearance of some malady and the appearance of physical health, but for a more spiritually enlightened sense of body or identity. When this is done correctly, the human need is met as a matter of course.

So, if we are serious about applying Christian Science in an institutional context, it has to be done from the ground up. The activity itself, not just the desired supply, has to be conceived of scientifically. If the nursing ministry and the organizations established to further it are seen in their true spiritual light, the challenges of staffing, finances, management, and so forth, will be met as needed. Such a demonstration is just as important, and as much a credit to Christian Science, as the physical and mental healings taking place in the nursing halls.

A number of foundational guidelines and policies evolved from the thinking and events of this early period. In effect, The Mother Church had already established Tenacre's policy on fund raising, by requiring that their services be self-supporting. This requirement led logically to another key policy -- setting the rates charged to Tenacre guests at a level that covered the actual cost of the care they were receiving. This practice was consistent with the administration's approach to stewardship, because the alternative policy -- under-charging, and asking the Field to make up the difference in contributions -- would have institutionalized a deficit operation, and subsidized not only those individuals who needed help but also those who did not.

It remained, then, a matter of Christian love to provide benevolence for those deserving guests who were genuinely unable to pay the full rate. As discussed elsewhere in this chapter, the granting of benevolence was an indispensable aspect of Tenacre's work from the start, even at times when it seemed financially impossible. In 1941, the benevolence concept grew into the Tenacre Friendly Fund, through which individual Christian Scientists contribute directly to the welfare of other individuals, rather than to the operation of a facility.

Other policies grew out of a concern that the facility's work be kept in proper relation to that of The Mother Church and its branches. The Christian Scientist's first duty is always to Christian Science itself and to the gospel-spreading activities established in The Church Manual. Consequently, no aspect of non-Manual institutional work should "injure its useful surroundings" by conflicting or competing with those activities.

This meant that at no time could Tenacre represent itself as anything other than a "secondary service," a term used not to diminish the significance of such services but only to keep them in proper perspective. For instance, in public

communications mentioning the Tenacre Friendly Fund, Tenacre has always made a point of stating that mission of The Mother Church and its branches--to bring the message of the Christ to mankind--should be first in our hearts, minds, and in our pocketbooks, and that we should not contribute to other activities until we have fulfilled that obligation.

Similarly, management has tried to keep its activities from impinging upon the time and loyalty that rightfully belong to Church. Among other things, this has meant encouraging Tenacre staff to be active in Church work. The importance of this might seem self-evident. Still, it is not uncommon for staff --including nurses in and out of the institutional context-- to be tempted to let their work substitute for work in a branch church. Participation in Church work, along with normal outside social and educational activities, is part of a balanced and well-rounded employee's life. Institutional work should be expansive, not restrictive or reclusive.

Another related policy might be described as a careful approach to institutional growth, including growth of the physical facility, staff, and services. This harked back to a lesson learned from Mrs. Eddy's paragraph on obstetrics, that if something is a divine idea, its appearing will be right in every way. Sometimes human institutions have a tendency to permit or promote growth for the wrong reasons, making self-preservation more important than the services for which the institutions were established. Facilities may erect buildings or increase staff in anticipation of needs that do not yet exist, and then struggle financially with the apparent "under-use" of the facility -- condition they have brought upon themselves.

Tenacre's policy of caution was intended as a safeguard against the facility becoming an end in itself and a distraction from the priorities of Church. Before any kind of expansion could be considered, a determination was made whether the existing staff and facilities were being fully utilized, and whether there was truly a need for increased capacity. Conversely, before additional guests could be admitted, it had to be clear that those already present were being properly cared for. Following this approach, Tenacre operated regularly at or near its nursing capacity, even after the subsequent proliferation of facilities offering nursing services for Christian Scientists.

## **THE ROLE OF HUMANITARIAN SERVICE**

Once we have given our primary loyalties and efforts to the demonstration and dissemination of Christian Science through the avenues outlined in The Manual, the next priority is our Christian duty as individuals to help our fellow man, including our fellow church members in need. It is in support of this duty that organizations such as Tenacre properly stand. Through such "secondary services," individual practicing Christian Scientists--staff members, Trustees, volunteers, donors, supportive church members, and families--can demonstrate Science in

specific, practical ways out of love for God and man, and the needed humanitarian services will be a natural by-product.

Such service is an expression of selfless love, an essential element in the practice of Christian Science. The Bible provides ample precedent for the Christian expression of unselfed love--Jesus' example of healing, feeding the multitude, comforting those in distress. In his teaching, particularly in parables such as the Good Samaritan, he clearly illustrated the importance of loving our neighbor. As that parable shows, it is not really a question of deciding who is our neighbor, and then consenting to be neighborly toward him, but of learning what it is to be a good neighbor and being that way without condition or reservation.

In Mrs. Eddy's writings as well, there are many references to loving our fellow man, and the importance of compassion, patience, and affection in the healing work. Speaking of Jesus, she *writes* in Science and Health, "Out of the amplitude of His pure affection he defined love." (p. 54) She also talks about the rich in spirit helping the poor in one grand brotherhood. (p. 518) And in her Message for 1901, she talks of the special care Christian Scientists owe those she calls the "aged reformers." (p. 29) These are those individuals -- practitioners, nurses and teachers, lecturers, and other longtime faithful workers -- who have given their lives to Christian Science, and to whom we owe a debt of caring in their advanced years. She *writes*, "The aged reformer should not be left to the mercy of those who are not glad to sacrifice for him even as he has sacrificed for others all the best of his earthly years."

This is our obligation, one toward another, to be Christian, and to visit and care for those who have been faithful and selfless, those who have cared for us. This has been an important element in Tenacre's system of priorities, and a significant factor in deciding questions of admission and benevolence as well.

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## EARLY LESSONS IN SUPPLY

In the first fifteen years or so of Tenacre's operation under the new Board, the financial situation continued to demand day-to-day demonstration. Not only did they have to stay on top of daily expenses, but they had to give equal consideration to paying off the inherited bankruptcy debts in accordance with the terms of the Reorganization agreement. Furthermore, Tenacre had no reserve funds and many of its physical facilities were in poor repair. There were many possible lessons to be learned in the demonstration of supply.

At one point in the early 1940's, not only were there debts to work out, but there was a sudden imbalance in the ratio of staff to guests. Ten guests had experienced healing and left, for which Tenacre was very grateful, naturally. But now there were ten empty rooms and what appeared to be an excess of staff --costing

Tenacre money at a time when little was coming in. Tenacre had gone to some lengths to assemble these individuals in order to meet nursing needs. Now it hardly seemed right to send them home or eliminate their positions because of this unexpected situation. One day during this time, Mr. Harrison had a discussion about this challenge with Paul Stark Seeley, a friend and longtime Christian Science teacher and lecturer. The result of that conversation was a letter to Mr. Harrison from Mr. Seeley--a letter which has been a real mental milestone in the maturing of Tenacre:

"The thought that was with me one morning some weeks ago when I awakened was that the finding of a balance in the affairs of Tenacre does not necessarily have to come from the lessening of outgo. It might well come from an increase in its ministry. Divine intelligence is forever using to the full all of its beneficent resources. Curtailment, stoppage, cutting down are to it unknown. Its ministering angels are recognized by all of its family of ideas and the Father uses them to maintain the order, harmony, and peace of His creation and giveth his angels charge over his own, to keep them in all their God-defined ways. The argument of the evil one, mortal mind, that it can hinder, interfere with or contravene the fulfillment of the divine healing purpose and the means for furthering it is invalid. "The Father beareth witness of me," said Jesus. Where? In the consciousness of all. There the Father, Mind, is bearing witness to the Christ and its healing ministry and everything that wisdom hath raised up to further it. This enlightening activity of Mind is at work to further the purpose of Tenacre. Impotent evil cannot restrict its usefulness nor prevent any it is prepared to serve in God's name from finding and being blessed by it. Love's legions of angels do its errands of communication for it and direct to it all ready to receive from and give to its ministry to the end that God be glorified and wisdom balanced activity be expressed.

This was a lot to think about. From one point of view, these were, perhaps, harsh words to hear in the face of such difficulty --that they must increase their ministry. But this was the thought that was shared, and it began to do its leavening work. Ever since that time, this idea has been absolutely central to everything that has happened at Tenacre. Rather than attempting to manipulate the numbers of nurses versus guests to avoid loss of funds, they had to think in terms of Love's infinite supply and know that no one who was prepared to receive from or give to Tenacre's work could be prevented from doing so.

Before long, the staffing balance returned to normal, and Tenacre had neither empty beds nor extra nurses. In fact, they were pretty well stretched to the limit. At this point, they had another interesting experience. An opportunity arose, a request to provide private duty nursing service for an individual living on the New Jersey shore. Humanly, it appeared to be an impossible situation. Not only were there no free staff members; there also seemed no prospect of getting paid for the work that was needed. Nevertheless the principle articulated in Mr. Seeley's letter was clear --that they could not think in terms of limiting their service, but of



increasing, working from an infinite sense of supply and service and love. Mr. Harrison has sometimes said they were already extended 100 percent, but this situation was an invitation to extend themselves 110 percent, and they wished to be obedient. They were able, in the end, to free a member of the nursing staff to go and care for this case, and the result was blessing for everybody involved. The most important outcome of the experience was that, in Mr. Harrison's words, it "opened the mental floodgates" and helped greatly to eliminate this challenging sense of imbalance or lack which tries to appear in so many forms.

### **THE INCREASE OF TENACRE'S MINISTRY**

A few years later Tenacre had an experience which was both a reflection of this newly increased sense of ministry and an important aspect of the ministry to come.

By the end of 1949, Mr. Harrison was having to tell his Board that Tenacre's physical plant was falling apart. He said some of the buildings were in such bad shape it was a crime to put anyone in them. Guests were getting out of bed and finding splinters in their feet from the old wooden floors. With such inferior accommodations, and the result that potential guests were having to be turned away, it seemed clear that Tenacre had to be rebuilt.

Consequently, some "friends of Tenacre" decided to sponsor a brochure to present Tenacre's interesting story to the Field. The printing of this brochure represented a coming together of important factors in Tenacre's experience up to that point: the faithful stewardship over available resources; the willingness to continue rendering selfless service under adverse conditions; the increasing sense of the infinite nature of supply and the expectation that human circumstances must ultimately evidence this divine fact. In part, the brochure read:

During the past twelve years we have come to know the work being carried on at Tenacre Foundation--making the most of the buildings and equipment with which it has worked. Tenacre Foundation had demonstrated its enterprise, its capacity for service, its ability to make sound use of its modest resources. This institution is self-supporting and needs no funds for operating expenses or to maintain its present rate of benevolence. However, the time has arrived for the replacement of outmoded buildings and equipment, so that Tenacre may continue its economical method of operation and the institution may be truly representative of the great Cause it serves.

To the end that the New Tenacre may have its complete unfoldment, in the orderly method by which all things necessary to our Cause have always been supplied, we, the contributors to the publication of this brochure, feel that publishing the story of Tenacre is the greatest initial contribution we can make. [The full text of this brochure can be found in the chapter entitled "Blueprint for an Ideal."]

The brochure set forth the history of Tenacre from its beginnings up to that moment. It presented a straightforward picture its improving financial condition, including the successful repayment of debts to local creditors within six years and the reduction of the outstanding mortgage. It told how Tenacre had gone from accommodating nineteen guests and eleven employees in 1939 to forty-eight guests and sixty employees in 1951. It presented what they called their "Blueprint for an Ideal"—a detailed description of the eventual improvement and replacement of a number of buildings, with an explanation of the careful thinking behind each proposed change. The improvements were all designed, not to increase Tenacre's capacity, but to provide better and more efficiently the level of services already being demanded of it.

The brochure went on to explain the Tenacre Friendly Fund, which had, in the twelve years since the reorganization, granted over \$200,000 worth of benevolent care for individuals unable to pay the full rate for their nursing care--only \$20,000 of which had come from contributions to the Fund. In other words, Tenacre had extended over \$180,000 of its own income in this way. The writers of the brochure commented,

Such a sum would have paid the mortgage and built the modern, efficient, physical institution that all would like to see. But to have done so would have left the heart out of Tenacre. The work of the Friendly Fund is part and parcel of the basic idea of service to Christian Scientists on which the home and its operations are founded.

The brochure did not say how much the improvements might cost, when they were to be done, or what amount was hoped for in contributions toward these projects. The message was simply one of gratitude for the demonstration already made and for the unfolding vision of ways to further refine and perfect the service being rendered. It did not urge or beg, but only made the need known. (See Pulpit and Press, p. 8.) In keeping with the terms of the agreement with the Directors in Boston, the brochure was mailed only to Journal-listed practitioners east of the Mississippi--numbering at that time over 5000--and to the families of Tenacre guests, though Mr. Harrison commented casually to someone that they might find in the end they had printed this for just one person.

In December, 1951, Mr. Harrison received a call from a businessman, John Barbey, from Pennsylvania. A relative of his had been a guest at Tenacre, and now Mr. Barbey had a deepening interest in Christian Science and an appreciation for Tenacre's work. He had made one previous substantial contribution, but now he said that his accountants told him he would be able to give Tenacre a sum of money that year larger than that he would ever be able to give again.

Later, when Mr. Harrison visited him in his office to discuss the details and expectations related to this gift, he saw a copy of the new Tenacre brochure on the table.

Details were worked out, and the check--in the amount of \$250,000--arrived at Tenacre the following weekend. With the check was a letter of transmittal, which read, in part:

It is my primary purpose, by this donation, to improve the physical facilities of Tenacre Foundation so that the current recurring expenses of operation of the Foundation may be reduced and minimized, without impairing the efficiency of its services, that thereby the usefulness of Tenacre Foundation to humanity may be perpetuated. It is my further hope that I may hereby encourage others to join in this purpose, to the extent that conscience and good-will may induce, and ability, from time to time, will permit them to do so.

With this contribution, from one man-- together with about \$40,000 received in other responses to the mailing—Tenacre was able to proceed with the rebuilding of its facilities as described in the brochure.

Seen in hindsight, this was, quite literally, the fruitage of Tenacre's increasing sense of ministry, the confirmation of a less and less limited sense of supply. The Trustees and managers had been "faithful over a few things," demonstrating prudent use of the resources within their charge-- and now they were being made "rulers over many." Their practice of giving benevolence to individuals even when these funds could justifiably have been used for the betterment of the facility, had been an act of faith—the "substance of things hoped for, the evidence of things not seen." (Hebrews 11:1)

To Tenacre, it has not been insignificant that the amount of this gift more than fully repaid the total benevolence granted to guests since the institution's reorganization. The gift was, more than anything else, a gift of recognition and appreciation for the service being rendered to the Movement and the world.

On the surface, this experience may appear to some to have been a "lucky break," or a "windfall." But the stability that has characterized Tenacre's affairs since that time, something that is sometimes taken for granted today, is testament to the fact that Tenacre's reorganizers and Board of Trustees had laid firm metaphysical foundations in those earlier years, and that neither luck, persuasion, nor personality had anything to do with this gift.

Of course, the long-term implications of the experience were not obvious in 1951, and it was certainly not known whether Tenacre's general financial picture would be any different after these building projects were completed. There was still cause for concern.

This was the background for another meaningful contact in Tenacre's growing process, with Christian Science practitioner and teacher Roy Garrett Watson, who served many years as Treasurer of The Mother Church. In fall of 1952, he was visiting Princeton for a meeting with the Christian Science College Organization at Princeton University, to which the Harrisons were the advisers. After the meeting, they showed Mr. Watson the Tenacre grounds and the first of the newly-completed buildings--a sixteen-bed facility for so-called "intensive care," called West Hall. Then it came up in conversation that they still found themselves needing to pay close attention to financial matters.

What started out as a brief visit turned into a halfday; the Harrisons later referred to this as Roy Garrett Watson's "six-hour treatment" for Tenacre. He delayed his train departure in order to spend the rest of the day talking with them about supply, a subject dear to his heart.

Mr. Watson asked if Tenacre had any reserves, any savings. The reply was, "No, no reserves--we barely take in enough to meet day-to-day expenses." Again, Mr. Watson asked, "How about yourselves? Do you have any savings?" And again came the answer, "No, we hardly make enough to pay our own bills." Then Mr. Watson used an interesting analogy. He said, in substance, "If you have a house with four walls, but no roof, it does not provide much protection from the elements. But if you put a roof on it, you have not only enclosed and completed the house but you have protected it from the weather and made it habitable."

He related the adding of the roof to the establishing of financial reserves, saying that metaphysically, mentally, we need to take the step of operating from a sense of infinite completeness and abundance. We set up savings accounts and reserves, not because we believe our human management of money is a source of supply or protection, but because putting funds aside in this way is an expression of our faith in God's infinite supply. It is a gesture of our trust in the infinitude of God's provision. No matter how little we are setting aside, it expresses our spiritually-based conviction that there is and will be enough to do what needs to be done.

Using another analogy, Mr. Watson also encouraged them to "tear down mental fences" that he perceived they were unknowingly erecting or allowing to be erected in thought, any sense of limitation separating them from the fullness of Love's supply of good for its creation.

On this basis, the Harrisons began doing just that with both their own finances and Tenacre's, regularly setting aside as little as four percent in reserve, while working to detect and tear down any mental fences seeming to keep them from experiencing their completeness. According to Mr. Harrison, this experience, the change in their thinking after the "six-hour treatment," led to a more and more solid sense of God's ability and willingness to take care of His own work. Within a short time, the balance of Tenacre's mortgage was fully paid off, fulfilling their

obligations under the original reorganization agreement. In retrospect, it seems clear that, to a magnificent extent, the sense of limitation in all of Tenacre's affairs was lifted as a result of that day's discussion and the metaphysical work that grew out of it.

John Barbey, the benefactor who had given so generously to Tenacre in 1951 and made the start of the building program possible, subsequently made other contributions of long-term significance. These included providing a proper home for the Resident Trustee, and a generous lifetime income for the Harrisons, independent of Tenacre's payroll or pension plan, and leaving to Tenacre the income from a substantial quantity of stock in Mr. Barbey's company.

Mr. Barbey made it known to the Harrisons that he valued the spiritual perspective and the consistent, effective reliance on prayer which he had observed at Tenacre, and which he felt had helped him and his business. He loved his company and employees and wanted them to benefit from this association with Tenacre even after he personally was no longer in charge. He said this was the primary motive behind the bequest, which not only provided financial benefits but placed Tenacre in a permanent working relationship with his company.

This relationship has continued to be one of mutual blessing. For instance, at one time, the Chairman of Tenacre's Board of Trustees, a prominent New Jersey industrialist, was invited to serve on the company's Board of Directors and Executive Committee. Subsequently, he was instrumental in the company's transition from over-the-counter status to its listing on the New York Stock Exchange, and in the diversification of the company's holdings.

While Tenacre's administration must be modest regarding its role in this relationship, it is interesting to note that, in the first thirty years after the bequest in 1956, the company's total annual earnings increased from \$90 million to \$2.5 billion.

In retrospect, it has been especially gratifying for Tenacre's managers to reflect on the manner in which this special relationship evolved. Due to the unique factors of the situation, the assets received never would have gone to The Mother Church, even if Tenacre had not been in the picture. So, this experience was consistent with the ideas set forth in Mrs. Eddy's paragraph on obstetrics discussed earlier. In other words, it was "natural and safe," and did not "injure its useful surroundings"--did not divert from the mission of the Church itself any funds that would have normally flowed to it.

Furthermore, because Tenacre's Trustees and managers had always seen Tenacre's mission as embracing and blessing the whole of mankind, it seemed particularly fitting that such a meaningful expression of support for its work came, as it were, from mankind, from sources not limited to within the Movement. It was a complete demonstration, of Love reflected in love, of the self-supporting nature of

spiritually-based service--and one that contributed toward the continued increase of Tenacre's ministry into the future.

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## OPERATING AN INSTITUTION IN THE NAME OF CHRISTIAN SCIENCE

### **LETTERS FROM THE LABORATORY**

#### **Editor's Notes:**

Over the years a variety of people engaged in the establishment and administration of services and facilities for Christian Scientists have written to ask what Tenacre might have to share on the subjects of management and finances; many have asked for speakers to address meetings held on behalf of their organizations. Other individual Christian Scientists have written to explore the possibility of service at Tenacre and to learn about the responsibilities this service can include.

Perhaps not surprisingly, a significant percentage of these inquiries seem to have fallen in the 1960's and 1970's, in the wake of what might be called Tenacre's most difficult, pioneering years, which culminated in the hard-earned demonstration of a certain degree of financial security by the late 1950's. The letters in this section are representative of those Mr. Harrison wrote in response to such requests. While space does not permit an explanation of the circumstances of each correspondence, enough should be evident from the context to prevent the substance from being lost.

Throughout these letters, there is a term which is referred to a number of times: "stewardship." Stewardship has always been an important concept at Tenacre, ever since the reorganization in 1939--but perhaps not many Christian Scientists have often heard it spoken of. In short, stewardship is the natural complement to supply. It is the demonstration of the right use of supply--whether this is visible in human experience as money, time, space, property, personnel, or equipment. It is the practice of making maximum use of available resources, and of eliminating wastefulness.

The concept of stewardship has its origins in the Bible, as seen in the experience of the poor, indebted woman in the Old Testament who was told by the prophet to see what she had "in the house." Her willing reassessment and use of the resources on hand revealed the supply she thought she lacked. Similarly, Jesus' Parable of the Talents shows that we are all entrusted by God with something of great value, and that our faithful use of it earns us the right to be entrusted with more.

Because it is the companion to infinite supply, stewardship is not restriction, and is not based on fear or lack; true economy is not cutting back--it is the demonstration of perfect balance and proportion, of rightness of quantity and quality, with no excess or shortage. Tenacre's Board of Trustees works metaphysically to know that God not only supplies infinite abundance but wisely governs its use as well. In Tenacre's financial affairs, this has helped to ensure the proper handling of assets, but without the burden of a personal sense of responsibility for this management, and without the use of traditional budgets.

But it does not matter if our particular area of responsibility appears to be a construction project, a nursing staff, a group of guests, a substantial sum of money, the special care of one individual, or just our own work time. Good stewardship is an aspect of our sense of supply; it is essential that we value the spiritual substance of all we do, then use it purposefully, without fear, wasting nothing. We are not just stewards of money, property, time, or personnel. We are what the apostle Peter called "good stewards of the manifold grace of God." (I Peter 4:10)

Most of the items included here are among what we have come to refer to as "the supply letters," a collection that has been reproduced and shared informally among friends since 1980, when they were first assembled as a supplement to the reply given to a particularly detailed inquiry. They give a glimpse into the "laboratory," into Tenacre's primary work of learning how to apply Christian Science in an institutional setting. They are frank, even a little brash or immodest-sounding at times. We hope you will find this honesty not only forgivable but refreshing and thought-provoking.

September 8, 1967

Dear \_\_,

. . . You recall we talked for a moment about raising money for activities serving Christian Scientists such as Tenacre and \_\_\_\_\_.

Last year a proposed fund-raising program came to my attention. The fund raisers wanted names of potential donors; certain people were to make personal calls on people in a position to give substantial sums. . .

Practical circumstances made it impossible to conduct a fund-raising program for Tenacre back in 1939 when the new Trustees took over this, then bankrupt, enterprise. [See "Foundational Thinking"] We take no credit for a more righteous approach to financing; there was nothing to do but pray. . .

You will recall that much prayer went into what was done in connection with paying for the [1964-65] World's Fair effort [Christian Science Pavilion]. "Making the need known" seemed much more appropriate than "raising money"

or "soliciting funds." We avoided personalizing or thinking in terms of "channels," "potential donors."

The Committee notified the field thirty days before the Fair closed that there was enough in hand to see us through the closing of the Pavilion and winding up the affairs of the Committee. In the end we turned over to The Mother Church a remaining balance of more than \$3000--after spending more than \$1,250,000. The overage of \$3000 represented "full to overflowing" but not needlessly overflowing.

In the matter of an emerging service to Christian Scientists such as Tenacre, a school, a camp, a visiting nurse service, all of which, we like to feel, are associated in some way with bringing Christ, Truth to mankind, it would seem that dispelling the belief of creating or building is important. The uncovering or coming into view of that which has always been and is fully provided for, seems more appropriate and calls for the human activity to be reduced in *thought to* the facet of the divine of which it is an outreach.

Establishing the omnipresence of infinite good dispels the belief in the need for financing or supplying anything. This lifts the sense of limitation from the idea and allows good to become manifested.

Taking human footsteps means, more than anything else, the human footsteps of disciplining ourselves to sit down and pray.

This method may at first seem less satisfactory than the sense of humanly doing something which "raising money" and "projects" satisfy. But we know that physical healing obtained through material methods has to be done over and over again, whereas the dispelling of the belief in the actuality of the need for healing ultimately eliminates the opportunity for inharmony. Healing our belief in lack through prayer gets at the-root of the matter in a different way than does the filling of an apparent immediate need by uncovering a corresponding apparent immediate supply.

