

CHRISTIAN SCIENCE
IN THE WORLD
OF TODAY
AND TOMORROW

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Note to Readers

This 2005 publication of *Christian Science in the World of Today and Tomorrow* has undergone minor editing and format changes from the 1978 original.

As a result of these changes, the page numbers of this second impression do not correspond to those in the original booklet. This reformatting will affect those situations where Kappeler (or other authors) have referenced a specific page number.

Abbreviations

used to reference the works by and about Mary Baker Eddy

- S&H *Science and Health with Key to the Scriptures*. References will always be referring to the 1910 Textbook.
- Mis. *Miscellaneous Writings*

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Introduction

What is the significance of Christian Science in the world of today and tomorrow? This question can be answered by first examining three other important questions:

- I. What state of consciousness or method of comprehension leads to the real spiritual advancement of mankind, and what is the divine system of reference that can be recognized by such an understanding?
- II. Where does the teaching of Christian Science stand in relation to recent findings in other fields of science today?
- III. Where can Christian Science lead us in the world of tomorrow, when it is understood in its system?

I. The Spiritual Method of Understanding and the Divine System of Reference

1. Methods of understanding

Accretion — development — unfoldment — evolution. Progress is essential for mankind in every department of life. This is particularly true in the realm of spiritual understanding, where we must never cease in our efforts to move forward. For we know that standing still always means going back. This raises the question: What is the proper method for making true spiritual progress? It is the method of evolution, which produces great spiritual revolutions. What do we mean by this?

There are, in general, three methods of seeking spiritual progress: accretion, development, and unfoldment. All three methods have one thing in common—they build on what already exists, attempting to create something higher, better

or more elaborate out of what is already there. For the comprehension of Christian Science, however, these methods are inadequate. Why?

Accretion always implies addition of the same kind. When used as a way to spiritual advancement, the method of accretion means accumulating more and more single truths, divorced from their context within the whole. In this way, we merely add to our existing views on life other views of the same kind.

The method of *development* goes a stage further. Through development something is built up from what already exists. As a method of understanding, it means that what we already know is broadened, deepened, and strengthened. The main effect of this method is positive. Yet in the long run even this is insufficient; for spiritual advancement constantly requires us to see and understand something fundamentally new. When we fail to move forward from what we already know, we cannot partake of the newness of life simply by elaborating on that knowledge, however intrinsically true it may be. Spiritual progress is not a matter of holding fast to what we already understand, but of being able to grasp entirely new thought-models unknown to us before.

A much better method is the way of *unfoldment*. This involves not only digging deeper and deeper into what we already understand, but also obtaining higher and broader insights. Just as a plant unfolds from an insignificant seed to full flowering, so higher forms of understanding unfold from quite small beginnings. Often it seems that this higher understanding has little to do with our first feeble insights, just as the flowering plant bears no outward resemblance to the seed from which it springs. Yet, although in outward appear-

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ance unfoldment seems to produce something completely different, in reality this process—both in plants and in the realm of human understanding—only ever enlarges what is already latent in the seed. And this is why, even through unfoldment, we are not jolted into a quite different, really new and stimulating realization of being, through which we could experience revolutionary spiritual progress.

Only with *evolution* do we strike a method which makes possible a fundamental spiritual advance. For unlike development and unfoldment, evolution depends primarily on *mutation*, not on increasing, improving, and expanding what already exists.

Mutations are sudden “jumps,” new breakthroughs that do not obey the law of causality, where cause determines effect. Through mutation, the previously existing conceptual basis is not expanded or added to in some way, but completely abandoned and replaced by a different and entirely new basic form. This becomes clear when we look at the history of evolution. In the beginning, for instance, there was inorganic matter. From this no form of life could have developed or unfolded, and yet the next stage of evolution led to forms of organic life. These new forms, therefore, did not come into being through the development, improvement, or expansion of inorganic matter, but through mutation—that is, through a complete change in the existing inorganic matter. All subsequent great strides in the history of the evolution of mankind came about in the same way, spontaneously through mutation—through the introduction of completely new categories. Evolution differs from both development and unfoldment above all in these characteristic mutations. Mutation does not bring about the perfection or expansion

of an existing species, but produces quite new and always different species with more complex structures, and through the very fact of their difference ensures progress.

