



Christian Science Institutional Committee for New York State

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SPECIAL EDITION

The Christian Science Institutional Committee for New York State held its annual meeting at Fifth Church of Christ, Scientist, New York City, on November 1, 2015. Attendees were inspired by an outstanding keynote address given by Andrea McCormick, C.S. We are sharing this important message of healing with the field in this special edition of our Newsletter, beginning the new year on a high note. Please read, enjoy, and share.



“WE ALL LIVE IN THE KINGDOM”

By Andrea McCormick, C.S.

These three words are at the heart of Christian Science: THY KINGDOM COME.

It's not a request or a plea. It's a fact. We don't have to earn our entrance into the Kingdom. We don't need to travel to get there. The Kingdom of Heaven is ours by inheritance. We know this concept is important, because our Leader and our Wayshower include it in their prayers for all mankind:

“Thy kingdom come. Let the reign of Divine Truth, Life and Love be established in me.”
...in other words....Your Kingdom is come, so I will let this reign of Truth ,Life, and Love, be established in MY life today. “Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy kingdom is come. Thou art ever present.”

The beautiful lesson we heard this morning on Everlasting Punishment (11-01-15) begins with man in this Kingdom. “Lord thou hast been our dwelling place in all generations.” I know everyone thinks this, but I think this lesson was written just for us today...for all the Institutional committees world-wide. It's a lesson on how to re-habilitate prisoners. Just think...It begins with the importance of laws, statutes and precepts, which are the foundation for morality. Then it gives a prisoner's prayer: “Search me O God and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” It tells us why we take the Bible into prisons: “All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” It gives the necessity for correction...assures the prisoner that God is on his side....that he needs to understand that sin punishes itself and that it is forgiven only as it is destroyed. It admonishes them to be a servant of God, not a servant of sin.

And the lesson ends as it began in the Kingdom of Heaven: “I will dwell in the house (the consciousness) of Love for ever.”

We all live in the Kingdom of Heaven. Isn't it important then to understand what it is, where it is, when it is, and how it is? When are we in the Kingdom of Heaven? Eternally. Our Leader said, “Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities. He said that the Kingdom of Heaven is here and is included in Mind.” (Un 11:24) How are we in the Kingdom of Heaven? It is the gift of God. “Behold what manner of love the Father has bestowed upon us that we should be called the sons of God.” (I John 3) Where is the Kingdom of Heaven? Everywhere, omnipresent, within you. (Luke 17:21): “ And when Jesus was demanded of the Pharisees when the Kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: For, behold, the Kingdom of God is within you.”

What is The Kingdom of Heaven? The Student's Reference Dictionary of Mrs. Eddy's time, defines Kingdom as, “The government of the universal dominion of God. The power of supreme administration.” And in Science and Health, Mrs. Eddy defines the Kingdom of Heaven as, “The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.” (S&H p. 590)

This is our dwelling place.... not in a material body, on a material earth, or in a material habitation, including a prison cell. “For in Him we live and move and have our being.” (St. Paul says in Acts 17: 28)

In 1910, Mrs. Eddy received a pivotal note from a woman (pivotal because of the response it engendered from our Leader) saying that this woman had been catechized (which means to be given religious instruction) by a C.S. practitioner, for referring to herself

as an immortal idea of the one divine Mind. The practitioner told her that statement was wrong because she still lived in her flesh. The woman replied to the practitioner that she did NOT live in the flesh, but that her flesh lived or died according to the beliefs she entertained about it; and that after coming to the light of Truth, she had found that she lived, moved and had her being in God, and that to obey Christ was NOT to know as real the beliefs of an earthly mortal. Then she pleaded with Mrs. Eddy to give the truth in the Sentinel, so that all may know it. And here was Mrs. Eddy's seminal reply that was published in the Sentinel and can also be found in MY p. 242:

“You are scientifically correct in your statement about yourself. You can never demonstrate spirituality until you declare yourself to be immortal and understand that you are so. Christian Science is absolute; it is neither behind the point of perfection nor advancing towards it; it is at this point and must be practiced therefrom. Unless you fully perceive that you are the child of God, hence perfect, you have no Principle to demonstrate and no rule for its demonstration.”