I hope I've not given you more on the subject than you bargained for, but I enjoyed having a reason for gathering some thoughts on the subject.

Sincerely,

J. Burwell Harrison

January 17, 1968

Dear \_\_,



I believe that for the time being The Mother Church is discouraging any new institutions under Christian Science auspices. Some people go ahead without the blessing of The Mother Church, but these also usually have trouble.

The saying, "It's not the initial cost, but the upkeep" must have had its origin in connection with operating an institution. If the bequest just provides enough to get started, the lady has done more harm than good with her generous thinking. If there is sufficient to get started and then endow some of the cost of operation, it can be a blessing. Unless you are prepared to give unstintingly of your time (and your money) and be willing to raise money from others each year, stay as far away as possible from a project of this kind.

All experiences have not been negative. Here and there you will find something that has been started on a sound basis and has prospered and blessed. This is the exception, however, and unless the founders are prepared to give full time and thought to it they end up being a drain upon the Movement and a slight blessing to a few. And some of those few will be people who really do not make good use of the Christian Science aspects of such a facility; all they want is to be comfortably taken care of.

There is much that is affirmative about such an idea, but too many go into these projects not prepared for the negatives or difficulties, and a lot of time, money, and effort is lost before the proper formula for them or their particular field evolves. If it doesn't bless the Movement and the Cause, then there will be no enduring blessing in it for anyone.

Do not get enamored merely with the plight of the people you want to benefit. If a project is not going to contribute to Christian Science itself, don't start it. If we meet the problems of organizing, financing, building, staffing, serving within the framework of scientific Christianity, we have made a contribution to the world thought and blessed mankind--the end product of a nice home for deserving people who will make individual Christian Science demonstrations is automatic. If we give good care amidst confusion and lack in these other respects we are merely adding to the world's problems.

. . . No one needs to tell you, how all-absorbing institutional work is. Any institution needs some workers who make it their whole life. The ones that have this devotion make a contribution; those who do not give the field as many problems as they solve. In this connection you may be interested in a quote from a letter I sent to someone just before he joined our staff not too long ago:

As I indicated (when you visited Tenacre), I like to feel that people in key positions accept Tenacre as a way of life. I have the courage to expect this because those of us who do give Tenacre this primacy of effort have also proven that it is not a limiting commitment. We are all normal people with outside church, social, and civic interests. I am sure what is implied is well

within your own sense of dedication and the demands of a satisfying family life.

As I explained, I also feel that we must expect to apply Christian Science to the business operation of Tenacre to the same extent that it is being applied in the more obvious mission of Tenacre to serve the guests who are radically relying upon Christian Science for healing of physical or mental inharmonies. We pray to be good stewards of the trust we have assumed. We try to solve the challenges presented with regard to personnel, honesty, supply, know-how, efficiency, etc. in a scientifically Christian manner, in the full expectation that our victories in these areas are of the same magnitude and contribute as much to world thought as a single healing under Christian Science of a particular physical claim contributes to the diminution of that world claim and its incidence. This gives real meaning to every facet of this work."

Yours very truly,

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March 13, 1968

Dear \_\_,

. . . Your letter of December 18, 1967 which accompanied your previous contribution has been in my work basket continually ever since its arrival. You will recall I promised some comment on what you had heard about Mr. Harrison at Tenacre being "a very shrewd business man." Originally I recoiled slightly at the word "shrewd" as applied to myself, and each week I have passed over writing, knowing it would be a lengthy letter to which I must give ample time.

Mrs.\_\_\_\_\_, who works with me in this office helped by giving me a dictionary definition of "shrewd" that goes a little beyond the ordinary connotation given the word--"of keen penetration or discernment in practical matters." It would not offend me to be considered shrewd in this sense.

In the eyes of the corporate executives and self-made successful business men who are now on our Board and others who have served on it, I am anything but shrewd or even efficient, in terms of today's way of doing business, either for Tenacre or in my own personal affairs. To these men the fact that either of us--Tenacre or the Harrisons--has survived financially and continues to do so is nothing short of a demonstration of Christian Science of some magnitude. We feel it has something to do with a concept of stewardship as contrasted with demand and supply. On this account they are kind enough to continue to give Tenacre the benefit of their knowledge and experience while at the same time refraining from insisting that its financial management be completely orthodox. Our non-Christian

science auditors love to do our work because of what they have seen happen without a limiting or grasping sense on the part of management.

When complimented, not for shrewdness but for what has happened of a constructive nature at Tenacre in the past twenty-nine years, I reply as sincerely as I know how that the idea of Tenacre as an outreach of Love on the human scene has persisted in spite of us and not because of us. For my own part in it I can say that as I look back I know of many things I wanted to do but was prevented by forces beyond my control from doing-- which, had I been permitted to do them, would have again financially bankrupt Tenacre or forced it out of business; also, I can see many things that were done that I did not want done and endeavored to prevent-- which, if my will had prevailed and they had not been done, would also have caused financial bankruptcy or closed Tenacre's doors. In the face of reflections of this kind one can take no personal pride in what has been accomplished and can only be constantly grateful for having been allowed to be in the position from which it could be witnessed.

The circumstances under which Tenacre's reorganization took place in 1939 prohibited solicitation of support from the field for what it hoped to accomplish. Tenacre literally must become known for what it had done, not what it was going to do. At the outset this seemed a lonely job and required of those serving at Tenacre the contributions normally expected of the "field." These contributions were made in the currency of devotion to one's job at little and sometimes no pay.

These circumstances also made it necessary to require from those whom Tenacre served-- our guests-- the maximum payment the guest could afford to pay, commensurate with the service he was receiving. From this came Tenacre's policy of setting its rates at its costs. This has, over these many years, eliminated subsidization of those who need no subsidization and reserved for the deserving needy the maximum of our benevolent resources.

This type of financial management may be termed "shrewd" in the better definition of that word and I would be happy to

feel I was responsible for it. But it was designed by no individual and resulted from the circumstances I have indicated. Although not the way we would have chosen for Tenacre's restart (in 1939), these experiences can now be looked back upon as specific examples of blessings that come in disguise.

Tenacre scrupulously avoids anything that could be misinterpreted as accepting a financial advantage in any transaction. But experience has proven to us that those who would ask Tenacre for its assistance are not so scrupulous and can be less than honest in revealing all facts concerning finances. Proper stewardship has called upon us to be a little less trusting of our fellow Christian Scientist and more "shrewd" on Tenacre's behalf. It was discovered that in several instances Tenacre's generosity in foregoing a reasonable financial contract had obligated it

to support the individual indefinitely in the event of an extended life span (which it is Tenacre's business to promote); at the same time, distantly-related beneficiaries or even other institutions or charities stood to "take all should an early passing occur.

It does not seem unreasonable that if Tenacre is to assume the responsibility for an individual after his funds are exhausted then it should be on a contractual basis such as was worked out for Miss \_\_\_\_\_. For Miss \_\_\_\_\_ to have bought an annuity from an insurance company equivalent to what Tenacre has given her would have cost one and one-half to two times the amount she transferred to Tenacre.

Our experience to date indicates that by far the larger percentage of our "life care" guests demonstrate longevity (for which we are grateful) and so will outlive by many thousands of dollars the sums they bring with them. Continuance of policies such as these, in the eyes of the practical business men on our Board, is anything but shrewd, for it places in possible jeopardy reserves that have been set aside for other purposes.

However from the standpoint of those responsible for the day-to-day fulfillment of Tenacre's mission of service to our fellow Christian Scientists, we are confident that, so long as we do not take on an obligation beyond Tenacre's known ability to fulfill, the broadening of Tenacre's mission to include people as deserving as Miss \_\_\_\_\_ will bring with it the uncovering of the wherewithal to meet the need as it arises. We go forward on this basis and must dare sometimes to go pretty far into the water before it opens for our safe passage.

I do not know now what I have proved by inflicting this long letter upon you. I hope you believe that Tenacre has no other motive but to manage its affairs in a manner by which it can bring the largest blessing to the largest number of people-- even if it includes some hard-headed business practices applied lovingly.

Sincerely,

\_\_\_\_\_

[To a prospective employee]

July 9, 1968

Dear \_\_\_\_\_,

Regarding finance at Tenacre, stewardship is the keynote of our attitude. In a work such as this it would seem our concern must be accountability, not responsibility.

Because only a part of our income is earned, we cannot relate expenditures to foreseeable (earned) income. We must not anticipate the amount or sources of gifts. We can recognize need on the basis of wisdom, economy, and brotherly love (the latter includes allowing our suppliers to make an honest dollar) and use every bit of our God-derived perspicacity in controlling expenditures and analyzing purchases. However, the only forecasting of receipts in which we can allow ourselves to indulge is the knowing that supply is of God and if demand has any actuality at all, (demand would not seem to be God-created) then supply would not be merely coincidental with, but would precede demand.

Concerning inhibiting or limiting supply, a lecturer once told a story of a man who needed transportation and pictured it as a beautiful little red Ford with all the trimmings it could take-- and it came just as he had pictured it. He turned to God and gave proper thanks. God replied He was glad the man was happy with the Ford, but He had a Cadillac ready for delivery but just could not get through to him with it. God's glory is a wonderful thing-- we must not be guilty of inhibiting our ability to see it in all its grandeur.

In our business it is even more important not to outline or circumscribe than such a humorous example might seem to indicate. We have a responsibility to all mankind to leave human thought on a higher plane than where it was handed to us. We would hope that as we release Tenacre from some of the limitations that would normally operate in this section of human affairs, the whole section and beyond it would be benefited.

As stewards, in determining our accountability a Profit and Loss type of statement relating earned income to operating expense is indispensable. The figures have many uses.

However, the net result can never be considered profit, loss, deficit, or the like. It literally must not govern decisions concerning one's ability or the time to make needed expenditures or purchases nor the quality of the things purchased. Decisions of this kind must emanate from a concept of what is right and necessary in the conduct of an enterprise which has as its purpose the daily, minute-by-minute acknowledgement of the presence of completeness, perfection, God--and the absence of anything unlike Him.

Employment at Tenacre is different from an ordinary job where the Christian Scientist is in a minority, and must use the truths he knows within the framework and at the pace set by the non-Scientist thought with which he is working.

An enterprise such as Tenacre permits-- yes, demands-- that an entirely new dimension enter into all thinking about it. It has no mission at all if it does not include Christian Science demonstration (not just common sense) in all its facets. It must operate on a plane of radical reliance, efficiency and brotherly love inconceivable to any but an advanced Christian Science thought. . .

I sincerely believe that the degree to which we are able to free Tenacre from the limitations ordinarily accepted even in other well-run Christian science enterprises and organizations not only bears on or affects, but actually governs, the effectiveness of our published reason for existence; i.e., to serve Christian Science and Christian Scientists.

In addition, I believe these victories are of the same magnitude and importance to the world as are the healings witnessed by our Nursing Department. Christian Scientists believe that every single healing, by spiritual means alone, of sickness or disease proves that claim a lie and contributes to its diminution as a world belief or problem. Just so, meeting the beliefs ordinarily accepted about business contributes to the diminution of those beliefs as they tend to manifest themselves in ordinary world affairs.

If Tenacre never accepted a guest who could not pay the full cost of his care it would still be benevolent work. However, the need to offer its services to the deserving or needy who are eligible and entitled to the services of their fellow Christian Scientists in time of need is inherent in its reason for existence.

Tenacre has offered this assistance freely on the basis of need and eligibility. Those making these decisions have never had to refer to a benevolent fund or budget item to determine if assistance could be given.

Coming to Tenacre from a commercial business experience, "List Price," "Dealer's Discount," and "Net Billings" had meaning for me. The first time we allowed a deserving guest to pay \$25 per week for services quoted at \$49 per week, I rendered the bill:

Room, Board and Nursing	\$49.00
Contribution from Tenacre Friendly Fund	<u>-\$24.00</u>
	\$25.00

Thus, the Tenacre Friendly Fund was born. It has never been a fund of money. By its use on our books we have always known what we would have earned if everyone paid the full rate; we have known the amount of revenue we have forgone by way of discounts charged to the Tenacre Friendly Fund and what our net billings-- or actual cash flow-- has been. . .

A very small percentage of the contributions Tenacre receives are earmarked by the donors as specifically for the Tenacre Friendly Fund or our benevolent work. Inasmuch as these contributions amount to such a small fraction of the actual benevolence given through the Tenacre Friendly Fund we make no attempt to keep these contributions separate. They are merely added to Trustee Income. This system removes the slightest possibility of operating personnel judging Tenacre's

benevolent capacity by the presence or lack of funds in a separate account. Just as we would endeavor to avoid using the presence or lack of supply in determining our ability to serve those who need benevolence, just so, every effort is made to remove supply as a consideration or concern of those responsible for operating and maintenance expenditures.

Stewardship alone is stressed. Those responsible for personnel policies, rates of pay, etc., are charged with considering brotherly love as the important one of the three-- wisdom, economy, and brotherly love. Those responsible for decisions concerning purchases, supplies, and capital improvements, must decide on quality, quantity, timeliness of purchase, etc., based on rightness rather than the more usual factors.

After years of working successfully as a Christian Scientist in a non-science organization, tempering and adjusting to the understanding and pace of your fine and principled colleagues, it seems fitting that the experience and training you have gained should now be applied in a manner which will have its effect in elevating mankind's concept of finance, stewardship, and supply based on Principle itself. Being involved in the bookkeeping and finances of Tenacre offers you what is, I am sure, a unique opportunity. I am confident, too, that Mrs. \_\_\_\_\_ will find interesting and uplifting occupation.

Sincerely,

\_\_\_\_\_

[To a care facility administrator]

December 26, 1972

Dear \_\_\_\_\_

. . . Tenacre has always been willing to share anything in its experience that might be helpful to anyone else, and this continues to be true. However, because we have found everything that is good about Tenacre defies orthodox business reason and methods, we tend to think of it as a complete demonstration, unique to itself. This fact is what we seem to have to share and not information such as you are seeking to compile. We think you will not need it if you see [your facility] as the desire to serve, completely free of the characteristics of a business, not a member of an industry or even a group of so-called Christian Science facilities.

. . . In other words, our work is like nothing else in human experience (or, the world), and the sooner one (or a Board) realizes it the sooner it will become a credit to the sum total of what Christian Science means to mankind.

I say with confidence that no one in business keeps better business records than we do., But they are for the public record, in case they are needed. We develop

few statistics from them for our own use. Financial miracles occur. We make decisions based on our best sense of rightness, even though it seems the cost cannot reasonably be borne. Six months later we discover that a counteracting or balancing event or series of events occurred, the wisdom of which we would like to take credit for but cannot. Whatever moves were required on our part were made unconsciously, reluctantly or were forced upon us over our active protests-- literally acts of God, divine Principle.

Experiences of this kind made us conclude very early that our job is to serve the institution's mission of service to Christian Scientists, make decisions of policy or of a financial nature on the basis of God's work, of supply being infinite and demand finite. We didn't learn to trust in this manner overnight and had to learn our lessons the hard way. We view Tenacre's achievements as occurring largely in spite of us rather than because of us. The lesson of the necessity to listen, which should come naturally to the Christian Scientist, was learned only as we saw potential catastrophe after potential catastrophe not occur for no explainable human reason. Until now, when in doubt, we seek methods of widening the scope of Tenacre's ministry in place of analysis.

The Christian Scientist can depend upon no material remedy or human planning in meeting the challenges of a health or personal nature. Our contribution to the business world must be of an equally radical nature, or we will make no contribution at all. If we make this one, the fruitage from our work in terms of the healings we are privileged to witness will be as it should be.

The application of Christian Science (not merely common sense) demonstration to the business responsibilities of care facilities is a natural step (church organization was first) in the progression of its application into the complete "minutiae of human affairs."

All this is difficult for a [facility] Board to learn, particularly one that "rotates" or is made up of merely regional representatives invited to membership with an eye to bringing [financial] "support."

It seems we all have to learn to discharge our duties through the metaphysical contribution-- not the human thinking or experience we bring. We need humble business people on our boards of trustees-- not for their human knowledge or business expertise, but because they have learned that "of themselves" they have done nothing-- i.e., we need people who have learned that only as they have individually demonstrated Christian Science have they been successful. The humanly successful who has not yet had the challenge that washes him clean in this respect is not, in my opinion, ready to make a meaningful contribution to what seems to be a business enterprise, but is really an intense and interesting radical application of Christian Science.



I have many unmailed "manuscripts" of this kind in my files. So, in this case, I'm going to pass this first draft for typing pretty much as it has run off the end of the pen during the early hours of this date. I just hope it gives a glimmer of what I think is our important lesson at Tenacre, i.e., this is not a business-- anything that would otherwise be considered "good business" is suspect and in most instances to be avoided. Sounds crazy, doesn't it?-- but radical reliance is-- to those who haven't tried it.

Sincerely,

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September 14, 1973

Dear \_\_,

I do not feel that such projects as these should emphasize having members "with money" or who can "raise funds." They need people with willingness and practical experience who are known to be prayerful, wise workers in Christian Science. [See letter dated September 8, 1967.]

Fund-raising and promotion for Christian Science projects, in my view, saddle the enterprise with subtle, non-recognizable problems that seem never to be gotten rid of and require the use of the same methods forever. Seeing the project as already supplied and provided for because it is right and merely an outreach of love that is divine heals the belief of lack before it gets a head start.

I believe the maximum of effort in the area of fund-raising and promotion should be periodic reports to the constituency which, by their very nature, "make the need known."

The medical "care" industry is beset by every lack, limitation, and problem mortal mind can imagine. They run the gamut of everything that bothers business itself, plus everything that accrues by virtue of its medical and care facets. We are not running in parallel with them but in exactly the opposite direction. We separate right at the beginning, we have nothing in common with them, etc. and etc.-- consequently, we have nothing to learn from them. [See "Tenacre and Medicare."] The information which is made available to us must be viewed and distilled from this standpoint. We must come out and be separate in the fullest sense and we must rely on MIND for the right people, right designs, and full supply.

Very truly yours,

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April 29, 1976

Dear \_\_,

I didn't want to clutter up personal greetings with this-but I took note of what you said about your cousin having gone on the Board at \_\_\_\_\_ and giving \_\_\_\_\_ a little business perspective.

I have mixed feelings about that. In terms of what \_\_\_\_\_ was founded to do, the word that comes to me is that it has been doing it very well. Indeed, the fruitage has been exceptional and attests to the level of spirituality of the operation. I hope that the business perspective now being injected into it will not upset that.

\_\_\_\_\_ went through our Administration Course here and we taught him he was not going to be operating a business. We did charge him with the responsibility for good stewardship of what the Father provides. We exposed him to every facet of this operation and the metaphysical approach that we have worked out, to many of its aspects. Our emphasis was on stewardship with no concern for the bottom line. That was left to the Father as radically as one avoids material remedies in seeking a physical healing.

With all due respect to those who serve on boards of this kind, these institutions are not businesses. They are often held in bondage to limitation by the very good intentions of successful businessmen who insist that they be operated in terms they understand.

Tenacre asks class taught business men coming on its Board to have patience with its way of doing what is done for a little while-- observe the "miracles" which occur and the accompanying fruitage of the work before advocating that we use the more "practical," "common-sense," or "conventional" business approach to what we are doing. So far, without exception for 37 years, these business men who ultimately make such important metaphysical contributions, see that this is not a business and that we have our troubles when we lose sight of it and go off on a temporary tangent in either the area of management or supply.

I am not presuming to think I am telling you anything you have not seen over and over. . . It just provided the opportunity to bear witness to something from this vantage point.

Sincerely,

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**DEMONSTRATING CHRISTIAN SCIENCE  
IN A COLLECTIVE CONTEXT**

### **Editor's Notes:**

*John Irby began working full time at Tenacre in the early 1970's, after finishing his degree in physics at Princeton University. Following an extended time spent in nursing so-called mentally-disturbed guests on a one-on-one basis, he moved into a new area of work at Tenacre, co-establishing with his wife Christine the project known as the Development Center. This is the department which produced, over a period of nearly ten years, a series of video, audio, and print materials used by The Mother Church in the education of nurses' aides throughout the Field. Mr. Irby became Tenacre's President in 1981, and served in this capacity until his passing in 1991. At the Trustees' request, he was succeeded by his wife Christine, who had long served as Director of the Tenacre School of Christian Science nursing.*

*Perhaps the most prominent and consistent aspect of the thinking at Tenacre over the years has been the administration's insistence on bringing Christian Science to bear upon the day-to-day details of running and living at an institution. This is the "laboratory concept" which the Harrisons brought with them as the basis of their work and which permeates Mr. Harrison's writings. And this is what John Irby refers to as "demonstrating Christian Science in a collective context."*

*Mr. Irby once elaborated on this subject in a conversation with another staff member, as well as in a talk he gave to a group of Christian Scientists in 1989, originally entitled "Keeping on Track." What follows has been edited from transcriptions of his extemporaneous comments, recorded on these two occasions.*

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One of the lessons that I have learned in working at Tenacre is that sometimes we are tempted to approach the challenges of working together as Christian Scientists in a collective context quite differently from the way we approach our individual experience. I'm not talking about "collective demonstration," you understand-- but rather individuals working in the collective context, learning how to apply the principles of Christian Science in that context consistently. I'd like to illustrate this unfortunate difference of approaches with a hypothetical example.

Let's say that one morning I wake up and have this vague notion that something is not quite right. As I go about getting ready for work and pass the mirror, I suddenly notice that my ears are on upside down. It occurs to me that this is not a proper condition, and I decide to do some work about it. As a Christian Scientist, I have identified something that needs work-- a suggestion that has presented itself to me for acceptance, something not in consonance with my understanding of what is real and true.

Now, the Christian Science approach parts company with other systems-- it doesn't probe the problem, call in experts or come up with a diagnosis, prognosis,

and solution involving manipulation, surgery, drugs, etc. In Christian Science we see that the problem must be seen only as a picture. So, at that moment, I do something very unusual in the world's terms. Having identified a problem, I turn away as quickly as I can from the superficial manifestation presenting itself to me-- I get behind that surface appearance and dive into the spiritual reality I know is there.

Mrs. Eddy makes it perfectly clear that behind everything that presents itself to consciousness, somehow or another there is a spiritual idea. Perhaps what is presenting itself is absolutely the opposite of that spiritual idea. But there is an idea there somewhere. I try to understand the law that governs my being, and the nature of my identity. I try to see and understand more clearly by going to the Father and asking Him what is true about me. I try to discern more clearly the essence, the characteristics, the structure, of that spiritual identity I know is there. In doing so, I am very consciously and deliberately not focusing on changing some surface appearance. I am focusing on what is true, and I fully expect in the process of doing this, that anything that is not right, not real, will be crowded entirely out of conscious experience.

Now, let's say another morning I wake up and have this vague notion that something is wrong, and I look at the bedside table and there is this glass of water, and it is frozen. So I say, "Something is wrong here." I get out of bed and hustle over to the phone and call up our maintenance manager (I live on the Tenacre property), and say, "Jim, we have a problem. The water is freezing in my house." So he comes over very quickly and after probing around with the mechanism that controls the heat, he says, "I know what this is," and he calls in the experts. They come in and after probing around and analyzing the problem, they come up with a solution and fix it and the heat works again and we are all very happy and go on to work and everything is fine.

Somehow or another, it almost never occurs me to wonder why I approached those two situations differently--why it was that in the one case, I saw my entire focus as demonstrating the truths, the principles of Christian Science; but in the other case, I saw my focus more in terms of some end product-- some desirable physical goal. To be sure, I don't want water freezing in my house, but I approached it in an entirely different way.

Why is it that in the case of something that is clearly individual I understand that my primary purpose is not to try to change some surface manifestation, but to demonstrate the principles of Christian Science? Even if I knew what the medical approach-- for example-- to inverted ears was,, if there were some very simple procedure that would correct that problem, I wouldn't be tempted to proceed in that direction. Why? Because I am not interested in inverting my ears at all. What I am really interested in is demonstrating the truth of Christian Science.

Why was it that in the other instance, the first thing I did was to call our maintenance manager for mechanical help? Tenacre has healed furnaces in the past. But now there is maybe less of that and more of a demonstration of a good maintenance organization. Perhaps, in a way, a higher demonstration was being made back when there were no choices.

If I really applied the same principles in the collective context that I applied in the individual context, what would happen? I don't know. Maybe it would become clearer to me that behind even what was represented in my experience by machinery or useful inventions, was a principle, an idea, or a spiritual concept operating. Maybe I would begin to understand the continuity and perfection of that concept. And maybe as I understood all this, I would start demonstrating better the fact that nothing should wear out, or break down, and maybe in that process, I would be demonstrating more clearly, in the collective context, the principles of Christian science. Maybe. I will be honest with you-- I don't know. I don't know because about 400 times a week this comes up, and about eleven percent of the time I do it, and the other times I call Jim.

What I do know is, it's extremely important. I know this demonstration is important, partly because the world is full of collectives: churches, businesses, schools, civic organizations, families, governments-- all of those are collectives. If we're not going to do it, then who is going to do it? It is just as important that the evangelizing influence of the Christ be brought to collective activity as it is to our individual experience.

