

Agape Research

Universal Marriage and Universal Sex

**an explosive challenge
posed by Mary Baker Eddy
in Christian Science
by Rolf Witzsche**

May Baker Eddy opens her textbook chapter on marriage with the following two paragraphs.

(- Marriage -)

When our great Teacher came to him for baptism, John was astounded. Reading his thoughts, Jesus added: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good.

(Marriage temporal)

Marriage is the legal and moral provision for generation among human kind. Until the spiritual creation is discerned intact, is apprehended and understood, and His kingdom is come as in the vision of the Apocalypse, - where the corporeal sense of creation was cast out, and its spiritual sense was revealed from heaven, - marriage will continue, subject to such moral regulations as will secure increasing virtue.

What Mary Baker Eddy presents here is not a doctrine but a fact, a statement of where we are at in the general development of the divine image of ourselves. It represents a kind of minimal starting point towards the necessary higher development of the image of man that reflects the eternal reality of the unity of God and man and the infinite completeness of the human being in all respects.

Love needs to be uplifted from a limited sense of personal love to emulate more fully the all-embracing nature of divine Love, the only Love, that is our Love, that can only be manifest as universal love. In this all-embracing universal love that reflects the hue of divine Love, our concept of marriage to one another becomes necessarily uplifted. It becomes more universal in nature. Boundaries become invalidated as the divine nature of all being, that is already the reality of our being, becomes understood scientifically and becomes acknowledged.

Science is a sphere that takes us out of the ages old contentment with the past and challenges to embrace the infinite, the realm of Truth. Mary Baker Eddy has not only discovered Christian Science, and founded a new church that represents the universal Science of the Christ, she has also created a vast pedagogical structure to help us to develop a fuller scientific perception of our ourselves and our oneness with God that is documented in her textbook of her discovery of Christian Science.

It is the purpose of this page to explore what Mary Baker Eddy has provided in her pedagogical structure, in terms of the spiritual and scientific development of human marriage and human sex. Here, numerous principles come to light, such as the principles of universal love, universal sovereignty, and the universal completeness of the divine idea man, which is our humanity. But these are not esoteric principles that we can simply ignore.

The principles of universal love and universal sovereignty have stood tall for centuries, but mostly in the political domain, and only for short periods. We find them expressed in the Golden Renaissance of the 15th Century, in the Treaty of Westphalia, in the founding of the United States of America, and in the cultural and scientific revolution that unfolded with these development. Unfortunately, these remarkable developments were all constructs without a foundation at the grassroots level where people deal with one another, and relate to one another as human beings. In the confines of the traditional marriage institution the very notion of universal love is paramount to treason.

This conflict blocks any development of the principle of universal love at

the innermost level of our social existence. Sex, of course, is the major element that stands at the center of this conflict. It literally inhibits the social and spiritual development of society. In the name of sex, society creates and maintains division and isolation at the social level that we find echoed in every sphere, from politics, to religion, to economics, even science. Our involvement with sex virtually excuses as a human trait the world's greed based economics (misnamed a science by Adam Smith) which is collapsing the world economically. Greed is said to be a human quality, like sexual responses, so that sex almost excuses greed. This interlocking perversion of reality has become so widely spread and so deeply reaching that it now threatens civilization itself.

But how does one solve this problem that has become a profound paradox of our time, for which no solution appears to be in sight?

If one applies Plato's method of the scientific dialog, asking questions, finding answers, asking more questions, and so forth, solutions do come to light that unfold on a higher level of perception. To illustrate the principle involved I invite you to consider the commandment of the Mosaic Decalogue, "thou shalt not kill."

In the form in which it is stated, the commandment not to kill imposes a passive demand. It simply says, don't murder anybody. We can guess the reason, which is, that killing people simply does not elevate civilization. And so, we tend to leave it that way. But did you ever ask yourself what active principle stands behind the passive demand? In this case, the active principle involves an understanding and acknowledgement of life as an element of the great universal good, or God. If such a recognition is made, a person who values life as a fundamental universal principle will never dream of killing or murdering, or instigating wars. By an intelligent awareness of the active principle involved, a person's adherence to the passive demand is absolutely guaranteed.