The first time I stepped foot into a prison to do this holy work, I was a young mother living in Concord, Massachusetts. I had joined the church in Concord and was willing to serve in any capacity. One day I was called upon to serve in a maximum security prison by meeting one-on-one with a prisoner. I'd had a blessed life and was eager to share those blessings with others, so I said yes. I eagerly arrived at the prison for my first meeting, and in walked a long line of men, chained to each other, and with shackles on their ankles, heads hung low. I was not prepared for this and tears started to well up in my eyes. I had been taken in by a picture of hopelessness and despair, and of man as an imprisoned sinner. I had to start praying quickly or I would have been of no use to the prisoner with whom I was about to meet. I couldn't accept that what I saw was real. Man is not, never has been, and never will be chained to a material life. Serving in prisons or working on a challenge of our

own, force us to face the facts of Christian Science. Do we believe them...or don't we? In a wonderful interview in the November Journal Kari Mashos, a C.S. practitioner and teacher, asks us to "Stop Marginalizing Christian Science!" She says "We must be alert not to accept any suggestion that our practice of Christian Science is of limited value or has no effect." The definition of marginalize is "to put or keep someone in a powerless or unimportant position." Is Christian Science unimportant or powerless? I had to ask myself, did the Truth apply to the men I saw in chains...did it have the power to bring them peace and freedom? I knew in my heart that it did. Now I needed the courage to demonstrate it. Our Leader says, "The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin and death." (S&H p. 412.)

The next thing I knew I was sitting across from one of these young men, his head hung low between his legs. I knew that God loved him and was yearning to tell him so....so that's where I began. I simply said, "Did you know you are loved?" He raised his head slowly and looked at me and said, "Really? Who loves me?" I answered, "God loves you." I think he could tell from the beaming look on my face that I knew what I was talking about! "I'm not very lovable.", he protested. "Oh, well actually you are!", I said. "Not only are you loved, but you are lovable and you are loving. That's how God made you and nothing can change it. Ever." We all know that when we are face to face with a prisoner, we let the Christ speak, for only omnipotent Mind could know what this dear person needs to hear. He started to cry and said, "Please tell me that again...what am I? " I repeated to him these three great verities about man. And each time I went to see him, he asked me to start by reminding him who and what he was. I convinced him that he lived in the Kingdom of Heaven, the consciousness of Love, here and now. His nature was transformed. In a very short time, his sentence was significantly reduced, and he was transferred out of the maximum security prison to one with very low security for the short remainder of his

sentence. He experienced a new birth, or a shift in consciousness....for to be born again has nothing to do with matter. It has to do with thinking differently. Does that remind you of a Shakespearean passage that Mrs. Eddy included in the front of Science and Health? (“There is nothing either good or bad but thinking makes it so.”) This young man began to think spiritually, not materially, and it transformed his life. Such is our privilege in ministering to prisoners, to see them through the lens of the Christ.

“Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man, the savior saw God’s own likeness; and this correct view of man healed the sick.” Jesus “beheld”. That’s an interesting term especially in light of the latest findings in Quantum Physics. I recently heard a lecture by Laurance Doyle, a Christian Scientist and an astrophysicist. He was lecturing with Fujiko Signs about why Jesus was the first and greatest scientist of all time. Laurance explained that those studying Quantum Physics have concluded that an observer or beholder is required in order for anything to exist. And so physicists are left asking themselves, “So, WHO is the beholder!?” Well, of course, in Christian Science, we know that God is the beholder....or as Laurance likes to say, “God is the Beholder of Perfection.” And he goes on...“Seeing what God sees produces healing.” “Jesus beheld in Science the perfect man.....what a statement! Jesus was constantly beholding reality, wasn’t he? He saw only what the one Mind sees. Mrs. Eddy defines God as the all-knowing and all-seeing.” In Genesis 1, which is the foundation for our healing work, it says: “And God SAW everything that he had made, and BEHOLD it was very good. God is the beholder. WE must see what God sees...we must behold the reality of God’s creation before we go into the prisons, while we are there, and after we leave. “No evidence before the material senses can close my eyes to the scientific proof that God Good is supreme. “ (Misc. Writ. p. 277:23-24)

