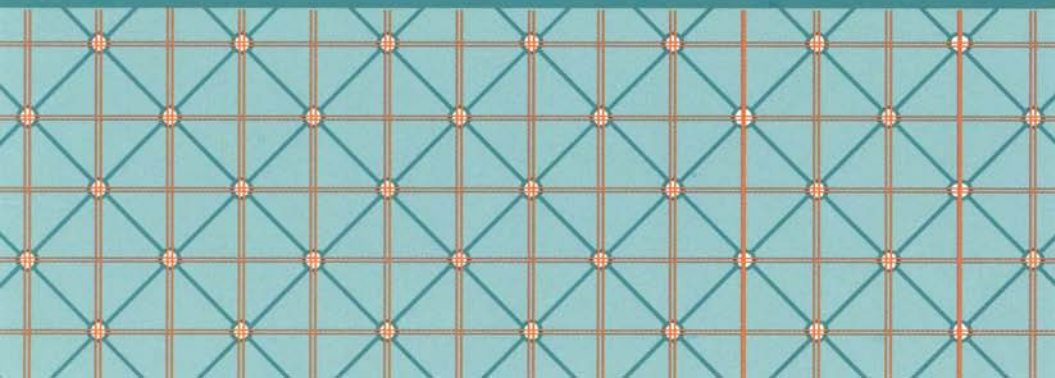


The Science of Prayer

Max Kappeler



The Science of Prayer



Kappeler Institute Publishing
PO Box 99735
Seattle, WA 98139-0735

The Science of Prayer is an edited compilation of two previously published booklets by Max Kappeler:

- 1) *The Spiritual Principle of Prayer*. Translated from the original German, *Das geistige Prinzip des Gebets*, by Kathleen Lee. Original copyright 1969.
- 2) *The Lord's Prayer—its scientific interpretation*. Translated from the original German, *Das Gebet des Herrn—seine wissenschaftliche Interpretation*, by Kathleen Lee. Original copyright 1987.

© Copyright 2003 Kappeler Institute
for the Science of Being, Inc., USA
All rights reserved
ISBN 0-942958-26-8

Cover by Blueline Design
Seattle, WA

Kappeler Institute Publishing
PO Box 99735, Seattle, WA 98139-0735
Tel: (206) 286-1617 • FAX: (206) 286-1675
Web: www.kappelerinstitute.org
E-mail: mail@kappelerinstitute.org

Abbreviations

used to reference the works of Mary Baker Eddy

- S&H Throughout this book, quotations from *Science and Health with Key to the Scriptures* will be noted with a page and line number, for example: (254:19)
- Mis. *Miscellaneous Writings*
- MH Marginal heading (in *Science and Health*)

Contents

The Spiritual Principle of Prayer

Introduction	1
1. The Petitioned	3
2. The Petitioner	7
3. The Means of Prayer	10
4. The Aim of Prayer	15

The Lord's Prayer—its scientific interpretation

Introduction	25
1. The Right Prayerful Attitude	28
2. The Spiritual Layout of the Lord's Prayer	37
The seven synonyms for God in the Lord's Prayer	37
The four divine modes of operation in the Lord's Prayer	46
3. An Example of Scientific Prayer	50

The Spiritual Principle of Prayer

Introduction

Are we benefited by praying?

For centuries prayer has been the major concern of the religious person. Millions pray daily in one way or another, many finding through prayer new impetus, strength, certainty, confidence, hope, and peace. Others find that prayer—their sense of prayer—is of no use because they have never experienced any benefit from it. Some may ask why so much evil goes on in the world in spite of so much praying. Is prayer really of any avail? Not everyone receives that for which they pray because they may have a wrong concept of the purpose of prayer, and this can only bring forth a wrong result. Prayer, as such, is neither good nor bad; only the content of prayer determines its value. Consequently, it is necessary to investigate what constitutes true prayer.

Investigating the Principle of prayer

True prayer brings into everyday experience the unlimited power inherent in divine Being. Jesus, because he understood the Principle of prayer, could prove it with scientific certainty. What is this Principle which is fundamental to every prayer? If this can be grasped, a source of power will be tapped which will surpass all material and human forces. Its investigation cannot be left to purely emotional or religious feeling, but instead requires spiritual understanding. It is not by chance that eminent natural scientists are concerned with the investigation of the nature of prayer. The famous electrical engineer,

Charles P. Steinmetz, wrote: "I think the greatest discovery will be made along spiritual lines. Here is a force which history clearly teaches has been the greatest power in the development of men and history. Yet, we have merely been playing with it and have never seriously studied it as we have the physical forces. Someday people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the last four."¹

How can this Principle of prayer be fathomed? By exploring the four essential factors which underlie each prayer:

1. The petitioned.
2. The petitioner.
3. The means of prayer (by which the petitioner and the petitioned commune).
4. The aim of prayer.

These four factors constitute the one Principle of prayer and consequently must be of the same nature. Jesus declared: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). In real prayer, the petitioned, the petitioner, the means, and the aim of prayer partake of the nature of pure divine

¹ Charles P. Steinmetz, as quoted in *Church Federation*, June 1930.

Spirit, otherwise we have a wrong concept of prayer. It is necessary to understand these four factors in their pure spiritual meaning, so let us investigate how they constitute a spiritual Principle of prayer.

1. The Petitioned

Prayer defined

As a starting point, the definition of prayer as given by Mary Baker Eddy is a great help: “The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love” (1:1). The heart of this definition is the omnipotence of God, to which “all things are possible.” But what is God? The same author defines God as “Mind, Spirit, Soul, Principle, Life, Truth, Love” (465:10). Whenever we wish to be conscious of the definite nature of God we are helped by substituting these seven synonymous terms for the term God.

a) The spiritual perfection of God. The prayer in which “all things are possible to God” is based on God’s perfection. When we use the seven synonymous terms for God we know that true prayer is based on the all-knowing, all-wise, all-intelligent, all-powerful, and all-acting Mind; on the reality and indestructible substance of Spirit, the only good, the constant unfoldment of the maximum of good; on the immutable flow of the spiritual sense of Soul bestowing constant joy, satisfaction and security; on the Principle of spiritual being governing all harmoniously, absolutely, and imperatively; on the inexhaustible well of Life, its fullness, newness,

and spontaneity; on divine Truth, always doing right, establishing the true, and exercising indisputable dominion; on all-embracing Love, which has already fulfilled its perfect work.

In prayer “all things are possible to God” because every human concept of God’s perfection must yield to the divine. Perfect Being knows only perfection, the “things of Spirit,” and these alone actually exist. God, divine Being, cannot accomplish anything contrary to its own nature as Mind, Spirit, Soul, Principle, Life, Truth, and Love.

b) God’s perfect self-expression. God is not only self-existent, but also self-expressed perfection. It is not necessary to ask God to work; the Principle of Being is self-operative, constantly demonstrating its own infinite idea. According to Paul, “God ... worketh in you both to will and to do of his good pleasure” (Phil. 2:13).

It is foreign to the true nature of prayer to ask God to be more than God already is, and to do more than God has already done. On the contrary; in prayer, consciousness rejoices in the fact that the omnipotent, omniscient, omnipresent, and omniactive operation of God cannot withhold its expression of perfection. God, in its seven-fold nature, could say: “I am the all-active Mind—I cannot do more than I have already done; I am Spirit, the only true substance of being, already giving the maximum of good—I cannot bestow more than that; I am Soul—I cannot give more satisfaction than the infinite joy I already give; I am the governing Principle, already operating as complete harmony—even when material sense does not realize it; I am the fullness of Life, flooding every experience with

the newness and superabundance of eternal Being—I already give more than people are ready to receive; I am Truth—I cannot do more than what is absolutely right, divinely right, and this surpasses human righteousness; I am all-embracing Love, already sharing the richness of my perfection with all—accomplishing more than human conception can imagine or desire.”

Praying in this manner, consciousness is strengthened with the certainty that the perfection of God is already at work.

c) God's perfection is already manifest as man. As the perfection of spiritual Being is not only self-existent but also self-expressed, God's creation, the true man and the true universe, must also be perfect. Perfect manhood—not the many billions of mortals—is the manifestation of God. Man is God in operation; man is Mind, Spirit, Soul, Principle, Life, Truth, and Love in operation, the divine made manifest. According to Jesus' demand: “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matt 5:48), true prayer knows no unmanifested good. Prayer “has no power to gain more of the divine presence than is always at hand”(12:3). The desire to improve imperfection to the point of perfection is not true prayer, which accepts present spiritual perfection in every situation, no matter what the material evidence may be.

d) God's perfection is one with man's perfection. God, the Principle of Being, the all-embracing One, always manifests itself within its own Being, and the infinite ideas of this Principle can never leave this one realm.

Thus, Principle and its idea, God and man, is one. Man is one with God, the whole God, the perfect God.

Therefore, prayer is never directed to an outside God, to a far-off God. We pray to God as a presence within our divine consciousness; nothing can be expected from a God which we suppose exists outside our divine consciousness.

Prayer is conscious acceptance of this oneness. Was not this Jesus' manner of praying? Jesus' prayers were "deep and conscientious protests of Truth,—of man's likeness to God and of man's unity with Truth and Love" (12:13). Prayer serves to bring us into accord with the divine Principle of Being. Abraham Lincoln said that the aim of prayer is not that God is on our side but that we are on God's side. If, in consciousness, we are one with God, then God is also one with us. The perfection which we seek is "in us." "The kingdom of God is within you" (Luke 17:21). We can only pray to "God in us." If we are in accord with "God in us," we have God's perfection within us; we have all and need ask nothing more. Why should we ask for something we already have? "Do we expect to change perfection?" (2:26) The giver of all good, the gift of all good, and the receiver of all good are one: the reality and perfection of real Being. Nothing needs to be added. Then we realize that God is not so much "in us" as that God is always manifest "as us," as all and everything. We no longer pray that God may come to us to work in us, but we accept that God lives and moves and has its being as our true selves. Being consciously in accord with the omnipresent operation of Mind, Spirit, Soul, Principle, Life, Truth, and Love is the open secret of the power of prayer.