Christian Science is revolutionary. In the realm of spiritual understanding it is also these mutations that lead to true spiritual progress. For it is only through them that we are able to give up our old thought-models and contemplate reality always in a fresh way, with a completely new attitude of consciousness, and thereby gain entirely different and new insights. Revolutions are continually taking place in consciousness, impelling us to change our old models of thinking. This process of spiritual evolution, moreover, rests on a teleological principle, which means that each new advance is directed toward a higher goal and has its roots in the universal plan of being.

In Christian Science—as in every science—the method of completely changing our consciousness proves to be the only adequate way of achieving true progress. This is not a matter of expanding our former materialistic notions about the reality of being, but of abandoning them altogether and replacing them with the spiritual concept. This does not mean that we try to improve the old, but rather that we see it in an absolutely new way, thereby arriving inevitably at a better result. This abandonment of all our old, outgrown conceptions of being is a revolutionary process: “[Science] is revolutionary in its very nature” (Mis. 99:1–2). From this revolutionary nature of Science spring those great mutations of consciousness which give a forward impulse to spiritual evolution.

2. The great mutations

The three realms. There are three distinct realms of experience: (1) the material, (2) the mental, and (3) the spiritual. The material realm comprises inorganic and organic matter; the mental realm comprises the mentality and the psyche; the spiritual realm belongs to the divine.

Tri-unity or hierarchy? These three realms of the material, the mental (the psyche), and the spiritual are often regarded as equally real. Man, in particular, is looked upon as a tri-unity of body, soul (psyche), and spirit, dependent upon the interplay of these so-called equally essential spheres. The metaphysics of Christian Science, however, finds within these three spheres a definite order of precedence—a hierarchy in which the spiritual, as that which alone is real, takes first place, and the sphere of mental or psychic experience is subordinate to it; third, in what could be called the lowest place, comes body or matter. Through this new way of looking at things, a quite different mechanism of relationships is seen, both within this so-called tri-unity named man, and also between man and his universe; for, whereas in the parallel coexistence of three different spheres (on one and the same level) all are equally valid, in a hierarchy, on the other hand, there is always an order of precedence where the higher (and more powerful) controls the lower. Thus, when we realize that the three spheres constitute a hierarchy, and that Spirit occupies the first and highest place, we then see that each of the lower spheres does not by itself determine what occurs within it, but that it is always controlled by a higher sphere. Thus, it follows that the spiritual level influences that of the mentality or the psyche; and that the mental level in turn exerts an influence over the body and controls it (as

psychosomatics confirms). All power and reality is thereby fundamentally denied to materiality, and the realm of the physical and corporeal is seen as wholly dependent upon the superior realms of the mental and of the spiritual.

The mutation of consciousness from the solely material to the mental. A great mutation of consciousness took place in the 20th century and led to the growing realization that the material level of corporeality is not the only reality. The 19th century still held predominantly to the conviction that matter alone is substantial; that the laws which operate throughout the universe are solely material, and that everything which points to an intelligent creation and irrepressible life-power can be explained purely in terms of materiality. Today, however, the mental realm is being brought much more into focus and is being investigated as systematically as material substances have been previously. The fact that it is consciousness which determines human experience goes largely unquestioned today. Psychology and psychiatry have contributed considerably to the very great importance now attached to the mental or psychic realm.

The mental realm is not the same as the spiritual. We must be very clear, however, that this is only the first step out of materiality, and that the far greater step into the spiritual has yet to be taken. For although the world of today does indeed accept the mental realm as being superior to the physical, few people have even begun to recognize that the spiritual is something altogether different from the merely mental. We still have to realize that the realm of the non-physical is not identical to the spiritual, and that the next step must therefore be to mutate out of the realm of human mentality into that of spiritual consciousness.