When the world addresses a problem, the first thing it does is analyze it. It tries to understand it, to probe it, to figure it out, and once it does figure it out, it tries to design a solution for it-- some manipulation of the situation that will change whatever is offensive.

But Christian Scientists don't operate that way at all. Faced with a problem, the suggestion that something is not right, they immediately begin to pray the prayer of completeness. They know the only way they can demonstrate Christian Science is to start from the principle of completeness-- perfect God, perfect man-- affirming right from the start that everything is complete, that everything needful is there. The Father has provided all that we need. This is what Christian Science has to give to mankind-- a fundamentally different starting point.

Well, think of the significance of that sort of approach to collective activity. How often in a week do we start even as Christian Scientists, from the premise that something is wrong? How often in the week am I tempted to say, "We don't have enough staff, so let's see-- what can we do about that?" Or, "Equipment is breaking down." Or "There are policies that need to be addressed-communications issues, or funds lacking." How often in a week do we decide there is something wrong there and that we must set about righting it?

In Miscellany, p. 241, there is a letter to Mrs. Eddy and her response to it, clarifying the point that Christian Science is absolute and that we must start from the point of perfection, not just think we are working toward it. Mrs. Eddy says in her reply, "Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration. . . In practicing Christian Science you must state its Principle correctly, or you forfeit your ability to demonstrate it." (p. 242)

We can be doing good things-- humanitarian things, wonderful things-- but we can't be demonstrating Christian Science unless we are starting with the prayer of completeness.

Once upon a time, there was a lovely couple, and they lived together in conjugal bliss on a wonderful estate with everything provided for them. Nothing was out of place, nothing incomplete, everything perfect. It was, in fact, Paradise.

One day, it occurred to the woman-- I will call her Eve-- it occurred to her, in a whispered suggestion, that maybe things were not as complete as she had believed. This suggestion came to her and said, "Did your Father withhold something from you?" "No," she said, "Everything wonderful has been provided. Look around you. It's all here, it's all complete." "No," the suggestion said, "What you don't know is that your Father who gave you all this has withheld something from you. It is something good and right and needful that he hasn't given you. See over there? Here is something that you need to acquire. It's called the knowledge of good and evil. And until you acquire it, you cannot be God-like. When you do acquire it, you shall be as a god. Not only that, you have the capability, the power, to take it upon yourself to acquire what your Father has not given. And you had better get on with it."

Well, she discussed this with her husband, who was not the smartest of fellows. It made sense to them, so they went about acquiring what they presumed that the Father had not already given them. And the result was that they got thrown out of Paradise.

A few years ago, as I moved into more areas of management at Tenacre, I saw that my role here is much like my role as an individual-- to see through superficial aspects of things such as structure and function and to find the real identity there. I saw that, when we are building something, adding staff, and so forth, we need to see in place of these human processes the uncovering of an identity. I began to have a sense of a unique identity underlying the visible institution and to see management's job less in terms of human responsibilities-- which, if not discharged properly, can result in problems-- and more in terms of active witnessing of an underlying identity. This keeps the creative, causative activity in the Father's domain where it belongs, and puts us in a reflective mode, as the effect of that one Cause.

How many times in the course of a week, are any of us working in a collective context tempted to accept the suggestions of what we might call presumptive sin? I don't think I have enough staff, so it occurs to me, in my brilliance, that if I were to sit down and write an ad that was cleverly enough worded, touting the wonderful advantages of working in this organization, that I would be able to acquire those workers that somehow or another the Father hasn't already seen fit to provide. Or, I decide that our cash flow isn't what it should be, and in my wisdom I decide that if I were to sit down and write a promotional piece of such insight, such clarity, such enthusiasm, that we will be able to attract to our worthy organization resources that the Father has not already provided.

Why doesn't it occur to us, instead, that we need to, in effect, transcend our own competence in order to see the operation of the higher, spiritual law governing the situation? What we like to think of as our competence may be the very thing standing in the way of finding the spiritual solution. Isn't this what Mrs. Eddy is talking about in Miscellaneous Writings, where she tells the story illustrating the folly of trying to "tend the regulator," substituting our own actions for those of divine Principle? (See 353:13-24.)

We reap the benefits only of the level of thought on which we're operating. once we assume the responsibility to attract, to cause some improvement to take place, we are stuck with it until we give it up! Assuming this role humanly, we will inevitably make mistakes about half the time-- attract the wrong people, and so forth. Fund raising works the same way. We think we have to identify the amount of need, and-potential sources, and go out to attract money. If you buy into this scenario, you can be doing this forever. The price of this (including the belief that you can know evil-- that you want to know evil and that it is part of being like God) is that you do end up knowing about evil and you are thrown out of Paradise.

We should not be tricked into automatically assuming we should try any human means for accomplishing something that might promise to give us what we think we need.

Don't get me wrong-- I'm not against ads or informational literature. But unless I'm careful, I very quickly lose sight of what the central mission of my activity is-- to demonstrate the truths of Christian Science. It's what we have to give to the world. After all, there are many operations out there that superficially do things that look very much like what we do. We appear to provide a nursing care service. There are many operations out there that do something of the sort. So, why bother? Why not leave it to them? Because, our gift is to demonstrate the truths of Christian Science. But if I'm not careful, I start from the premise that things are not complete. And, in doing so, I give up the principle, the only principle I have to demonstrate. Or if I'm not careful, I assume that somehow or other I can acquire by my own hand what the Father has not already given. And that is how I get thrown out of Paradise.

Now, I will be honest. I don't know how to do this. I know it must be done, and every week we have 400 or so opportunities to do it. And, as I said before, my batting average at the moment is about eleven percent. But we are working at it.

For instance, we've been giving a lot of thought to the whole issue of admissions-- how we decide which individuals among those who inquire will come to Tenacre as guests. Humanly, it would seem to be a difficult decision-making process, since we are often filled to capacity and can admit only a fraction of those who call and ask to come here. How do you bring Christian Science to bear upon this problem?

Humanly, of course, we need to consider factors such as the nature of the need, the individual's grounding in Christian Science, his commitment to demonstration and healing in this particular instance, his record of service to the Movement, and so forth. But we still have to tell some people they can come and others they can't.

We've found it comforting and helpful to work from the standpoint of there being a solution in Christian Science to every human need. When the phone rings and someone asks about coming here, or a family inquires on behalf of a relative, we pray to know just what our mission is at that moment, even though this mission can't always be to take the person in. We have to believe that we are, in some way, part of the solution. We pray to know how best to express the idea of nursing *in* each case. Sometimes, this means encouraging continued care *in* the home, or assisting with arrangements for a visiting or private duty nurse. Sometimes it's a matter of providing counseling, or offering assurance and hope in the midst of a trying situation.

We try not to allow ourselves to become overwhelmed with the disparity between the number of available rooms and the number of applicants. Admissions is a matter of unfoldment, of the prayers of the individual and those of the institution working together to reveal the answer that blesses everyone. And sometimes the answer seems to bear little relation to the numerical facts. Naturally, we are not patient with the idea of overloading the facility without regard for the plight of the staff-- the right demonstration should include a sense of balance. But this doesn't mean establishing quotas. It means praying it through on a case-by-case basis. We can't get into a mode where we are mentally or literally closing our doors to additional guests simply because we believe we are filled to capacity. We get into trouble when we take upon ourselves the task of regulating these things on the basis of some human opinion or policy before submitting them to Christian Science demonstration.

We learned that lesson the hard way once. The Trustees were actually persuaded by the Nursing Department to close one whole nursing building-- eliminating sixteen beds-- in order to try to compensate for a consistent twenty percent staffing shortage. A year later they realized, much to their surprise, they still had



the same problem-- twenty percent fewer nurses than they needed for the number of guests being cared for. From the standpoint of Christian Science, it had not really been a problem of numbers; it was a belief in lack and imbalance-- a belief that needed to be faced and healed. We continue wrestling with this today.

So, as I said, we are working at it. And that is the significance, I think, of what we are doing. You see we are not in the business to provide a nursing service. In the end, the nursing service is simply a vehicle by which we do what the Father has given us to do-- to reflect reality.

But fundamentally, we must understand better how to be Christian Scientists when we are working together. It is perfectly clear to me that this is essential work, and there are many worthy goals in the progress of mankind that will not be reached until we get on with this work. Given the world's dependency on collective activity, major issues such as peace among nations could ride on someone's learning better how to demonstrate the Christ in a collective activity. That's the grand and noble impetus, the mission that our operation and the others that have accepted the responsibilities of operating in the name of Christian Science have to fulfill.

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## THE ART OF TRUE INN-KEEPING

### **Editor's Notes:**

*Anyone who has known Tenacre for any length of time knows also of the special contributions made by Martha Harrison. For the better part of thirty years, she was the only secretary at Tenacre, attending to office responsibilities, including an enormous quantity of correspondence to and from businesses, guests, families, and contributors. She has also been long associated with the sense of hospitality and graciousness that are so much a part of this institution's character. Her attention to every detail-- from providing a welcoming bowl of fruit or bouquet of flowers to choosing the furnishings for a guest's room or staff apartment-- as well as her ready smile and comforting words, have touched countless people with a sense of warmth, love, and quality.*

*We are happy to share with you a talk Mrs. Harrison gave to several audiences, including the Tenacre staff, in the early 1970's on the art of true inn-keeping. It was originally entitled simply, "The Inn."*

Those of us who constitute the Tenacre staff come from varied backgrounds and cultures-- but we have a wonderful point of convergence in that we have accepted the teachings of Christian Science as our way of life, so we bring to this work the best of our human experience up to this point. We have much to give to each other and to Tenacre.

Mr. Harrison and I had a hotel background, and in the early years at Tenacre-- from time to time-- we attended seminars at the Hotel School conducted by Cornell University. In one of the sessions we traced the history of inn-keeping.

I found this stimulating and interesting-- but as we were discussing this subject, I thought of an inn which has had great meaning for me, and of its influence on history.

In Luke, we are given the parable of the Good Samaritan. All of us have heard much about the man who had fallen among the thieves and was then befriended by the Good Samaritan. The Samaritan has become a model for Christian behavior, but we seldom hear about the inn to which the unfortunate man was brought or the host who received him.

The Good Samaritan seemed to have the utmost confidence in the host of the inn-- made no demands upon him, did not question his ability, did not outline any circumstance about the length of stay, but just said as he gave him some money, "take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." I have often thought of the mutual respect which must have existed between them-- and how important they both were in the experience of the man who had fallen among the thieves.

The host and the inn have given me many things to think about in relation to our ministry at Tenacre. And while I am confident my understanding of God's goodness and omnipotence comes through with greater clarity, at this point in my experience, my concept of the inn and the host has remained constant, and with it the prayer to deserve and preserve the respect implied in the simple request, "Take care of him."

one definition of a host is, "one who receives another." The one we receive expects and is entitled to all that a good inn offers in the way of clean, comfortable surroundings and nourishing food. But these are not sufficient within themselves to restore him.

Our concern is with the atmosphere of the inn, an atmosphere in which each may know that there is always room for the appearing of the Christ in consciousness. After all, what constitutes the atmosphere in our inn? It is the thinking of those comprising the inn. A student of Christian Science learns very quickly the power of mental might, and that "Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul." (Science and Health, p. 269)

At different times I have done in-depth study on varied spiritual attributes which I have thought of as essential to the atmosphere of Tenacre, and during the past few months I have gained much inspiration in developing the concept of what we are doing as perfecting the art of cherishing. My Webster's Collegiate Dictionary

defines the word "cherish" as follows: "to hold dear; to treat with tenderness and affection; hence to nurture with care."

There is only one synonym given, which is "appreciate," and that is defined in part as, "to esteem fully the worth of." So cherishing, to me, is doing that which is truly Christian while esteeming fully the worth of the individual; in other words, beholding "in Science the perfect man," in accordance with the teachings of our Leader. (See Science and Health, p. 476.)

It is exciting for me to talk about Christian Science nursing because I am confident that we are learning the art of cherishing and that this art is being used "mutually to aid one another in finding ways and means for helping the whole human family." (Miscellaneous Writings, p. 98)

Mrs. Eddy also says in Miscellaneous Writings, "Human skill but foreshadows what is next to appear as its divine origin." (p. 232) The medical visiting nurse service in our area recently ran an ad in the local paper which said: "With each nurse, we send a friend. Every bit as much as they need the skills of an expert nurse, private patients need the warmth of a friend. A Practical Nurse, Aide, or Companion is both a highly qualified professional and a highly qualified human being. Call where you know a friend will answer."

That's a great ad. But think what the Christian Science nurse brings with her in addition to skill, warmth, and friendliness. She brings the awareness of the healing Christ, and the ability to turn aside from the picture which confronts her and heal herself of the belief in the reality of any untoward situation.

She knows that the harmonious and perfect exist in reality and are inherent in man as God's spiritual idea, and that which appears limiting or discordant is extraneous to man, existing only in belief. She is able to esteem fully the worth of her fellow Christian Scientist because she knows that he, too, is the-child of God and can be seen in his spiritual depict.

The nurse does not treat the guest, but she maintains within herself that God-given sense of dominion which permits her to be fully supportive of the work of the practitioner, and the Christian Science nurse is especially aware of the presence of God's angels-- the spiritual intuitions which teach her the art of cherishing.

In First Thessalonians there is that lovely verse which Paul includes in his message to the early Christians in the church at Thessalonica: "We were gentle among you, even as a nurse cherisheth her children" (I Thessalonians 2:7), and certainly a nurse knows the healing power of gentleness.

Then you will remember the account in the book of Exodus which tells of Moses' confrontation with Amalek. The account says that when Moses held high his hands, Israel prevailed, but when he let down his hand, Amalek prevailed. The

Bible account continues: "But Moses' hands were heavy, and they took a stone and put it under him, and he sat thereon, and Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun." (Exodus 17:12)

So, even the mighty Moses needed strengthening and cherishing during a time of struggle and conflict. Many times a nurse can help in holding high the hands until the victory has been won.

There is the wonderful account of Naaman, the leper, and the servant who had the perception to say to his master that if he had been told to do some great thing in order to receive his healing he would have done it, so why not be obedient and bathe in the River Jordan, as requested by the man of God? Oftentimes, a person in need of help thinks that something of great magnitude is required for healing-when all that is needed is the humility to repeat with earnest longing the Lord's Prayer, the "scientific statement of being," or even a hymn. The nurse who cherishes can lovingly remind the guest of this after the fashion of the faithful servant.

Being a Martha, I am mindful of an account of cherishing in the Gospel of John which seems to me to be overlooked. All of us are familiar with the account of Martha and Mary in the Gospel of Luke-- the Martha who was rebuked by Jesus because she was being "careful and troubled" about many things, particularly her sister, who would not help her with the sandwiches.

But John, in Chapter Eleven of his Gospel, tells us of a different aspect of Martha. The account tells of the death of Lazarus and of Jesus going to the home of Mary and Martha three days after his death. Apparently Mary was in the house grieving, but Martha was alert and saw Jesus as he approached the home and went to meet him. There follows that marvelous dialogue between Jesus and Martha (John 11: 21-28), culminating in Martha's declaration, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

Here is a Martha who recognized the Christ and knew that in this recognition was the healing of grief for her sister-- so she says to her secretly, "The Master is come and calleth for thee."

The nurse who truly cherishes has had her encounter with the Christ and can go like Martha to a grieving patient with the angelic message, "The Master is come and calleth for thee."

Mrs. Eddy knew this. She says in one of her lovely poems, "Mourner, he calls you,--'Come to my bosom, Love wipes your tears all away, And will lift the shade of gloom, And for you make radiant room Midst the glories of one endless day.'" (Christian Science Hymnal, p. 298)

The Bible is replete with many lessons for us, and it seems to me that Mrs. Eddy read the Bible searching for the cherishing qualities, because her poems meet every phase of the human need, and give the nurse an ever-available angel message. They speak of the gentle presence, the strong deliverer, the white-winged angel throng of thoughts binding the power of pain, a prayer for guidance, or communion with God, of Christ our refuge.

Mrs. Eddy says that "The Bible contains the recipe for all healing" (p. 406), and I have found that her poems contain the "recipe" for true cherishing. Certainly, by following faithfully the "recipes" we have been given, the atmosphere in our inn will be a clear transparency for the sunlight of Truth to penetrate into every nook and corner.

Most of what I have said up to now refers to the relationship which we have with those who come to us for care. But we cannot perfect our art of cherishing if the practice of it is confined to the nursing buildings. Sometimes it is a challenge to esteem fully the worth of our fellow-workers or our supervisors, in our daily contacts with them. I would ask you to consider with me an aspect of cherishing which we seldom think of-- but it can be so very important. It pertains to what we call a rebuke.

As I recall instances of having been rebuked, I know it was because the person observing me knew that I was capable of doing better and demanded it of me.

#### The Art of True Inn-Keeping 87

The only grammar school teacher I can remember was one I referred to as "Old Lady Gibbs," with a complete lack of affection. I resisted algebra, and Miss Gibbs broke through that resistance, and I made passing grades in math thereafter. She cherished herself as a teacher and esteemed fully my worth. Many times I have wanted to thank her.

A teacher of Christian Science who once gave a graduation address at Tenacre said that in observing her students over the years she found in them a tendency to strengthen their strong points, rather than to face up to weak points and strengthen them. So, if along the way there is something pointed up to you, don't let personal sense deprive you of the reward of seeing a strong point come into view.

I like to think that as a result of Jesus' rebuke, Martha attained a better perspective on her priorities which enabled her to see the Christ. Afterwards, she was no longer concerned about Mary helping with the sandwiches. Rather, she was impelled to share with her a glorious new unfoldment.

Concordance work on the word "rebuke" in Mrs. Eddy's writings and in the Bible is profitable. In the weekly Lessons we have had the accounts of Jesus healing Simon's mother-in-law-- he rebuked the fever (not the woman) and it left her; in

another incident, he rebuked a foul spirit (not the boy) and it left him; and elsewhere we are told that God rebuked the devourer so that the land would bring forth its fruit at the right season.

In the Glossary of Science and Health, Mrs. Eddy gives us this definition of Jesus: "The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality." (p. 589) Also in the textbook, she says, "It requires the spirit of our blessed Master to tell a man his faults." (p. 571)

Please don't let anything I've said give you a feeling of heaviness. The Bible says, "Your joy no man taketh from you." (John 16:22) God is the source of all true joy-- so maintain a constant relationship with your source. We need your good humor, your smiles, your laughter. A light touch will help you through many situations.

I remember an incident a number of years ago. It pertained to a guest-- a young woman who had arrived earlier in the day. The nurse called after supper and said the guest would not go to bed, and would I please talk with her. When I went to see the guest, she was sitting on the porch outside her room-- it was a lovely summer evening-- and she was enjoying the evening sounds and a sense of peacefulness for which she had come. She was able to put herself to bed without assistance. I supported the position of the nurse as best I could while speaking with the guest. But when I left the room I said to the nurse something like, "It's such a lovely evening, why shouldn't she be on the porch? Please, keep a light touch." She looked at me sternly and said, "Mrs. Harrison, I never have a light touch on night duty."

In the We Knew Mary Baker Eddy series, Lulu Blackman says that when she wrote Mrs. Eddy asking for admission to her class, she said, "If it is necessary for me to be a dissatisfied and miserable Christian, I am not ready for this instruction, for I am, and always have been, a very happy one." Mrs. Eddy's reply consisted of three words, "Come and see." (p. 54)

And this is what the students of Mrs. Eddy saw, as recorded in the same book by another student, Mary Stewart:

"She came with a light step and pleasant greeting..., her face unwrinkled and lovely in coloring; her expression vivacious and constantly changing with her thoughts; her eyes large, deep and blue, sometimes laughing, sometimes tender, sometimes sad for a moment.... Her voice was colorful, firm, refined, and she talked with her lips, her eyes, her hands, and from her heart." (p. 146)

She had perfected the art of cherishing.

The inn we have been talking about has no geographical boundaries or limitations. You will not find it on a map or in an atlas. But its place is found in our textbook. It is located in "the land of Christian Science, where

fetters fall and the rights of man are fully known and acknowledged.”  
 (Science and Health with Key to the Scriptures, by Mary Baker Eddy,  
 226:32) It is a great place to be on this Fourth of July weekend.

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## **WISDOM, ECONOMY, AND BROTHERLY LOVE**

### Editor's Notes:

*The Harrisons became close friends with Roy Garrett Watson, a practitioner and teacher of Christian Science, after World War II. It was Mr. Watson who, as described in the historical chapter of this book, gave Tenacre the "six hour treatment"-- an extended conversation with the Harrisons on the subject of supply-- which helped break through a lingering sense of financial lack, both in Tenacre's affairs and the Harrisons'.*

*Mr. Watson served as Treasurer of The Mother Church from the 1950's into the 1970's and, as would be expected, he had many occasions to write on the subject of a metaphysical approach to supply. On one such occasion in the early 1970's he put down on paper, for Mr. Harrison's use at Tenacre, some thoughts he had originally been working with in relation to finances at the Church. These have proven to be a mainstay in Tenacre's work ever since.*

The rapid expansion and perfecting of our organization in connection with our wonderful new Church Center has obvious advantages in a greater sense of freedom, convenience, and effectiveness. At the same time, it is necessary for a corresponding sense of "thrift-mindedness" to be carefully cultivated. In the Manual (p. 77:19) Mrs. Eddy urges the need of "wisdom, economy, and brotherly love" to characterize all of our motives and acts. While "brotherly love" is easily understood as a full recognition and consideration of our brother's needs and our own, to gain the full import of "wisdom and economy" it is necessary to understand the full meaning of the words in their positive meaning. The 1883 edition of Webster's Dictionary, a well-worn copy of which still lies on Mrs. Eddy's desk in her study at Chestnut Hill, contains some interesting definitions of wisdom and economy.

**WISDOM:** Wisdom implies the selection of right ends as well as of right means. Hence, wisdom implies the union of high mental and moral excellence . . . wisdom always supposing action, and action directed by it.

**ECONOMY:** Economy avoids all waste and extravagance, and applies money to the best advantage.

The positive meaning of these words may be summed up in such modern phrases as "to get the most out of," the complete elimination of waste and duplication;

above all, the rejection of the unnecessary. It is testing through wisdom each thought and motive, as to its true value, its need and the justification of the financial expenditure under consideration. The meaning of the word economy-- in terms-of merely stopping, eliminating, restricting, of making the less-than-perfect be adequate for the purpose under consideration, of "cutting off" and "cutting back" for the false expedient of accepting and justifying a half achieved goal in place of the achievement of the complete objective-- is to be guarded against. Our Master says, "Ask, and it shall be given you." (Matthew 7:7) James says "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3)

It must be fully understood that this spiritual idea of spiritual abundance may be realized only when all of the false sense of waste and unworthiness has been eliminated by the intelligent action of wise and unselfed love.

It is the healing of a false sense of limitation through divine Love meeting the human need which brings into consciousness the overflowing sense of spiritual supply. The success of our Church organization is completely dependent upon the spiritual understanding-of this infinite flow of abundant supply. But this inflow of brotherly love is directly dependent upon the wisdom with which this supply of love is administered.

The importance of thrift and the elimination of waste is thus seen as being the very basis of the elevation of our material organization to its God-directed, God-supplied, unfoldment of right activity. The Church's mission of universal salvation and freedom from all the material bonds of sickness, sin, and death, its mission of spiritual enlightenment to all the world, is dependent upon our constant prayer of turning to the government of divine Mind and the abandonment of all the earthly wasteful considerations of materialism. The "Kingdom of God is within us," the Truth has been revealed," and it is our sacred duty to understand and demonstrate this true sense of activity in our church government.

As workers at the headquarters of our great organization, it is our personal responsibility to have the full consciousness of working under the dictates of Mind. Christian Science must be lived and loved, and it is our privilege and duty to demonstrate how our Way-shower and our Leader may be followed in the path which reveals the true goals of the "Church Universal and Triumphant" where wisdom, economy, and brotherly love reign supreme!

The method of permitting wisdom-directed thrift to govern our organization must be recognized as metaphysical. Human reasoning which would indicate the solution of a business problem as only either additional income or reduced expenditures is not the Christian Science method.

Additional income invariably brings additional expense, while the reduction of expense without the direction of wisdom does not alone solve the problem. The



problem must be healed through the Christ, Truth, as in all metaphysical -healing. To solve a problem by the mere cutting off of an expenditure is like turning to a surgeon for the amputation of a limb which is diseased only according to physical diagnosis. Surgery alone cannot accomplish the healing. The specific problem must be healed, and the healing may only be accomplished by divine Love meeting the human need.