2. The Petitioner

a) *The petitioner is not a person.* Can we, as persons, pray to the impersonal Principle, God? Can a personal ego attain the divine Being, commune with it, be one with it? As the Principle of prayer is spiritual, the petitioner must also be spiritual. The physical, material, corporeal man is completely unlike the spiritual. Neither a saint nor a sinner can, as a person, be a true petitioner. “Now we know that God heareth not sinners...” (John 9:31), or saints, but the spiritual, which alone can pray aright, whether externally apparent as a saint or hidden in the so-called sinner as the divine “remnant.” Only the spiritual in them, which at all times and without restriction is available to all, can truly pray.

b) *Only the divine in us can truly pray.* Divine oneness is only possible when the petitioner is of the same nature as the petitioned. Thales of Miletus (circa 550 B.C.), the founder of science, declared that like can only be cognized by like. Paul was also aware of this fundamental scientific truth and put it into such words as: “For we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us...” (Rom. 8:26). It is not *we* who pray but *Spirit itself* that prays for us. “Even so the things of God knoweth no man, but the Spirit of God” (I Cor. 2:11). Mortals cannot know what God is, therefore they cannot pray to God effectively, for only like can commune with like; but the spirit of God—the infinitely individualized Spirit, God—in each one of us, or as each one of us, can know God, Spirit, and worship “in spirit and in truth” (John 4:24). John put it like this:

“And this is the confidence we have in him, that, if we ask any thing according to his will, he heareth us” (I John 5:14). God cannot hear us as long as we approach God with personal intention, according to *our* will, *our* desires. It is necessary that we pray according to God’s will, and only the divine in us, the divine as our true selfhood, can know the divine and be one with the infinite, all-embracing, divine Being. Pascal stated: “Thou wouldst not have sought me, hadst thou not already found me”; what we seek is already present within us. The reason why we yearn for God, Spirit, is because the spirit of God already dwells in us, it is our own divine selfhood. Many artists experience in their work what Picasso meant when he said: “I do not seek, I find.”

c) Praying to God from perfection. God, divine Being, being perfect and self-expressed, its manifestation, man, can only be perfect too. In this oneness of God/man, man is the perfect God-idea which knows its own perfection and can, therefore, only pray from the standpoint of perfection. As like produces like, “perfection is gained only by perfection” (290:19). “Without a fitness for holiness, we cannot receive holiness” (15:31). Thus the starting point of prayer must never be imperfection—must never be sin, disease, lack, inharmony, or a desire to improve imperfection.

d) That which prays and the answer to prayer is one. Prayer from the standpoint of perfection expects nothing that could flow in from the outside. Just as we cannot seek God without having found God, so we cannot truly pray without having already found the answer. Prayer includes the answer; there is no unanswered prayer. Thus

we find the divine law that Godlike worship carries within itself Godlike blessings. If we pray with a Godlike Mind, we are in accord with divine Mind and partake of the blessings of Mind in us. If we pray with a Godlike Spirit, we are in accord with the divine Spirit and partake of the blessings of Spirit in us. The same law applies to God's nature as Soul, Principle, Life, Truth, Love. Such prayer is answered prayer.

This law is very trenchantly illustrated at the end of the Old Testament. Malachi rebuked Israel because it approached God with an imperfect state of consciousness: it offered God polluted bread, blind, lame, and sick animals, and corrupt things, though God was "a great king." A great God can only be approached with a great, wide, and whole consciousness. "Bring ye all the tithes" (perfection) "into the storehouse" (consciousness), "that there may be meat in mine house" (a consciousness of abundance), "and prove me now herewith, saith the Lord of hosts" (the universal governing Principle) "if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). This law is provable because it is scientific; it is, in fact, self-evident. The more we are one with the "great" Being, the more this Being is universally one with us and the more inescapably is its operation shown to be our own true selfhood. Being is one Being, the infinitely individualized one Being.

3. The Means of Prayer

Now let us consider the means of prayer, which establish and strengthen the unity of petitioner and petitioned.

a) *Spiritual understanding of God.* Usually prayer is still coupled too much with emotion, imploring, begging, and blind faith. The prayer of faith which shall save the sick (see James 5:15) has an effect only inasmuch as the human mind acts powerfully on the human body. Because the effect of this so-called mind on the body is not more generally understood, a faith healing is attributed to God or to the power of prayer. Blind belief in God and belief in the healing power of a drug are of one and the same nature—human belief, a remainder of a magical and mythical structure of mortal consciousness.

A spiritual Principle of prayer demands a spiritual understanding of this Principle and not merely blind belief. A spiritual understanding of the nature of God is the method by which the oneness of petitioner and petitioned can be made conscious. This is based on a knowledge of what constitutes Mind, Spirit, Soul, Principle, Life, Truth, Love, which lifts prayer out of the prayer of belief into the prayer of spiritual understanding.

Spiritual understanding is of God; it is a quality of God itself, not of mortals. A mortal is not an “understander” of God. “*Spirit* imparts the understanding which uplifts consciousness and leads into all truth” (505:16), “...spiritual understanding, is the evidence gained from Spirit” (23:18). God’s understanding of itself dwells in the realm of spiritual consciousness, and prayer is the way of *making oneself conscious of this understanding.*

What then is this prayer of spiritual understanding? Viewed through the seven synonymous terms for God, it is the consciousness that we have no other mind but that Mind which is God; that no spirit moves and unfolds within us than that Spirit which is God; that no other ego, no other selfhood, identity, or soul identifies itself with us but that selfhood of Soul which is God; that no other principle commands us but that Principle which is God; that no other life lives us but that Life which is God; that no other truth within us is conscious of itself but that Truth which is God; that no other love dwells in us but that Love which is God.

b) Unselfed love. The definition of prayer that we took as our basis (see page 3) puts forward “absolute faith,” not only as “a spiritual understanding of Him” but also as “unselfed love.” What does unselfed love mean? It is not just a selfless love, but a love that is free from any personal self or I, which neither loves as a person, is loved as a person, nor that loves another person. Unselfed love is free from any self, free from “I” or “you”; it is just love that cannot help but be love; it is love as such that remains love even if it meets no response (see S&H 586).

The prayer of unselfed love is free from any personal, egotistical motives or wishes, so free from self that only God and God’s understanding of itself rules our inclinations. Any personal self yields to the infinite One, the divine Principle and its infinite idea, and to its plan. Then all our love stands devoutly in awe before the magnitude of the divine idea and its promise, unselfed love is wedded to spiritual understanding, and we feel the warmth of prayer.

Unselfed love transcends the moral demand to give up one's own self and does not ask for self-denial and self-sacrifice. The attitude of prayer is not moral but spiritual. It takes the more sublime way of grace. As we understand how to claim no other mind but that Mind which is God, the tendency to accept a mind of our own is rejected without any sense of sacrifice, and our own "I" yields to the infinitely individualized manifestation of the One and Only.

c) Being still, and open to accept God's working. When only God and its ideas as the All-in-all is accepted and the personal "I," with its human will and personal ambitions, is silenced, the peace and stillness of divine Being diffuses within us and we listen; God in and as our true selfhood is heard—it prays in us. The biblical writers knew about this stillness and the importance of hearing God's voice.

In the consciousness of unselfed love thought opens wide, willing to be used by the plan of divine Love. The ever-operative harmony of the All-Principle is admitted unrestrictedly and there is a willingness to accept that which is intended for us in every situation. Consciousness, which no longer puts up any resistance to individual realization of the divine life-design, is a state of spiritual transparency in which we are expectant of the great things God will fulfill in us; we, as it were, stand in awe before the divine adventure of Love.

This readiness to let God happen within us, this willingness to let God fulfill itself in us—always based on spiritual understanding, not blind belief—is true meekness. "For your Father knoweth what things ye have need

of, before ye ask him” (Matt. 6:8). It is not *we* who can know what we need—not *we* of ourselves, of our own conceptions and imaginations, who can know how God should operate and what God should bestow upon us—but in the depth of prayer we are conscious that God already knows what we need even before we desire it and we are willing to let happen that which God has planned; “not my will, but thine, be done” (Luke 22:42). With Paul we sense: “My grace is sufficient for thee” (II Cor. 12:9). We no longer request anything ourselves, we put aside all personal, selfish aims and plans, but are wide open for the working of the all-sufficiency of grace. In prayer we know: “...the Father that dwelleth in me, he doeth the works” (John 14:10).

d) Accepting the working of God without resistance. Prayer is the desire to accept God as God is and God’s plan of operation. If we put up no opposition to the working of Mind and its ideas, Spirit and its ideas, Soul and its ideas, Principle, Life, Truth, Love and their ideas, God prays in us.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am the divine Mind in you, the intelligent, wise, all-acting Mind. When we put no personal thoughts, concepts, desires, or aims in the way, Mind manifests itself in us constantly as inspiration, new thoughts, fresh insight, wider vision.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am the divine Spirit in you, the only good, the only reality, true substance. When we put

no material affections in the way, when we do not want our own personal concept of good to be realized, Spirit reflects itself in us constantly as the unfoldment of the maximum of spiritual good.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am God, Soul, in you, your great destiny, your true selfhood, your divine identity. When we put no human speculations, emotions, and stubborn material sense in the way, Soul will constantly change what needs to be changed until that mission which is destined for us crystallizes with irresistible power.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am the divine Principle in you, the only Principle, the absolute, imperative, governing Principle. When we put no personal ego, no personal views, theories, will, ambition, pride, or personal righteousness in the way, we know that this ever-operative Principle is our true self-government, the great authority within us which demonstrates with absolute power our divine nature.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am the true Life in you, infinite, eternal Life. When we put no organic, physical, temporal, finite concept of life in the way, when we rise above our past life-experiences and lay aside our own plans for the future, we let divine Life live us completely to express our true individuality and initiate the breakthrough of new being.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am the only real Truth in you, your wholeness, the savior in you. When we put no personal, mortal, erring consciousness in the way, the unconscious or subconscious in us yields to divine consciousness and Truth works as the whole Truth, the all-correcting savior bringing out the full stature of manhood.

When everything is completely still within us and we listen, it is as though we hear God as our innermost being say continually: I am universal, perfect Love in you, the plan of salvation. When we put no self-love or human plan, no doubt or distrust, no feeling of impossibility in the way, we accept Love's all-integrating design and the great purpose of divine Being is fulfilled in a way beyond all human preconceptions.

When it prays in us in this way, the wholeness of the one Being is touched as concrete being.

4. The Aim of Prayer

a) *The answer to prayer.* God can give us only that which corresponds to its own nature, that which is spiritual and divine. To ask for material things, personal concerns, for something to happen in the world, is not prayer. In prayer, we free ourselves from all material, personal, human conceptions and let our thoughts and efforts be directed towards our innermost oneness with the Principle of divine Being. This prayer is answered in spiritual development, growth in grace, higher experience, the

blessings and fruits of Spirit. What we fundamentally gain from prayer is the discovery of our divinity—the divinity of humanity.