Evidently, the same method of elevating perception needs also to be applied to the scientific development of our concepts of marriage and sex to the level where the already historically recognized principles of universal love and universal sovereignty can become reflected therein.

This, of course, presents a huge challenge since an enormous baggage of emotions is riding on these issues.

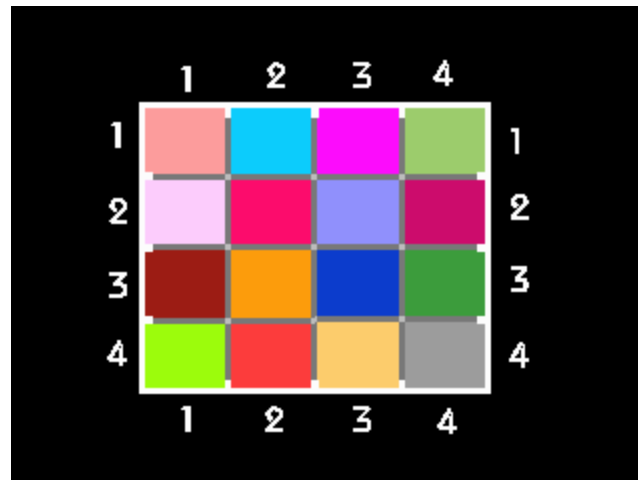
It is obviously the vast complexity of these issues that has so far prevented the unfolding of a solutions. The response, therefore, must be look at the work of humanity's great pioneers in respect to these issues, especially in respect to finding a healing solution. If one follows this trail, the search invariably leads one to Mary Baker Eddy who has developed a scientific method in the late 19th Century that profoundly supports scientific and spiritual development. Mary Baker Eddy is renowned not only for her impeccable scientific honesty, but also for her spiritual ability in scientific Christian healing. In this context her scientific proposal for a solution to the greatest problem that the human world is facing today, society's inability to relate to one another as human beings, literally renders her to be one of the foremost women of the 21st Century.

This is her century, so to speak. The problem that was not solved during the Golden Renaissance, or during the time of the Treaty of Westphalia, or with the founding of the first true nation state republic as the United States of America, will be solved in this century or humanity will collapse into a new dark age (which has already begun to some degree) or cease to exist altogether, which the world's existing tens of thousands of nuclear bombs virtually guarantee if the current trends are allowed to continue.

The question arises, what has Mary Baker Eddy contributed towards solving the great problem of our time, to eradicate isolation and division and establishing universal love and universal sovereignty in our world? What has she contributed, that can bring our concepts of marriage and sex up to such a high level that they are not a barrier to these principles, but become a manifestation of them?

In order to answer these question one needs to explore the basic structure that Mary Baker Eddy has devised for scientific and spiritual development, which is itself rooted in the scientific dimension of the ancient world that culminated in the appearance of Christ Jesus and the development of Christianity.

It was in that period, that the Apostle John, the most spiritual and scientifically minded of the Apostles, prophesied in a vision the final end of all evil through scientific development. At the second last chapter of the book of Revelation, the book of his prophetic recognition which is merely a scientific projection of the demonstrated capacity of the human being, that he witnessed, what he described as a city foursquare descending from God out of heaven.



Mary Baker Eddy utilized this metaphor that relates to the end of all evil, culminating in a scientific structure descending from God out of heaven, the city foursquare, as a foursquare matrix which is an ideal structure for scientific and spiritual development. It should come as no surprise therefore that everyone of her major works has been designed in a manner that brings them into a direct relationship with this foursquare structure. To date, eleven of such interrelated works have been identified. ([See figure 1](#))

In breaking with the tradition in the field of the sciences, Mary Baker Eddy has never taught that structure, or wrote about, or even talked about it. She left it in an outlined state, richly referenced, to be discovered in future ages by society's unfolding capacity for advancing scientific discoveries. Evidently, it had to be brought to light by the process of discovery itself.