## SERVANT AND SON

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ.” (Galatians 4:6,7)

### Editor's Notes:

*Ralph Wagers, longtime Christian Science practitioner, teacher, lecturer, and editor of the periodicals, was a close friend of Tenacre. In the early 1970's, he found his metaphysical studies unfolding a concept which seemed to have special importance not only to the Christian Science Movement as a whole, but to Christian Science nursing and the institutions providing nursing care. This was the "servant and Son" concept, which he shared freely with many individuals and audiences.*

*"Servant and Son" refers to two different views of Christ Jesus and of man: one sees him as the servant of mankind, the other as the Son of God. Mr. Wagers found in his work that, while both concepts are important, it is our demonstration of true sonship that brings growth and healing, and that this includes a right sense of service to our fellow man.*

*He was concerned that the "servant" mentality was becoming predominant in the Movement, as it was in the world, and that this was sapping our power to practice and heal metaphysically. He said that it was Jesus' demonstration of his own sonship that was his greatest service to mankind, and that had he seen himself strictly as a humanitarian servant of mankind, he would never have demonstrated this sonship. Instead, he might merely have become the servant of the problems he confronted (instead of healing them) and of the followers who wanted to depend on his personal leadership.*

*Mr. Wagers referred to two differing concepts of church that result from these two views: the orthodox concept, and the Christian Science concept. The orthodox is the servant church, organized to serve the mass needs of humanity, absorbed in these needs, and engulfed by them. The Christian Science sense of church promotes individual demonstration of divine Principle, of man's sonship with God.*

*The "servant and Son" theme has had primary significance in Tenacre's work. The administration has long felt that if we, as individuals and as an institution,*

*focus first on demonstrating our sonship or spiritual identity, in all things, our humanitarian service will, as a result, be of the highest order. If, however, we first become absorbed in the task of being human humanitarians we never get beyond that level of work.*

*The following is the text of a talk Mr. Wagers gave in 1971, first to department heads at The Mother Church headquarters in Boston at the request of The Christian Science Board of Directors, and subsequently to a variety of audiences. He gave this text to the Harrisons for application to Tenacre's work and for sharing with other interested readers.*

In the Old Testament devout Jews considered themselves to be servants of the Most High God. They revered a manlike God-- a mighty King-- a Supreme Being. They considered God's dealing with them more on a moral than on a spiritual basis-- as we understand these terms.

While this set them apart from, and lifted them above, other less devout people, their prophets were constantly reaching out for a more spiritual concept of God, and man's relationship to Him. As our Leader states, they "looked for something higher than the systems of their times." This led them to foresee "the new dispensation of Truth," although they were unaware just how this would be brought about. (See Science and Health, p. 270)

This "new dispensation of Truth" ushered in a new era. In Christ Jesus, the status of Son gave a new dimension to man.

Unfortunately, the Jews were unable to recognize the significance of his appearing.

But why should we be surprised at that? The Christians of today lack the spiritual perception that alone can enable them to recognize Christian Science as the promised Comforter.

The terms "Son of God" and "Son of man" are clearly presented in Christian Science. This enables Christian Scientists to see the distinction, as well as the relationship, between Christ and Jesus. Christ, the divinity of the man Jesus, was (as our Leader states) "his divine nature, the godliness which animated him." (Science and Health, p. 26)

"Divine Truth, Life, and Love," she continues, "gave Jesus authority over sin, sickness, and death." (p. 26) When Jesus declared to his disciples, "I am among you as he that serveth" (Luke 22:27), he did so well knowing such service as he was rendering could be accomplished only by one who could constantly refer to God as Father. The Father being Spirit, the Son must be spiritual, and it was in the Master's spirituality that he was able to do the works he did, and declared we should do.

As Jesus found his sonship with God in Christ, this is where we are to find our divine sonship. And it is only as a Son of God that you and I ever can hope to do the works he did.

While these works appear as healing the sick, Mrs. Eddy reminds us that his purpose in healing was not alone to restore health, but to demonstrate his divine Principle. (See p. 51.) Here we see the relationship, as well as the distinction, between healing and demonstration.

Healing was the service rendered to men through demonstrating his divine Principle. And so I relate healing to servant and demonstration to Son. I even carry this to the point of relating our organization to servant, and our Movement to Son.

The plan presented to us by the Directors a few years ago enjoined upon us "responding to the needs of mankind by spiritual means." This is the point that is constantly being emphasized at headquarters. It is what we among ourselves have often referred to as ministering to the spiritual needs of the people.

People as a whole are spiritually undernourished, spiritually impoverished. That's why they become easy prey to that which would bring them under the yoke of mortal, material sense.

Mrs. Eddy puts it in these words: "The enslavement of man is not legitimate. It will cease when man enters into his heritage of freedom, his God-given dominion over the material senses." (p. 228)

I have discussed with other Christian Scientists the tendency to "serve" mankind, rather than to awaken them to their sonship with God. Carried to an extreme, this results in a welfare state. Even in our nursing homes, there is a tendency to substitute custodial care for spiritual healing.

In the practice of Christian Science many patients turn to practitioners to have their human needs cared for, rather than to be awakened to the greater opportunity to demonstrate their sonship with God. Wanting to be healed is all right-- but healed through demonstration of sonship.

This applies to Christian Scientists as well as others. I see seasoned Christian Scientists working and working-- often unsuccessfully-- to be healed of some difficulty.

Sometimes, however, it is extremely difficult for a patient to place emphasis on demonstration, when the desire for healing is so persistent. No doubt, the reason for this is that one is responding-- without realizing it-- to the deceptiveness of animal magnetism that would substitute the lesser (healing) for the greater

(demonstration) and keep one so involved in the lesser that he loses sight of the greater.

It seems that the more emphasis we place on healing, the more there is to heal. The more emphasis we place on the lesser, the more we seem to be involved in it. I'm told that materia medica-with all the progress that it is making-- is finding more disease and more people to heal than ever before.

Under the mesmeric influence of animal magnetism, it is not unusual for one to be so involved in the problem that he is unaware of the solution. There's a difference, you know, between being problem-oriented and solution-oriented in our approach to the healing work.

Someone has wisely said that God-centered thinking is Science; self-centered thinking is inertia. Remember the saying, "Thinking of God, trouble goes; thinking of self, trouble grows."

It is helpful to realize that living in heaven, as Son, we glorify God on the earth. Perhaps this could be put-- living as Son, we become good servants. We read in the Bible, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matthew 25:21)

The difficulties we are having in connection with our Church organization indicate a misconception of the nature of this organization. Material sense would have us consider our Church merely as a human institution, subject to growth, maturity, and decay. But this is not so.

In science we see our Church in terms of Movement and organization-- the Movement representing Son, and the organization representing servant. Movement is the metaphysical aspect of Church; organization is the physical aspect. One is the greater, the other is the lesser. The greater includes the lesser, guiding, directing, supporting, and making it fruitful.

From this standpoint, the organization derives its vitality from the Movement. Here is its superiority to its environment-- its ability to fulfill its divine purpose.

Our Leader refers to metaphysics as above physics, and declares that "matter does not enter into metaphysical premises or conclusions." Adding, "The categories of metaphysics rest on one basis, the divine Mind." (p. 269)

Identified with divine metaphysics, our organization is not dependent upon, or subject to, matter or material conditions. Material sense, then, is unable to prevent the fulfillment of the purpose for which the Church of Christ, Scientist exists, which is "to respond to the needs of mankind by spiritual means," in other words, to minister to the spiritual needs of the people.

From this standpoint, there is no possibility of old age setting in. That's one of the claims about human church organization-that at a certain time old age sets in and people become rigid, don't progress, and just go along in the same routine, the same rut. "Behold, I make all things new." In the proper servant-Son relationship, constant renewal of vitality, strength, inspiration, unfoldment go on naturally, effortlessly.

The status of Son never changes; but the role of servant, in Science, is constantly changing. Here the servant is constantly yielding to Son, and, as a result, is constantly taking on the qualities of sonship, always reaching greater abilities and capacities.

Yielding to the Son, the servant becomes superior to its environment; remaining servant, it remains inferior.

"Work" characterizes Son, while "labor" characterizes servant. The Son declares, "My Father worketh hitherto and I work." (John 5:17) Labor, more often than not, involves drudgery, dullness, monotony.

Movement reaches every part of the organization as the "spirit of Truth" permeates the hearts of those who constitute it. As our Leader puts it in another but similar context, "The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches 'the joints and marrow,' and it restores the harmony of man-" (p. 423)

The more Movement is manifested in organization, the better organization serves the Movement; and the more effective Church becomes. As this Movement, the "spirit of Truth," is active in us, the more our work in and for the organization will approximate that of Son.

As we reach out "to respond to the needs of mankind by spiritual means" as good and faithful servants, we must be lifted up from the earth by the Son. Then we will draw unto us those who respond to the active spiritual leaven that reaches human thought at every point of receptivity. We will be aware of Christ as the communicator-- "the true idea voicing good, the divine message from God to men speaking to the human consciousness." Up. 332)

And let's not forget that if we are to communicate helpfully with people "out there," we'll have to be sure that we can communicate intelligently among ourselves.

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## AN ATMOSPHERE CONDUCTIVE TO HEALING: THE CHALLENGE OF LIVING AND WORKING AT TENACRE

### **Editor's Notes:**

Much has been said over the years— in relation to nursing facilities for Christian Scientists— about the importance of "an atmosphere conducive to healing." At Tenacre, a seemingly small incident in 1971 pointed out, in a touching way, the real power of such an atmosphere, and its spiritually mental nature.

A modest contribution arrived in the mail one day, accompanied by a note. In it, the contributor explained that, a few days earlier, she had been in an automobile accident while on the way to see her son. She said she had visited Tenacre at one time, and so, as she was praying after the accident, she thought about Tenacre, and wished she could have been here then. She said somehow she managed to get home, but that thinking about Tenacre and "seeming to be there" had been a help and a comfort to her. She said "I did not know how to get there or if I would be taken in—but it is as though I was."

The letter Tenacre sent in response to her note read in part:

Your letter is one of the dearest we have ever received and your gift much more than dollars.

Long have we felt but only lately have we been actually saying with a knowledge of its full significance that Tenacre represents something much more significant than a geographical location, a group of buildings on beautiful acreage or even a group of people.

Tenacre is first and most importantly a mental quality, an unconfined mental environment which actually goes forth "unspent to all the world"—blessing all who are receptive to its ministrations. Apparently you were receptive to it and recognized it and now have been blessed by it.

The reference was to a poem in The Christian science Sentinel, entitled "Life Triumphant." Part of the rest of the verse reads:

Unseen, unknown to me, yet all are blest  
Because the fragrance of my unselfed love  
Goes out with power unspent to all the world.  
(Vol. 38, p. 768)

This seemed to be such an illustration of the real essence of a healing atmosphere— so often spoken about by management— that the woman's note and Tenacre's reply were distributed to the Tenacre staff, accompanied by a memorandum including the following paragraph:

Tenacre's ministry is a large one and embraces us all— and the human manifestation is the cumulative total of what we all are giving it minute by minute—our prayer, our desire and willingness to serve and our faithfulness. The fruitage of this ministry is not confined to, nor is it intended for merely those we call guests. It is for all of us—we all receive from it and give to it—and the power of it "goes out with power unspent to all the world," as this lady testifies.

While the value of such an atmosphere is clear, so is the demand upon those who comprise the Tenacre community at any given time to think and live as Christian Scientists so as to contribute to and maintain this atmosphere. This demand has often had specific, tangible consequences. About the same period as the above incident, two others took place—in the Tenacre kitchen—both demonstrating how seriously management takes the idea that behaving like practicing Christian Scientists is the most important contribution we have to make. One morning the individual in charge of the kitchen—at this time a class-taught Christian Scientist—came into her supervisor's office in a state of indignation and agitation. She was upset because one of the cooks—not a Christian Scientist—had arrived that morning in no condition to do his job, after a night of drinking. She felt this man's failure to be prepared to work was a great imposition on her and everyone else in the kitchen.

The one to whom she reported—also a Christian Scientist—replied that her reaction would be the normal one for someone in charge of the kitchen in one of the local restaurants or hospitals. But it was not appropriate for Tenacre, where each one assumes the responsibility for his or her own experience and the harmony of it.

It was pointed out to her that the guest in any particular room has come to be embraced in the healing atmosphere of Tenacre—that means all who work in every department. If, for instance, a nurse is faced with a violent hemorrhage or even a violent mental case, he or she must not react—make a reality of it. The nurse must remain calm and act like a Christian Science nurse—not react like a medical nurse. Then and only then is the guest receiving the care for which he or she comes to Tenacre.

The supervisor went on to say that the fact that this particular incident did not take place in a guest's room did not exempt it from having a direct relation to Tenacre as an atmosphere conducive to healing. If she reacted in this way, she was merely part of the basic problem—mortal mind.

While, if she acted as a Christian Scientist, she was being part of the ultimate solution; and the contribution one makes under these circumstances not only helps the Tenacre of that moment, but also creates ripples on world thought that have far-reaching and healing effects for all mankind.

At another time, food and other items had been disappearing from the kitchen supply area. New locks had been ordered for all the doors to prevent further losses. But after deeper thought, management countermanded this move, saying that they should continue to sustain the losses if necessary until the problem was healed. Everyone involved subsequently took up specific prayerful work on the situation and the problem was satisfactorily resolved without the installation of new locks.

Obviously, no ordinary business could, in justice to its ownership, indulge in the kind of idealism these two episodes illustrate. But, as one staff member said in this instance, "It must be done someday if Christian Science is to permeate the minutiae of human affairs—"

In 1980, Mr. Harrison gave one of many talks he has given over the years to the staff at Tenacre. The subject was the challenge of demonstrating Christian Science in living and working at the institution, and the contribution this makes to an atmosphere conducive to healing.

The future is bright with the prospect of a continuous refining and purifying—through Christian Science demonstration—of every aspect of what we call "the institutional setting." This demonstration must include the healing of all the challenges involved in Christian Scientists living and working together twenty-four hours a day while striving to practice the teachings of Mary Baker Eddy. It must include learning how to support Christian Science healing through nursing carried on in this institutional setting—to the extent such a setting seems necessary—with the right supply of willing and capable workers to fill every position, and an unforced solution to the so-called "patient mix" issue which has been so prominent in nursing thought in recent times. . . (This refers to the matter of maintaining a balance between the kinds of nursing demands present in the facility at a given time, and the nursing skills and experience represented on the staff.)

. . . The Christian Scientists who have made pioneering contributions to the unfolding Tenacre thus far, exchanged personal interests for devotion to an ideal. There was no other way. They have not asked Tenacre to foster personal plans, careers, or demands. And no one has ever suffered for their pause at Tenacre—it is work for which there are no penalties—only rewards. Over the past sixty years the human experience of hundreds of Christian Scientists has been blessed over and over again because of time and effort given in the growth experienced while serving here.

We hear at Christmastime from countless numbers of people who remember and express gratitude for their experience here. Now, in the year 1980, much has been accomplished. Much is here in the way of the physical campus and in spiritual heritage, but the pioneering days at Tenacre are not over. They will never be over for Tenacre any more than for our Church itself.



The present day worker at Tenacre is often tempted to take what he finds here today for granted and easily settle down with it to solve his own problems. But settling into any Christian Science group—church or institution—for personal, benefits or to further personal careers or ambitions—will not fulfill the obligation all of us have toward our Leader and the Movement she founded.

No one seeking to be a demonstrating Christian Scientist can live and work at Tenacre, or merely live and study here as a transient student—without accepting responsibility for a healing contribution to the work going on here—hour by hour.

When we speak of our responsibility for a healing thought we should include constructive thinking concerning the problems associated with living and working together under institutional conditions—the human relationships involved. We should also include constructive thinking concerning the problems of maintenance of buildings, grounds, mechanical devices, and their energy sources. These require the constructive healing thought of all—to the same extent that we give such thought to what goes on in the guest rooms. Obviously, if all these other areas are not governed by Christian Science demonstration, we will not have "the atmosphere conducive to healing" sought by the guest on the nursing floor. Tenacre—conceived of as this spiritual atmosphere—relates to the physical campus and supporting mechanical and electronic services in somewhat the same way that the word "home" relates to the word "house." If our concept of home is properly spiritual, the perfect physical surroundings will appear; the mechanicals will function perfectly, immune to obsolescence, wear, or malfunction, and human relationships will be harmonious.

The work of homemaking is continuous. It is a mental quality reflected by those involved.

The work of maintaining the atmosphere conducive to the comprehensive healing work required for success at institutions run by and for Christian Scientists is also continuous and reflects the composite thinking of those gathered there (or in the case of Tenacre, here)--at any given moment.

The newcomer to Tenacre finds different nationalities, different political views, different stages of growth and experience in Christian Science, different tastes, likes, dislikes, and prejudices, represented in the staff, supervision, and management. The things we have in common are our love of Christian Science and our individual desire to be Christian Scientists; but even this love and this desire are not expressed uniformly.

Early issues of our Associates Handbook had the following welcome and foreword—and it is all pertinent today. The opening pages read this way:

Welcome to Tenacre: Tenacre is your home while you are here. The Board of Trustees and the Director or Administrator recognize this and, within the possibilities of Tenacre at its present point of unfoldment, intend that it serve you as you are serving it. Please feel free to confer with the Administrator or the Resident Trustee at any time.

A word of prudence, however. Tenacre is not now and never will be a Christian Science institution merely because someone applies that term to a particular geographical location or group of buildings. A geographical location or group of buildings is a Christian Science institution only to the degree that a Christianly scientific atmosphere prevails. The maintenance of this Christianly scientific atmosphere which will make Tenacre a Christian Science institution during any given minute or day depends entirely upon the people who constitute Tenacre at that particular time. It is not alone the words we use or the number of times we quote the Bible or our Leader, Mary Baker Eddy, which is the healing atmosphere. It is the extent to which this "letter" of Science stems from a base of truly spiritual living and thinking among the workers of Tenacre.

In that message we were conveying to those who came to Tenacre in those days, and it is equally applicable today, that they were not being ushered into a humanly perfect social order. We were cautioning all not to overestimate the spiritual growth or development of those they would live and work with here. We were also hoping that they would not overestimate their own state in this respect. Our experience has taught us this was the surest way to avoid being hypercritical of either oneself or others. The message from the Trustees went on to say:

If you come to Tenacre for training or to serve in another capacity, we say to you frankly you will find nothing at Tenacre comparable to the opportunity it offers you to solve many problems for yourself which, at the end of your stay, will equip you to go into the field of Christian Science work, or into any other walk of human experience, with an appreciation of and an ability to apply the full import of the following words found in Miscellaneous Writings [not written by Mrs. Eddy, but selected by her for inclusion in the book]:

"We should remember that the world is wide; that there are a thousand million different human wills, opinions, ambitions, tastes, and loves; that each person has a different history, constitution, culture, character, from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms. Then, we should go forth into life with the smallest expectation but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good, but with a temper so genial that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it, —determined not to be offended when no wrong is

meant, nor even when it is, unless the offense be against God. Nothing short of our own errors should offend us." (p. 224)

Some years ago, a prospective worker who had visited Tenacre received a letter from the one with whom he had interviewed, including the following statements:

As I indicated when you visited Tenacre for your interview, I like to feel that those who serve here accept Tenacre as a way of life. I have the courage to expect this because those of us who do give Tenacre primacy of effort have proven for ourselves that it is not a limiting commitment. We are all normal people with outside church, social, civic, and cultural interests. . . So, I am sure that what is implied is well within your own sense of dedication and the demands of satisfying human experience.

As I explained, I also feel we must expect to apply Christian Science to the business operation of Tenacre to the same extent that it is being applied in the more obvious part of Tenacre's mission—i.e. serving guests who are radically relying upon Christian Science for healing of physical and mental inharmonies.

We pray to be good stewards of the trust we have assumed. We endeavor to solve challenges with regard to personnel, honesty, supply, know-how, efficiency, public relations, etc. in a Christianly scientific manner. In the full expectation that our victories in these areas are as important to everyone at Tenacre and to all mankind as any beatings witnessed by the nurses themselves.

As you can see, this gives importance and meaning to every facet of the work at Tenacre.

## **BLUEPRINT FOR AN IDEAL**

### **Editor's Notes:**

In the historical background section of this book, mention was made of a brochure Tenacre distributed in 1951, which described the generalities of an unfolding building program. The brochure—since referred to as the "Blueprint for an Ideal"—proved to be a milestone in Tenacre's experience for several reasons: it provided an opportunity to articulate—for posterity and for the Christian Science Field—the nature of the services offered at Tenacre, and the story of the progress made since the bankruptcy and reorganization in 1939; it also represented a pause for grateful reflection upon the many blessings received and metaphysical lessons learned during that time; and finally, the publishing of the brochure constituted an act of faith in blessings yet to come, an expression of conviction in the spiritual rightness of Tenacre's activities.

As related earlier, it was the ideas and the spirit expressed in this brochure which prompted one man who received it to contribute enough to get the building program started, and later to provide generously for many of Tenacre's long-term needs.

In recent times many institutions have arisen to meet specific human needs of Christian Scientists. Nursing homes for Christian Scientists serve a variety of needs and each fills its special place.

One such nursing home has been serving in an ever-widening capacity, without general appeals for funds and with a generous provision for benevolence inherent in its method of operation. After twelve years of fruitful operation—during which more than one third of its guests have received full or partial benevolence and many healings have been witnessed—it seems right that Christian Scientists should now become more fully aware of the contribution being made by this home—its method of operation and the mission to which it is dedicated. This unique institution is Tenacre Foundation at Princeton, New Jersey.

#### An Open Letter from the Friends of Tenacre

During the past twelve years we have come to know the work being carried on at Tenacre Foundation—making the most of the buildings and equipment with which it has worked.

Tenacre Foundation has demonstrated its enterprise, its capacity for service, its ability to make sound use of its modest resources. This institution is self-supporting and needs no funds for operating expenses or to maintain its present rate of benevolence. However, the time has arrived for the replacement of outmoded buildings and equipment, so that Tenacre may continue its economical method of operation and the institution may be truly representative of the great Cause it serves.

To the end that the New Tenacre may have its complete unfoldment, in the orderly method by which all things necessary to our Cause have always been supplied, we—the contributors to the publication of this brochure—feel that publishing the story of Tenacre is the greatest initial contribution we can make.

#### Introducing Tenacre

To those who know it from first-hand experience the name, "Tenacre Foundation," denotes the place where some acquaintance or loved one who is relying on Christian Science for healing has found haven—receiving expert nursing care at low cost—or where some Christian Scientist who might otherwise have been forced into a state hospital has been adequately cared for by trained Christian Scientists. Perhaps acquaintance with Tenacre has been through the care given some elderly member of a branch church when there seemed no other place available or able to provide for his needs.

To countless others "Tenacre" is just the name in an advertisement in The Christian Science Monitor. Or, if they have been in the vicinity of the

charming old college town of Princeton, New Jersey, it may represent a collection of modest frame buildings tucked into the rolling wooded landscape two miles from town. Actually, Tenacre is all of these things and much more.

Tenacre Foundation provides broad facilities for nursing care under Christian Science nurses, where Christian science practitioners may send patients, including those who are termed "mentally ill," for as long as nursing care seems necessary. Tenacre not only serves the local field of New York City, Philadelphia, and New Jersey, but its guests come from most of the forty-eight states. In the past twelve years the workers at Tenacre have been privileged to witness many healings of the claims of physical illness such as cancer, dropsy, broken hips, stroke; also many healings of cases of what is termed mental illness.

Tenacre makes provision for elderly Christian Scientists seeking a place where they may live and enjoy peace and comfort in an atmosphere consonant with the teachings of their beloved Leader.

It was not always of such stature.

Beginning as a private enterprise about 1920, Tenacre continued under this ownership until 1934 when title was transferred to a non-profit corporation. This was abandoned in November 1938, and Tenacre was taken over by interests representing the creditors and the trustees for the mortgage.

Recognizing Tenacre's great value to Christian Scientists—its state license permitting such wide scope to the work—members of churches in New York and New Jersey, none of whom had ever before been connected-with Tenacre, effected a legal reorganization in which they assumed responsibility for the operation of the home and the repayment of \$62,500 to creditors.

In assuming this responsibility in 1939 the new Trustees reasoned something as follows: "If allowed to be sold to satisfy creditors the experience of Tenacre will remain a blot on Christian Science in this community and a valuable piece of property will have passed out of the hands of Christian Scientists. There is ample opportunity for service if Tenacre is properly managed. Operated in a Christianly Scientific manner and the creditors paid, Christian Science will have been supported in Princeton and the state, and a valuable property will remain in the service of Christian Scientists." With no initial funds and unable to make appeals to Christian Scientists, they said further, "The home must prove itself. It must be self-supporting, on a pay-as-you-go basis. If Tenacre serves well, makes good use of what it has in the way of buildings and equipment, establishing itself on a sound financial basis, it will take its proper place in relation to other philanthropic enterprises serving Christian Scientists and receive their support. Then permanent, efficient buildings, properly equipped, will be provided."