This next great change in our consciousness is achieved through Christian Science. In contrast to the materialistic world view of the 19th century, and in contrast to the commonly accepted metaphysical thought-systems and general leanings toward psychology of the present day, Christian Science starts out from a completely different and higher basis. Its foundation is neither material nor mental; it has its origin entirely in the realm of the spiritual. Its starting point is not a human thought-model, but the divine system of reference.

3. The divine system of reference

Christian Science promotes a mutation of consciousness. Christian Science demands of us not merely the improvement of our old humanly material life-basis through its development or unfoldment, but a completely new start on the basis of the divine system of reference. This new system of reference contradicts the human basis at every point; thus we are asked to adopt a radically new way of thinking, feeling, and acting. The attempt to preserve and perfect in ourselves whatever has seemed, up to now, to be humanly helpful is not enough. The first and most important step is, rather, to accept the new spiritual basis and to be willing to undergo a great consciousness-mutation.

Antithesis of the human and the divine system of reference. If we compare the human system of reference with the divine, we can see at once that they are diametrically opposed to each other:

1. In the human system of reference, we start from human thinking, from what we know and from that which falls within our cognizance. The divine system of reference starts from the conceptions of God, from divine Mind (Mind).

2. From the human system of reference, we regard matter as reality. In the divine system of reference, only that which comes from God, Spirit (Spirit), is real and substantial.
3. In the human system of reference, we rely wholly on the testimony of the corporeal senses, and always want to be convinced by them alone. In the divine system of reference, we build on the fact that only God, Soul, spiritual sense, can testify truly to what carries within itself the character of divine fact and reality (Soul).
4. The human system of reference is based on dogmas, materialistic theories, and human thought-systems. The divine system of reference acknowledges that God alone is the all-governing, self-organizing Principle of being (Principle).
5. From the human system of reference comes our belief in death and decay. In the spiritual system of reference, birth and death are unknown, since the corporeal, mortal concept of life is replaced with a consciousness of deathless, eternal being (Life).
6. The human system of reference includes error and inharmony of every kind and regards them as reality. In the divine system of reference, error is unknown (Truth).
7. In the human system of reference, we start from imperfection. In the divine system of reference, the starting point is always the perfection of all being (Love).

Success mechanisms. Every area of experience is based on a very definite system of reference and shows the success that corresponds to its own system of reference. This is why the physical and mental methods of understanding can produce

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such remarkable results. For every method, when applied within the boundaries of its own realm, has results. But we are not asking if or why these methods are successful on their own levels of application. Rather, we want to know which method enables us to mutate out of one level and move forward to the next. In other words, how can that change of consciousness take place in us, by which we are enabled to leave even the mental realm and gain the spiritual. For all effects achieved on the physical and mental levels take place within realms that do not belong to the realm of the spiritual, because within the hierarchy of the material, the mental, and the spiritual, it is the spiritual that stands supreme and controls the other two realms. Whereas the physico-mental, that is to say, the human system of reference, has effect only within its own boundaries, it is only the divine system of reference, belonging to the spiritual realm, which (through its universally valid success-mechanisms) also bears within itself the power to influence and change the human system of reference. Thus, it overrules the mental, and also that which the mental brings forth as the material. So, to return to our question: How can we leave behind our old beliefs, rooted in the physical and mental, and mutate into the spiritual? The answer is: by the method of spiritual evolution /revolution. Only by this method can we break through to a completely new model of consciousness, which is founded on the divine system of reference.

The correct, spiritual method. However, in order to comprehend success-mechanisms, and to experience the fact that, within the hierarchy, they have a healing influence on the mental and consequently on the material, we have to choose the proper method. For in the spiritual realm, a wrong

method also produces no satisfying results. A wrong method always arises from our attempts to achieve human goals with the help of the one Spirit; from our efforts to improve our material lives; our desire to raise human existence by our own moral endeavors. This is a contradiction of the spiritual; for the purpose of the spiritual is not to improve the material and physical, but to fulfill spiritual goals, to which the material and mental must yield.