Viewing this in the light of the seven synonymous terms for God we see that prayer is answered:

- not by fulfilling *our* conceptions, opinions and intentions, but by us accepting that we are the enlightenment, inspiration, and knowledge of divine Mind;
- not by improving our material condition, but by us accepting that we possess the substance of Spirit, the richness of spiritual qualities;
- not by receiving forgiveness of sin and redemption from it, but by us accepting that we are the sinless representatives of Soul, the identified image and likeness of God;
- not by making some human concern work, but by us accepting that we are the operation of Principle;
- not by unfolding our own way of Life, but by us accepting that we are the experience and the living of Life itself;
- not by personally solving our own problems, but by us accepting that we have the consciousness of divine Truth which functions as a savior for the whole world;
- not by meeting all our human needs, but by us accepting that in the superabundance of Love we have nothing lacking, no unfulfilled needs.

b) Letting God bless us in God's way. In true prayer, we do not try humanly to determine the resultant blessings; the art lies in being willing to let God accomplish what it has destined for us. Prayer is free from the “what,” “when,” “where,” “how,” “through whom,” “for what,” of

human conceptions. That which we humanly feel to be our true need may not be so at all. “For the wisdom of this world is foolishness with God” (I Cor. 3:19). The fact is that “your Father knoweth what things ye have need of” (Matt. 6:8).

Meekness lets divine Principle operate in and as our true selfhood and we partake of those blessings which *God* has prepared for us.

The Psalmist writes: “The Lord will perfect that which concerneth me” (Ps. 138:8). We do not have to perfect anything, the divine Principle does this. Job expressed it in this way: “For he performeth the thing that is appointed for me” (Job 23:14). As we accept the eternal fact in Being that nothing is ever going on but the working of infinite Principle and its infinite idea, then only that can be brought to fulfillment in us which is God-intended.

The prayer of meekness, letting God’s plan be perfected in us, has nothing to do with fatalism. Through spiritual understanding (see page 10) we know what constitutes the fundamental nature of God’s blessings—blessings of Mind, Spirit, Soul, Principle, Life, Truth, Love—and we have a joyous expectancy of the great things God has in store for us.

When, in prayer, we are constantly open to accept the all-intelligent divine Mind as our knowledge and wisdom, we let our thoughts and desires be molded by the divine Mind, expect new inspiration and vision, and look forward to see how it will guide and lead us.

When, in prayer, we are constantly open to accept the one divine Spirit, infinite good, with its perfect order, as the only substance and reality, we let our affections be

enriched by spiritual qualities, expect untold good, and look forward to see what imperishable fruits will be brought forth in us.

When, in prayer, we are constantly open to accept the one sinless, immaculate, immortal Soul as our indestructible identity, we let ourselves be transformed by Soul without any resistance, expect great changes to come about in our experience, and look forward to new possibilities and faculties greater than we can imagine.

When, in prayer, we are constantly open to accept the all-operative, harmonious, self-proving divine Principle as our self-government, we let our thoughts and actions be completely imbued with it, expect it to work dynamically, and look forward to see how harmony will be brought about in every situation.

When, in prayer, we are constantly open to accept the one eternal, deathless, infinite divine Life as our only life, we let ourselves be renewed and replenished by this inexhaustible fountain of Being, expect and look forward to an abundance of new experiences.

When, in prayer, we are constantly open to accept the fully-awake consciousness of divine Truth as our own, we let in the infinite light which can no longer be obscured by a human mentality of magic and myth, expect this Truth in us to bring about a breakthrough into a new and higher plane of consciousness, and look forward to the revelation of a transparency without error or fault.

When, in prayer, we are constantly open to accept divine Love as the only Love, we completely trust Love's plan of salvation, welcome it even though it may thwart our own human plan, and look forward to see how divine

Love integrates all ideas, in an unpredictable way, into its complete, all-embracing design.

c) *The prayer of spiritual understanding meets every human need.* Prayer accepts the ideas of the all-knowing divine Mind and lets this Mind produce whatever is adequate to a situation. “God gives you His spiritual ideas, and in turn, they give you daily supplies” (Mis. 307:1). Thus, a divinely scientific prayer goes out from a standpoint completely different to that of a human prayer. It does not begin with an awareness of a human need and the desire that this need be met; its starting point is God and its idea. What we need first and foremost are the ideas of God, and a receptive consciousness that can take hold of them in an unlimited way so that we always have what we need. The power of an idea brings forth the opportunities, possibilities and changes adapted to every human experience, though it may manifest itself in a way other than we expect. This prayer “that reforms the sinner and heals the sick” is not the prayer of blind belief in magic and myth which, through mortal mind, has an effect on the body; it is the prayer of spiritual understanding, the healing and saving power and intelligence of divine Mind.

What are the needs to be met? Let us consider them in the order of the seven synonymous terms for God:

- for Mind to lead, guide, inspire, enlighten us, bestow on us creative power and intelligence through our oneness with Mind;
- for Spirit to purify us, strengthen the good in us, unfold spiritual qualities in us, and bring about our rebirth through our oneness with Spirit;

THE SCIENCE OF PRAYER

- for Soul to make us balanced, perseverant, definite, happy, joyous, and bestow on us satisfaction and spiritual sense through our oneness with Soul;
- for Principle to make us impersonal, independent of people, dogmas, human theories, principles, and authorities through our oneness with Principle;
- for Life to bring out in us our true individuality, exalt us above mortal concepts, and provide us with the spontaneity of Life through our oneness with Life;
- for Truth to establish in us all that is true, give us the consciousness of the sonship of God, and the assurance of our true manhood through our oneness with Truth;
- for Love to fill us with a wonderful sense of being loved, cared for, protected, included, divinely desired, and expected through our oneness with Love.

d) Fundamentally there is only one prayer. How can we pray about a certain problem? Each problem is different. It is interesting to note that Jesus very often withdrew to pray and that through the power of prayer he mastered the most varied problems—medical, economic, sociological, and political; yet he left us only *one* prayer, the Lord's Prayer. This indicates that a thousand different problems do not need a thousand different forms or texts of prayer. To solve a specific problem we do not need first of all to find a text containing the adequate prayer; the thing to do is to understand the *one* Principle of prayer. Oneness with this Principle is oneness with the infinite One interpreting and individualizing itself in infinite ways, and as we become transparent through spiritual under-

standing and unselfed love we become conscious of this individualization.

Fundamentally, prayer must overcome only *one* evil. Jesus prayed: “And save us from the evil one” (Matt. 6:13, *The New English Bible*), for all forms of evil can be reduced to one: not being in conscious oneness with God and its idea. Conscious oneness with the one Being leaves no room for incompleteness or shortcoming, and as all experience is consciousness, we can only be aware of perfection. This is the prayer of deliverance from the one evil.

Those who do not understand the possibilities of prayer are tempted to trust their own reasoning or to consult other people in order to find solutions for their difficulties. Instead of doing this we should pray, for only in prayer do we let the infinite intelligence of divine Mind reveal to us the right solutions. Whoever wants to work creatively, whoever wants their own genius to be brought forth—and everyone is potentially a genius, regardless of their education or training—can do so through a divine attitude of prayer whereby the latent solution existent in Being is made concrete.

Prayer is not a ritual, it is not the repetitive reading of a fixed text, and it is not limited to a “time of prayer.” Prayer is a constant form of consciousness, a constant inner attitude. The biblical demand: “Pray without ceasing” (I Thess. 5:17) does not mean that we pray the same text from morning to night, but that we consciously remain in the Principle of prayer. “If ye *abide* in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (John 15:7). The farther we span divine

THE SCIENCE OF PRAYER

consciousness, the more constantly we abide in it, the more the whole potency of prayer manifests itself. Then it prays within us unceasingly and we are aware:

- that the divine Mind manifests itself in all and everything as the All-Mind;
- that the divine Spirit develops itself in all and everything as infinite good;
- that God, Soul, identifies itself in all and everything as great joy, happiness, satisfaction;
- that the divine Principle governs all and everything harmoniously;
- that divine Life urges itself in all and everything as the fullness, newness, and spontaneity of being;
- that divine Truth expresses itself in all and everything as pure, exalted consciousness;
- that divine Love fulfills itself in all and everything as a purposeful plan in every detail.

That which we seek is already in us. Divine Life, Truth, and Love reflect themselves undimmed as our individual being, to which nothing needs to be added. To be conscious of this fact is answered prayer.

The Lord's Prayer— its scientific interpretation

Introduction

Many people pray. In desperation they turn for solace to a divine power, far removed from all things human. In every advanced religious culture, prayer is the means of getting in touch with this divine power, with the infinite. In the Christian tradition, they may turn to their creator in supplication or penitence, imploring protection, or offering up thanks or praise. In every case, they seek union with a higher reality, to which they become consciously open, through prayer.

The basis of Christian prayer is found in the New Testament. The Lord's Prayer, the prayer that Jesus gave us, is seen as the authentic example of true prayer. Christian Science also accepts Jesus' prayer as the "Lord's Prayer," attaches great importance to it, and teaches the Science of it.

The promise. Jesus gave the disciples this prayer after proving to them over and over again the full efficacy of praying to the Father. Mary Baker Eddy could also say of herself: "I speak from experience" (1:5). Her experiences had taught her what true prayer accomplishes. Thus, in her Textbook¹ she speaks of the prayer "that reforms the sinner and heals the sick" (1:1); of prayer that "will bring us into all Truth" (11:30); of "healing prayer" (12:2);

¹ *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

of the highest prayer, which is demonstration (see 16:2); of prayer which heals sickness and destroys sin and death (see 16:4); or of the Lord's Prayer "which covers all human needs" (16:10).

The prerequisite for fulfillment of the promise. The conclusive power of prayer represented in the Bible and the Textbook, however, does not always seem to prove itself in human experience. How often our hopes of help are disappointed! And how many of us have had our blind, childlike faith in an ever-present, saving God shattered, and given way to ever greater skepticism! We suffer the same experience as that which drove the Apostle Paul to investigate more closely why our prayers so often go unanswered. He came to the conclusion: "...for we know not what we should pray for as we ought" (Romans 8:26).

That prayer must be more than a fervent expression of our wishes and feelings was clear to Jesus' disciples. They came to Jesus and asked him, "Lord, teach us to pray, as John also taught his disciples" (Luke 11:1). Jesus answered this discerning request by teaching them the Lord's Prayer. He reinforced their faith in this prayer with the words: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). But this promise was coupled with an important precondition; they must pray *correctly*. Jesus saw through human thinking; he was aware of the disciples' doubt about the efficacy of prayer and therefore explained why their prayers often went unanswered. He told them straight: "Hitherto have ye asked nothing in my name" (John 16:24). At that time, the name was used to designate the identity of a person. Thus, Jesus implied

that prayer is answered only when it is asked in his name—that is, when it is identical with the Christ-mind. “Whatsoever ye shall ask the Father *in my name*, he will give it you” (John 16:23) [author’s italics].