From the outset demand has exceeded the rooms available. Payments to local creditors were completed in six years. By April, 1951, the outstanding mortgage had been reduced to \$34,200 with a mortgage reserve fund on hand of about \$11,500. Additions to this reserve fund are being made from earned income at the rate of about \$200 per month. Accommodating-only nineteen guests and eleven employees in 1939, Tenacre now [1951] accommodates forty-eight guests and sixty Christian Science workers and nurses. The replaceable value of land,

buildings, and equipment is estimated to be in excess of \$200,000. The State charter under which Tenacre is now operated was submitted to The Christian Science Board of Directors of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, for its recommendations before adoption. This Board has been kept informed of the activities of Tenacre and its management from the initial steps which led to the reorganization in 1939 to the present day and has been most helpful in listening to plans and counseling as Tenacre has progressed. Title is held by the Trustees in trust for all Christian Scientists, and the charter provides for ultimate ownership by The Mother Church in the event of dissolution.

The home is as large as at present seems wise if it is to remain true to its healing mission, and practical from an administrative point of view. The Trustees of Tenacre do not now contemplate further expansion beyond the few rooms which may result as new buildings replace old ones.

This is the story of Tenacre . . . deep gratitude is felt for individuals, associations, and churches who have thus far voluntarily given their support.

#### Where from here?

Landscape architects from nearby Princeton University never presume to decide where formal walks should be laid.

When any new landscaping is done on the campus, they wait until the students tramp over the grounds enough to wear paths which indicate where there is a natural need to walk. Then they follow this directing when formalizing the permanent walks. In much the same way have Tenacre's services come into being, not outlining a specific direction the work should take, but hastening to meet a need whenever it became apparent. Now the scope of its work and the area of its service seem clearly indicated in its present activity:

- accommodations for physical care cases;
- special facilities for so-called mental cases;
- residence accommodation for retired Christian Scientists—with or without nursing or companion services;
- the Nursing School.

It was recognized at the time of reorganization in 1939 that the existing buildings and equipment would have to be replaced if the institution justified its continuance after the first few years. This it has done, and the remodeling and altering of existing structures—the "making good use of what it had"—has been carried as far as seems possible. The standard Christian Scientists expect of the institutions which serve them and the need to effect certain further economies of operation make the time propitious for Tenacre to think in terms of a new plant. This New Tenacre must be built from gifts made in recognition of services already rendered and the great opportunities for further service which these portend. Contributors will have assurance that gifts will provide permanent, modern buildings and equipment and will not be expended for operating

expenses. The experiences of fruitful operation since the reorganization have produced a maturity which will enable Tenacre to use to the very best advantage whatever is Love's provision for the future.

### Blueprint for an Ideal

Out of prayerful collaboration between nationally known architect Kenneth Kassler, the Trustees, and management, has come a "Blueprint for an Ideal"--the New Tenacre which seems so necessary and so right. This New Tenacre retains the single story rambling structures spread over the extensive grounds of the present--enhancing the features of privacy, accessibility, and uninstitutionalized arrangements, yet improving on the already economical operation in new, efficient, permanent buildings.

To allow the orderly development of the New Tenacre and yet immediately provide much needed accommodation for residents, the first step in carrying out the "Blueprint for an Ideal" is to be the new Physical Care Building. When this is completed, South Hall, which now houses the physical care nursing department, will become a Residents' Building available to some of the loyal Christian Scientists who, not being eligible for The Christian Science Pleasant View Home, have difficulty finding satisfactory residence within their means--where they may continue their study and practice of Christian Science... .

### Unfoldment of the Blueprint

After carefully weighing every recommendation and studying at first hand the needs of nurses and patients in the present building, the architect has designed a new Physical Care Building, calculated to be efficient and economical to operate, and embodying advantages and features desirable to Christian Science nursing. Each room is to include every human contribution to that healing atmosphere which is implied in the words "Nursing Home for Christian Scientists."

The Physical Care unit can be built in stages, but as visualized by the architect it consists of sixteen rooms with eight baths--one between each two rooms. Each room is at ground level and entered from the porch. This porch is accessible to wheel chairs. Rooms are uniquely planned so that sunlight may stream into them throughout every sunny day of the year, even in December. They permit a wide view of sky and lawn from each bed. Excellent light and privacy control are maintained. Modern ventilation and radiant heat take advantage of the great strides made in providing comfortable conditions at all seasons. A sunning terrace on the rear of the building overlooking a beautiful naturally wooded area is available even to patients confined to their beds, because doors wide enough to permit the passage of a bed are provided.

The bathrooms will be accessible to patients in wheel chairs and the location of all fixtures will permit use by the patients. For instance, bath tubs are located to allow free access at one end and on both sides to give nurses complete freedom in assisting patients or to permit two nurses to assist when necessary.

The building is divided into two wings separated by a service department, retaining all the advantages of the small nursing unit of eight patients

while insuring the economy of operation resulting from the larger sixteen-bed building.

A system will be installed by which the patient may receive all available radiocasts and recorded material interesting to Christian Scientists, as well as other selected programs. Through the use of a special speaker at the head of the bed it will be possible for a patient to hear programs without disturbing other rooms. This system enables Christian Science broadcast material to be available at any time, even during a wakeful night, but does not replace the normal reading service of nurses, which is a part of Christian Science nursing.

The addition of an entirely new building will not increase the total capacity of Tenacre. It has been necessary to use every available nook and cranny to accommodate the cases demanding admission. A new building would permit rooms now used as double rooms to revert to the more satisfactory single occupancy. Several rooms located in the various buildings, which are now used for patients, would be converted into small dining or sitting rooms, improving the graciousness of Tenacre's surroundings.

Out of the experiences of years come the ideas which will be incorporated into each building of New Tenacre.

#### What steps will follow?

Tenacre has pioneered in the care of the so-called mentally ill who are under Christian Science treatment. In 1948 were built three units of unique design embodying features considered helpful, if not necessary, to the care of this -type of patient under Christian Science nursing. Each unit includes a small living room, bedroom, and bath, with an enclosed exercise yard for each patient immediately in the rear. The apartment is entered from the front porch and gives none of the impression of an "institution." It may be completely and pleasantly furnished or stripped of non-essentials, as the case demands. Embodying every facility for the comfortable isolation of such patients, these units provide the complete privacy and freedom from outside mental intrusion which seems so necessary to successful Christian Science nursing of such patients. More of these units are needed if Tenacre is to have adequate facilities to render this unique service to those relying upon Christian Science for healing.

So the "blueprint for an ideal" shows that the next step in providing the New Tenacre should be the replacement of a dormitory-type wing of North Hall--the building housing the "mental" nursing department --with more of these apartment-type units. After these adjustments to North Hall, attention will be turned to further improving the Resident' Building. By that time experience will have shown what facilities are ideal for this part of Tenacre's service, and South Hall can then be replaced with accommodations embodying these features. Thus progress will continue to unfold until the entire "blueprint for an ideal" ---the New Tenacre --is completely realized.



In 1941 School of was established at Tenacre. It bids fair to become a major item in the contribution Tenacre is making to Christian Scientists.

The purpose is to provide Christian Science nurses whose training includes experience with mental cases, as well as expert bedside nursing training. This course is a splendid provision for qualified Christian Scientists who cannot take the nurses' training course offered at the sanatoriums of The Christian Science Benevolent Association.

The course accepts one-year trainees for training as Nursing Attendants. It is available to physically qualified, experienced Christian Scientists who can work for a modest fee "caring for the sick in the home, or the home in sickness." They are dedicated to usefulness and serve where needed in the spirit of "being about the Father's business."

An advanced course of eighteen months--making a total of thirty months--is offered to those who finish the first year's training satisfactorily and have the qualifications deemed necessary for the advanced course.

#### The Friendly Fund

The Tenacre Friendly Fund quietly extends a hand to those who cannot pay the full rate, or who need time in which to meet emergency expenditures. No distinction is made between full-paying guests and users of the Fund. At present an amount equal to sixteen and one-half percent of the total facilities at Tenacre is devoted to the Fund. The aim, when completely debt free and housed in permanent buildings, is so to operate that twenty-five percent, or the equivalent of one room out of four, will be devoted to benevolence.

In the last twelve years [1939-1951] grants through the Tenacre Friendly Fund have exceeded \$200,000. Contributions during this time have been about \$20,000. Tenacre has, in this way, extended more than \$180,000 of its income to benevolence for deserving Christian Scientists.

Such a sum would have paid the mortgage and built the modern, efficient, physical institution that all would like to see. But to have done so would have left the heart out of Tenacre. The work of the Friendly Fund is part and parcel of the basic idea of service to Christian Scientists on which the home and its operations are founded.

This fund is almost entirely reserved to provide assistance in individual cases being supported at Tenacre by churches and associations. . . in other words, for the workers who by reason of service to other Christian Scientists have direct call upon the Welfare and Benevolent Funds of organizations of Christian Scientists.

Development of The Tenacre Friendly Fund and its provision for workers in the Cause of Christian Science, seem a direct example of what the Discoverer and Founder of Christian Science, Mary Baker Eddy, meant when she wrote, "God has provided the means for him while he was providing ways and means for others." (Message for 1901, p. 29)

### In Conclusion

When gifts from friends have provided permanent buildings, economical to operate, and the complete unfoldment of the "blueprint for an ideal" has been realized, Tenacre's self-supporting characteristic will reduce to a minimum its need for continuing financial support.

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## **SOME THOUGHTS ON INSTITUTIONAL NURSING**

### Editor's Notes:

To the casual observer, it might appear that someone in Burwell Harrison's position would be one of the last people to raise serious questions about the place of institutional nursing in the Christian Science Movement. After all, he and Martha Harrison spent nearly half a century in the very work of perfecting the art of institutional nursing care. But what many do not know is that their work in this regard was largely motivated by their intuition-- and their conviction born of experience-- that the best kind of Christian Science nursing is that which is the least institutional in character. Indeed, they always felt-- in spite of the obvious, legitimate need for the services an institution can provide-- that nursing in the home environment is and should be Christian Science nursing's first line of defense. In the late 1970's Mr. Harrison shared his thoughts on this provocative subject, among others, with a meeting of a visiting nurse service for Christian Scientists.

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Often one must support very worthy enterprises for which he has very little enthusiasm. However, I am glad to say, I am never in that position with regard to Christian Science Visiting Nurse services, or in fact, any home nursing service--that is, nursing in the home as distinguished from nursing carried on in an institution.

Although the Chestnut Hill Benevolent Association, Tenacre, and the San Francisco Benevolent Association were established in 1916, 1921, and 1931, respectively, when Mrs. Harrison and I went to Tenacre in 1939, Christian Science institutional nursing, as it must be carried on today in this highly institutionalized era, was in its earliest pioneering stages. And so, Mrs. Harrison

and I are often introduced publicly as being among those who pioneered institutional nursing for Christian Scientists.

If this is so, there must be significance in the fact that from very early in our experience we have seen that an institutional bed should be the last resort and not the first for the Christian Scientist needing nursing care.

Now, I'm going to leave that statement hanging for a moment. I think you will see what I am talking about in this respect as I go on. Yes, it was not long before we discovered that we were pioneering in a very real sense and to a large extent greatly on our own.

We became involved at Tenacre on a voluntary basis through our teacher who had himself become involved at the informal request of The Christian Science Board of Directors. At the time we took over, Tenacre was discredited among Christian Scientists. It had won a law suit brought against it by a Christian Scientist for whom it had cared, but the facts brought out during the trial turned many Christian Scientists against it. It was in formal and legal bankruptcy and it had become abandoned by its founders.

We were asked to do three things for Tenacre: 1) put it back into the service of Christian Scientists (we were told it was important to the Movement because of its specialized care for which it had a unique State license); 2) redeem it in the eyes of Christian Scientists themselves; and 3) redeem Christian Science in the eyes of a non-Science world to the extent that the bankruptcy of "those Christian Scientists in Princeton" had embarrassed the entire Movement throughout the State and into Pennsylvania and New York.

Once those things were on their way toward accomplishment, we made the decision to stay on. We finally liquidated our own small hotel business, which we had continued to carry on during our early years at Tenacre, and moved to Tenacre to give it our full time, because, in the process, we had ourselves become involved in the actual nursing and in the challenge to make every facet of the maintenance of the institution a demonstration of Christian Science. In what we now call "the early days" at Tenacre, we came to think of ourselves as working in a laboratory-- forced to research for ourselves and put into practice techniques for successfully supporting a practitioner's work during the period a patient needed institutional and team nursing care.

I hasten to explain that the Benevolent Association nurses who came to work with us had been trained as essentially private duty nurses. The founders of those schools never thought in terms of there ever being additional Christian Science institutions. They correctly saw, I think, that Christian Science healing work requires as high a degree of privacy as can be maintained, and therefore, Christian Science nursing is essentially a private duty service. The training at the B.A.'s was carried on under conditions which simulated private duty circumstances-- including the requirement of twenty- and twenty-four-hour duty for prolonged periods, and the institutional atmosphere and procedures were reduced to a

minimum and to as large an extent as possible, carried on by the resident staff independent of those in training. . .

In the care of those termed physically ill and those specifically designated as mentally ill, we at Tenacre discovered for ourselves the relationship between the degree of privacy, the fewness of human minds involved, and the results we obtained. We learned to respect what the founders of Christian Science nursing had apparently already learned. Although our work was much different from what was being attempted at the B.A.'s and we were caring for cases which required special physical accommodations, many of us did twenty-four-, forty-eight-, and seventy-two-hour duty in order to keep the human minds involved on a case to a minimum. In time we saw the necessity for the benefit of our staff to diversify the kind of work Tenacre was doing and we developed and built specifically designed buildings for both the physically and the mentally ill which embodied the best features we could conceive for the promotion of the highest degree of privacy possible in the institutional setting.

Our work continued to have this aspect of laboratory to it until the middle of the fifties when the Christian Science Movement began to have an aging membership, a certain percentage of which needed the specialized care available only as a last resort, oftentimes at Tenacre. In the presence of this great demand for our services and the over-extension of ourselves which it required, we saw ourselves become more and more institutional-- giving care, per se, a humanitarian service and no longer able to give precedence to our work as a laboratory.

It was in these years, too, that the American way of life-- such things as the forty-hour work week done in five days, time and a half for overtime, etc.--invaded both the medical and the Christian Science care industries. For me, the greatest cost has not been in terms of dollars. It has been in the way we have been hoodwinked into following the medical in the development of a parallel system of institutional care--without questioning it in terms of what conditions are most conducive to healing under the Christian Science method--spiritual healing.

I make no apologies for being still involved in institutional nursing-- even, as I have lately become, involved in a membership organization {SCS) which offers its members a care insurance policy to cover the catastrophic costs of care today. I am dedicated to seeing that our institutions, and the insurance available to Christian Scientists, serve spiritual healing itself to as high a degree as possible.

If we are going to have institutions, then I feel it must be admitted that they have as their purpose the demonstration of Christian Science in every aspect of their management, and not just in the nursing staff itself. Boards of trustees must not try to run them like corporations, nor raise money the way it is done by the United Way or Princeton University, but by the healing of lack in every aspect of the work.

From all of this you will gather, I hope, that I believe an institutional bed is the last resort and not the first for the Christian Scientist needing nursing care. Now, I know everyone is saying, "But we can't find private duty nurses; we can't even find enough who will do visiting nurse work." So, having made those very frank and honest statements, I must very quickly and just as sincerely say that this does not mean that institutional nursing does not have a very important role today in the structure of care that Christian Scientists must maintain for themselves. Wonderful healings have been witnessed in every one of our facilities. I am speaking at this moment of keeping things in proper perspective, of keeping things in their proper order in the sense of their importance in the metaphysical healing of Christian Science-- of putting first things first. I think we have drifted in the wrong direction over the past few years, but I am convinced that if we will recognize it and put our priorities where they should be we will gradually bring everything back into line.

This may well be a classic example of what Mrs. Eddy was thinking of when she wrote, "The ancient Christians were healers. Why has this element of Christianity been lost? Because our systems of religion are governed more or less by our systems of medicine." (Science and Health, p. 146)

We often hear someone say that today's Christian Scientists are not as successful healers as the early workers of the Movement. I don't believe that and I could speak at some considerable length concerning the effectiveness of the healing work going on today. I submit, however, that if we are going to say such things, we must take into account the environment in which the early workers practiced. It was relatively lonely being a Christian Scientist during most of the first fifty years, and absolute, total, radical reliance was the order of the day; it was upon this that the growth of the Church was based. The growth of the number of churches, the members, and the listed practitioners, occurred because of what individual Christian Scientists accomplished-- and their neighbors witnessed-- through simple, radical, unsophisticated Christian Science healing.

There were no formal institutions for Christian Scientists until 1916. There was no organized profession of Christian Science nursing, no Christian Science "resorts for the sick," no insurance policies, no Medicare.

Can we afford not to question the growing popularity of Christian Science nursing institutions in the second fifty years of the Movement? Can we afford not to ask ourselves if there has not been a hidden cost to all of the sophistication we have demanded and added to the practice of Christian Science? Sometimes it seems that today's Christian Scientists are demanding the best-- from the human view --of both the Science and the non-Science worlds.

It would seem that we are having a rude awakening and we are finding that spirituality, including healing through spiritual means, has its price in the material age. I refer you to what Mrs. Eddy says in this connection: "The earthly price of

spirituality in a material age and the great moral distance between Christianity and sensualism preclude Christian Science from finding favor with the worldly minded." (Science and Health, p. 36)

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## TENACRE AND MEDICARE

Medicare is a federal government-funded program that covers some health care costs for people sixty-five and over. While Tenacre was the first facility for Christian Scientists into the program, it was also the first to withdraw. We feel it is important for those with an interest in Tenacre's work to understand how this stance evolved.

In 1964, the federal government passed the legislation that would provide for Medicare. Officials at The Mother Church had been watching this bill closely as it developed over the better part of a decade, and hoped that nursing facilities for Christian Scientists would be accepted as legitimate participants in the new program. The Church had made its desires known all along with the appropriate committees in Washington.

Once the bill was passed and the question took on more immediacy, the government department handling the program finally gave The Mother Church its consent. This consent, however, carried the condition that the Church come up with its own detailed plan for participation (subject to government approval)--choosing an insurance company to underwrite it, and designing the administrative structure necessary to oversee it. This task fell to a Church committee in Boston which had been investigating the status of all types of facilities in the Field offering nursing care in the name of Christian Science. The secretary to this committee was a man named Walter Garner, a class-taught Christian Scientist with a background in the military and the hospital industry, who was Manager of the Department of Care at The Mother Church.

Because of his long experience in institutional work, Mr. Harrison was asked to assist Mr. Garner in determining how the Church would implement the new program. They spent the next two years investigating insurance companies and attending meetings with government officials and members of the medical profession. They eventually selected Aetna as the insurance carrier for the Christian Science institutions participating in Medicare, and worked out the details of the program with The Mother Church.

Tenacre was legally licensed in New Jersey as a hospital, and hospitals were to be admitted into the Medicare program six months ahead of nursing homes. So, in July of 1966, Tenacre was the first Christian Science-affiliated care facility to participate in the Medicare program.

Mr. Harrison said much later that it had never occurred to him at the time to question getting involved with this program. But once into it, Tenacre staff began to find themselves required to do things they had never done before. Now, Tenacre's legally-required Admission and Utilization Review Committee had to discuss, on a weekly basis, the details and status of every case being cared for in the facility, including a prediction of the length of stay required. The government was kept informed of all guests admitted over sixty-five years of age, whether they were receiving Medicare assistance or not, and was notified when they left.

Over the ensuing months, the Tenacre Trustees became less and less comfortable with this situation, seeing these requirements as an intrusion on the confidential and sacred mental atmosphere for which a Christian Scientist comes to a facility. By, May 1, 1967, after considerable friendly correspondence and discussion with the Directors in Boston, Tenacre suspended its participation in Medicare pending further study. The Trustees were assured that such an action was their individual decision to make, and would in no way be viewed as a reflection on Tenacre's loyalty to or cooperation with The Mother Church. This decision had been specifically precipitated by an incident involving the Admission and Utilization Review Committee. A woman who had been receiving outpatient nursing at Tenacre suddenly needed to stay a few days for more extensive assistance. Now she came under the Medicare regulations requiring the Committee to discuss her case. Attending a meeting of the Committee, Mr. Harrison realized that this woman had come to them for care consistent with Christian Science and was not getting it. He said, in talking about this case:

We were discussing it and making a prognosis, predicting how long she would be needing the bed, and we were not giving her service on our terms at all. If it were not for Medicare, I wouldn't have been in that meeting, and I wouldn't have known the condition of this lady, much less how long she was going to need to be here. At that point, I said, "We're out of Medicare."

The head nurse later recollected that soon the woman was ready to return to her family again, with continued nursing on an outpatient basis. In reporting this to the Committee, the nurse was aghast to hear herself saying something to the effect that, if the problem should flare up again, the woman could be re-admitted and again be eligible for Medicare benefits. At that moment, she realized that she was unwittingly malpracticing on the case, in her zeal to see that the individual might receive government benefits.

Guests already at Tenacre under Medicare were allowed to remain, but no more were admitted on that basis. For the next year, the Tenacre Trustees continued to study the situation and think carefully about their decision. They wanted to be certain they were acting out of their highest sense of right rather than mere human opinion or willfulness. Finally-- after satisfactorily clarifying their position on this

matter in relation to The Mother Church and the Field-- on April 18, 1968, the Trustees formally withdrew Tenacre from participation in the Medicare program.

It was a decision Tenacre did not make lightly or without a great deal of prayer and soul-searching. The Trustees and Mr. Harrison were particularly concerned about the possibility that others might infer from this action a rebelliousness toward Boston, a self-righteousness toward facilities participating in the program, or a callousness toward individuals who saw Medicare as their only hope of paying for the care they needed.

First, Tenacre would not have withdrawn had there been any objection from The Mother Church. But no such objection was forthcoming, and several times the Trustees were told that participation was not mandatory. The Church remained neutral, assuring Tenacre's managers that their actions would not be viewed negatively.

Second, as to Tenacre's relation to other facilities and to the Field, no criticism was ever implied; the move to non-participation was simply the way it unfolded in Tenacre's own experience and may or may not have any relevance elsewhere.

Third, it has always been important metaphysically for Tenacre's managers to affirm that nothing negative could result from a demonstration of Christian Science-- which is what they considered the withdrawal from Medicare to be. This fact pertains especially to the Trustees' concern for needy applicants. While it is naturally true that some who apply are admitted and others are not, the absence of Medicare should not deprive anyone of nursing care at Tenacre. Each case, in which a deserving applicant has a legitimate claim on Tenacre's services, is considered for admission on the basis of its particular merits and the right course of action as revealed through prayer-- with as little reference as possible to financial questions. Such an individual would not be turned away because of an inability to pay, if all other factors pointed toward the rightness of receiving Tenacre's services. Tenacre's benevolence program helps many who cannot afford the full rate to have an opportunity-- if even for a limited period of time-- to receive nursing care while relying on Christian Science for healing. It should also be noted that the nursing staff renders its services equally to all guests, without knowledge of their financial circumstances.

Over the years, periodic re-evaluations of the Medicare issue by outside legal counsel have confirmed and supported Tenacre's policy decision-- as having been the right one for Tenacre. Nevertheless, the Board of Trustees has kept an open thought on this, in the event their stance should ever seem less valid. It is regarded as an ongoing demonstration.

To digress briefly, it should be on the record that Tenacre's withdrawal from participation in the Medicare program was not inconsistent with its previous



separate position in relation to other facilities and The Mother Church-- a position it did not seek.

In 1947, faced with the Field's growing interest in establishing nursing services at the local level, The Mother Church instituted a system of accrediting care facilities for Christian Scientists. Tenacre sought immediate recognition, but was told its services were "not within the scope" of the accrediting Committee, and that it should remain independent of this new system. Tenacre was unique in its admission of mental cases, its status as a School of Christian Science Nursing, and its substantial size. While Tenacre had evolved in its individual manner, Boston did not wish to appear-- through formal accreditation-- to encourage similar developments at other newer facilities.

In lieu of accreditation, Tenacre was given letters from the Church, to be quoted in informational literature, clarifying its separate but legitimate standing as a worthy provider of services for Christian Scientists, and was given special mention in the list of institutions recognized by Boston. This did not entirely eliminate the incorrect impression among some Christian Scientists that Tenacre was "unapproved;" but, in general, the arrangement was regarded as satisfactory for many years. In fact, Tenacre management felt, in retrospect, that many developments in its activities since 1947 might not have occurred had its status been any different.

But in the 1960's, when Church officials were preparing a case for the admittance of Christian Science nursing into the Medicare program, it became evident that it would be helpful to have in place a system of accredited facilities which was as large as possible. At that point Tenacre was asked if it would allow itself to be accredited, in order to add the number of its nursing beds to the official total available to the Movement. Naturally, the managers consented.

In later taking the step of withdrawing from Medicare, Tenacre was not asking to be removed again from the list of accredited facilities or to be exempted from any of the responsibilities of accreditation existing prior to Medicare. But it was requesting acknowledgment of its return to the kind of separate status which had before seemed appropriate to its individual nature. The Mother Church-- by assuring Tenacre that its decision would not be regarded negatively or interpreted as placing Tenacre at variance with The Christian Science Board of Directors-- effectively granted this request.