The right method is to strive after the spiritual. When we do this, we approach the concept of man and the universe with a completely new attitude of consciousness. We do not then try to make material man more harmonious, but we recognize what true man, as a spiritual phenomenon, really is. With such an attitude, no longer held within the restraints of the human mentality, but moving in the spiritual realm, we shall achieve spiritual rewards. That is to say, we shall find the answers that the divine system of reference provides to all life's problems.

These answers always conform to spiritual, divine reality, and therefore have a universal problem-solving effect. And they exercise, in addition, a healing and uplifting influence on the mental and physical levels.

II. The Attitude of Christian Science Toward Recent Findings in Other Fields of Science

1. The proper classification of human knowledge

We live at a time when some momentous revolutions are taking place in various branches of knowledge. Three examples, taken from the fields of the natural sciences, psychology, and religion, will serve to show that today's world has completely

new answers to the great questions of being, quite different from those of 50 or 100 years ago. Thus, we frequently read or hear statements from these other fields, which, at least at first sight, seem to be very close to the teachings of Christian Science.

Physics, for example, trespasses more and more on the province of metaphysics in its investigation of the nature of matter, and today speaks of the spiritual realm as a second reality. The physicist and philosopher Carl Friedrich von Weizsäcker even declares: "Matter is spirit, in so far as spirit is not recognized as spirit."

Through *psychology*, the realization has grown that somatic disturbances need not always be physically induced, but that the cause of disease lies in the mind or psyche of the patient.

The aim of many *religious groups* and schools of meditation is to bring mankind into unity with the divine Being and in this way find human redemption.

The physicist who accepts the "spiritual" as reality, the psychologist who finds the cause of disease to be mental, and the religious seeker striving for unity with the one Being, all give us pause for thought; for they not infrequently make statements which appear to correspond with, or at least resemble, the teachings of Christian Science. And we wonder if these representatives of other fields of research may not actually have arrived at the same conclusions as those to be found in the Christian Science textbook.

In order to find this out, we should consider three points that will help us not to misjudge these other disciplines and their representatives, and allow us to determine if and how Christian Science differs from their conclusions.

The same words with different meanings. It must be remembered that, in all the various statements, such terms as “spirit,” “reality,” “unity with the one Being,” for the most part mean something quite different from what they mean in Christian Science—just as “democracy,” for example, means something quite different in the western world from what it means in communist countries, though the word is the same. Just because the wording of a definition coming from another branch of knowledge agrees with truths contained in the Textbook, we cannot assume that it necessarily means the same. For instance, to the physicist, “spiritual” usually means “non-physical, mental”; but to the Christian Scientist, Spirit always means God.

Statements taken out of context are no proof of agreement. To determine whether statements gleaned from philosophy, religion, physics, or psychology agree in content with Christian Science, we should not just consider single sentences. No statement isolated from its context within a book or whole body of research can show us what the author really meant. To discover this, we must look not just at isolated statements, but always at the whole thought-model from which they come. For real agreement, a publication must not only show that one or two of its statements conform with the teachings of Christian Science, but that the whole conception, in its entire structure, is in consonance with the divine system of reference.

Thus, mystics may perhaps express a truth that also appears in Christian Science; for instance, that God is the infinite One and that redemption for man is to be found in becoming united with this One. But, whereas the mystic regards this infinite One as an undifferentiated, amorphous

whole, Christian Science declares the infinite one God to be a differentiated, infinitely individualized whole. The mystic tries to reach unity with the infinite One through meditation or religious ecstasy; Christian Science presents the way of spiritually scientific understanding. Thus, although some single statements of the mystics about the one Being may be indistinguishable from certain sentences in the Textbook, there is nevertheless no agreement between mysticism and Christian Science; for they attempt to approximate the same goal by different ways and means—and, moreover, for different ends.