Behind this simple instruction there lies a scientific law that Jesus wanted to teach to his disciples, and that should also be our own starting point: only like comprehends like. Only a divinely molded prayer finds access to God. Prayer is only right, can only be tangibly fulfilled for us, when the Christ-mind prays in us. Therefore, the first requirement is to establish within ourselves that prayerful attitude which is in complete accord with the divine.

Scientific prayer. The first chapter in the Textbook, “Prayer,” contains the basis for spiritually scientific prayer.² In seven great main subjects, it shows how we can acquire that inward prayerful attitude which is an essential prerequisite for the fulfillment of prayer. The Lord’s Prayer, with the scientific interpretation of each individual petition, forms the climax of the chapter. Each of these petitions stems from that spiritual prayerful attitude which, being attuned to the Christ-mind, approaches the infinite with appropriate questions and petitions. Praying aright means asking scientifically correct questions; to such questions we always receive a scientifically correct answer. The fulfillment, or answer, is given in the spiritually scientific interpretation of the Lord’s Prayer.

² See Max Kappeler, *The Structure of the Christian Science Textbook—Our Way of Life, Vol. I: Revelation of the Structure* (Seattle: Kappeler Institute Publishing USA, 1954), pp. 10–15.

Hence, scientific prayer always comprises:

- a) a correct prayerful attitude (as given in the Textbook chapter “Prayer”),
- b) the right questions or requests engendered by this attitude, and
- c) the resultant redeeming answers (given in the Textbook by the scientific interpretation of the petitions in the Lord’s Prayer).

In order to get a clearer understanding of what prayer means scientifically—to know “what we should pray for as we ought,” let us consider more fully the following three points:

- 1) the right prayerful attitude,
- 2) the spiritual layout of the Lord’s Prayer, and
- 3) an example of scientific prayer.

1. The Right Prayerful Attitude

The two standpoints in prayer. In every prayer there are two standpoints: (1) the presupposition that there is a divine reality, which excludes any kind of discord, that there is therefore perfect being (the absolute, divine standpoint) and (2) the fact that for us there is a way of approach to this perfection, a bridge, which leads to perfect being, so that man can experience divine perfection (the relative, human standpoint). These two standpoints are illustrated in the two scriptural texts at the head of the chapter “Prayer.”³ Unlike human supplication, scientific prayer starts from perfection and leads to the experience of perfection. Thus, it moves—in spite of human

suffering—only in the realm of perfection, as Paul says of Abraham, “who against hope believed in hope.” Prayer is not an opportunity to lay before the perfect, divine being a detailed account of the torments of imperfection. Prayer is rather the opportunity to turn away from imperfection, in thought and feeling, and to go the way of perfection.⁴ Along this way, it is necessary to fundamentally adopt seven prayerful attitudes that correspond to the nature of divine perfection, and thus coincide with the nature of the seven synonyms for God (Mind, Spirit, Soul, Principle, Life, Truth, Love) as they appear in the definition of God (465:10). Then we pray “in [God’s] name.”

The first prayerful attitude: Mind. In considering the seven true attitudes, which differ so fundamentally from the attitude generally found in personal requests, we refer to the seven epitomes of the text of the Textbook chapter “Prayer.”⁵ There, in the seven great main subjects Mind, Spirit, Soul, Principle, Life, Truth, Love, the text shows the inward attitude which must be established in prayer in order to be in harmony with divine perfection. The first main subject, Mind, characterizes prayer as the true desire to know God as God is. It may not always be easy to adopt this spiritual attitude because our human feeling,

³ For further details on the two scriptural texts of the chapter “Prayer,” see Max Kappeler, *The Science of the Oneness of Being in the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1983), pp. 65–67.

⁴ As discussed in the previous chapter, *The Spiritual Principle of Prayer*.

⁵ See Max Kappeler, *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook* (Seattle: Kappeler Institute Publishing USA, 1982).

our whole thought and endeavor in praying, is usually directed toward letting God know the imperfection that besets us. We may wonder if praying is of any use to us. “Yes,” the Textbook answers, “the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void” (2:4). Thus, prayer finds fulfillment, but in praying we must strive “after righteousness,” after that which is right and true—after the perfection of divine being. We must be willing to relinquish everything inharmonious and imperfect. In scientific prayer it is no longer a question of wanting to inform a divine authority that we suffer and why we suffer. Rather, it is necessary to bow before this divine authority and learn that in divine being there is no discord—and to learn why.

The second prayerful attitude: Spirit. The second attitude, which we can establish more and more vividly in us, is the prayer of reflecting the divine nature through culturing spiritual qualities. What does this mean? It means that, when we pray, we do not concentrate on human requests—however legitimate this may be in individual cases—in order to bring about improvement in the human. But praying aright has to do with God, not self. It is a form of worship; it cultivates qualities of perfection, not feelings and thoughts of imperfection. As soon as our innermost longing is centered on God, is aligned to God, concentrates on God, God’s nature is reflected in us—and God’s essential nature is perfection. Through scientific prayer we begin to sense that a new world, a spiritual world, is being born in us.

The third prayerful attitude: Soul. The prayer of Soul is the prayer of sinlessness, which rejects sin. Here it may be well to remember that this is a necessity of scientific prayer. Sinlessness does not mean compliance with a humanly ethical norm. Rather, it is the spiritual ability not to deviate from the divine nature. Thus, the attitude required for the rejection of sin does not primarily relate to any humanly moral behavior, but to spiritual sense in ourselves. All the imperfection and suffering that we want to bring before God in human supplication is sin; for it admits of imperfection and accepts it as a starting point for prayer. But imperfection is not in accord with reality. The prayer of Soul, on the other hand, demands that we reject all imperfection instead of dwelling on it—however strong the material evidence may be—and that we let the false testimony of the senses, the sin, be corrected by Soul-sense.

The fourth prayerful attitude: Principle. It is only on the foundation of the first three attitudes that the important prayer of principled obedience or honesty is possible. It demands that we bring everything within ourselves into accord with God. It is that inward consciousness where—through the three subjects of Mind, Spirit, and Soul—we have separated ourselves so far from all our human wishes and ambitions that we no longer want to demonstrate what appears to *us* necessary and important, but only that which divine Principle wants to demonstrate. It is an attitude in which we constantly train ourselves in principled obedience. Principled obedience is the opposite of humanly motivated obedience, which blindly bows to an unknown power and is, therefore, at the mercy of personal interests.

The obedience demanded in the fourth scientific prayer is aligned to divine Principle; it listens to what divine Principle wants to accomplish, which is to demonstrate the wholeness of divine perfection. The honesty required of us goes far beyond the very easily kept commandment never to tell a lie. Here, in the prayer of Principle, we constantly ask ourselves whether we really, fundamentally, intend and want to obey what Principle dictates, or whether we do not repeatedly, more or less consciously, oppose God's will, because we first want to see our own desires fulfilled. This honest self-examination rests on the understanding that only the fulfillment of God's will can be a blessing and that we must therefore place ourselves unconditionally under this divine will, if we wish to have our prayers fulfilled.

The fifth prayerful attitude: Life. The attitudes of Mind, Spirit, Soul, and Principle bring us to the fifth prayer of that understanding, living devotion to the divine, which is willing to sacrifice the mortal for it. Thus, our whole devotion must be directed toward the divine, toward Life. Everything within us that is not in accord with the divine can only be a lifeless task, fruit of the mortal concept, which must be given up. What is meant by the mortal concept? It is everything that wants to restrict and confine the infinity of Life, everything that tries to limit the infinite whole to a few details. It is the tendency in us to be interested solely in the specific circumstances, situations, and people of our own intimate circle. It is everything in us which is oriented toward something other than God. This mortal concept often appears very positive, and so it is not always easy to see through its falsity. With all our

devotion, for example, we want to find out what can be of service to ourselves spiritually, what is good for the family, what is best for a particular situation, and so on; then, in spite of all our human self-sacrifice, we end up with a mere lifeless devotion. Why? Not because devotion as such is wrong, but because it fails in its aim. It has only a limited aim; it does not serve boundless divine being, Life, but merely the material mortal concept of existence, which always thinks only in details and is only ever concerned with details.

This shows plainly the difference between religious prayer and scientific prayer based on understanding. Religious prayer is always dictated by the personality of the one who is praying and, therefore, can only be narrow and limited. As such, it contradicts the divine nature which is unlimited, unconfined, infinite Life. The prayer of understanding, on the other hand, calls upon us to banish from prayer the lack and the imperfections of human feeling and thinking and let God itself—Mind, Spirit, Soul, Principle, Life, Truth, and Love—pray in us. It establishes in us no less than the whole in its true and perfect nature. The attitude of Life demands that we realize that we can serve God only with living devotion, when with all our questions we really *mean* God and do not have our minds filled with our own human, limited existence—when we drop the mortal concept of what is really essential.

The sixth prayerful attitude: Truth. The prayer of Truth is the prayer of spiritual consciousness, which is closed to error and open to Truth. Soul already demands that we reject error and let Soul-sense alone speak when we pray. Truth goes a significant step further. Here error should

not merely be rejected, but completely excluded from consciousness. “When thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly” (14:31). The “closet” (a symbol of consciousness) must be closed to error; then the Father is in the “closet” (in consciousness). This means that the whole divine nature of being must be established in our consciousness. This is the prayer which is always fulfilled—the Father will reward you openly.

The attitude demanded by Truth shows us especially clearly the wrong and the right ways of praying. We do not pray to God, divine Being, to change its consciousness of its own perfection and become aware of a lack, which we think God should then remove. Quite the reverse. We pray because, through the right attitudes, we learn how to be aligned to God. In our practice we so often have the negative experience of finding our prayers unanswered. For only too easily, when we are in trouble, we fall back into the old ritual prayers and hopefully think: “I am ill, I am in difficulties, but with God all things are possible, He will help me by solving my problems.” And only too often we find no solution. Has God failed? Have the Bible and the Textbook awakened false hopes? No! We did not pray “as we ought.” We did not choose the right way, the way which always leads through the prayerful attitudes dictated by Mind, Spirit, Soul, Principle, Life, and Truth. So, in Truth, we can go into our “closet” and search our consciousness: Do I desire to know what really is, or do I want God, through me, to be informed of unreality (my problems) (Mind)? Do I want to culture

the true and divine in myself and to reflect the divine attributes, or do I want to prove that my problems are also part of reality and must be solved (Spirit)? Do I want to exclude everything which is not in accord with divine perfection (i.e., sin) from my prayer and dwell in Soul-sense, or do I want to include the testimony of material sense in my prayer and hold on to it (Soul)? Do I want to submit unconditionally and obediently to the divine will, which knows only its own perfection, or do I want to enforce my own human will, because it seems to be my right, and is morally justifiable (Principle)? Do I want to be active in the devoted service of divine Life, or do I want to exert all my energies in solving *my* problems (Life)? Am I ready to let a consciousness of Truth be established in me, or shall I put God, Truth, to the service of my own concerns (Truth)? When we pray aright, says the Textbook, “such prayer is answered, in so far as we put our desires into practice” (15:21).