Another reason for her silence about these structures might have been her profound references to sex and marriage that society was ill

prepared to deal with in the late 1800s, in the manner in which they were presented, which might have created scandals that would have destroyed her work. These references to sex can be found in visual metaphor in Christ and Christmas for the element positions shown below in pink. And the reference to marriage, in the form of a textbook chapter called Marriage, is found at the orange element position.

	The Word	Christ	Christianity	divine Science
	Pison	Gihon	Hiddekel	Euphrates
The Word	Yellow	Yellow	Blue	Blue
Christ	Orange	Yellow	Blue	Blue
Christianity	Yellow	Pink	Blue	Pink
Christian Science	Yellow	Yellow	Blue	Blue

It is peculiar that the textbook chapters is called, Marriage, is not located at the moral level (Christianity) as one would expect. Evidently the reason is that the moral level is also the transitional level of the structure that is open to the Christ Science, but also to the hell of depravity (the lowest level where Christian Science becomes an indispensable tool to get us out of hell). It is as if she is saying to one: Don't go there! Nor did she make any provisions in her church for the conventional institutional marriages that exist at the moral level that is so exposed. It is as if she is saying, uplift your sense of marriage to the spiritual level, the level of Christ - Science.

Our conventionally marriages at the moral level have become a union of two people that incorporate ties of sex and a commitment to surrounding barriers towards the rest of the world. These kinds of marriages have become confining structures by design, with a powerfully isolating effect. Although the romantic love between two people, that the institutional marriage structure is centered on, is deemed to be the ultimate form of human relationships, the high rate of marriage breakups suggests that the star spangled skies of romantic love tend to fade and become lost just as the Golden Renaissance became lost, because the high level principles on which the Renaissance was founded were not projected downwards onto the grassroots social level where they should have provided a foundation on which the 'Golden' superstructure could have stood securely. Marriages based on romantic love fall into this category.

Mary Baker Eddy counseled society no to go there, but to begin at the spiritual and scientific level, and to regard marriage as a science that unfolds towards the level of the great universal good, or God, the level of the Word of Life, Truth, and divine Love. At the level of the Christ, science becomes a gateway to universal principles, which in this case reflect the principle of universal marriage based on universal truth.

In practical terms, this universal truth is what defines our humanity, the humanity that we all share as human beings, that defines our universal Soul as human beings, which Mary Baker Eddy has named as a synonym for God.

If one looks at the textbook chapter above the one for the science of marriage ([see Figure 5](#)), we find that the title of that textbook chapter relates to the singularity of Soul as a common element for all humanity. The chapter, Christian Science versus Spiritualism is focused on the denial of the very concept of countless isolated spirits and souls.

The singularity of a common human Soul, or a common universal humanity, renders the principle of the universal marriage of mankind as the only natural marriage platform that exists. This is also the only platform on which the historic principles of universal love and universal sovereignty can be applied, that have been recognized as foundationally to civilization

since the development of the Treaty of Westphalia, and to some degree as early as the Renaissance.

Naturally, the principles of universal love and universal sovereignty cannot be applied at the level of our traditional institutional marriages. The principles of universal love and universal sovereignty are deemed treasonous within our low level marriage structures. This is evidently the reason why those principles have never been applied at the grass roots social level during the Renaissance, which therefore collapsed; or later at the time of the Treaty of Westphalia, which quickly became eroded for that very reason; or later still, after the founding of the United States of America, which is presently in danger of becoming lost again.

Mary Baker Eddy counsels society not to seek a marriage structure in which the principles of universal love and universal sovereignty cannot be applied. Instead, she counsels society to develop gently and scientifically in Christ Science towards an understanding and acknowledgement of the universal marriage of mankind that is already the reality of everyone's being, based on the universal truths presented above.

It is further interesting to note that Mary Baker Eddy has separated marriage and sex, and placed each in a unique and separate development stream, or river of development.

In the above diagram the pink elements indicate the matrix positions where Mary Baker Eddy has placed direct metaphoric references to sex. As was pointed out already, these references to sex exist visually and metaphorically, and can be found in the context of the paintings of Christ and Christmas. There exist two of such references. As you can see in the diagram above, they both appear at the identical element position in their respective development stream, and if one overlays the second half of the matrix, over the first, they actually coincide.