A single truth does not approximate science. Apart from the countless mystical groups, however, many branches of knowledge arrive at isolated conclusions which are also true from a Christianly scientific point of view. Yet these, for the most part, present only single truths, so that they are true without being scientific—that is to say, they cannot be used or developed in a meaningful way. Similarly, the merely memorized single proposition $2 \times 2 = 4$ is of little use to us, although true in itself, unless it is understood within the context of the whole arithmetical system of reckoning. However correct the statements from the various branches of knowledge may be as single facts, they cannot fully agree with what Christian Science teaches, because Christian Science does not present isolated facts. It declares the *whole* divine system of reference, from which innumerable true statements concerning being can be deduced, and each one seen in its specific place-value within the whole.

Differences of origin and purpose. We can see, therefore, that the conclusions arrived at in the fields of physics, psychology, and other disciplines often present astonishing

parallels with what we recognize as true from the standpoint of Christian Science. Yet it would be misleading to speak too soon of agreement. Scientific knowledge of the universe points to an impressive unfoldment. It shows that over the last 150 years the interpretation of the universe has significantly changed, that the scope of scientific research has enormously expanded, and that higher insights can be gained. Whether such developments come near to the teachings of Christian Science can be assessed from the following questions: Do these new developments stem from a human or a divine system of reference? Do they pursue human or divine goals? Do they apply human (partly physical, partly mental) methods, or do they apply divine methods to fulfill these goals? It may safely be said that in nearly every instance these are successful developments based on a human system of reference. The great mutation of consciousness from the mental to the spiritual realm, that is, from the human to the divine system of reference, will therefore not be achieved by them. It is precisely this that distinguishes Christian Science from all other branches of scientific knowledge. Its origin is not within the realm of human reason, which is capable of being developed up to a certain point, but rather in a completely new system of reference — that of the spiritual realm. Its teaching does not present better human conceptions about being, but quite different, divine insights into reality. Its goals are never human goals, but always such as are rooted in the divine system of reference. Its method of understanding is not the higher unfoldment of human concepts, but the spiritual evolution, the revolution, that does not seek to improve the old thought-models, but rather signifies the great mutation of consciousness into the spiritual.

2. Our attitude toward human findings and insights

Uncompromising firmness and tolerance. Our attitude to today's world and everything it has to offer in new scientific findings and insights should be determined not only by an uncompromising adherence to the pure teachings of Christian Science, but also by generous tolerance toward all who hold different views from our own. The subject itself allows no compromise. What we have recognized to be scientifically true we must not give up by intermingling it with human theories. But, the more firmly we are anchored in Truth, whereby we learn how to evaluate human knowledge correctly, the greater and stronger will be our readiness to regard the world's forward strides without prejudice or preconceptions. We can then approach them with an open mind and concede to those who brought them about the esteem and appreciation that is their due. For we should always be conscious of the fact that we are all following the same path, that no one "possesses" the whole of Truth, and that honest striving for Truth unites us with all who are likewise honestly seeking.

To what extent can we learn from one another? Although the fundamental principles of other scientific fields differ widely from those of Christian Science, nevertheless the various sciences provide valuable stimuli for thought if we know how to use their achievements properly. When we are firmly grounded in the divine system of reference, we feel free to make use of helpful findings from other fields of research in our investigation into the Science of Christian Science. This is so particularly in regard to modern scientific cognitive methods and concepts of science. For instance, we use the teaching and learning method of matrix-presentation in order to illustrate a subject; for matrix-presentation enables

us to state a very complex subject as a whole and make it transparent. In the same way, new insights into structures, structuralism, cybernetics, transclassical logic, etc., have served us to become aware that these progressive aids to the understanding of a science were already anticipated in the Christian Science textbook. It also proved useful to be able to elucidate the spiritual facts of being, not only through biblical illustrations and parables, but also by means of the more easily understood symbols used in other branches of science.

3. What makes a true Christian Scientist?

The true Christian Scientist. The question arises of how we can recognize a true understanding of Christian Science. So let us consider what being a Christian Scientist really means.