This is a fundamental fact, one that the Textbook stresses over and over again. The solution to a problem does not come about through anything changing first externally; it comes because—through prayer—consciousness changes, and then controls the so-called problem. It will look like a positive change in the problem, but that is not the real demonstration. The demonstration lies in the fact that the consciousness of divine reality is assimilated, which then inevitably brings a solution to the problem—which is, indeed, answered prayer.

The seventh prayerful attitude: Love. In the prayer of Love, “heaven-born aspiration” (16:21) is fulfilled in us. It is the prayer of the glorification of the perfection of

being, which rejects wickedness and all evil. Thus, the highest prayer always goes out from fulfillment. Resting in the six previous attitudes toward prayer, it contemplates divine perfection in grateful wonder. Regardless of all material circumstances and human sensations, it inwardly welcomes the perfection of being and does not deny its reality simply because it is invisible to material sense.

Spiritual order. Thus we see that scientific prayer follows a strictly spiritual order. It does not immediately impose demands that the human heart cannot fulfill. It does not demand the impossible, but only a willingness to take one step at a time and in this way grow naturally into praying aright, into the prayer which goes out from perfection in order to experience perfection. It begins with a longing for knowledge of God (Mind); this knowledge is then nurtured and cultivated, so that the divine qualities, and not arguments and justifications for error (Spirit), are reflected in us; this means that in praying we reject everything unlike the divine and let Soul-sense alone speak (Soul); this demands spiritual honesty, which makes us willing to obey only the divine (Principle); our living devotion, which is always directed toward God, Life, is thereby constantly increased—not smothered by devotion to human, material ambitions (Life); such prayer establishes a spiritual consciousness, which excludes everything erroneous (Truth); it is then quite natural for our prayer to be a grateful glorification of divine perfection, which also equips us for experiencing perfection (Love).

2. The Spiritual Layout of the Lord's Prayer

The seven synonyms for God in the Lord's Prayer

As we have seen, out of a prayerful attitude molded by the divine flow those right petitions, those scientifically correct questions, to which there are always correct answers. What these questions should be can be seen from Jesus' petitions in the Lord's Prayer. The answers at hand for such prayer are indicated by Mary Baker Eddy's scientific interpretation of these petitions (16:26–17:15). The Lord's Prayer, like the seven correct prayerful attitudes, follows the subjects Mind, Spirit, Soul, Principle, Life, Truth, and Love.⁶

Mind:

Our Father which art in heaven.

Our Father-Mother God, all-harmonious.

It is very striking that in this first petition, prayer flows from the inward attitude dictated by Mind, Spirit, Soul, Principle, Life, Truth, and Love, as they are established in us through the chapter "Prayer." This attitude keeps us in harmony with divine perfection right from the start. The longing to know God, divine Being, in its perfect nature brings us into line with the divine Mind and shows us that we can turn to the Father, whom we recognize as *our* Father. The union is established. We realize that in God we have a Father and, therefore, we do not have to

⁶ For the layout of the Lord's Prayer see also Max Kappeler, *Compendium for the Study of Christian Science, No. 3: The Commandments, The Beatitudes, The Lord's Prayer* (Seattle: Kappeler Institute Publishing USA, 1951).

turn to a remote God, a sublime authority existing somewhere far removed from us. Rather, we have found the point of contact with divine perfection. In response to our turning to Mind, we experience a profound sense of security in the divine parent Mind, which is our Father-Mother. In this parenthood, we anticipate fulfillment from the start; we know that we are dwelling in the realm of the all-harmonious.

Spirit:

Hallowed be Thy name.

Adorable One.

The second petition presupposes that we have adopted the inward attitude molded by Spirit and are willing to cultivate and nurture divine qualities in ourselves, so that the divine is reflected more and more in our hearts. Only the divine is worthy of our main concern. Then all our interest, all our energies, our time, labors, and devotion are directed toward the divinely true—we hallow God's name. This also gives us a clear answer to all the other matters we want to introduce when we pray. Cease from human hopes, longings, fears, calculations! Cease from so-called stark reality! Wrestle no longer with all the material circumstances—with people, problems, situations, family, business, the body, politics, and so on—but hallow or revere only the spiritual within ourselves! Whatever happens to our so-called material existence and all our problems is, at this point, no longer a priority within the divine order of scientific prayer. We can safely put the whole question behind us. Even arguments concerning our most urgent problems are no longer worth closer

thought. We concentrate on divine reality, on Spirit. This alone brings us nearer to praying aright. This leads us to the answer; for we are then in unison with Spirit, which always unfolds the true solution for everything.

Soul:

Thy kingdom come.

Thy kingdom is come: Thou art ever-present.

True prayer gradually develops within us, in a quite natural way, that third prayerful attitude, with which we constantly reject sin—all that is not in accord with the divine. Then we bid welcome to God's kingdom, to divine facts. This prepares us for the change that Soul brings about in us. For example, Soul changes our false, limited concept, which can only conceive of God as a divine center within an ungodlike circumference. Through Soul we awaken to the fact that God is both the center *and* circumference of being. Soul brings everything into conformity with the all-harmonious, so that center and circumference are of identical nature. Soul says: Wake up! The divine is not a perfect island in a sea of imperfection, a point of salvation you can turn to in an unredeemed world. The adorable One is more than that; God is all, God is a kingdom of consistency, and reveals itself as a kingdom of ideas. You live in God, because God is not only the center but also the circumference of your being. Then we have the answer; then we become aware that God is ever-present. We no longer live in a climate of anxiety and uncertainty, an atmosphere of tension and discord. We live rather in a spiritual climate, an atmosphere in which ideas and not beliefs predominate.

Principle:

Thy will be done in earth, as it is in heaven.

Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.

The fourth attitude demands that we have the spiritual honesty to examine ourselves as to whether we really do strive for the divine will to be fulfilled, or whether, when the occasion requires, we are unable to express this unconditional obedience. This honesty and the obedience it demands are not religious or moral requirements; they arise as the logical consequence of the three previous attitudes. For this petition, “Thy will be done,” is addressed to God as Principle, which operates everywhere impersonally. Even in the human sphere, we unhesitatingly relinquish all our own theories and opinions about a question when we have a principle for solving it, and work at the impersonal solution to be found within the range of this principle. No mathematician requests the principle of arithmetic to endorse his personal notions about the answer to a problem. We simply subjugate ourselves to the principle of arithmetic. Likewise, a solution relating to our human life is always correct when it comes from the Principle of being—and is much better, much more comprehensive, much more effective than humanly devised solutions. God, Principle, it declares, is omnipotent and supreme in heaven (in its own divine absolute realm) *and* on earth (where we see error, where we have to look for solutions, which in being are always already at hand).

Thus we see how, step-by-step, we free ourselves in prayer from our world of discord. In harmony with Mind, we turn in need to the Father-Mother God, who is all-

harmonious; in harmony with Spirit, we follow only this all-harmony and are encouraged to accept the all-harmonious as the only reality. In harmony with Soul, we no longer see ourselves in a problematic world from which we turn to an external divine center, but are able to perceive divine reality, and so we only worship God's kingdom, in which we are embedded and by which we are surrounded. In this kingdom, all that is ever going on is the will of divine Principle to maintain harmony everywhere and forever. The obedience required of us ultimately frees us from duality. Now we no longer pray because we are aware of something imperfect that needs to be corrected (thus fulfilling a human wish); but rather, in harmony with Principle, we have only the desire to get to know divine Principle in its impersonal operation. And it operates everywhere: as in heaven, so on earth.

Life:

Give us this day our daily bread.

Give us grace for today; feed the famished affections.

When we consider the inward attitude from which this prayer flows, we know that it is not a petition for material sustenance. A living devotion to the whole realm of reality, and the divine Principle which operates within it, longs for a higher form of sustenance. Some translations of the Scriptures make the meaning clearer. One version reads: "Give us the bread of Life today" (E. V. Rieu); another, from an old Latin manuscript, is particularly beautiful: "Give us for bread today the Word of God from heaven." Our living devotion to the divine needs only feeding, nothing else. Here our prayer is not a request

for what would amount to a dead devotion, but for what, in obedience to Principle, is alone worth praying for: a growing understanding of the Word of God—an inward realization of what constitutes God as Mind, Spirit, Soul, Principle, Life, Truth, and Love. This is the “famished” love which is always fed by Life. Like answers like. The starved affections can be sustained by Life, which is the superabundance of all being. We are no longer concerned with material sense; that never hungers for the spiritual. In the prayer of Life, our spiritual sense, our living devotion, is fed. This is perfect, complete sustenance.

Truth:

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

The sixth attitude establishes within us the spiritual consciousness that is closed to error, so that we pray only in the “closet” where the Father dwells: the divine reality of Mind, Spirit, Soul, Principle, Life, Truth, and Love. Out of this attitude comes a completely new concept of man. Unlike the old theological, human conception of man, here man is fully absolved from all “debts,” free from lack, from everything ungodlike. Man is not a mortal, but the consciousness of the spiritual, the reflection or image and likeness of God (as stated in “Genesis,” in the sixth day of creation).

In this prayer, the need for human sins to be forgiven is not the question. In the spiritual consciousness to which the previous five petitions of the Lord’s Prayer have brought us, such a humanly limited and, therefore, wrong question cannot even arise. Instead, we become aware

that man is, fundamentally, forever without fault, lack, or guilt. Anything unlike God is no longer found. Guilt is forgiven, nonexistent. When we entertain within ourselves a completely new consciousness of man, which knows no mortals, and understand man to mean only that which is in the likeness of man's creator, God, we too forgive our debtors. It is interesting to note that until the 57th edition of the Textbook (1891), the scientific interpretation of this petition was quite different, that is: "And Truth will destroy the claims of error." This statement would agree very well with human sense and experience. After all, we are frequently confronted with error and readily adopt the fighting attitude of the angel Michael in Revelation, waging a "holy war" against the dragon, or error. The spiritual attitude in the chapter "Prayer," however, proceeds from a much higher standpoint, where there is no longer any error to fight. It is the state of Love, which knows only love. It is the attitude represented by Gabriel in the "Apocalypse," who has the more peaceful task of "imparting a sense of the ever-presence of ministering Love" (567:2). Here, in the consciousness of Truth, the solution is anticipated and we become aware that there is no longer any war to be waged.