Naturally, both of these references appear at the moral level on the foursquare matrix, but their development path, evidently is towards the universal domain and infinite domain, towards universal sex.

The concept of universal sex may be disturbing. In order to make it

possible for us to deal with this concept, Mary Baker Eddy incorporated another unique metaphor with each of her two references to sex. These metaphors exist in the same scene where the references to sex appear, and they both carry references to the basic architecture of her pedagogical matrix.

It is as if she was saying that one must see sex in terms of the basic architecture of mankind that presents masculine qualities and feminine qualities which represent completeness in unison, and completeness in union, and in this completeness mirror the completeness of God and man in God's reflection. In divine Science each individual human being represents this completeness, a duality in unity. In divine science, man, the reflection of God, is not incomplete. The male and female qualities are common to all human beings with individual variances in expression. The ideology of sexuality distorts this individuality into a total categorical division of humanity. I see Mary Baker Eddy raising the caution flag: the acceptance of incompleteness and division involves a denial of divine Truth and leads to depravity and hell. In other words, the merely moral ground should not be a dwelling place, but a place from which we reach higher.

Her references to sex are somewhat hidden in visual metaphor, which is not surprising since they were created in the late 1800s, in an environment volatile for slander. The first reference to sex is found in *Christ and Christmas* in the second half of the painting *Christmas Eve*. The image below is the relevant scene.



In this scene, Mary Baker Eddy, as the representative of science, is shown in a rocking chair, cane in hand. To her right we see a boy who is holding a book near her head. It is interesting to note that the boy is positioned in the painting in such a manner that the hand on the cane coincides with the location of the boy's genitals. In fact, the geometry had to be somewhat 'adjusted' to make the coincidence happen.

Also, the hand on the cane is shown in a position that would be rather painful for the average person after a short length of time. Besides, who would hold a cane, sitting in a rocking chair? Also, the shaping of the hand is interesting, which is holding a cylindrical object that could have a dual meaning.

The scene that unfolds is such that the representative of theology, who is preaching to the masses, is looking at the boy out of a corner of his eye, but can't bring himself to actually face that scene. The architectural reference that we find in that scene is barely visible. We find it laying in the woman's lap. A close up image is shown below.



The image that we see references the global partitioning of the entire foursquare matrix structure as presented at Level 3.

The second reference to sex in Mary Baker Eddy's book of metaphorical references to the foursquare matrix structure (Christ and Christmas) is found in the painting, *Truth versus Error*.



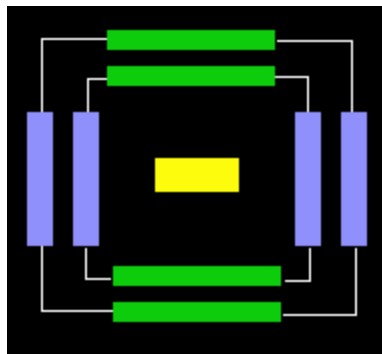
In the painting we see a woman in white garments, evidently representing divine Science, seeking entrance to the dwelling of humanity. We see her hand placed at a door knocker (shown below) which is constructed in the shape of man, with the arms forming the clapper. Now the human anatomy happens to be such that a person's hands folded fall upon that person's genital area. Also, the woman of science is holding the clapper at precisely the point that would hit the genitals region.



The reference to the architecture of the matrix that one finds in this scene is found imbedded in the carpet on which the woman stands who handles the clapper.



The carpet has two concentric squares woven into it, with the woman standing in the middle of them. This pattern matches the general layout of the substructures of the matrix which altogether carry 144 Glossary definitions, or nine per matrix element.



These nine definitions represent the matrix in miniature. With four 'horizontal' definitions, and four 'vertical' definitions, we have the whole nature of the matrix represented. The various Glossary definitions are often seen as linked together in to concentric squares.

So what does it all mean?