The true Christian Scientist is not a person. One does not become a Christian Scientist through membership of any human organization, by giving up any particular creed, by living according to dogmatic rules, or because one reads the Textbook and the Bible. Being a Christian Scientist means, rather, having an attitude of consciousness that is transparent enough to let the divine system of reference presented in the Textbook shine through. The term “Christian Scientist” implies a state of consciousness that conforms to the divine Principle of Christian Science.

The ethics of Christian Science. The question of what we must do to become a Christian Scientist is consequently a question concerning our mode of consciousness, our inner attitude. The fundamental attitude, or ethics, demanded by Christian Science, however, is something quite different from what is usually meant by human moral behavior. True ethics does not consist of satisfying human notions of what is

morally good and right, or improving morality on the human level. The meaning of ethics in Christian Science is clearly expressed by Mary Baker Eddy in Chapter XIII of her Textbook: “The teacher must make clear to students the Science of healing, especially its ethics,—that all is Mind, and that the Scientist must conform to God’s requirements” (S&H 444:31). This means that we only behave in accord with true ethics when we accept that all is Mind, and hence act only from the divine system of reference, and obey the requirements of this divine system. The ethics of Christian Science demands:

- that we do not make human reasoning our starting point, but always God, *Mind*;
- that we do not regard evil as real, but see all reality in good alone, in, God, *Spirit*;
- that we do not rely on the testimony of the senses, but depend only on that which is attested by God, *Soul*;
- that we do not seek counsel from human views, theories, dogmas, etc., but always turn only to God, the all-governing *Principle* of being;
- that we do not believe in birth and death, but accept God alone as eternal *Life*;
- that we do not setup, pursue, and realize our own ideals, but always seek to conform with the ideal of God, *Truth*;
- that we do not look upon man as an imperfect mortal, but always recognize him in the light of divine perfection, the perfection of *Love*.

The ethics of Christian Science therefore requires us to, above all, give up the human system of reference, with all its

misconceptions, and start from the spiritual system of reference. To be a Christian Scientist means to have that inner attitude that is willing to let a great mutation of consciousness take place.

III. Christian Science in the World of Tomorrow

1. Questions concerning the future

As Christian Scientists, we do not only ask ourselves what our attitude should be toward the world in which we live today. It is equally important to be clear about our attitude toward what the future may hold. How do we face up to the unanswered questions about the future, which are no less important than the familiar questions of the present?

Human forecasts for the future. Futurologists often offer us gloomy prospects for both the near and the far distant future. Natural resources, which we have thoughtlessly squandered, will, they say, become exhausted. The population explosion will bring about a rapid decline in general living standards; crime will increase; the nuclear threat will continue to grow, and so on. In spite of some optimistic reports, experts agree that within a very short time things will have become so serious, that only a miracle will be able to save us.

The savior is never a person. These urgent problems of the future are so overwhelming that they can no longer be solved by one man, by one particular nation, or by any specific human system. Even the futurologists point out that a change for the better can only come about when a change takes place in the general consciousness of man. As savior for the insoluble problems of tomorrow, what we need is not a person, but rather a universal change of consciousness.

But what does such a change entail, a change which could provide a genuine solution and save us from this apparently hopeless situation? We must base ourselves on the spiritual system of reference, and stop relying on the human thought-model, which can have no answers for the future. In Christian Science, which teaches this divine system of reference, we can already begin to recognize the means of solution by which the world of tomorrow will be able to handle the problems which now seem insoluble.

2. The true savior

Salvation lies in mutation of consciousness. Thus, the answer to the problems of the future also lies in a mutation of consciousness. This alone can save mankind from further decline and set us on the path of spiritual evolution. Perhaps it is now becoming clearer to us than ever before that the question of true spiritual advancement has become a question of survival, and that mankind can no longer afford any halt or delay in their spiritual progress.

If we wish to master the future, we must be open to this spiritual evolution. This means, above all, that we do not seek to solve all the problems of the future with the solving methods of today. We must realize that the savior for every situation, in any age, always appears in the form appropriate and comprehensible to that age.