At this point, it might be helpful to look more closely at just what it was that prompted the questioning and the prayer that finally led to Tenacre's decision. on a very basic level, at the heart of the issue, was the conviction that whatever financial benefit might be derived from participation in the Medicare program did not justify the costs to the Christian Scientist-- the compromises required in order to get those benefits. These compromises consisted of the forfeiting of much of

what made Christian Science nursing distinct from medical nursing, and, therefore, of value to the Christian Scientist.

Christian Science nursing is supposed to support and harmonize with the work of the Christian Science practitioner on the case. So, if either the nursing or the operation of the facility begins to sacrifice any of the key elements in the healing process important to the Christian Scientist, we should ask some questions.

For example, the practice of Christian Science does not include the examination of the physical body, the naming of diseases or disorders, or speculation about the time a healing might require or about the future of a condition.

Under Medicare, however, Tenacre found that guests now had to be categorized and nursed according to physical condition-- a kind of de facto diagnosis. There was even some temptation to categorize people as having needs more extreme than they really had, in order to help them qualify for Medicare payments. It was not uncommon to hear of guests at participating facilities-- people capable of walking and caring for themselves-- who suddenly became classed and treated as bed patients because Medicare would only cover "intensive care."

This, in turn, had another effect, which was to promote institutional nursing care as the norm. Medicare did not pay for in-home or visiting nurse care, and so it tended to encourage a view of nursing facilities as the most desirable setting for healing, even though many cases are better cared for in the home. To Tenacre's Board of Trustees and administration, this seemed a dangerous kind of seduction, an invitation to greater forms of dependency.

Christian Science nursing also places great importance on a supportive mental atmosphere, as free as possible of human opinions. This includes well-meaning positive opinions as well as negative ones. Christian Science requires the human mind to yield to the divine Mind, and the fewer human minds involved, the better.

By contrast, the legal provision under Medicare for a committee to examine the details of every case on a regular basis-- and the public officials now required to review each facility's nursing records-- greatly increased the number of human minds and opinions surrounding the guest's efforts to practice Christian Science.

Another distinguishing characteristic of Christian Science is the concept of absent treatment-- having a practitioner working for a patient who is not present in the same place. This is accepted among Christian Scientists because of their conviction that God is not limited by human concepts of space and time, and that the practitioner's prayerful treatment has its effect without regard to his or her physical proximity to the patient.

Since there is no such thing as "absent medical treatment," this concept was not recognized by the Medicare program-- only treatment given in the presence of the

guest. This greatly limited the guest's choice of practitioners and, in effect, denied the validity of Christian Science itself.

The Christian Science concept of care is also distinguished by a quality of humility, of selfless ministry, more than professionalism. Of course people in the medical professions express these qualities, too. But in Christian Science they are actually essential to our witnessing the healing process, which is the work of God, not of personal expertise.

With the advent of Medicare, however, nursing began to take on some of the subtle aspects of medical practice. This included a certain amount of its terminology, its emphasis on procedures, and its view of nursing largely as a skilled profession. There was an implication that more advanced training constituted superiority, due to the additional responsibility and authority it conferred upon the nurse-- a personal pride in the craft of nursing that sometimes went beyond the well-deserved sense of dominion, worth, and maturity that are earned through experience and service. The model of nursing was beginning to move from that of a humble, selfless, religious service and ministry to one of an esoteric art.

In addition to the feeling that care consistent with the standards of Christian Science was being compromised, Tenacre had another reason to be concerned about Medicare. Under the laws of the State of New Jersey, Tenacre had been granted a special, legal, exemption from State medical regulation, on the basis of its status as a religious institution. It became clear to Tenacre's administration that if they were to continue accepting Medicare money, which was federal government money, this exemption could be challenged and they could lose their immunity to state regulation. In a nutshell, it was a First Amendment issue, the entanglement of government in support of an essentially religious service-- one provided for in the Manual of the Church. If Tenacre had continued to accept this money, the institution could have become subject to regulation as a medical facility, complete with the requirement for medical staff, use of medication, and so forth. When Tenacre notified the Christian Science Field-- via The Christian Science Monitor-- of its intent to withdraw, it was this Constitutional issue that was cited as the most compelling reason for the change.

There was one other important issue involved in this decision. Tenacre's Board of Trustees and staff had worked hard over the years to demonstrate a spiritual sense of completeness, wholeness, and supply. They worked with the concept that a ministry of love was an expression of spiritual qualities and a self-supporting spiritual idea-- not just a business or a humanitarian service. It was very important to them never to come down from that concept of their work, never to "come down from the wall," so to speak, like Nehemiah in the Bible story-- never to give up the defense of that high concept of the work being spiritual, and therefore complete and self-supporting.

When the idea of Medicare initially confronted them, they went into the program simply because it was being done. But soon it seemed important to think it through from the metaphysical standpoint of supply, to ask questions about the implications. Were they in Medicare just because this money was now available to Christian Scientists? Were they accepting a suggestion that there was something missing in Tenacre's source of supply?

In its early days, a sense of spiritual abundance had allowed Tenacre to continue not only its services but its benevolence program, even during periods of great difficulty. This unlimited sense of giving was later experienced in return as a sustaining gift of gratitude from a man who had been blessed by Tenacre and by Christian Science. It was a demonstration that grew out of service rendered and out of no other human process. It was a beautiful manifestation of the sense of abundance which had always been integral to Tenacre's character.

Was it any less important now than before to see this ministry as complete and spiritually cared-for, embraced in divine Love? It seemed inconsistent to accept the suggestion that an outside source of funds carrying so much questionable mental baggage could be truly beneficial-- let alone necessary-- to the successful practice of Christian Science.

This, then, is the story of how Tenacre got into and out of the Medicare program. There may be other aspects of the story, but this will serve to explain the basic thinking that went into a decision that has had long-term importance in Tenacre's experience.

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### PART III NURSES AND NURSING

#### THE OFFICE OF CHRISTIAN SCIENCE NURSE and CHRISTIAN SCIENCE NURSING AS A CAREER

#### PRINCIPLES OF NURSING CARE and THOUGHTS ON NURSING AND NURSES TRAINING

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#### THE DESTINY OF CHRISTIAN SCIENCE NURSING APPENDIX Questions and Answers

## **THE OFFICE OF THE CHRISTIAN SCIENCE NURSE and CHRISTIAN SCIENCE NURSING AS A CAREER**

### Editor's Notes:

Geith Plimmer, longtime practitioner and lecturer, was close to the nursing activity and was a friend of Tenacre. One time when Tenacre's management asked him for help in writing down some thoughts on nursing, he wrote the following brief but far-reaching statement on "The Office of the Christian Science Nurse," as well as an essay which Tenacre used for a brochure entitled "Christian Science Nursing as a Career."

### **The Office of The Christian Science Nurse**

I feel the human race cannot be properly cared for without the nursing qualities of the motherhood of God. The "office" of Christian Science nurse is, in its own way, an expression of that motherhood and it should be raised to that level in the thoughts Christian Scientists, not as a recruitment measure for the relatively low purpose of providing more nurses, but because this concept is correct and has not been sufficiently included in our ministry to mankind. Our need for more nurses is not in any way a sign of limited healing as we so often hear, but that the maternal qualities of God are often necessary in the consummation of healing. Christian Scientists do not nurse sickness or age, or bodies, or birth or death. They nurse into acceptance and lively demonstration the spiritual ideas back of the feeding, the washing, the covering, the standing, the forward stepping, and the peaceful resting so needed by those to whom they minister their practical skills.

### **Christian Science Nursing as a Career**

When Paul was thinking over his visit to the Thessalonians, he said "We were gentle among you, even as a nurse cherisheth her children." Then added, as if to explain the inspiration of this upsurge of nursing care toward them, "So being affectionately desirous of you, we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us." (I Thess. 2:7,8)

"Being affectionately desirous of you ...because ye were dear unto us"--is not Paul here describing the kind of ideal which gives Christian Science nursing its marvelous luminosity, and is he not, also, vividly describing the warm feeling of love for mankind that Christian Science particularly engenders?

So there is no question of this nursing being inferior to the practice of Christian Science--it is complementary to it, just as kindly care at that Inn for additional days was complementary to the "oil" and "wine" administered by the Good Samaritan. (Luke 10:34)

Strange though it may seem, however, people have sometimes been induced to believe that nursing implies a limitation in Christian Science healing, or involuntarily imposes limitations on it. This is not so, for very often the firm grace and professional skill of a good nurse is the means by which the new

concept of health, as a condition of Mind rather than a state of body, is brought safely and successfully into birth, in the patient's experience.

When practitioner and patients comprehend this more spiritual concept of nursing, they see it aright and cease to resist it; and when nurses themselves see it in this way, their practical care of the sick becomes characterized by a spiritual nourishing and supporting power which is greatly beneficial to the patient. Hence, nursing is neither a narrow nor a preclusive profession. Indeed, God, the Father, being its supporting divine Principle, she who practices it with trusting and wide-minded understanding, should find every aspect of life and love, home and companionship, security and support satisfied by it, in her own life.

Mary Baker Eddy herself defined in the Church Manual of The First Church of Christ, Scientist, in Boston, Massachusetts, the qualities which should accompany Christian Science nursing. These include "a demonstrable knowledge of Christian Science practice," and an understanding of the practical wisdom necessary in a sick room" (Article VIII, Sect. 31); while on page 395 of the Christian Science textbook, *Science and Health with Key to the Scriptures*, she wrote, "The nurse should be cheerful, orderly, punctual, patient, full of faith--receptive to Truth and Love."

This means that curtness, impatience, querulousness, pettiness, pride, negative thinking, fear, clumsiness, and carelessness are not nursing qualities, nor should they ever enter a sick room in the name of a nurse. This is because such qualities not only plant thorns in the pillows of the patient, to use Mrs. Eddy's thought (p. 364); they also plant thorns in the pillow of the patient's practitioner.

So, the men and women who serve in the humanitarian work of Christian Science nursing soon learn the meaning of these words of the wise Founder of the Christian Science Movement: "Love is not something put upon a shelf, to be taken down on rare occasions with sugar-tongs and laid on a rose-leaf. I make strong demands on love, call for active witnesses to prove it, and noble sacrifices and grand achievements as its results." (Miscellaneous Writings, p. 250)

Christian Science nursing offers all the challenges inherent in grand pioneer work. We are still at the dawn of spiritual achievement in a great new profession.

There is no question of it--Christian Science nursing is a very exalted and exalting calling. In Truth's sight, it is clothed in fine linen. If there were not already individuals able to put on this fine linen, Christian Science would never have been revealed to this age. To such elect and select ones, then, courses in Christian Science nursing serve to wed their spiritual idealism properly to practical nursing care.

Hence, a training course in Christian Science nursing is the means by which a Christian Scientist's special genius for affection and gentleness can gain the professional status to enable it to work side by side with the public practice of Christian Science healing.

The benefit of the trained nurse to the healing work is unquestionable; the benefit of the training course to the nurse herself is that it converts her talent into a trustworthy livelihood, her spiritual calling into an accredited profession.

Each day, some student, somewhere, finds family or other responsibilities slackening or terminating. There comes a turning point--a freedom to make a

decision to devote oneself more completely to healing and helping fellow Christian Scientists. In other cases, nursing is a primal calling.

Age is not a factor--anyone who makes the demonstration of accomplishing the physical work that nursing involves can offer to serve fellow Christian Scientists in this way. Salaries and wages are available at appropriate rates, but the real satisfaction of this work is that those who undertake it, will one day look back on all the men, women, and children whom they have helped, and say contentedly with Paul:

"We were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you we were willing to have imparted unto you not the gospel of God only, but also our own souls, because ye were dear unto us."

## **PRINCIPLES OF NURSING CARE and THOUGHTS ON NURSING AND NURSES' TRAINING**

### Editor's Notes:

Over the years, Tenacre's administration, Trustees, and School staff have made a continual effort to examine, re-examine, define, and redefine the nature of the work of a Christian Science nurse, and the nature of the process by which an individual best becomes prepared to do this work. This collaborative effort has included, from time to time, striving to write out, in the most basic form possible, statements explaining what seem to be the essential elements of both nursing and nurses' training.

The two articles which follow both deal with the nature of nursing itself. The first, however, focuses primarily on some principles found to be fundamental to the nursing work; the second examines the role of nursing in relation to the healing mission of the church, and then takes a fresh look at the question of what should constitute the training of a Christian Science nurse.

### **Principles of Nursing Care**

Every case of Christian Science healing involves nursing in some form or another.

The individual who experiences Christian Science healing has had revealed to him some aspect of God's care for him, of divine Love meeting the human need. This is nursing.

Even when a practitioner or nurse is not on the case, there is always some expression of Love meeting the human need in a way that could be called nursing: a hymn coming to thought, a friend's call to express love, a cup of warm soup from a husband, a child's hug, the Bible or Christian Science textbook at a bedside or in a car, the recollection of a testimony or Bible story. How often we've been cared for by these or other "nurses."

Even though some practitioners might say they have never had a "nursing case," this could never be. Each and every case requires nursing of some sort. Practitioners often nurse their patients with words of encouragement, inspiration, love. . .

It is wonderful that there has been no need for a Christian Science nurse in some practitioners' experience. Is it not also wonderful, though, that Mrs. Eddy has given guidance and direction for those Christian Scientists who desire to stand ready and able to help their fellow church members in cases where other avenues for care are not immediately available or evident, or where there is need over an extended period? There are many examples which come quickly to thought: --the case of an emergency, in which patient, family members, and Christian Science friends wish not to look at physical symptoms, but there remains a need for cleansing and/or other care;

--the case of a husband or wife in need, whose spouse would like to render the required care but must instead work in order to support the household;

--the case of an elderly person who lives alone and whose neighbors are concerned that he or she is not eating or being cared for properly.

These cases are all frequent occurrences, especially in today's "world." Clearly, the presence of a Christian Science nurse is not literally required in all cases; but just as clearly, it is an aspect of the total demonstration in some cases.

Mrs. Eddy's wonderfully simple guidelines by which one could represent himself or herself as a Christian Science nurse offer for the caring Christian Scientist a basis for helping to meet needs such as those listed above. The qualities which she associates with nursing in Science and Health all require self-discipline--a willingness to put self aside and to let Truth and Love be expressed through cheerfulness, order, punctuality, patience, and faithfulness. These qualities are among the avenues by which the one being cared for may feel the very presence of Love meeting the human need, inspiring, revealing truth, and healing.

Similarly, the simple guidance given nurses in the Church Manual requires discipline and love. (In fact, the by-law governing nurses is found in Article VIII, "Guidance of Members," which is the first section of the chapter entitled "Discipline.") Speaking of her by-laws, Mrs. Eddy says:

"They sprang from necessity, the logic of events,--from the immediate demand for them as a help that must be supplied to maintain the dignity and defense of our Cause; hence their simple, scientific basis, and detail so requisite to demonstrate genuine Christian Science, and which will do for the race what absolute doctrines destined for future generations right not accomplish."  
(Miscellaneous Writings, p. 148)

The "simple, scientific basis" of Article VIII, Section 31, has often confounded Christian Scientists who would make more or less of Christian Science nursing than is implied within by-law.

The question sometimes arises: If Christian Science heals quickly and effectively, then why do we need Christian Science nurses? Consider the nursing by-law in light of the following statement by Mrs. Eddy:

"The church is impartial. Its rules apply not to the members only, but to one and all equally. Of this rest assured, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity



to heal the sick, to comfort such as mourn, and to awaken the sinner.” (First Church of Christ, Scientist and Miscellany, p. 230)

The by-law, even if it exists for no other purpose than to help us develop those essentially "nursing" qualities which are always a prerequisite for healing, has been left to us as a legacy of Love.

Let us explore what we can expect from those who choose to occupy themselves in fulfillment of this by-law. When a Christian Science nurse is on a case, how does she support Christian Science healing, in addition to rendering practical physical care?

There are five basic principles which may be seen to guide the nurse's active support and contribution on a given case. Let us explore each one briefly:

1. Support of Christian Science Healing. It is certainly right that the patient should expect to be encouraged, supported, upheld, reminded of Love's presence and power. This encouragement and support involve not only the words but the actions and attitude of the nurse, including his or her unmistakable obedience to the Commandments as well as the Golden Rule. This support is seen and felt through the nurse's expression of true confidence, spiritual strength based on oneness with Mind, as opposed to mere self-confidence, based on human experience or textbook learning. Equally basic are the qualities of humility, poise, willingness to work hard, flexibility, joy, and spiritual sensitivity—the capacity to listen to and reflect what the Christ is calling for in the case.

2. Maintain Normalcy and Completeness of Care. The patient should be able expect to have his or her needs met in a way which a sense of normalcy is maintained as much as possible under the circumstances. Consideration should be given to such normal aspects of daily experience as comfort, warmth, cleanliness, nourishment, companionship, communication, study, recreation, activity, rest, and mobility. The Christian Science nurse does not focus on the problem, but endeavors to reflect the Comforter in all the minutiae of care.

3. Simplicity and Unobtrusiveness. Physical skills and procedures should be almost invisible to the patient, not drawing attention to themselves, nor creating a distraction from the Comforter which the nurse's presence symbolizes. Unobtrusiveness requires adeptness, dexterity, gentleness, and a genuine willingness to surrender preconceptions and to listen for the simplest yet most effective way to meet the individual need. A battery of well-practiced nursing skills, or tools, must be married to a clear sense of trust in Mind's unerring direction, in order for the nurse to demonstrate "proper care" in each case. In this way, attention to the problem is minimized so the patient's thought can focus on the work of spiritual healing. In fact, the nurse is conscious that her work is, in part, to respond to the Christian Science treatment given by the practitioner--to be receptive, intuitive, to the very ideas being called into expression by the Christ. The practitioner can confidently expect that the nurse is an active expression of Love, but not a conflicting one, for the work of practitioner and nurse blends in sweet accord. A sense of simplicity and unobtrusiveness enable the nurse to work efficiently, smoothly, and with quiet confidence, letting Love shine through the work. Each encounter with the patient, then, points to God as Nurse, caring for, upholding, loving His children--both "patient" and "nurse."

4. Atmosphere Conducive to Christian Science Healing. The Christian Science nurse should be alert to the environment, to ensure that the atmosphere remains as free as possible of obtrusive elements or interruptions to thought. Mrs. Eddy emphasizes the importance of surrounding atmosphere in statements such as these on page 424 of Science and Health:

“In medical practice objections would be raised if one doctor should administer a drug to counteract the working of a remedy prescribed by another doctor. It is equally important in metaphysical practice that the minds which surround your patient should not act against your influence by continually expressing such opinions as may alarm or discourage,—either by giving antagonistic advice or through unspoken thoughts resting on your patient.”

It requires spiritual-mindedness, clarity of thought, precise prayer on one's own behalf to maintain an atmosphere truly supportive of Christian Science healing. This does not in the least interfere with the practitioner's work; it is important that the nurse recognize the role of her individual metaphysical work in its proper relation to that of both patient and practitioner. The nurse prays in order to remain undeceived by the evidence presenting itself. She works for her own sinlessness—to remain above the suggestion that man can be or is less than whole, perfect, pure, at one with the Father. She prays to be filled with true, uplifting, holy thoughts only, to be a clear transparency for that Love which alone can meet the human need. She listens for angels—not her own or others' human opinions—to direct her comings and goings, her actions, her words. She strives to maintain in herself at all times the Christ-spirit reflected in the words of Hymn 324:

Take my life, and let it be  
Consecrated, lord, to Thee.  
Take my moments and my days,  
Let them flow in ceaseless praise.  
Take my hands, and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee.  
Take my voice, and let me sing  
Always, only, for my King.  
Take my lips, and let them be  
Filled with messages from Thee.

Take my every thought, to use  
In the way that Thou shalt choose.  
Take my love; O Lord, I pour  
At Thy feet its Treasure store.  
I am Thine, and I will be  
Ever, only, all for Thee.

In an atmosphere of this type of prayerful activity there is room for healing, regeneration, rejoicing, and triumph; and there is no room for discouragement, fear, sin, disease, nor death.

When these metaphysical considerations are at the forefront of thought, the nurse will also find herself alert to many "small" things in the environment. Is the lighting conducive to the activity at hand? Is there too much or too little ventilation? Is the furniture positioned conveniently and safely? Neglect of any of these things may well constitute an interruption, a distraction, an additional burden to the patient. And, it should go without saying, that care of the atmosphere/environment also includes attention to the nurse's appearance and grooming.

5. Ethics of Christian Science and the laws of the land. The fifth guiding principle relates to the nurse's practice of the fundamental ethics of Christian Science and her adherence to the laws of the land in which she practices. Not only the Biblical standard represented in the Ten Commandments, Sermon on the Mount, and Matthew 18 code, but also ethical guidelines found in Mrs. Eddy's writings, are of primary importance to any Christian Science nurse. For example, the nurse should render her services with confidentiality and without a personal sense of attachment to, or responsibility for the one being served.

As examples of laws of the land pertinent to the nurse's work, most states require a medical doctor or midwife to be employed to deliver at childbirth, and require resorting any cases of so-called contagious diseases to the proper authorities.

One major ethical point is that all support rendered by a Christian Science nurse must be given in a manner consistent with Christian Science treatment. In order to be in accord with the guidelines in Science and Health and the Church Manual, the nurse must understand how to render this care in a practical manner (per "practical wisdom" and "proper care") in any case which she may encounter, while never making a physical diagnosis nor basing nursing decisions on such a diagnosis. The Legal Rights and Obligations booklets for Christian Scientists require that this standard be upheld in all cases.

These five principles give a sense of the manner in which the nurse's services should always be rendered. No matter what the need, they guide and govern the judgments of a Christian Science nurse.

Unfortunately, some people think of Christian Science nursing in merely "semi-metaphysical" terms. They see nurses as individuals who call themselves Christian Scientists, yet care for sick bodies very much as a medical nurse would, but without medication--in other words, "non-medical medical nurses." For some time there has been quite widespread confusion on this point. It is easy to see how such confusion arises, since the world's concept of nursing which seems to predominate in general thought is advertised through many channels.

But we need not be deceived. Alert Christian Scientists do not usually confuse the activity of healing through prayer with what the world calls healing. Nor do they confuse the image and likeness of God, called man, with that delusion which mortal mind misnames man. So it is with nursing that a different definition is required, for a different basis underlies its meaning. Christian Science nursing is based on God's perfect, active love for His ideas, His tender

care and nurturing presence throughout eternity. Man, reflecting God's nature in all ways, manifests this active love freely. When one explores spiritual selfhood, one discovers that the capacity for nursing is fully born through individual atonement and love for God and man.

Just as Christian Science nursing practice is not to be confused with what the world calls nursing, neither is it to be confused with the metaphysical treatment given by the Christian Science practitioner on the case. Christian Science nursing involves consistent and earnest prayer for oneself. Yet, the Christian Science nurse is a very visible and felt presence bringing active love to bear on her work in order to help meet the human need--whether the need is for something to eat (as in Jesus' feeding of Jairus' daughter upon her awakening), or for allaying the fear of neighbors. The nurse is clearly an avenue through which the Comforter may be seen or felt, and it is not unusual for her to be credited with a certain important role in the healing. Since it is always divine Love which meets every human need, and since "Where two (patient and practitioner) or three (patient, practitioner, and nurse) are gathered together in my name, there am I in the midst of them"--it is undeniable that her presence can be a contributing factor in healing, as a perpetual witness to and expression of divine Love's presence and power.

What services should one expect to receive when calling upon a Christian Science nurse? One should not expect anything in the least bit formulaic, should not expect to be diagnosed or criticized or labeled in any way. One should expect not to be afraid anymore, and not to have to take thought for normal needs but be freed of mundane considerations about feeding, cleansing, dressing, and so forth, if these are problematic. One should expect to be encouraged, inspired, comforted, lifted--to be cared for with tenderness. One should expect to feel a lightened sense and to be aware of an atmosphere which is full of good only, replete with angel messages and God-qualities. In short, one should expect to be reminded of God's love on every hand, to feel His outstretched arm and to experience a greater sense of freedom, joy, and peace. And as a byproduct, expect to experience Christian Science healing!

### **Thoughts on Christian Science Nursing and Nurses' Training**

Question: What is the role of nursing in relation to the healing mission of church?

We believe that nursing has a very important role in relation to the healing mission of our church. But to better understand this role, we must get beyond a consideration of nursing as the world presents it, or even as it is visibly practiced at present in Christian Science. We must plunge "beneath the material surface of things, and [find] the spiritual cause." (Science and Health, p. 313)

As Christian Scientists we know that when we truly understand and affirm the spiritual identity or activity that underlies something perceived humanly, the surface manifestation will inevitably refine itself into a clearer transparency for the underlying reality. If we wish to see how nursing relates to the practice of Christian Science generally, if we wish to effect any substantial improvement in the visible activity we call "nursing," if we wish to design a better program for

nurses' training, we must begin by defining what nursing is in its highest sense. The following propositions attempt to sketch out such a sense of nursing.