It means that we have to deal with the concept of marriage, and uplift it into the divine domain, the domain of Truth in which humanity is one. Mary Baker Eddy writes in the Glossary definition for "I, or Ego," "There is but one I, or Us,..." This one I or Us defines a oneness in being, manifesting one (universal) Soul, one universal Love, one Principle, one Mind. The universal marriage of humanity is the reality of our being that we cannot escape from, nor truly ignore. At this level of acknowledged truth, marriage has nothing to do with sex. Sex becomes a separate issue.

This means in respect to marriage, that the development stream where

marriage unfolds is located in the column of The Word, defined by the river Pison as "the love of the good and beautiful and their immortality." The notion sex does not enter here.

Since the two halves of the matrix coincide, the element of marriage is also represented in the second half, in the development stream defined by the river, Hiddekel, as divine Science understood and acknowledged. The chapter for the matrix position in this river, that corresponds with marriage, is called, *Some Objections Answered*. The title suggests the unfolding of a scientific dialog, which is really a beautiful way of looking at the science of marriage. The complexity of embracing the concept of universal marriage, in a manner that is open to universal love, will indeed require a profound scientific dialog, which happens to be also Plato's recommended scientific method for coming to terms with the truth.

In the context of looking at sex, we have likewise two development streams involved. These streams also develop towards the infinite, towards the one and universal, in this case universal sex that represents not a notion of incompleteness, but the necessary completeness of every divine idea. God cannot be divided into male and female, and by reflection of the divine reality, neither can man. The fatherhood and motherhood of God is one. There may be differences in individual form and expression, but not in completeness.

In Mary Baker Eddy's pedagogical structure, one of the two development streams in which sex is referenced, is defined by the river Gihon; "The rights of woman acknowledged morally, civilly, and socially."

The term "Woman," in this case, in the metaphoric sense, evidently represents the spiritual idea of humanity as the Apostle John saw her in Revelation, as "a woman clothed with the sun... and on her head a crown of twelve stars," which Mary Baker Eddy described as "the stars in the crown of rejoicing". The 'sun' represents the radiant reality of completeness, a brilliant white in which all colors are fully and richly present, a universal sex that represents a completeness in unity, that defines the reality of our being.

This being "clothed with the sun" is a beautiful architectural definition to

be developed for our humanity, isn't it. It defines a new, spiritual 'ecology' for mankind. The chapter that pertains to the level of the Christ (Science) in this development stream is called, Physiology. It deals with an uplifted, spiritual sphere that unfolds beyond any physical sense. All of these concepts, then, develop sex towards the universal platform where our humanity comes to light as being "arrayed with the sun" or the complete image of God.

The development stream for sex in the second half of the matrix is no less profound. Its river is defined as Euphrates. This river represents divine Science encircling the universe and man. It leads us to incredible heights. In this context divine Science may be perceived as the science of the divinity of man, the divinity of our humanity, as a complete divine idea as every divine idea inherently is, do to its infinite source.

In the definition for Euphrates Mary Baker Eddy speaks about metaphysics taking the place of physics, and she presents the challenging thought that even at the tallest concept of science with which we touch the fringes of infinity, we are still bound to the mortal thought processes that bind us to limitations and to the acceptance of finity. It is as if she is saying that the overcoming of limits and finity are the final frontiers of the science of man. These concepts of the divinity of humanity, are of course, involved in uplifting sex from a notion of incompleteness onto the universal platform of the infinite divine completeness in which the divinity of man comes to light.

Universal sex appears to be a concept related to the completeness of the great universal good that is God, which, when fully attained can contain nothing that inspires shame or lust, or involves invasive exploitation and so forth, while it embraces all that is good in human nature, universally.

The principle of universal sovereignty comes into play here, but not as a passive commandment that says thou shalt not do this or that. Instead, sovereignty unfolds as an active principle with an active manifestation of good, that includes all that is good, right to the leading edge of it. It maximizes the unfolding of good, of integrity, and of honor, while it maximizes at the same time the protection of the individual. The

recognition of the universal completeness of every idea of God, manifest in a higher sense of sex that is all-inclusive, that is universal, that is undividable, will in time close the door to sexual ravishing and the lustful exploitation of one another that sex as an incomplete image of man inspires.