Mrs. Eddy herself was very involved in prison work and very much in favor of it. She started caring for prisoners as a young girl. Her family was associated with the Pilsburys, the most enlightened prison wardens of the 19th c. Mrs. Eddy's brother worked for the Pilsburys in the CT state prison, and her sister Martha, married Luther Pilsbury, deputy Warden in the NH State Prison. Christian Science Institutional work began in 1895 when the first copy of Science and Health was placed in the library of the woman's prison in Auburn, NY and the Journal was sent there monthly. It was at this time that Mrs. Eddy told the Massachusetts Metaphysical College that she had entered the Washington DC prison cell of President Garfield's assassin where, with a few words from her, "Christian Science crossed swords with moral idiocy."

The assassin's flippancy left him and the jailer told Mrs. Eddy she had brought him what no one else was able to bring to him. Isn't that the privilege of each one of us...to bring to the prisoners what no one else can bring to them? Numerous articles began appearing in the Sentinel and Journal telling of prison work. In 1896, one of Mrs. Eddy's beloved students, Laura Lathrop, a CSB, along with her Association students, began visiting the prison known as The Tombs here in Manhattan. The conditions in the Tombs were as deplorable as the conditions at Rikers today. In the "We Knew Mary Baker Eddy" series, Irving Tomlinson said, "Christian Science activities in the prisons greatly interested Mrs. Eddy. Frequently she received letters from various parts of the field telling of the good accomplished in the prison through C.S. services. She was so interested in having this work made known that she had fruitage letters read at Wednesday evening meetings and then forwarded them to the periodicals for publication. "Her interest in prison work never flagged." Mrs. Eddy gave the following benediction to our work in a note to Mr. Tomlinson, "I am glad you have begun the Christian Science mission, with faith that you can open the prison doors and set the captive free. God will bless us in this way of His appointing."

From Mrs. Eddy's time forward, institutional work spread across the United States, and continues to today...to those of you sitting in this room. A young, class-taught Christian Scientist from San Francisco was a particularly outstanding example of the dedication and success of the early days of this work. Julian Alco believed there was good in everyone, that there was no such thing as a hardened criminal – that criminality was a learned behavior and not man's true nature. He was the perfect candidate to serve in the prisons. From 1916 to the late 1940s, Julian Also was engaged in institutional work on a level that few, if any, of us has ever achieved.

Here is his story:

In 1916, Julian was asked by his church in San Francisco to serve in San Quentin Prison.

When he accepted this opportunity, he had no idea where it would lead, nor the enormous impact it would have on his life, and the lives of thousands of others. There was no Golden Gate Bridge back in the early 1900s, so, Julian took a ferry from San Francisco, and then a train ride, and then walked over a mile to get to the prison. I know, in New York City, people devote hours to get to and from the prisons, so they can relate to his sacrifice and devotion. On his first day at the prison, the Warden told Julian they had all the Chaplains that were needed and he would not allow Julian to conduct services nor meet with any prisoners. In spite of this, Julian continued to make the trip to the east gate of San Quentin every Saturday. He would sit on a bench outside the prison and prayerfully work for the prisoners, and speak to their family members who were also waiting.

Julian persevered every Saturday for a year and a half, unadmitted... thinking how can I help prisoners get out of prison, if I can't pray my way in?" And then one day, a convict who had indicated his religious preference to be Christian Science, and who was awaiting execution, asked that his last spiritual counsel be from a Christian Scientist if at all possible.