Love:

And lead us not into temptation, but deliver us from evil.
And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

From the standpoint attained in the sixth petition, it is naturally impossible in the seventh that there could be any supposition that God could lead us into temptation

(into error), for the interpretation of this petition also refutes this supposition and clearly states that God never leads us into temptation, but only ever delivers us. It gives the impression that this is not so much an explanation of the petition as a correction of a possible misinterpretation. But here the Textbook statement agrees with newer translations of the Lord's Prayer (Ferrar Fenton), where this verse reads: "You would not lead us into temptation, but deliver us from its evil."

Through an attitude of constantly glorifying the divine perfection, we go out into the world clad in the armor of Love, no longer seeing nothing but imperfection, but seeing instead a redeemed universe, freed from sin, sickness, and death. Our consciousness is then formed in accordance with Love, and "Love never loses sight of loveliness" (248:3). For in Love it is impossible to feel, think, or act wrongly. A heart filled with the prayer of Love does not work through any particular human thoughts or utterances, but only through the whole divine content of its divinely molded consciousness.

This is the highest standpoint in the Lord's Prayer, toward which all the previous petitions are aimed. In view of the tasks confronting the world today, our prayer must go out from this standpoint of Love, because it is only from Love that the world can be seen as a universe beloved of God, perfect and free from all error. As long as we want to redeem a universe which is apparently sick and doomed to extinction, we are on the wrong track. The petitions of the Lord's Prayer show us the right way. Step-by-step we are led away from our false aims to a divinely willed and consequently demonstrable goal, that is: In

prayer, the question is not that of taking an imperfect condition and making it into a perfect condition. This is not how prayer is fulfilled, for this would be the prayer of ignorance. The question is rather that of awakening out of the claim of any possible imperfection, and accepting perfection in harmony with the divine nature of being—in harmony with Mind, Spirit, Soul, Principle, Life, Truth, and Love. The Lord's Prayer leads us to this point: First, in the midst of all our beliefs, we seek a point of contact with the divine, we turn to the all-harmonious parent Mind. This first concurrence is then further strengthened and developed to the point where the divinely true becomes uppermost in our consciousness, thereby dissolving error—both concrete discord and false belief—with reality.

The Doxology:

For Thine is the kingdom, and the power, and the glory, forever.

For God is infinite, all power, all Life, Truth, Love, over all, and All.

This so-called eighth petition of the Lord's Prayer is not attributed to Jesus himself, but is thought to have been added later. The gradually unfolding recognition of perfection reaches completion with the seventh petition of the Lord's Prayer. The doxology is not a further step but the crowning conclusion, indicating the divine method of operation on which the process of unfoldment in the Lord's Prayer rests. We become aware that not only the seven synonyms for God are fully at work in the Lord's Prayer, but also the four divine modes of operation: Word,

Christ, Christianity, and Science. So before we come to the spiritual meaning of the doxology (p. 49), let us look briefly at the Lord's Prayer in the light of the four divine modes of operation.

The four divine modes of operation in the Lord's Prayer

We have seen that the petitions in the Lord's Prayer follow the subjects Mind, Spirit, Soul, Principle, Life, Truth, and Love.⁷ The question now arises as to the power from which this strongly discernible impulse stems, leading from one step to the next, advancing from Mind to Spirit, from Spirit to Soul, and so on. For it does not mean that *we* have to make the decision to begin with the prayerful attitude of Mind, that *we* then make a clean break and study the second prayerful attitude, and then at some point feel *we* should deal with the third, fourth, and subsequent attitudes. *We* could not of ourselves will or do this, for the will and the doing rest in God, not man. Thus, here again in the Lord's Prayer we can clearly see the divine at work. We can see not only what constitutes the nature and essence of divine being (the seven synonyms for God), but also by what dynamic power this being is impelled (the fourfold divine modes of operation: Word, Christ, Christianity, Science⁸). Scientifically speaking, in the Lord's Prayer, the category of the seven

⁷ For the meaning of the Word-order, see Max Kappeler, *The Seven Synonyms for God* (Seattle: Kappeler Institute Publishing USA, 1984), p. 140.

⁸ For further detail on the four divine modes of operation, see Max Kappeler, *Introduction to the Science of Christian Science* (Seattle: Kappeler Institute Publishing USA, 1978), p. 26.

synonyms for God is interwoven with the category of the four modes of operation. The ordered development (Word) found in prayer contains within itself the divine modes of operation (Word as Word, Word as Christ, Word as Christianity, Word as Science). How does this appear in the Lord's Prayer?

Word as Word:

1. Our Father which art in heaven.
Our Father-Mother God, all-harmonious.
2. Hallowed be Thy name.
Adorable One.

These two petitions point explicitly to the nature of God. They show us the perfection we seek to approach. God is the All, which is harmonious (1st petition), and God is the Only, who alone is real and therefore adorable (2nd petition).

Word as Christ:

3. Thy kingdom come.
Thy kingdom is come: Thou art ever-present.
4. Thy will be done in earth, as it is in heaven.
*Enable us to know,—as in heaven, so on earth,—
God is omnipotent, supreme.*

The third petition is a clear expression of the Christ. Christ is indeed that which “comes to the flesh to destroy incarnate error” (583:10). It is Immanuel, or “God with us,” hence that which redeems, because it translates the distant, all-harmonious God from within its own kingdom

to its own creation, that is, to individual needs. Through Christ, God is ever-present with men (3rd petition). This Christ makes demands on us and requires us to let the Christ-operation happen, so that “not my will, but Thine, be done” (4th petition). As this demand is fulfilled, the redeeming Christ-operation becomes apparent as omnipotent, that is, mighty in heaven *and* on earth, mighty in the realm of Truth *and* in the realm of so-called belief.

Word as Christianity:

5. Give us this day our daily bread.
Give us grace for to-day; feed the famished affections.
6. And forgive us our debts, as we forgive our debtors.
And Love is reflected in love.
7. And lead us not into temptation, but deliver us from evil.
And God leadeth us not into temptation, but delivereth us from sin, disease and death.

These three petitions have to do with man, and therefore with Christianity. Here, the question is no longer that of the nature of being (Word as Word) and of the redeeming power which dwells in divine being (Word as Christ), but of God’s grace as Life, Truth, and Love, given to man (Word as Christianity). Man becomes aware that Life is always providing him with “bread,” with the Word of Life, with a new, higher, more inspired vision of being; he realizes that he does not live by virtue of his own works, but by the freely given grace of God (5th petition). Man knows that God absolves him from all

guilt, from every error, so that he is the full reflection of God (6th petition) and is therefore incapable of sin, disease, and death (7th petition).

Word as Science:

8. For Thine is the kingdom, and the power, and the glory, forever.

For God is infinite, all power, all Life, Truth, Love, over all, and All.

In the doxology, or chant of praise, the whole of the Lord's Prayer is also further illuminated from the standpoint of Science. The question arises: What happens in being, what do we experience, through prayer? Science explains: "For Thine is the kingdom"—this points to the divine nature of being (Word); "and the power"—this indicates the dynamic potential power of the Christ (Christ); "and the glory"—this alludes to the glory and perfection of man, including the universe (Christianity); "forever"—this shows the fundamental, everlasting state of being (Science).

Mary Baker Eddy shows in her interpretation and language the same four points: "For God is infinite"—here she begins by giving an idea of the greatness of God (Word); "all-power"—here she indicates that this greatness also includes all potency (Christ); "all Life, Truth, Love"—here she indicates the whole realm of the divine, which constitutes all, and therefore the whole universe (Christianity); "over all, and All"—here she refers to the all-embracing, the one divine being, in which God is All-in-all (Science).

3. An Example of Scientific Prayer

From the letter to the spirit. We have seen that the Lord's Prayer rests on the scientific basis of two divine categories of Being, the seven synonyms for God and the four divine modes of operation. The fact that, with its simple wording, it can also appeal to human sentiments and in no way strike us as being academic or theoretical, shows how much this Science is founded on Love, reaching and including everyone and everything. To the thought which is searching for God, however, the discovery of the ordered layout of the prayer is a priceless aid. With this we can grow out of the mere human hope that our prayer will be answered into an ever more expanding understanding and efficacious form of prayer. This leads us to a spiritual method of praying, to which we can turn in time of need.

The search for understanding and our joy in the spiritual order are only one side of prayer, however. Still more is required. "Seeking is not sufficient. It is striving that enables us to enter" (10:14). Finding the divine categories of Being is not an end in itself; the categories are only meaningful for us when we place them at the service of spiritual sense. Since the spiritual order gives us a guiding principle, we can follow this method of praying. It teaches us how we can strive so that nothing but Mind, Spirit, Soul, Principle, Life, Truth, and Love prays in us. And we know, too, that the sevenfold nature of God works through the four divine modes of operation and, indeed, on all levels of experience—and therefore, right where we are in consciousness at the very moment.

Our Father which art in heaven.

Our Father-Mother God, all-harmonious.

If we want to establish within ourselves a spiritual atmosphere of that which constitutes the nature and essence of the all-harmonious parent Mind, then we do best to turn to Mind, Spirit, Soul, Principle, Life, Truth, and Love, and realize, in the light of these seven synonyms for God, what our true parent Mind is and what it does for us. Then we are in a position to refute everything within ourselves that the human mind and mortal thinking would have us believe.

Mind declares that the parent Mind is the one great intelligence in being, which knows everything, to which all is transparent and nothing hidden. When we have a problem, the divine parent Mind takes the best care of us, for it does not blindly fulfill only what limited human feeling and thinking wants for itself, but knows what we really have need of; it thinks of solutions and has help already prepared for us, though unknown to human knowledge.

Spirit shows us that the divine parent Mind is by its nature only good. By turning away from the problem and turning to the only One, we open ourselves to good. Even when we do not know what the solution will be, we need not doubt or wonder whether a situation will turn out well or badly. The source from which we draw the solution, namely the divine parent Mind, is solely good, and nothing inadequate or negative can come from it.

Soul stresses that the all-harmonious parent Mind is unchangeable and, therefore, remains forever all-

harmonious. Thus, our parent Mind cannot be anything but unchangingly harmonious, irrespective of the errors we may be laboring under or the way we are assessing a situation. There can be no circumstance in which the divine parent Mind could ever cease to be the origin and source of all the answers to our questions.