If we overlay the two halves of the matrix over one another, we deal with essentially only two development streams, one that unfolds towards universal marriage and universal love, and one that unfolds towards universal sex, in an environment of universal sovereignty as an active principle. At this level of spiritual unfolding sex and marriage reflect the same truth, the same humanity, the same universal Soul, the same universal One or Us, the same completeness.

It appears that these development processes towards the universal platform, the divine platform, are essential for us, since the universal platform is the only platform that we can have that correspond with universal love and universal sovereignty, both of which are sadly lacking in the world today.

Because of the grave dangers involved in this lack, and the complexities of developing these universal platforms is wide and deep reaching, I have created a series of five novels under the title, [The Lodging for the Rose](#), to cut through small-minded thinking and to explore the vast array of issues that are related to the principles of universal love and universal sovereignty, including the issues of universal marriage and universal sex.

Where do we go from here?

It has been my experience that Mary Baker Eddy never leads us into a position of finality and finity. She always keeps the door open for another step forward. In the context of marriage, she has a huge surprise waiting for us in this regard. This surprise is contained within the paradox that she set up by describing marriage as "the legal and moral provision for generation among human kind (S&H p.56)," while she made no provisions for institutional marriages within the structure of her church. At least, that is how things appear on the surface. In reality she did make a provision for it, on the moral level.

If one looks at the matrix element below the scientific level where marriage appears, which corresponds to the moral domain in the same development stream, a surprise comes to light. The scene in Christ and Christmas that corresponds to this matrix element is a scene of resurrection. ([see illustration](#))

The scene that we find is that of the first part of the painting, Christ Healing. We see a young woman sitting in a coffin, apparently being raised to life by Christ Jesus. Since there is no biblical narrative that describes such a scene, one must assume that the figure of a young woman has a metaphoric significance. She is evidently not the woman of the Apocalypse, clothed with the sun, but in a metaphoric sense she still represents a spiritual idea, the spiritual idea of man, the awakening spiritual idea of our humanity.

The textbook chapter that is associated with this scene of resurrection describes mankind's true marriage model on the moral level. The chapter is titled, Atonement and Eucharist. Whatever is found in this model will elevate the generation of human beings on earth and elevate the whole human scene to a higher level. It defines the natural unity of individuals to one another, in their unity with God. This process is a process of resurrection, is it not?

This profound new 'marriage' model also applies to one's perceived unity with the Christ. If this unity is established, one undergoes a resurrection from philosophy and religiosity. In a scientific sense, this marriage model, may be seen to be reflected in Mary Baker Eddy's provision for the daily Christian Science Bible Lessons. The Bible lessons are indeed a grand structure for uplifting ourselves spiritually, to a new life. But they also include the requirement for us to uplift our sense of Mary Baker Eddy and her discovery, and of all of her works, to the level of the Christ manifesting itself. She did recognize her discovery of Christian Science as the promised Comforter coming to earth that would abide with us forever. A type of marriage resurrection is required here, that takes Mary Baker Eddy (and ourselves) out of the rocking chair of a personal creator. The Lord's Prayer stanza for this position is: Our Father

Mother God, all-harmonious. Let this define our marriage model reflected in moral domain.

And still, there is more to be found.

It has been said the earlier that Mary Baker Eddy established a model for looking at the foursquare matrix as two individual halves that logically coincide with one another, so that the rivers Pison and Hiddekel become coincident in a logical sense. In this relationship the chapter, Science of Being, becomes coincident with the Chapter Atonement and Eucharist. In the associated painting ([see illustration](#)) we see the idea of the marriage resurrection reflected in a secondary manner. In this painting the spiritual idea of humanity acknowledges the divine origin of Christian Science to the point that there is a resurrection of old philosophy and religion unfolding. The Lord's Prayer stanza, here, is: Give us grace for to-day; feed the famished affections.

I love the quality of grace, being associated with this marriage model.

Actually, we can take our exploration still further.