That simple request changed the course of history. The Captain of the Guard and the Warden both remembered the crazy person who called himself a Christian Scientist who sat on the outside of the prison every Saturday, while all the other chaplains were admitted. They decided that having Julian confined with the condemned man the night before his execution, and walking him to the gallows the next day, would surely result in this religious worker never bothering them again. So they said yes, and allowed Julian to spend the night with him. The quality of the time spent with the convict, his calm state of mind, lack of emotionalism, and final walk up the steps to the gallows the next day so impressed the Warden and Captain of the Guard that they told the Christian Science worker that he could come inside the prison from that moment on and do the job he had so patiently been waiting to do. What they didn't know was that they had admitted not just a man into their prison system, but also the transformative power of the Christ.

San Quentin was over-crowded at that time and was the largest prison in the country with 6,000 prisoners. Let's compare that to Rikers Island prison today. Rikers is one of the largest prisons in the world. It employs 9,000 officers 1,500 civilians and manages 100,000 admissions per year, with the average daily population of 14,000 inmates. And sadly, it is ranked among the 10 worst prisons in the U.S. Opportunities abound for us to minister and to heal. Of course prayer is the beginning of all progress and we can see the fruits of our and the world's collective prayers for those rightfully or wrongfully caught up in this huge system of imprisonment. Aren't we grateful to see almost daily articles in our major newspapers calling for sweeping reform at Rikers and other prisons, particularly for those in solitary confinement. In a New York Times Editorial of Oct 22nd, it said, "We need less incarceration, not more, to keep all Americans safe. Criminal justice reform groups have been saying this for years. This time the source is unexpected: more than 130 of the

nation's top law enforcement officials including big city police, sheriffs, prosecutors and attorneys general have joined the call to end the harsh, counter-productive practices and policies that have driven America's devastating prison boom. At a news conference, officials who have spent their lives fighting crime stood up to say too often the aggressive approach has only made matters worse."

In S&H, Mrs. Eddy proclaims that, "Truth is an alterative in the entire system, and can make it every whit whole." (371:30) This word "system" includes any system whether it be bodily, political, economic, or even the prison system.

Julian served faithfully at San Quentin every Saturday for the next five years. He then resigned as a Chaplain to become a Journal-listed practitioner. But he wasn't finished with devoting his life to the prisoners. He crafted an ingenious Assembly Bill, which was passed in 1923 by the CA State Legislature, resulting in major changes to the Prison Road Camps in CA. It was named after him and called the Alco Plan. This plan motivated inmates to qualify to do service outside the prison walls and earn money, which was put into a savings account to be given to them after release. A good-time allowance was built into the program whereby each worker's sentence was reduced by one day for every two days worked. Julian called this service an "Honor Camp", NOT a "chain gang". He knew their innate character to be honorable, and gave them the opportunity to prove it. Prisoners clamored for admittance into this program. Many of those roads are still in use today. The Christian Science Monitor wrote a lovely article on Mr. Alco and his prison reform. The 1937 headline was: "California Builds Highways to Rebuild Men. Prison labor camps set example to world in convict rehabilitation: men paid daily wages, and work without armed guard or within walls of confinement."

The Alco Plan was considered a great success, and news of it spread throughout the world. Julian received invitations from foreign governments inviting him to inspect their prisons and make recommendations for reform. Just think if he had given up on trying to get into San Quentin after a month, or two months or even three months. No one would have faulted him after such a noble attempt. But when we are obeying the two great commandments, loving God and loving our fellow man, nothing can keep us from our destiny. Mrs. Eddy says, "Such is the sword of Science, with which Truth decapitates error, materiality giving place to man's higher individuality and destiny." (p.266:2) And in her article called "Fidelity" in Miscellaneous Writings she says, "There is no excellence without labor and the time to work is now. Only by persistent, unremitting, straightforward toil; by turning neither to the right nor to the left, seeking no other pursuit or pleasure than that which cometh from God, can you win and wear the crown of the faithful. The lives of great men and women are miracles of patience and perseverance. Every luminary in the constellation of human greatness, like the stars, comes out in the darkness to shine with the reflected light of God."