1) "To begin rightly is to end rightly." (p. 262) It must be understood that nursing, in its highest sense, is actually a spiritual idea. Behind what we humanly call nursing is some divine activity with a spiritual purpose. Nursing cannot be thought of as just a humanitarian service, a profession, a temporal institution, a suffer-it-to-be-so now activity, else its visible practice will betray our limited concept. Nursing, in its highest sense, must be seen as a fundamental aspect of Being.

It has been said that nursing is an expression of the Motherhood of God. As such it has much to teach us about the fundamental nature of Deity. If it is true that God nourishes man, nurtures man, protects, supports, strengthens, encourages, and cherishes man, then the basic relationship between God and His idea man can surely be described as a nursing relationship. Unless we begin to understand nursing from this basis, we cannot hope to see the practice of nursing manifest the qualities of true Motherhood.

Moreover, it might be argued that a fuller understanding of the nature of nursing is a necessary preliminary to the improved practice of Christian Science in general. It has been noted that the chapter on "Christian Science Practice" in the textbook opens with a nursing example, in fact two nursing examples--Mary, with humility, love, profound gratitude, and adoring appreciation of the Christ ideal washes and anoints Jesus' feet; Jesus in turn blesses her recognition and acknowledgment of the Christ--, and in so doing cherishes and nurtures her budding sense of her own identity. Following these examples, in the next few pages of the chapter, Mrs. Eddy refers repeatedly to qualities and activities abundantly associated with nursing: reformation; "growth in wisdom;" affection; the "poor suffering heart" needing "its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's lovingkindness;" learning to "bind up the broken-hearted" before we can free the sick; "the tender word and Christian encouragement of the invalid, pitiful patience with his fears and the removal of them;" the "summit of devout consecration," the "oil of gladness and the perfume of gratitude." (Science and Health, p. 363-367)

Might it not be claimed that the practice of Christian Science is rooted in nursing qualities? And might we not confidently assert that, although better Christian Science practice may ultimately obviate the most menial and physical aspects of what is called nursing, the deepest and most profound dimensions of nursing will be with us forever? Christian Science practice will never do away with the concept of nursing, any more than it has done away with such concepts as healing, mind, man, baptism, and so forth--concepts whose worldly meanings are very different from their use in Christian Science. Rather it will redeem and redefine the concept of nursing, as it has these other concepts.

2) In most instances, much of what a nurse contributes to a situation in which he or she is involved has relatively little to do with any specialized training in technical skills. These skills can certainly be useful, but usually the nurse's most important contribution is a spiritually sensitive supportiveness, similar to what a family member, friend, or church companion might also provide. Perhaps the assistance of one of the latter is desirable but not available in a given case. Or perhaps there is no support for Christian Science in the home. Perhaps the family

or neighbors are excessively fearful under the circumstances, or so impressed with the evidence that the supportive environment, is undermined. Or perhaps the family simply needs a break from caring for the patient's needs, or cannot otherwise accommodate these needs at home. Whatever the reason a nurse becomes involved in a case, he or she brings to it this spiritually sensitive supportiveness first, and any technical skill second.

3) The nurse is an active expression of the Comforter in the sick room. One of his or her primary functions is to help allay fear: fear of the claim; fear of personal helplessness; fear of unfulfilled responsibilities; fear of failure; fear of being alone; fear of death; fear manifested by the family, by neighbors, by public officials. It is crucial to understand that the nurse can do this, just like an inspired member of the family, without intruding in any way on the treatment role of the practitioner. How? By literally living the perfect Love which casts out fear. The nurse's presence and assistance can be "aids in sickness" as his or her thoughts, words, and deeds express the qualities Mrs. Eddy ascribes to the nurse in Science and Health on page 395. Moreover, the nurse is often useful in helping turn thought away from the body, through unobtrusive care. Clearly, engaging a nurse is not right in every case, but it has certainly proven right in a number of cases.

4) If a primary nursing function is allaying fear, then the primary nursing skill is spiritual listening. Good nurses tend to have a well-developed sense of intuition. They say and do the right thing spontaneously and in obedience to spiritual sense. They have a light touch, mentally and physically; they know when to speak and when to remain silent; they know how to support unobtrusively; they can be compassionate without being drawn into the dream, without being impressed by the picture; they are characterized by joy and quiet strength.

5) The nurse must understand that there is one God, one Comforter, one Love that meets all human needs. If the nurse listens to the Father-Mother with a keen sense of the oneness of purpose, of effort, of Cause and effect involved in the case, he or she will always find his or her proper role in relation to the practitioner, the family, and the patients. With such an approach, the nurse can never introduce into the situation an element of conflict or confusion.

6) The nurse is responsible for demonstrating the harmony of his or her own experience. He or she is not responsible for the healing, for success or failure in the case, or for the patient's own experience. He or she is responsible for his or her own faithfulness, for loving, for expressing the Christ in everything he or she does. Although many pursue nursing out of a noble desire to be helpful, sooner or later all nurses must grow to see that, scientifically speaking, they can neither help nor hurt another God-established identity. They must come to see that their own efforts and activities are never causative in their own right, but like those of the patient, are simply the natural effects of the one Cause, one Actor, one Comforter.

7) There can be no question that active, fervent, consistent metaphysical work before, during, and after duty is an absolutely essential part of the job description of the Christian Science nurse. The focus of the nurse's metaphysics is the harmony of his or her own experience. This prayerful work can certainly include any or all of the following:

- acknowledgment of the presence and power of the one God, one Mind;
- assertion of the certainty and universality of divine law;
- affirmation of the perfection and invulnerability of man;
- assertion of the unity of Cause and effect;
- an inspired faith in the efficacy of treatment;
- prayer for a secure and certain sense of God-directed activity;
- prayer for the clarity and serenity of one's own thought;
- prayer for spontaneity of intuition; alertness to angel messages;
- an expectancy or fruition;
- rejection of -matter, rejection of disease, rejection of fear, rejection (in a general way) of the claim(s) being presented to the nurse. Without rejection of these claims, there is danger of their tacit acceptance by the nurse.

This section is so important that its topic sentence bears repeating: Active, fervent, consistent, metaphysical work is an essential part of the nurse's job description.

8) The Manual provision for nurses calls attention to "demonstrable knowledge of Christian Science practice," "practical wisdom necessary in the sick room," and "ability to take proper care of the sick." Demonstrable knowledge is the foundation for nursing practice, the door through which divine Love is made visible in the nursing situation. Practical wisdom is the overall framework for care-cultivated attitudes, ethics, guidelines, and sensitivities that shape the approach taken to the care needed. Proper care is the specific set of activities, skills, techniques, and procedures which are right for a given patient, under given circumstances, at a given moment in time. It is important to see that demonstrable knowledge and practical wisdom do not change. Proper care, on the other hand, may change daily, even hourly, as it is progressively unfolded in relation to each nursing situation as an expression of Love meeting the human need.

9) No two nursing situations are alike. In principle, even identical twins, in adjoining rooms, with visibly similar physical problems, would represent two entirely different nursing needs. The duty of the nurse is to discern the nursing need, and be guided to respond in the appropriate manner. This discerning is not on the basis of the physical appearance. We do not nurse by condition--in other words, by diagnosis, or by placing the patient into a category on the basis of his apparent physical condition. Rather we nurse on the basis of cultivated spiritual discernment and in accord with principles of care designed to support a sense of normalcy in the patient's experience. It is the work of the nurse to pray each time

he or she enters the sick room to know exactly how he or she will, at that moment in time, with that individual patient, express the motherhood of God.

Question: What should constitute Christian Science Nurses' training?

It is certainly conceivable that some rare individual, prepared through an unusual combination of life experiences, could be fully capable of representing himself or herself as a Christian Science nurse without benefit of formal nurses' training. But for most Christian Scientists, sheltered as they are from claims of illness and demands of care, and unacquainted with the legal and ethical dimensions of nursing, there must be some set of experiences, probably in the context of an instructional program, through which they grow into a preparedness to nurse effectively. The instructional program should be designed to take an earnest and capable Christian Scientist and expose him or her to the varied issues of nursing, in a spiritually supportive learning environment, in such a way that prepares him or her to function effectively in nursing situations.

This last statement touches on several key elements that we have tended to overlook from time to time in nurses' training. We sometimes act as if nursing is essentially mechanical in nature; so that we can create a nurse out of an indifferent Scientist by the addition of some technical skills. Or if we concede that demonstrable knowledge of Christian Science practice is important, we may think that all we need to do is give an earnest Scientist some technical training and he or she will automatically be able to exercise the intuitive judgment needed, and handle the aggressive claims presented, in actual nursing situations. We have sometimes seemed to assume that the instructional program need not be particularly supportive of the spiritual dimension of nursing on the theory that a good candidate, in occasional contact with his or her Christian Science teacher or a practitioner, will surely demonstrate the required dominion over the claims and suggestions presented.

This assumption fails to recognize that the student nurse is daily wrestling with unfamiliar and challenging pictures of disease, age, disability, pain, death. No matter how metaphysically mature the student is, he or she is likely to find some or many aspects of this wrestling a struggle. Therefore, we feel that it is irresponsible for our instructional program not to find ways actively to support the candidate's unfolding sense of how best to apply his or her understanding of Science in the nursing context. It is our contention that the program must and can do this, in a manner that does not infringe in the least on the function of class instruction, nor stray into the realm of "teaching metaphysics."

The fallacy of recent efforts in nurses' training is that we take a good Christian Scientist and hope that by an accretion of manual skills we prepare him to interface adequately with nursing situations. This is very much like leading the candidate to the edge of a precipice on one side of a gorge, loading onto him a heavy backpack of skills, perhaps having him exercise for several weeks with this pack in place to strengthen the leg muscles, then urging him forth to vault the chasm!

A more realistic and compassionate model of training envisions a series of preparatory experiences in a spiritually supportive environment designed less to teach than to guide the candidate into readiness for nursing. The goal is to build a



bridge across the chasm, a bridge anchored in and comprised of the candidate's own rich experiences and demonstrated efforts in the application of Christian Science. NOTE WELL: The instructor does not build this bridge for the candidate, nor does the instructor supply the essential building materials--the candidate's understanding of Science and desire to bring it to bear on nursing situations. Rather, the instructor draws out from within the candidate the essential materials and gently guides his efforts in extending the bridge.

The role of the instructor is continuously to ask the candidate "What hast thou in the house?" (II Kings 4:2) What does the candidate already know that can be applied to the task of bridge building? The instructor nurses the candidate--coaches, elicits, encourages, evaluates, provides immediate feedback. During these preparatory experiences, the candidate is simultaneously confronting both and metaphysical challenges and issues. The instructor is the one right there with the candidate, meeting him where he is, continuously providing feedback and support on all issues. But in so doing, the instructor does little teaching"--rather he asks "what is in the house?"

In the course of these preparatory experiences, the candidate learns much about himself, about his actual capabilities in nursing situations. He refines and develops:

- 1) demonstrated habits of listening in the nursing context;
- 2) conviction under fire--in other words, the ability to face any nursing situation without alarm or discouragement, to think clearly, to support unobtrusively, to remain unimpressed;
- 3) manual facility and dexterity in the simple, essential skills of care.

Obviously the role of the instructor is crucial in this model of nurses' training. There is no question that the instructor must not only be in complete command of the subject matter and understand nursing in its deeper significance, but he or she must also understand education from a Christian Science point of view. That is, he must fully explore the educational implications of the fact that there is only one Mind; that "Christian Science presents unfoldment, not accretion" (Science and Health, p. 68); that "Mind is not necessarily dependent upon educational processes . . . It possesses of itself all beauty and poetry, and the power of expressing them" (p. 89); that "Man [the nurse] is God's reflection, needing no cultivation, but ever beautiful and complete" (p. 527). The instructor's role is to assist the candidate in uncovering the nurse already within. With this view of his work, the instructor has little capacity or inclination to impart a personal interpretation of metaphysics to the candidate. But he can and must find ways to support the candidate's own unfolding ability to deal with nursing challenges from a Christianly scientific point of view.

This difference in approach to the essential spiritual dimension of nursing and nurses' training is crucial; therein lies the instructor's ability to support this dimension without infringing on the prerogatives of Christian Science teaching. The instructor must master an entirely new methodology of instructing, one not

based on the concept of "imparting" but of "uncovering." Through this methodology, the instructional program is transformed from a series of lectures, rote recitations, and formulaic demonstrations into a forum for discovery, experimentation, and unfoldment. The desired result is candidates who listen and ponder--who act not from a cookbook knowledge of what one is supposed to do when faced with such and such a condition (diagnosis), but from a cultivated capability to discern what action is right under the specific circumstances of the moment. Only then are they truly nursing; only then are they supporting the practitioner's work and an atmosphere conducive to healing.

The new methodology is question-and-answer oriented. It involves somewhat more discussion and somewhat less dissertation. It incorporates the technique of "problem-solving," whereby the candidates think through for themselves under classroom conditions how to approach a particular nursing situation, then test their ideas until they concur on possible approaches deemed fully exemplary of the principles of Christian Science nursing. It utilizes hypothetical situations--mock-ups of plausible nursing situations in which the candidates must act out, under pressure of the moment, how they might approach the care required. Through participation in synthetic nursing experiences such as these, the candidates develop a sense of poise and inspired practicality almost unattainable in the traditional academic context.

All the while, the nursing instructor is prayerfully working to see and support the natural expression of native nursing qualities in the students. In this way the instructional program functions less like a training device, and more like a mirror in which the students can see clearly their inherent nursing capabilities. "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." (Science and Health, p. 195)

The elements of a revised and improved instructional program along the lines discussed above could surely be agreed upon by consensus by a representative group of key people from the various Schools of Nursing, the nursing facilities, and the Field. Agreement could be reached on how best to support the candidates' spiritual approach to their work, how to emphasize and encourage their expression of practical wisdom, and what set of simple nursing skills and techniques should comprise the tools for proper care. Here we wish to touch briefly on these three topics.

1) What can the program legitimately do to support the candidate's demonstrable knowledge of Christian Science practice?

--It can encourage him to pray for himself daily as an essential part of his job as a Christian Science nurse.

--It can stress that the nurse has a metaphysical responsibility for the harmony of his or her own thought; that this is his most important nursing responsibility.

--It can encourage "listening to the angels"; it can remind the candidate often to seek fresh metaphysical insights, to form habits of listening for non-formulaic counterfactuals to the claims he is confronting.

--It can turn him to his books, his Bible Lesson, his Christian Science teacher, and other resources that exist for the support of one committed to self-instruction in Christian Science.

--It can stress the qualitative aspect of all nursing activities; it can certainly call specific attention to the care, orderliness, patience, thoughtfulness, unobtrusiveness, thoroughness, precision, harmony, simplicity, alertness, comfort, safety, encouragement, punctuality, faithfulness, lovingkindness that the various skills and techniques taught in nursing represent.

--It will not "teach" metaphysics, assert dogmatic interpretations, encourage formulae, discuss speculative or "advanced" metaphysical concepts.

--It can, however, encourage the candidate to apply to nursing challenges the simple metaphysical truths and perspectives we all share as ordinary Christian Scientists; one might even term these the "Sunday School level" truths which are part of the mental "public domain" of Christian Scientists.

--Finally, it can spiritually nourish the candidate, not so much through words, but through the spiritual atmosphere of the program. The "instructor/student" relationship parallels the "nurse/patient" relationship. The instructor and program represent a spiritually supportive environment in which the candidate is immersed while he is systematically addressing the profound issues of nursing.

2) How can the program encourage the candidate's expression of practical wisdom?

--It can assist him in the derivation of a set of basic nursing principles, guidelines that will shape the approach he takes to any nursing situation. [See "Principles of nursing Care."] These principles will form the practical link between the candidate's previous experience and his ministry as a nurse. At Tenacre, we have each entering class start afresh and derive for itself the half dozen or so most important guiding principles for care. There are many ways of stating these principles, but each class derives an essentially similar set we then relentlessly require the class to apply these principles to every nursing situation, hypothetical or otherwise, which they encounter during the term. Eventually they drop these principles as a specific list of guidelines, and internalize them as an attitude or approach to care.

---It can expose the candidate to the formal ethics of Christian Science nursing (confidentiality, reporting, nurse/patient/practitioner/family relationships, policy on "mixing" of methods, no manipulation, etc.) and their basis in our books.

--It can cover the legal rights and obligations of the nurse.

3) What set of simple skills and techniques should comprise the tools for proper care?

--The most rudimentary of these skills have already been identified and agreed upon by consensus among groups of experienced nurses from the Field in a series of meeting held in 1973-4. These skills pertain specifically to nurses aide work, but constitute the basis for all nursing. They cover basic lifting and turning, feeding, cleansing, clothing, mobility, etc.

--The more advanced skills traditionally taught in the Schools have been discussed from time to time by the School Directors and personnel from department of Practitioners and Nursing Activities at The Mother Church. However, they have rarely been subjected to broader review by a spectrum of nurses from the Field. At some point it would be advantageous to review both these and the aides' skills in broad conference, and to achieve a fresh consensus on all essential issues. More advanced skills cover bandaging and dressings, emergency care, "intensive" care, care of those deemed mentally ill, aftercare, obstetrical nursing, etc.

--A consensus is useful in establishing an approved minimum curriculum for the various training sites. However, it should be stressed to the students that "approved" skills and techniques are only examples of approaches which embody good nursing principles. They are certainly not the only ways to nurse, merely a core set of tools which may be supplemented or modified as the situation demands.

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## LETTER TO AN EDUCATOR

### Editor's Notes:

Christine Irby began working at Tenacre as a nurses aide, during her years at Rider College, Lawrenceville, New Jersey, in the late 1960's [1969]. In 1970, she married John Irby, who was a student at Princeton University. After his graduation the following year they came to live at Tenacre and to work on a more full-time basis. She subsequently completed her studies and graduated from Rider about a year later.

Mrs. Irby's special interest has always been education--specifically from the point of view of the study of Christian Science. She has served as instructor for numerous courses in the nurses' training program at Tenacre over the years, including Introduction to Christian Science Nursing, Bible, Public Speaking, Reading Aloud, and the nurses aides class. She was a key member of the Development Center staff which, in the 1970's, researched, wrote, and produced a unique series of audio and video educational materials for use in training nurses aides throughout the Field, asked for and copyrighted by The Mother Church. Eventually, Mrs. Irby was asked to serve as acting Director of the Tenacre School of Christian Science Nursing at a time when that position became vacant.

In the mid 1980's, The Mother Church conducted a major reevaluation of Christian Science nursing and the educational system used to develop nurses for work in the Field. This involved the gathering of thoughts and experiences of those actively engaged in this work. Chris Irby contributed significantly to this effort, producing a variety of "white papers" on the status of nursing and nurses training, from the vantage point of Tenacre's experience. She participated in Church-sponsored conferences examining these subjects, and has corresponded with individuals who have from time to time asked her to share her perspectives. The system whereby future Christian Science nurses will qualify for Journal listing and nursing work in the field is subject to periodic change. What will not change, however, is the potential contribution Christian Science can make to our concept of education, in the nursing context or any other.

Some of the ideas Mrs. Irby has worked with in regard to Christian Science and education were particularly well-expressed in a letter she wrote a few years ago to someone on the Board of Trustees of a school serving children of Christian Scientists. We are happy to share its contents with you.

November 16, 1984

Dear

Our recent phone conversation on the morning of [your school's] Board Meeting has been very much in my thought during the intervening days. I have appreciated the opportunity to consider the questions and concerns which were raised. Daily demands have not permitted my committing these ideas to paper until today, and even now time only permits "jottings." But I trust that even our conscious acknowledgment of them has brought fruition. It certainly has shed new light on my work in the nursing school here. And I have also found it helpful to mentally substitute "nursing" for "education" throughout in order to relate the ideas to our nursing work here at Tenacre as well.

As I see it, there are two flip sides of the same coin here, both relating to "need," and both very basic concepts:

- a. [Your school] doesn't need more money. It doesn't even need more children to serve. It needs an understanding of its purpose. It needs to break out from provincial concerns and into "a wider sphere of thought and action." (S&H 265:13)
- b. We must be certain to know that we don't exist and serve because there is a need. Nor should we be guilty of creating a need in order to justify [your school's] existence. Our purpose is not to meet a need, but to reflect God.

"Divine Love always has met and always will meet every human need." But what does divine Love know about human needs? Nothing. Love's purpose is not to meet human needs. Rather it is a by-product of Love's presence to meet every human need. Human need cannot exist where divine Love is acknowledged.

[Your school's] purpose, as I see it, is to demonstrate its relation to God by understanding the spiritual idea which it represents. What is the spiritual idea [your school] represents? (Education, root L.: to draw forth, lead out, unfold.) Education is an activity of Mind which occurs through all of God's creation eternally. It is an absolute and forever fact. Mankind has caught glimpses of this fact from time to time throughout history. The Bible gives a number of instances (Moses, Jesus, and Paul are among them) of individuals who demonstrated in greater or lesser degree an understanding of this activity. Mrs. Eddy understood and practiced it.

Mrs. Morgan of Principia saw this idea of education, and a by-product of this vision was the founding of a school which offered the Christian Science Movement a practical application of the idea. Demonstrations were made; freedom was experienced; vision and dedication were the basis of the work and made it possible. But by reading the published addresses and letters which she gave to her staff and those enjoying the privilege of a Principia education, we discover the challenges Mrs. Morgan encountered in this line. Apparently, even she did not find it easy to awaken in others the vision required.

It is easy to count students, faculty members, dollars, buildings, needs. It is easy to advertise to drum up money and business. But Mrs. Eddy writes, "All education is work." And, in my opinion, the work is primarily metaphysical. "We understand best that which begins in ourselves and by education brightens into birth." Every faculty member, board member, staff worker, student should be ever conscious of this.

The world does not really need another school to teach its children math, literature, language, science. And there is persuasive evidence that suggests there are smaller numbers of Christian Scientists needing this service. Certainly Christian Science children should not be the fuel which fires [your school] and keeps it running. And funds are not needed to support a spiritual idea. A spiritual idea includes within itself everything required for its expression and activity, its fulfillment.

Instead of following the trend of educational institutions around the country at this period (confronted with aggressive suggestions . . . similar to the ones with which [your school] is dealing), it seems incumbent upon [your school] to lead the way. Are you aware that Moses' name means "to draw forth"--the very root meaning of the word "educate"? Having been "drawn out" of the water himself, he accomplished his mission of "leading out" of captivity those entrusted to his charge and awakening them to the divine Principle which they reflected. [Your school's] mission is much more universal than to educate the children of a few Christian Scientists. It is to lift up a standard of true education and lead forth this age into a whole new world of understanding and demonstration regarding "learning," "teaching," "study," "enlightenment," "revelation," "classroom"--all the human concepts of education which need redemption. Methodology, teacher

preparation, evaluation-what is [your school] contributing in the way of leadership in these areas?

Think about these statements in Science and Health (88:2631): "Eloquence re-echoes the strains of Truth and Love. It is due to inspiration rather than to erudition. It shows the possibilities derived from divine Mind, though it is said to be a gift whose endowment is obtained from books or received from the impulsion of departed spirits." We chuckle today at the thought of eloquence (or any expression of intelligence) being due to "the impulsion of departed spirits." But how much are we disproving the other suggestion mentioned, that it is "obtained from books?" We are still very attached to the belief that learning comes through books, study, research, leg-work, lectures.

When I was an undergraduate at Rider College, a Jewish professor in an educational philosophy course required two papers which I completed enthusiastically: The first was on any philosophy (individual's choice) as it related to education; the second was to be on our own individual philosophy of education as it had developed during the term. He supported my desire to explore the implications of Christian Science for education in fulfillment of the first assignment. My second paper focused on conclusions I had reached regarding my growing understanding of and conviction in the relevance of Christian Science for the field of education. Later, for an independent study (which this same professor sponsored) and two additional college credits, I followed up with a research project to find to what extent Christian Scientists in the field of education actually practiced these principles in the classroom. My discovery was that many of those who responded to my questionnaire were sadly lacking in any deep appreciation of the relevance of Christian Science to teaching and hence to the possibilities of its application to their work.

Periodically this dear professor invites me to his graduate courses to share what I have gleaned from my study of Christian Science in relation to educational questions. He and the students are usually delighted with the potential.

The world is hungry for this demonstration. [Your school] stands in a position to offer "convincing proof of the validity of these statements," to quote from Mrs. Eddy's comments in the article "Waymarks." (Ret. 93:22) The following serves as a summary of the need: "Having perceived, in advance of others, this scientific fact, we owe to ourselves and to the world a struggle for its demonstration." (94:1, underlining added)

Thank you for inviting these comments.