Principle shows us the divine parent Mind as that established, absolute highest authority in being which has jurisdiction over every situation. Therefore, we turn to the Father-Mother God for help, who is independent of any other influence—including the prognoses of human authorities.

Life reinforces our trust in the divine parent Mind; for in Life it is seen as eternal being. Thus, we are not pursuing some fleeting hope or illusion in our need, but we are turning to what actually and always *is*. On the other hand, the attempt to orient ourselves toward temporal hypotheses, to trust all the human so-called life-giving remedies, which come and go, appears quite inadequate, because there is no infinite Life in them.

Truth gives the divine parent Mind the character of wholeness. Hence it never fails, even in the smallest detail, to express in us the full ideal of divine parenthood.

Love convinces us of the perfection of the divine parent Mind. From this perfection nothing but perfection can flow. The answer which we seek from our Father-Mother God can only be as all-harmonious as God is itself.

Hallowed be Thy name.

Adorable One.

The second petition shows God, Spirit, as the only reality, as that which alone is worthy of worship. Thus, in praying, we drop all the arguments arising from human reasoning and become spiritually aware of what constitutes the reality of being.

Mind shows us divine reality as All-in-all. There is, therefore, nothing that can have existence or continuity outside the reality of being.

Spirit shows us that divine reality is the likeness of God. Thus, the reality of all being is not a human but a spiritual realm and is—like God—only good. In it there are therefore no mortal calculations going on, but only the infinite reflection of divine ideas.

Soul refutes human argument and all the human fears that this realm of divine reality could ever be limited in its efficacy by poor conditions or any other factors. Soul shows the reality of being as that which cannot be limited or confined by anything.

Principle shows us that the adorable One is ever-operative. We pray to that which is ever at work maintaining the harmony of being.

Life declares that the one and only reality is omnipresent. There is no place, time, or situation in which the adorable One is absent or unresponsive. Thus, no one and nothing can escape from the omnipresence of God, good.

Truth reinforces this beautiful tone of the omnipresence of the divine and explains the reality of being, presenting the one and only good as all-penetrating. Thus, even in the realm of so-called beliefs and so-called error, Truth claims divine good as the only reality.

Love finally assures us: God, divine Being, would not be God if it were not always expressed as the good. In *Love*, divine reality is never without its perfect manifestation.

Thy kingdom come.

Thy kingdom is come: Thou art ever-present.

Love has explained that the reality of God, good, is never without its expression. This forms a link with the prayer of Soul. In this prayer, the Christ causes the kingdom of divine reality to come to us. Once again we can let the seven synonyms for God explain for us what kind of kingdom we welcome with the prayer of Soul.

Through *Mind*, there dwells within this divine kingdom that creative impulse which allows us to see new possibilities, new opportunities, new hope in every situation. No situation becomes stubborn, inflexible, insoluble, or reaches a deadlock.

Through *Spirit* we see that within divine reality, which lets the Christ-operation come to us, there is a constant unfoldment that brings forth only good. When, in the prayer of Soul, we let the kingdom of God come to us, we learn that, in every experience, only that which is like this divine kingdom (good) can come to us.

Soul explains particularly beautifully why, through the Christ-operation, the kingdom of God is ever-present for us. Soul translates the whole to the specific, the divine kingdom to every single situation, and indeed in such a way that in every single situation the whole divine kingdom keeps its full identity as good. Therefore, whenever we are in trouble, we can go out from the promise that whatever help we need we also receive.

Principle also stresses the ever-presence of the kingdom of divine ideas, by letting everything that constitutes God and belongs to God be for us Immanuel, or “God with us.” The kingdom of God is thereby brought near to us.

Life is the great fatherhood in being, which provides us with everything. Thus, for us, the kingdom of God is the inexhaustible fount of all good, which never ceases to come to us as the unending source of grace and to establish fullness of Life in us.

Truth likewise takes care that the kingdom of God is always near to us. Truth includes within itself all the infinite truths and always singles out just that specific truth which we need at the moment. In this way it gives us “a grain of Christian Science,” of which the Textbook says, “does wonders for mortals, so omnipotent is Truth” (449:4).

Through *Love*, we see that the kingdom of God that we establish within ourselves in the prayer of Soul is a kingdom of divine motherhood. This means not merely that there comes into our world of darkness and doubt a divine glimmer of light, but rather that the whole so-called unfulfilled, senseless, and aimless existence in which we think we live pales into insignificance beside the kingdom of divine motherhood, which is a realm of inexhaustible riches and endless fulfillment.

Thy will be done in earth, as it is in heaven.

Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme.

In the prayer of *Principle*, the Christ makes its demand on us: It requires unconditional obedience. Those who

are honest with themselves know from experience how difficult this is. For this very reason, we can be grateful for the way in which the seven synonyms for God help us to subordinate ourselves to the divine will, so that Principle is omnipotent and supreme in our lives.

Mind corrects every mistake that we make. We cannot fail to reach our goal, for we are divinely controlled.

Spirit directs the inner struggle, which is right for us to wage, in order to distinguish clearly between what Principle wills and the aims of personal desires. Spirit does not allow us to mix our own inadequate and short-sighted arguments about what should happen—when and how—with what Principle intends to establish.

Soul supports us in our obedience to Principle by changing all our human hopes, desires, and calculations until they fully coincide with the will of divine Principle. As we satisfy more and more the Christ-demand for unconditional obedience, Soul frees us from all anxieties, doubts, and uncertainties and transforms them into ever greater trust in divine Principle—into ever more well-founded hope and an ever more fundamental certainty that Principle enforces right everywhere and at all times.

Principle permits no objections, it admits of nothing which would bar us from the true. No problem however difficult, no critical situation, no physical condition, no medical theory, no circumstance of material nature is so strong that it does not have to bend to the divine redeeming will.

Life dismisses all so-called inadequacy and lack; it overcomes all that would prevent us from coinciding with

the will of divine Principle; Life overrides all hindrances and prepares the way which leads us to divine Principle.

Truth goes still further; it wipes out the error of all personal opinions, views, fears, hopes, wishes, and theories, thereby establishing the will of divine Principle in us.

Love finally forces us toward redemption, which lies in obedience to divine Principle. Here we experience absolute divine Principle—which never tolerates disobedience—as a power of Love, which is the ultimatum to human disobedience. Thus, behind the often painful process of letting the will of Principle happen, stands Love to comfort us and show us how we are fully compensated when we freely let the Christ-operation happen.

Give us this day our daily bread.

Give us grace for to-day; feed the famished affections.

The prayer of Life recompenses our fervent living devotion to divine being, which is based on obedience to Principle. Here Christianity shows that it supplies our spiritual sense with the bread of Life, hence with all that we ever need. Thus, we can let the seven synonyms for God maintain us as they feed the “famished affections.”

Mind always supplies us with spiritual vision, inspiration, and perception, which bring spiritual progress. It leads, guides, and directs us unerringly, so that we never lose our bearings and grope in the dark with a problem.

Spirit imparts the strength that we need. Through Spirit, Life gives us that spiritually positive attitude which comes, not from human naïveté, but from the fact that Life always gives us all the progress and the resulting spiritual success necessary for us, just where we are.

Soul imparts the longed-for spiritual understanding, strengthens Soul-sense in us, and provides us in every situation with the definite sense of spiritual evidence—with that inward awareness of perfection which does not depend on material sense. Life supplies us, through Soul, with the wonderful sense of being supported and secure in what Life bestows on us. From this inner certainty come happiness and satisfaction.

Principle is always working out only good. Life provides us with this fact so that in every experience we are under the ever-flowing grace of Life which, through Principle, imperatively brings forth good.

Life is ever new; it maintains and provides for man, because Life never lets its flood-tide of grace run dry. We experience this grace by always finding a new, fresh approach to life, by never growing weary in the life-intent, by the fact that our living devotion never becomes boring routine, but is always buoyant with inspiration and the spiritual joy of discovery.

Truth establishes divine justice—the divinely right—in the prayer of living devotion, thus giving us a full sense of having control in every situation, because, through Truth, Life always gives us the right answer.

Through *Love*, we find in Life an ever-present, all-embracing help. In Love, we find rest and peace, for its blessing is bestowed impartially on everything that comes into contact with Life's flood-tide of grace. Life lets everyone and everything share in the glory it bestows through Love.

And forgive us our debts, as we forgive our debtors.

And Love is reflected in love.

When Love is reflected in love, the erring consciousness of mortality—the false concept of what man is—is completely cancelled, giving place to the Gabriel-consciousness (see p. 43). It shows us why, in reality, there is no error to be fought or destroyed and all we have to do is dwell in the consciousness of Truth. In this consciousness there is no guilt, no lack, for then we are filled with the divine consciousness, which manifests itself as a higher attitude. In the light of the seven synonyms for God, we see that Christianity reveals itself in the human as just such a higher attitude.

Mind explains that, through the prayer of Truth, we have the Mind of Christ, which comes to the world as its savior. We, too, no longer confront the world and all the questions it asks us with anxiety and ignorance, but with the knowledge of God, because through the Science of God we learn to reason in a divinely ordered way, to obey divine laws, and to act boldly. This is the right first step.

Spirit enables us, in the consciousness of Truth, to be uncompromising in having only *one* God. We succeed in putting the divine first, leaving behind us all the useless, human solutions and, in all our questions concerning our own lives and the world in general, relying solely on Spirit. This is the most effective form of environmental protection. For then we protect both ourselves and the world from erroneous consciousness, and include everyone and everything in the realm of the one and only reality; we forgive all trespasses, for in the reality of Spirit there is

no sin, no claim of matter. This redeems the world from the belief of sin and destruction.

Soul enables us to identify everything rightly in the consciousness of Truth. Then we look at the world and name what we see anew, that is, spiritually. We adopt more and more the Gabriel-attitude: We no longer want to destroy all the error in the world, but to gain—in spite of belief—a concept of the ever-presence of ministering Love, and this shows us what constitutes perfect being.

Through *Principle*, we face the whole world in the consciousness of Truth with a constructive attitude. For obedience to Principle builds in us a truly scientific outlook, which, being free from personal sense, serves the harmony of the whole.

In the consciousness of Truth, *Life* shows us that the world always has its pioneer, ready to follow in the steps of the Christ and, in spite of all the problems and general hopelessness, lift the world out of its mortal concept.

Truth makes us grow into true humanity, which no longer depends on human morality and ethical rules for communal living, but on the fact that we accept the consciousness of Truth and claim it for ourselves and others.