Julian was invited to the Far East, France, England, Spain, Greece, Russia and Yugoslavia. As a result of getting the road bill passed, CA Governor Richardson appointed Julian to be a Director of the CA State Board of Prisons and a member of the Terms and Parole Board. The Mother Church made an exception and allowed Julian to remain as a Journal-listed practitioner while serving as Director of the State Board of Prisons for California. In keeping with the requirements for a practitioner, Julian accepted no money for the position. One day in 1935, Julian was led to make a wise decision. Instead of attending a luncheon meeting with several high prison officials at the Warden's home at San Quentin, he chose to attend the Wednesday noon testimony meeting at a Christian Science Church,

and arrive after lunch for the business portion of the meeting. Unbeknownst to prison officials who were at the luncheon, a number of prisoners were hiding in the Warden's basement and planned to escape by taking the Warden, and other members at the lunch, hostage. They succeeded and left the Warden beaten with a pistol on the ground. They fled in a stolen car with the other members as hostages. Julian was spared this trauma, and more importantly, was the only official who had not been captured and thus could do something about getting all of the prisoners and hostages safely back. All the hostages were returned safely and all the prisoners captured. During the Warden's recovery period, Julian was appointed Temporary Warden of San Quentin Prison. Just think – a Journal listed practitioner as the Warden of the largest prison in the United States! We can't possibly orchestrate these things ourselves. Only unrelenting faith such as Joseph had in the Bible and Julian had in this instance, will pave the way for such opportunities.

Julian's daughter is still living today in Asheville, NC and said that her father saw each of these prisoners as children of God, and as such, treated them with great respect. He did everything he could in prison and out of prison to help these men and women get on their feet. Once prisoners were released, Julian got businesses in the community to offer coupons for free food and free lodging that the prisoners could use until they could care for themselves. Julian's daughter also said that they constantly had prisoners working around their home...painting, doing repairs...any job that Julian could think of...including as his daughter's nanny and braiding her hair, ...any excuse to pay the former convicts a fair wage. Clearly this man saw himself along with each of these prisoners together in the Kingdom of Heaven, governed by supreme wisdom. It gave him power to do good and to bless not only San Quentin, but also uplift the way prison systems around the world thought about the worth of incarcerated individuals.

Included in Julian's vast documentation of his years of prison work, is a short story he wrote, called "The Twenty First Man" about a true incident that occurred while he was Warden of San Quentin Prison. His story embodies the attitude that can bring about real, lasting change in the prisons. It is particularly apropos today, as solitary confinement is being condemned by greater and greater numbers of people, including the President of the United States. Here is Julian's story called "The 21st Man":

There were 21 men in solitary confinement at San Quentin. When Julian was made Warden, he said he wanted to visit each of them. From cell to cell he went, hearing their stories. After the 20th prisoner, the guard told him that they had seen them all...but Julian said "my records show 21 men. What about the twenty-first man?" The guard told Julian he wouldn't let him visit the 21st man because he has lost his mind and was too dangerous. He warned Julian that he risked being killed if he went near him. This prisoner had been labeled the worst of the worst and had been placed in a padded cell – also known as a rubber room. Prisoners were never placed in these rooms voluntarily, but only if they had psychological problems and might try to hurt themselves. Despite all of the guard's protests, Julian insisted on seeing the man.

Through some small bars, he could see, on the floor of the padded cell, the prisoner known as Red Jarvis. His eyes were bloodshot and his lips drawn back in a snarl. There was a look of madness on his face and his sense of hatred was palpable. Julian said, "The hatred he exuded could have sent prickles over my scalp had I let myself be influenced only by what I saw instead of calling on a deeper understanding of the man." Red Jarvis was only 19 years old, but he was reputed to be one of the most rebellious, vicious thugs in San Quentin. He had already served multiple terms in solitary confinement.

As Julian looked away from this sight, he waited for the guard to unlock the door.

The guard replied, “Nothing doing! I’m not going to let you go in there!” Julian still insisted that the door be opened and for the guard to leave them alone. The guard finally did as he was told and said, “Don’t say I didn’t warn you, Warden.