The first, second, and third appearances of the Savior. In Jesus, for instance, there appeared a Savior who came in the form of a human being. The human Jesus possessed, it is true, a human body, but he was the most scientific man who ever lived, and as such he was a spiritual revolutionary, who in his thinking and acting moved in totally new paths. He

understood the saving power of the divine, and because of this was called Jesus the Savior, or *Jesus Christ*.

As Jesus himself had promised, in its second appearing the Comforter was no longer revealed to mankind in the human form of Jesus of Nazareth. The savior no longer came as a material, corporeal man or personal teacher of men. When the second appearing took place, it showed a savior that was appropriate to the new age—in the mutated form of *Christ Science*. Instead of Jesus Christ, there has been revealed to us today a Science of Christ, the Science of a saving understanding.

The world of tomorrow will also need a savior adapted to the needs of the time. This mutated form of consciousness is described in an article entitled “The Second Advent,” written partly in Mrs. Eddy’s handwriting, partly in Laura Sargent’s. In it, Laura Sargent writes: “The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter, and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind”.¹ This new form of the future savior will not mean that matter is overcome by Spirit, but that the human *concept* of matter is so completely obliterated that the question of matter, as we know it today, no longer arises and therefore no longer requires an answer. Then, the savior comes to us as *divine Science*, as the understanding of the supremacy of Spirit.

¹ From *Essays and Other Footprints left by Mary Baker Eddy*, edited and published by Richard F. Oakes (Wynberg, South Africa: 1959).

3. New goals and objectives

The demonstration of spiritual harmony. We are standing on the threshold of this new age. Mary Baker Eddy was empowered in our own era to foretell that the new savior for the coming age would be the understanding of the supremacy of Spirit. This great mutation of consciousness, which is necessary for the overcoming of all future problems, also carries within itself new kinds of questions. For every age has to solve its own questions and problems, which are never the same as those which preceded. And so, we also have to reorient our expectations of what Christian Science can do for us in the world of tomorrow.

If we wish to be ready to meet the future with the requisite new outlook, our first questions must no longer be as before: “How can we use Christian Science to solve our human problems? How can we demonstrate physical harmony?” Rather, our concern must be how we can conform to the ethics of Christian Science, and adapt ourselves to God’s demands. Our questions, then, should be: “How can we penetrate deeper and deeper into reality? How can we welcome the savior—that is, how can we gain such an understanding of the supremacy of Spirit that the human concept of matter, with all its inharmony, disappears?” Our first aim, then, is no longer the demonstration of physical harmony, but the demonstration of spiritual harmony.

The overcoming of birth and death. None of us can evade questions regarding the future: one such question, which all of us must solve, is the problem of death. There is only a solution for it if we are so deeply rooted in the divine system of reference, with its divinely scientific laws and rules, that the wrong question regarding death (a wrong question because

it is asked from within the mortal system of reference) is dissolved, and becomes the right question concerning Life.

We can only find the answer to where man goes if we know where he comes from. Thus, the question of man's death is closely connected with that of his birth, and this can only be explained within the divine system of reference. The belief of material birth—which is firmly fixed in mortal thought—is the *first death* to be overcome. This primary claim results in the *second death*, namely the belief that man is subject to the material laws of birth, maturity, and decay, and that he consequently has to leave matter and therefore die. From the divine system of reference, we see that the real man is without beginning or end; for he originates neither in a material birth nor in a mystical concept of God the creator, but rather in the divine system of reference itself. “The time cometh when the spiritual origin of man, the divine Science which ushered Jesus into human presence, will be understood and demonstrated” (S&H 325:26). If we understand divine Science to be our origin, we draw our conclusions from the divine system of reference. We then cease to reason from mortal mind, matter, the corporeal senses, human theories, a mortal sense of existence, from error and imperfection, and calculate in a quite different and new way from “Mind, Spirit, Soul, Principle, Life, Truth, Love” (S&H 465:10). Then we no longer see a mortal, who must suffer birth and death, but only the supremacy of Spirit. In this way, we achieve that mutation of consciousness through which the third appearing of the savior becomes visible as redemption from every erroneous concept.