Sincerely,

(Mrs.) Christine C. Irby

Acting Director, Nurses Training School, Tenacre

## **CARING FOR SPECIAL NEEDS: MENTAL NURSING AT TENACRE**

“I'd had a couple of very minor experiences with people supposedly mentally ill, and I found them very frightening, and wasn't exactly sure how to cope with them. So, when I came to work at Tenacre and found out that they dealt with mental illness, I first prayed that they wouldn't make me work in that hall. But that was where they put me, that was my first assignment. So I thought, if that's where they're putting me, they must need me there, and it must be where I'm supposed to be. And I just loved it! I'm not saying that it wasn't trying; it was very trying and still is. But there's such a sense of love there. Before coming to Tenacre I think I was a little bit judgmental of people who were supposedly mentally ill. So, it was so nice to come here and find out that it really isn't a part of them and to see the innocence expressed. I'm very grateful for that. I've learned so much from it.” (A Tenacre nurse)

### **Editor's Notes:**

No one seems to know how Tenacre first became involved in providing care for those deemed mentally ill. But by 1939 this was the principal service being rendered. In fact, it was not until 1941 that Tenacre began to train nurses to care also for guests whose needs were primarily physical. This was done, at least in part, to give the staff some periodic relief from the strenuousness of the mental nursing, which often required intense, around-the-clock, companionship, with unpredictable days off.

If any one aspect of Tenacre's experience has most clearly exemplified the "laboratory" concept--the moment-by-moment, learn-as-you-go, application of the rules of Christian Science to the details of institutional work--it might well be the nursing of those deemed mentally ill. When dealing with the various extreme forms of the belief of a mind apart from God, nurses have found the qualities of spiritual insight, persistence, unflagging faith, resilience, innovation, improvisation, and spontaneity to be absolutely indispensable.

Both Mr. Harrison and Mr. Irby had ample direct experience in this laboratory. They have told of the need to be extremely practical in meeting the immediate human need, but not through sacrificing the metaphysical vision demanded to see through the problem.

In one instance, Mr. Harrison and another male staff member [Carroll Tucker]--who in earlier years were always on call to help in these cases--were literally having to wrestle with a guest who was trying to hurt himself by banging his head against the floor. The two had an agreement that whoever could free himself during such situations would leave the room to pray. They had no choice but temporarily to restrain this guest, but they told him all along they were doing it only because they had to, for his own protection--not as a reaction to or punishment for his behavior. Later, after a complete healing had taken place, the guest told them this incident had been the turning point, precisely because of the calm and the love that had shown through in the midst of the apparent turbulence.

Time after time, nurses have had the opportunity to demonstrate the importance of not reacting, of not personalizing the appearance of evil. They have been subjected to everything from verbal abuse to food thrown in their faces.



In one incident, a guest bit a nurse's thumb clear through to the bone. In such instances, the nurse's conviction in the presence of Love has had to neutralize any temptation to react out of anger, pain, or a personal sense of offense. In many cases, guests later have said that it was this very sense of peace and spiritual strength--in tangible support of the practitioner's work--that helped precipitate the mental change leading to healing.

Of course, not every Christian Scientist experiencing a difficulty of this kind necessarily belongs at Tenacre. Whenever possible, the home is best place to work out a healing, with the support of family, practitioner, and possibly some private duty nursing assistance. In some instances, more conventional institutional help may be the practical answer to an immediate need.

Many factors must be prayerfully considered in determining whether such an individual should come to Tenacre or not. These factors include the strength of the individual's and the family's commitment to Christian Science healing, the availability of rooms and the right staff to give the care that would be called for, as well as the merit of other cases being considered for admission. Often there is a waiting list, and a family must understand that the administration is doing the best it can to accommodate the greatest number of people. Occasionally it has been found that the sense of urgency about a case is the very thing which needs healing. Sometimes making contact with Tenacre has helped to calm a family's concerns and clarify the next needed step, even when it does not involve a stay at a facility.

Many individuals over the years have contributed greatly to the development of mental nursing at Tenacre, as they continue to do today. But there is one whose dedication to and natural affinity for this special work may not be surpassed for some time to come.

One day in March of 1959, Mr. Harrison and one of his staff, Don Armstrong, were working in Tenacre's main office when a striking young woman got out of a taxi and walked in. Wearing a fur coat, a fashionable hat, and high-heeled shoes, she strode with confidence into the office, put her hands on the counter, and announced to anyone who wanted to listen, "I'm Betty Hunt!" As Mr. Harrison once related the story, he was so impressed, he said to his partner, "Well, that's all right with me!"--even though he did not know who she was. She said she had told Tenacre she was coming and thought they would want to know she was there. Soon someone else in the office recognized the name, cleared the matter up and welcomed Miss Hunt to Tenacre.

What they did not know was that the confidence she showed was the result of the metaphysical work she had been forced to do that day, and the joy she now felt at finally arriving at Tenacre to begin her training as a Christian Science nurse. She had been on a long train ride from the West and had experienced an exhausting delay in Chicago. This, on top of the way she felt--a little troubled and apprehensive--had made a very trying day. She had recently been struggling with a human sense of will about what to do with her life. In humility and trust, she had been led to leave a successful career to be of greater service to Christian Science.

On the train she had prayed and opened her hymnal at random and it fell open to the words, "Pilgrim on earth, home and heaven are within thee followed later by "cared for, watched over, beloved and protected. . ." This eased her thought,

lightened her burden--so much that another woman next to her on the train, a medical nurse, noticed the change, took an interest in Miss Hunt's story, and helped to carry her bags, seeing her through the transfer for the last leg of her trip.

In a conversation with a friend in 1990, Miss Hunt told some of her story, and reflected on some of the ideas that have been precious to her in her nursing work.

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I had always been a career person, involved with the public, but I realized I had to make a change. I stopped at a point where I appeared to be very successful, but I knew I wanted to work for the Cause in some way. As I was working it out, the idea of Christian Science nursing kept coming. But at that point I didn't fit the mold in any way! My parents and friends all respected nursing, but they knew I wasn't that type of person. So I went back to the drawing board and prayed some more.

At that time, a member of my church became ill, and since I wasn't working then, I went to help her. She eventually became a bed patient. I found I was able to do things for her that appeared to be way beyond what I knew humanly. But I was given ideas how to do it. That case required decisions on my part--how to talk to the neighbors, how to modify food. Even in my conversations with the practitioner on the case, I found myself saying and quoting things I had never thought of before. She asked me where I had gotten my nurses' training, and couldn't believe it when I said, "Oh, I'm not a nurse!" She just said quietly, "Well, you might give some thought to that."

I didn't fit the mold, I really didn't. I was the youngest one there [at Tenacre] and from their point of view, I was undomesticated and didn't have any common sense. Until I hit North Hall [where mental nursing is done]--then I was home. I just seemed to be a natural. It didn't seem to bother me that guests weren't making sense in their conversation. I could read what the tone of their voice was. And words would come to me to say to them, such as, "If that's the way you feel about it, I'll try to do what I can to help you." At other times, once a relationship was established, you could be firm, for instance, and say things like, "You know that I approve of you, but I don't approve of what you just said or what you just did. I think I'll leave the room and pray about it and I'll come back." Never make the patient feel guilty. But they need to know what is acceptable. Other times, you may have to just go where they are, even if it means sitting down on the floor beside them, but also go where they are in thought and then raise them from that, without a push.

It seemed so natural for me--this is why I've had to trust many times the original demonstration, because I knew it wasn't my idea to get into nursing. There's an old western song called "I've got tears in my ears from lying on my back crying my heart out over you." Many times I've been like that, with tears in my ears, saying, "What am I doing here? Father, you know this wasn't my idea, you've got to take care of me." But there's another western song that I tell nurses to sing to themselves as they look in the mirror, and it goes, "Have I told you lately that I love you? Well darling, I'm telling you now!" Nurses really need to love themselves, to love their striving and their desire to find their identity.

We need to love ourselves, but we do always need to be on guard against temptations. Irving Tomlinson says in his biography, Twelve Years with Mary Baker Eddy, that Mrs. Eddy said something like, "You must examine yourself and learn what are your temptations and errors; then rest not until you take up arms against them. . . Practice this when alone." (p. 81) This is part of dealing with the world's hatred of the truth. We have to let our off-duty lives be consistent with our lives as Christian Science nurses, and never be swayed into thinking or doing anything that lowers that standard of thinking.

One quote that's always had special meaning to me in this nursing work is Mrs. Eddy's phrase in the textbook, "a divine influence, ever-present in human consciousness." (p. xi) This is an unconditional statement. It isn't "If you follow this and have class instruction and study your Lesson and are a faithful Christian Scientist, you will feel and understand this divine influence." And then there was this one, which was a shocker to me, since I had always thought of mortal mind and brain as the same thing: "Mind controls body and brain." (p. 79) The brain can be sprained, the mental mechanism can go awry--however you want to talk about it--but our communication can never be based on whether or not the brain is in gear. If we work from the basis of the spiritual identity, and see in our own thought man's perfection--which can be a strong challenge sometimes--then our communication, our spoken or unspoken words, is governed as we know theirs is, by "a divine influence, ever-present in human consciousness." No amount of training, practitioner work, or nursing work have any effect on something that's already been established through Mind. We need to trust the unction of Spirit. That's the premise that has to be demonstrated. Nurses learn to let no circumstance compromise the integrity of their spiritual vision.

Guard courageously your spiritual-mindedness. I have learned that we are never alone, even when we're the only nurse in the room. We can feel so alone and so responsible. But we always have our angel messages with us. In fact, the only supplies we take into the room when we're nursing those deemed mentally ill are our ideas. Ideas about ourselves, about the guest, the work itself, the circumstances. We can be totally non-judgmental, resilient. If you get a feeling you should leave the room, this is a spiritual intuition and a valid nursing judgment--you should leave the room. This is an instance of the angels that are always with us in this work. In a classic article, Julia Michael Johnston referred once to "the angels assigned to Jesus' earth-mission." That just blew me away. So, in the nursing work, we ask ourselves, are we aware of the angels assigned to our earth-mission as we are in the guest's room?

When you think that you're in the position of having to make a choice, you're already in the illusion. There really is only one way to go--so if you think you're making a choice, that's the human element involved. Just pause, and you will find yourself just doing something without having to make a choice about it and it will be the right thing. It might even be something that's "off the wall" as far as the nursing textbook is concerned. But when we follow through we find this is the thing that communicates, breaks the mesmerism, or whatever is needed.

We had a woman here who had been pacing incessantly in her room, never lying down, never resting, never eating, for four or five days straight. We knew this couldn't go on forever, but we didn't know what to do. I went into the room,, and her talking and pacing continued. I tried to say to her,, "You are safe. This is

a Christian Science home, and I am a Christian Scientist." But she didn't hear me because she didn't stop talking. Then the thought came to me, "Say exactly what you just said, but don't utter a sound-" So I mouthed the words, without a sound. Suddenly, she stopped her talking to figure out what was happening. The same message told me, "When she stops, say it out loud to her." And while she was quiet, I said again, "You are safe. This is a Christian Science home, and I am a Christian Scientist." After I finished, she started up again with her talking. Some time later, after a healing was complete, she told me, "Betty, you have no idea how I needed to hear that. I thought I was in a hospital. I thought I had done so much to my family that all they could do was take me to a medical facility. And there you were in your uniform. I couldn't stop talking, but my thought was eased to hear you say that." What I did had come as a message from Mind.

One thought I love to share with the nurses is that "we are being cared for by those entrusted to our care." Care of those deemed mentally ill seems to startle and shake our sensibilities because of the ugly things, the unnatural, the sensuous, and the nastiness of the human experience, and nurses seem to become the targets for this. Conversation and behavior is abnormal and you've got to be able to stand there and totally not be impressed. But not because you're calous or it doesn't bother you anymore. It's because you're meeting it with a spiritual sense and denying this evidence of life in matter, and so on. And each time you're able to do that, you're not the same afterwards. You've grown a step spiritward, you know. We are being cared for beautifully by these challenges.

Another of my favorite thoughts is that man's only "behavior pattern" is reflection. of course, we don't diagnose, but this would be the only diagnosis if there were one--that the only behavior pattern any of us has is our reflection of God's nature.

With one case, there had been some improvement and progress, but after a while, it became static. We expected more progress and she just wasn't going anywhere. There was heavy reaction, refusal, resistance to our help. Now, with the nurses we had working on the case, and the practitioner working on it, we could not have had a more consecrated group of Christian Scientists working on her behalf.

So I called the practitioner and said, "You know, we're not doubting, but we are wondering why we haven't seen a breakthrough by this time." That dear practitioner said to me, "Just this morning that same suggestion came to me and when I prayed over it this phrase came to mind: 11 . . . the infinite idea forever developing itself." (Science and Health, p. 258) The first part of that is "God expresses in man . . . Strictly speaking, the nursing had nothing to do with it, the practitioner work had nothing to do with it. God was expressing in man the infinite idea and that infinite idea was developing itself. That was so clear.

We just dropped all sense of responsibility, all sense of "nursing"--the whole business. At that point, we could have gone on a hundred years, because we were satisfied that what was taking place in that room was the infinite idea forever developing itself. of course there was a breakthrough. It was so wonderful. And it was a great lesson because we maybe had been guilty of getting to the point where we thought that we knew how to effect this healing--that we knew how to do this and do that. But now we had a better perspective on what nursing really was.

In another similar situation, when I was on a private duty case and feeling rather discouraged with the lack of progress evident, the practitioner simply said to me, "Betty, why don't you just sit back and applaud what God is doing." He said, "It's so much easier to do something than just to be. And nurses want to do something! Now this is a time just to be." I didn't dare ask him, "Be what?" I was already in enough trouble! But I knew it was to be the very best witness for the truth, to acknowledge the presence of the Christ. There are times when we just must be--that is the greatest so-called nursing.

Nurses need to trust their spiritual intuition. Just because it's written on an assignment that they are to give this bed-bath, or whatever it happens to be, that's not a mandate that it must be done. That is a guideline of what the care would be normally. But we go in as Christian Scientists first. We are Christian Scientists together, supporting one another, needing one another. We need to trust spiritual sense. If it says no, just sit quietly, or call the practitioner, or ask the supervisor to come in and check something--then that is what we should do.

We are Christian Scientists first--and isn't it great we also know how to do these other things, if there's a need. But the premise is divine Love meeting the need. That's something we're used to seeing on the walls of our churches, but in nursing that's all there is. We have to gain deeper views of what divine Love is. That to me is what nursing is all about. That is where the ideas come from. Think of all the testimonies where you read them and no mention is made of any facility or nurse coming to help.

Who fed them? Who turned them in bed? Who did all the physical care? How did the people know how to tenderly and intuitively do these things? Angel messages taught them how! They were able to give physical care, but we wonder, "How could they if they hadn't had nurses training!"

We can let the spiritual idea of nursing nurse us. we are not our brother's keeper--God is. That takes away the false responsibility. We do have the responsibility to behold our neighbor in consciousness. We are consciousness-keepers, not our brother's keeper. Love will communicate itself, by its very nature. You can go into a room and not say a word, but if you are honestly and humbly, with a childlike sense, trusting, the love you have and are expressing is communicating with the patient. How it translates itself to the individual is not our business. That's the awesomeness of the power of Love.

Regardless of what we're doing--opening the drapes, changing the towels, emptying the waste basket, or making the bed --- if we're aware of anything in the room that isn't right, we can meet it right there in our thinking. Whatever is presented to our consciousness, we can replace it with the truth. Otherwise, I don't care how expertly the physical care is given, you are neglecting that patient as a Christian Science nurse if you aren't working from the standpoint of denying the false evidence. We used to think our techniques were so important, but there's nothing more practical than spiritual-mindedness.

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## THE DESTINY OF CHRISTIAN SCIENCE NURSING

**Editor's Notes:**

In 1985, John Irby, who was by then President of Tenacre, delivered a talk to an audience of Christian Science nurses and facility workers in Oregon. His topic was based on some thoughts he had been working with concerning the true nature of Christian Science nursing.

This word "destiny" is not one that Christian Scientists use very often. It conjures up dark images of old theology; it paints a picture of the Fates reaching out of the sky to manipulate our lives. But Mrs. Eddy does use the word, or its derivatives, several times in her writings--and in one place, I think, with particular effect. This is on page 266 of *The First Church of Christ, Scientist and Miscellany*. Here, in an article submitted to a local newspaper, she makes this remarkable public declaration: "It is undoubtedly true that Christian Science is destined to become the one and the only religion and therapeutics on this planet."

Now, it seems to me that if Christian Science is so destined, this must mean that Christian Science nursing, which, after all, is only an aspect of the activity of Christian Science, must also have some very special purpose in time and eternity--some special destiny.

At the same time, in the many conversations I have had over the years about nursing--with church members, practitioners, teachers, even nurses themselves--I have often been struck that of all aspects of our Movement, of all the activities carried on in the name of Christian Science, nursing is perhaps the least understood.

Maybe you've had this same experience. You are talking to another church member about your interest in nursing and you sense that the individual has no idea what nursing involves. Or perhaps the conversation ends up focusing almost entirely on nursing as just a humanitarian service; as a set of manual skills for physical care; as merely the Christian Science counterpart of medical nursing; or as just a helpful way to keep Christian Scientists out of hospitals. I've had talks with individuals who've had an undisguised mistrust of nursing, and with others who confidently asserted that, once we understand the practice of Christian Science better, once we are better healers, then nursing will disappear entirely.

Well, it's not so much that these concepts of nursing are wrong; it's just that they are so limited. Limited and limiting! The danger in our adopting them is that we never get to the point of demonstrating the larger concept of true nursing. We never break through the surface appearance of things to find the spiritual essence of nursing as it is revealed in Christian Science.

I once read a talk given by a longtime practitioner, teacher, and Associate Editor of our periodicals. In it he commented that he had long understood what the purpose of animal magnetism is. Its purpose is to obscure by whatever means possible the appearance of the spiritual idea in consciousness. But he said that he had only recently understood what the strategy of animal magnetism is--how it proposes to go about this obscuring. Its strategy is to substitute the lesser for the

greater--to get us so concerned with the lesser, that we never experience the greater. He then went on to give some pairings of lessers and greater to illustrate his point. Some were obvious, such as substituting the letter for the Spirit; sense for Soul; human effort for divine unfoldment. But then he mentioned substituting organization for Church or Movement; and even healing for demonstration! That's one to ponder, isn't it! Finally, in an example he applied specifically to nursing, he warned against substituting the physical for the metaphysical. His moral was not that there is anything wrong with the letter, human effort, organization, and certainly not with healing. It's just that if we allow ourselves to stop at the level of the lesser, we shall never be able to fully demonstrate the greater.

Christian Science nursing is not essentially or primarily a humanitarian service. It is not essentially or primarily a set of skills for physical care. It is not essentially or primarily Christian Scientists taking care of their own. It is not essentially or primarily a counterpart for medical nursing. It is not essentially or primarily a way to keep Christian Scientists out of hospitals. And it certainly isn't something that is going to disappear as we learn better how to practice Christian Science.

If nursing isn't these things, then what is it? Well, I think we must start from the point of view that nursing, in its highest sense, is literally a spiritual idea--that it is a God-created, God-endowed, God-empowered spiritual activity. Mrs. Eddy makes it clear, doesn't she, that behind everything we experience in consciousness there is a spiritual idea. Now, what we perceive consciously may be the counterfeit of that idea, or an imitation of that idea, or even the complete reversal of that idea; but somewhere underneath there is a spiritual idea. And we understand that our role as Christian Scientists is to plunge beneath the material surface of things to find that spiritual essence, the spiritual Cause, the underlying spiritual significance of the idea in question. And not just to find it intellectually, but to so open thought to it that it literally-crowds out of conscious experience any lesser concept--with transforming effect!

So, behind what we humanly call "nursing" is some divine activity with a spiritual purpose. As we open thought to this activity, we can expect to find it crowding out of consciousness all lesser visions of nursing. We can expect it to transform the whole mental landscape of experience, refining what we see of nursing into a progressively clearer transparency for the underlying reality. Thus it is that the true nature of nursing is destined to be revealed in Christian Science. And thus it is that this concept of nursing is "undoubtedly destined" to become the one and the only version of nursing practiced on this planet. This may seem to be an extravagant statement, given the number of medical nursing facilities and hospitals there are. But how can it really be otherwise?

I think,, however, that nursing's destiny is even larger than this, for I've come to believe it has much to teach us about the practice of Christian Science more generally. One day my wife came to me with science and Health open to the chapter "Christian Science Practice" and said, "You know, I have just discovered

that Mrs. Eddy bases her explanation of the practice on a nursing example. In fact on two nursing examples!"

You remember the story which opens this chapter: Mary Magdalene, in humility, in love, in gratitude, in adoring appreciation of the Christ ideal, comes to the home of Simon the Pharisee and washes Jesus' feet. And Jesus, in turn, in acknowledgment of her recognition of the Christ, blesses her ministrations and cherishes and nurtures her budding sense of her own identity. Following this story, Mrs. Eddy refers repeatedly in the next few pages to concepts that are central to the practice of Christian Science nursing. Reformation, growth in wisdom, affection. (See p. 363.) she talks of "the poor suffering heart [needing] its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness." (p. 365) She says, "If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted." (p.366) She refers to the "tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them." (p. 367) She mentions . . . the summit of devout consecration the oil of gladness . . . the perfume of gratitude (p. 367) These are all nursing concepts. So my wife concluded, "I've come to see that without nursing in its highest sense, there is no practice of Christian Science!"

No, Christian Science nursing--that is, the transcendent vision of nursing revealed in Science--is not going to go away as we understand more about the practice of Christian Science, as we learn to be better healers. But rather, it might be said that our better practice of Christian Science is going to be based, in some measure, on a higher understanding of what true nursing is all about. Think of the implications of that! . . .

But as grand as this is, I feel Christian Science nursing has an even higher destiny. Nursing has something profound to teach us about the very nature of God and man and the relationship between them. One of our lecturers who was very close to Christian Science nursing was once asked, "What is nursing about, anyway?" And he said, "Nursing is the expression of the motherhood of God!" Now, perhaps one of Mrs. Eddy's greatest contributions was to reveal God as Mother. She said that "In divine Science, we have not as much authority for considering God masculine, as we have for considering Him feminine, for Love imparts the clearest idea of Deity." (Science and Health, p. 517) "Love inspires, illumines, designates, and leads the way." (p. 454) "Love . . . is the true incentive in both healing and teaching." (p. 454) So, it follows that nursing, as the very expression of the motherhood of God, has something special to teach us about the nature of Deity.

God created man in His own image--in Her own image. Then what? What is the nature of the ongoing relationship between God and man? Can't we say that God nurses man? Nourishes man? Nurtures man? Guides man, Encourages man, Protects man, upholds man, strengthens man, cherishes man? These are nursing concepts. Then we must agree: nursing, in its highest sense, has some very important lessons to teach us all about the nature of God and man.

What, then, are our individual roles in demonstrating this higher sense of nursing? What are our responsibilities in participating in the destiny of Christian Science nursing? Might it not be that those among us who are identified officially



as Christian Science nurses have the priceless privilege and responsibility to be in the forefront of bringing out this higher concept of nursing? In so opening thought to this concept that it crowds out any lesser concept? You know, the world's concepts of nursing are derived almost entirely from a medical perspective. Can it not be that those among us identified as Christian Science nurses have the priceless privilege of redeeming the world's view of nursing--of wresting away this wonderful activity from any lower vision, any lower identification? Can it not be that these individuals have the opportunity of showing that nursing is not just a collection of techniques for physical care? That nursing is not a process of categorizing a patient according to his physical condition for the purpose of determining, in cookbook fashion, the twelve steps to be performed to care for the situation? This is not nursing. Can it not be that these individuals have the responsibility of showing us that nursing is the manifestation of God's motherhood? That the nurse certainly has skills and capabilities, and exercises these skills to positive effect, but that the real work of nursing, the metaphysical work of nursing, is to go into the sick room every day prayerfully prepared to know at that moment, in that unique situation, exactly how best to manifest the motherhood of God? Don't these individuals have the priceless privilege of showing that true nursing is essentially listening? Listening--then expressing the Love which meets all human needs?

And the practitioners and teachers who are among us, might it not be that these individuals have the priceless privilege and responsibility of showing us how better to demonstrate the higher sense of nursing? The sense that is allied to the practice of Christian Science. The opportunity of showing how the exercise of nursing qualities--in binding up the broken-hearted and nourishing the suffering heart--inevitably lead in science to a more powerful, more healing, practice?

And what about the rest of us? We are not here by accident. God has been "graciously preparing" each and every one of us for a unique role in the destiny of Christian Science nursing. Might it not be that whenever we encounter a nursing situation, whenever we talk about nursing concepts, whenever we even think about nursing, we have both the privilege and the responsibility of opening thought to nursing in its highest sense; of not being deluded into accepting any lesser concept of what nursing is about? Of so filling thought with this more spiritual concept that it must necessarily crowd out of our individual and collective experience any lesser vision?

We all must learn and practice something of true nursing. Each of us has a specific role to play in its destiny. It's a wonderful challenge. It's a monumental activity. It's a grand mission and we're all greatly blessed to be part of it.

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