Love makes us express that beautiful woman-sense toward everything, which is always confident and optimistic, whose outlook is always loving and compassionate, and hence, whatever the situation, never deviates from the standpoint of glorification of the Truth-consciousness.

And lead us not into temptation, but deliver us from evil.
And God leadeth us not into temptation, but delivereth us from sin, disease, and death.

In the consciousness of being delivered or redeemed we find rest. Nevertheless, the Science of the prayer of redemption shows us that none of our problems ever existed, but were merely due to the belief in a so-called opposite of divine perfection, from which God frees us through an understanding of the seven synonyms for God.

In the consciousness of redemption, *Mind* shows us that we are delivered from so-called mortal mind and all its illusions, beliefs, and the supposition that God or the source of our redemption could not be comprehended intelligently.

Spirit shows us that in Love we are delivered from the belief that there is more than one God. Thus, in Spirit we are delivered from this dualistic concept and all the difficulties and trouble that arise from it.

Soul shows us that, in Love, we are delivered from believing the deceptive testimony of the senses. Then we are freed from all the claims which would oppose God's nature as Soul—from the joys and sorrows of corporeality, from pain and misfortune.

In the prayer of Love, we are delivered through *Principle* from personal sense and are thus free from all human theories, speculations, doctrines, and all the so-called scientific theories which do not rest on Principle.

The prayer of Love shows us that, through *Life*, we are delivered from the mortal concept of time and place. In the consciousness of Love we can comprehend God as Life, as the ever-present is-ness of man, which frees us from death, from all lack, and from everything destructive.

The prayer of the glorification of perfection shows us, in *Truth*, that we are free from error of every kind,

free from all faults. Here we see that we pray aright when we never in any circumstances start with an illness, a lie about Truth, but always stay within the consciousness of the glorification of perfection, which knows no denial of Truth.

Love shows us that the prayer of redemption knows no punishment, no condemnation. We need fear nothing, for in *Love* we are delivered from the belief that man as a divine factor of being can ever be wiped out, annihilated, or damned.

For thine is the kingdom, and the power, and the glory, forever.

For God is infinite, all power, all Life, Truth, Love, over all, and All.

Like the unknown writer who, in a later century, added the formula of praise, or doxology, we too can bear in mind what the Lord's Prayer shows us when scientifically understood. Then we see:

All that is ever going on is the infinite one God, divine Being, revealing itself as the Word of God, so that we can find it as the all-harmonious parent Mind (Mind); as the only reality (Spirit); as a sinless realm of ideas, and therefore the kingdom in which there is no mortal concept of God's being (Soul); as the divine will to harmony, which establishes itself everywhere (Principle); as the living, ever open fount-of-grace (Life); as divine consciousness, which excludes all error, which knows no sin (Truth); and as that all-embracing perfection, which knows only perfection (Love).

These seven prime factors of being contain a dynamic potential power. It is always the divine power of Mind, Spirit, Soul, Principle, Life, Truth, and Love that forces upon us the divine plan of redemption (Christ). Thus, we can awaken to the fact that we dwell in a realm of divine harmony, in which all Life, all Truth, and all Love are at work for man, including the universe (Christianity). By being in harmony with God, with its operation and its divine universe, we can rest in the certainty that this all-harmony is an eternal state of being, resting on divine Principle (Science).

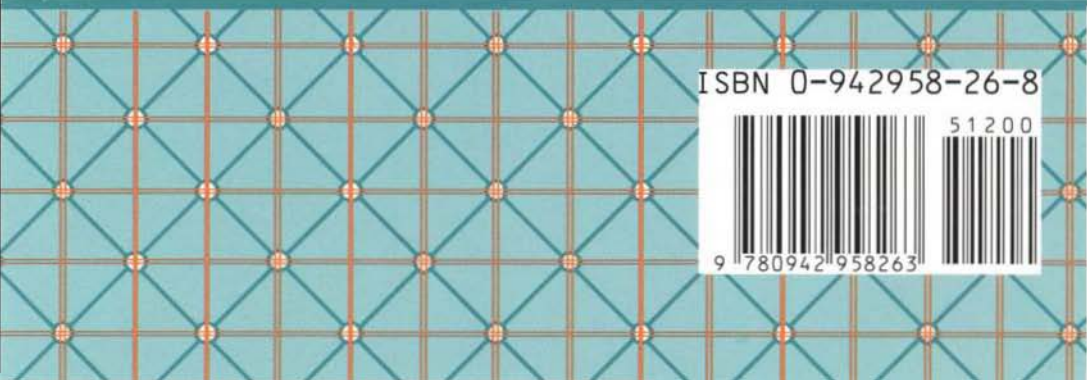
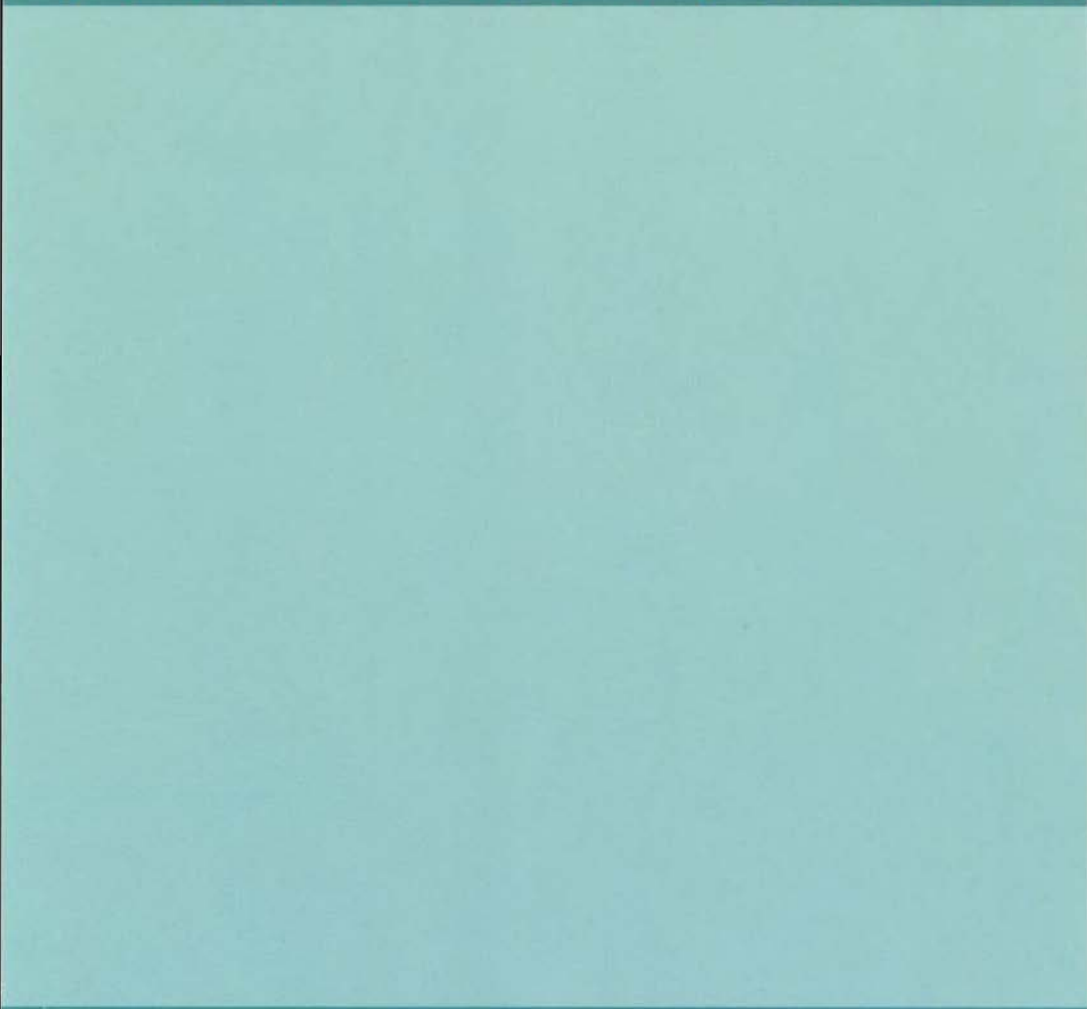
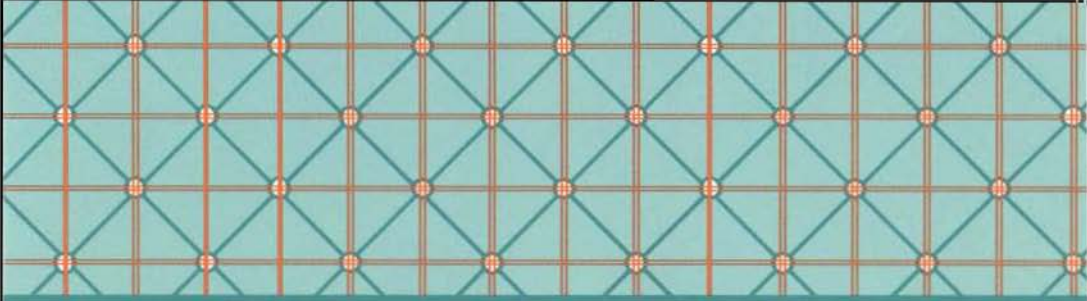
Individual prayer. We have seen from this brief example how a prayer can be varied through the seven synonyms for God. Such prayer naturally presupposes a certain knowledge of the seven synonyms for God and how they operate.⁹ So the Lord's Prayer can be a new incentive for each one of us to study again and again, and find how strong and significant its message of prayer becomes for us when we follow the divine order contained in it.

Thus, the illustration given of how to take the Lord's Prayer through the seven synonyms for God is merely intended to encourage others to follow the same inspired structure in their own individual way. This means that the points on pages 50-64 should be regarded merely as an example. Everyone will ponder different ideas of the

⁹ For a scientific understanding of the seven synonyms for God, see Max Kappeler, *Compendium for the Study of Christian Science, Nos. 4-10* (Seattle: Kappeler Institute Publishing USA, 1951-53); also Kappeler, *The Seven Synonyms for God*.

seven synonyms for God and gratefully see how the individual attitudes of prayer become practical for us and add a higher value to our lives, when we witness how the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love adapt themselves to our specific situation.

Praying, as we saw at the beginning, is a matter of establishing within ourselves that inner attitude which brings us into harmony with the essential nature of God. What could be better for bringing about this conformity with the divine than dropping all human, material calculations and practicing “spiritual mathematics” (MH:3), by actively entertaining the ideas of God in our consciousness!



ISBN 0-942958-26-8



9 780942 958263