If we overlay the two halves of the matrix, we also overlay the links that Mary Baker Eddy's has created between the upper and lower rows of the matrix by splitting certain paintings between the upper and lower rows. For instance, as already stated, the painting [Christian Science Healing](#) pertains to two matrix elements, split between the upper and lower rows ([see illustration](#)). The painting [Christian Unity](#) is likewise split in this manner ([see illustration](#)). If one overlays the two halves of the matrix, these two top to bottom links create an endless loop ([see illustration](#)). It appears that Mary Baker Eddy is telling us that we must 'travel' those rivers again and again; that we must explore every element; that we must deal with the depravities and heal them; that we must delve into the moral domain and elevate it, and cause a resurrection there; that we enter the domain of the Christ (Science) constantly, and allow it to be our portal to the infinite realm of the great universal good of God, Life, Truth, and Love.

If we travel those rivers again and and again, we will learn and live the

principles of universal sovereignty that protects and enriches us in the moral domain, in all regards, including marriage and sex. And we will learn the principle of universal love in the scientific domain, we begin to experience the brightness of universal marriage and the infinite nature of man in the divine domain.

In this manner, Mary Baker Eddy's constructs that she has built on the city foursquare for us to explore, which function as pedagogical structures, enable us and humanity as a whole, to create the first Renaissance ever, of a type that will never be eroded. The Golden Renaissance of the 15th Century didn't last long, because the principles on which it was built were never applied downwards to the grassroots level of society's social existence. The Renaissance was created as a political and cultural construct without a foundation at the deeper levels of society. Mary Baker Eddy's gentle guidance into the land of continuous scientific and spiritual development on all levels of human existence, will create a Renaissance that has a foundation at every level, which will support if unfolding without cycles of collapse.

In this manner humanity's age old dreams can be fulfilled, that wars will cease. But they won't cease until this foundation is established. A renaissance cannot stand if it is indented as a political and cultural abstract only, without a spiritual and scientific foundation supporting it on all levels. Marriage falls into this category also.

It is interesting to note in this regard, the kind of links that keep the recycling going in Mary Baker Eddy's coinciding structures. One of the links, Christian Science Healing, puts Christian Science at the level of the universal good as a manifest of God. This renders Christian Science as something that is absolutely unique in the world, without an equal, that humanity reaches up to.

The second link establishes the same idea. It puts the Christ at the level of the universal good, as a manifest of God, and it defines Christian Science as equal. These spiritual links provide the background against which we go through the four development rivers again and again. As Christ Jesus was of old, Christian Science is the Comforter in this age,

reaching down to the lowest levels of human depravity, elevating the scene there, and at every other level all the way up to the level of the Christ Science and the divine reality that it represents.

The 'top' line is, that we have two development programs unfolding, one of which brings the image of the human being to the level that the Apostle John had talked about in Revelation 21 as a "woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars (the stars in the crown of rejoicing.) In the second program the 'top' line is, that development unfolds towards, is the full recognition of the divinity of man. That's what divine science apparently stands for, a science to bring the divinity of man to light.

Mary Baker Eddy makes it quite clear, that in either case, whether it be the Christ or Christian Science, we are NOT dealing with a human invention, but a divine emanation. The wars in the world will continue until this fact becomes recognized, understood, and acknowledged in both cases. That this isn't happening, as is apparent by the fact that the model of the Roman Pantheon is still operating at all levels; in religion; in science; in politics; in philosophy; even in the field of Christian Science, then war will continue and expand towards a level of inhumanity and beast-like ravishing that we will not survive. Mary Baker Eddy suggested that we should not feel ourselves secure, even though God is good, if we fail to emulate the divine nature in our living, that is already established in truth.

There is a staunch denial unfolding in modern time, of the nature of Mary Baker Eddy's works. This denial is manifesting itself in the emergence of a virtual Pantheon of new Christian Science philosophies, that perpetuate and further cement this denial. The reverse is needed.

Christian unity depends on the recognition of the singular nature of the Christ and of Christian Science, and of all of Mary Baker Eddy's works included, as a divine emanation. No foundation is possible for human civilization without that recognition. Until this natural model for unity, this scientific and boundless marriage model, is understood, wars will continue by default as humanity wallows in self-isolation bathed in lies

about a supposed incompleteness in human nature that opens the door to a sewer of great evils.

Rolf Witzsche

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