The new pioneering spirit. Christian Science makes demands on us of an unusual kind. Fundamentally, it demands

a constant readiness to allow great spiritual revolutions to take place in ourselves, and indeed, even to promote them. Only then do we express the pioneering spirit that is necessary for pressing forward into new realms of being.

To be a Christian Scientist means, as we have seen, to be in accordance with divine ethics—always willing to take part in the spiritual revolution, and to welcome the mutations of consciousness which alone bring true spiritual progress. In proportion, as we satisfy this demand, we shall obtain the divine answers for all present and future problems.

Individual and collective engagement. Everyone who wishes to experience true spiritual progress must be a pioneer. This always involves total engagement. It is not enough to do just what benefits ourselves, or merely that which we expect to bring us personal help or advantage. The pioneer's total engagement always serves the whole. It is always collective. The spiritual pioneer is in every situation completely committed to the idea. This may not always be outwardly apparent; it is much more a fundamental inner attitude toward the Science of Christian Science. The first question is not: "What is there in this for me?" but always: "What can I do for the idea?" And this, too, shows a new, changed, or mutated state of consciousness, in that we do not only want to use Christian Science for solving our own human problems, but that we are becoming more and more alive to ways in which we can let Christian Science use us. The significance of Christian Science in the world of today and tomorrow depends most of all on the value *we* attach to it in *our own* lives.

By the Same Author

I. The Science of Christian Science

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- Introduction to the Science of Christian Science
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- Compendium for the Study of Christian Science, #1–10
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About the Author

Dr. Max Kappeler (Switzerland), a pupil of John W. Doorly, CSB (England) was a dedicated and lifelong student of Christian Science. After completing his Ph.D. in economics at the University of Zürich, he began his pursuit of a more scientific sense of Christian Science, joining John Doorly's research group in 1938. The outbreak of war brought him back to Switzerland, where in 1948, after a successful business career, he felt compelled to devote all his energies to the research, teaching, and practice of the Science of Christian Science. For over 60 years, he wrote books and held classes on this subject in Switzerland, Germany, and the United States. His writings have been published in German and English, with selected texts in French.

All of Kappeler's work is based entirely on the Bible and the writings of Mary Baker Eddy. They represent a scientific approach to the spiritual, one that will challenge, inspire, and offer a lifetime of study and research to those seeking a deep, spiritually scientific understanding of God, man, and the universe.

About the Science of Christian Science

John W. Doorly, CSB, of London, England (1878–1950), was the first to pursue deeply the question of what Christian Science means as Science: Why is it called “Science”? Does it warrant the term? If so, how and why? Through a lifetime of researching Christian Science as a practitioner, lecturer, teacher, author, and president of The Mother Church (1919–1920), he discerned, step-by-step, the order and system of divine metaphysics implicit in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. He presented these findings in his classes, books, and extensive *Talks on the Science of the Bible*, published as verbatim reports.

Max Kappeler, Switzerland (1910–2002). In his lifelong work, Dr. Kappeler remained devoted to his teacher, John W. Doorly, and expounded upon the fundamental system of the Science of Christian Science discovered by Doorly.

This system is composed of the three ontological root categories which comprise the essence of Christian Science as found in the Textbook. These main categories, called the divine system of reference, are:

1. “**The 7.**” The nature of God as defined in the Christian Science textbook through seven synonyms: “God is incorporeal, divine, supreme, infinite *Mind, Spirit, Soul, Principle, Life, Truth, Love*” (see S&H 465:9).
2. “**The 4.**” The fourfold mode of operation of God as derived from the four sides of the Holy City, the culmination of biblical revelation: *Word, Christ, Christianity, and Science*.
3. “**And the 4.**” The four levels of Science, as described in the Textbook as: *Science itself, divine Science, absolute Christian Science, and Christian Science*.

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