The guard let Julian in and locked the door behind him. Red Jarvis neither moved nor spoke. Julian went to him and sat on the edge of his cot. “What have they done to you Red?” Julian asked him. Red just growled. “They tell me you’re bad, Julian went on...but I know better. I know there’s a lot of good in you. I’m going to give you a break. I’m going to help you get out of solitary confinement. You’re a good boy, not a bad one, and I’m going to prove it to you. And then Julian proceeded to tell him a parable about a drunken man from the gutter so depraved and bestial that even the dogs turned and ran from him. But there was a prince who ruled this city and he was kind and understanding and knew there was good in everyone. He often said that in every beggar there is a prince who required nothing but faith to be brought to the surface. The prince was asked to prove it one day with this drunken beggar. So the prince put the unconscious beggar in his own elegant bed, all bathed and in silk nightclothes. His hair was shaved and his beard trimmed. “When he awakes, all are to treat him as a prince. If he tries to tell you differently tell him he has been in a delirium and that his beliefs are but a fancy,” the prince said. In the morning when the drunk awoke, he cried out in amazement and a servant came running to his side. At this point in the story, Red Jarvis stirred for the first time and Julian saw the hatred leaving his eyes as he continued with the story. “I went to bed in a gutter and have awakened in a palace,” the drunk said astonished. The servant soothed him and asked, “How is it with your highness?” The drunkard told him he wasn’t a prince, just a drunkard. The real prince came in and said, “The delirium is upon our noble lord again.” “Delirium?”, asked the drunkard...” Am I ill? “Yes, you have been ill, very ill for days and raving

continually about being a drunk. But you are well again my lord. The light has come back into your eyes and we are overjoyed.” The drunkard leaned back on the pillow and pondered. “Yes, I have been ill. I could not have been a drunken beast, for I feel my heart filled with princely urgings. I was ill and am well again!” So they dressed him in royal robes and he fell into princely habits as though born to them. He was gentle, kind, considerate and generous. In time, the real prince made his guest an actual prince, and gave him a kingdom to rule over. “So you see, Red,” Julian started to say...but harsh sobs interrupted him. Red Jarvis, the hard guy, the vicious one turned his face and with his head on his arms wept as only a broken man can weep. Julian asked him what he would do for \$100 (which is \$2500 in today’s money). Red looked astounded and said he’d even kill a man for that! But Julian said, “Instead of killing a guy, would you be willing to kill the trouble in your heart – your worst enemy – your wrong thinking? If you’re ready to try, I’m willing to bet on you. I’ve wagered a hundred dollars that if they let you out in the recreation yard, let you mix with the others, you’ll never get in trouble again. “Honest?”, Red asked wistfully. Julian told him he had gone to the Captain and told him he had faith in Red. The Captain said, “that would be a mistake - Jarvis is hopeless. He couldn’t stay out of trouble even if he wanted to; and that boy will never want to. No sir, I absolutely refuse.”

Julian insisted, that if Red Jarvis gave him his word, he would do the rest of his time without violating one rule. The Captain finally agreed but said that if anyone gets knifed, it would be on his conscience. Julian agreed to take the responsibility. “Well, how about it boy, will you let me down?” he asked Red. Red opened his mouth but no words came out. He clenched his fists and opened them in sort of a helpless way. He began to shake. “Don’t worry,” Julian told him. “I understand. I’m going out now, but I’m leaving the door

unlocked. Stay as long as you like. Get yourself together, then, my boy, go into the Big Yard. You start clean from here.”

Just months later Red was discharged without another black mark on his record. Julian concluded, “As Warden, my job was to discipline; but I realized the impossible task of trying to make a really bad man good. It was much easier to make a good man know that he never really had to be bad. If I estimated Red Jarvis as the man that he could be, and in truth was, it was easier to follow up the admonition to ‘love your neighbor as yourself.’ That did not mean to love your neighbor as a bad man, but rather to love him as the best you knew God had made him to be. I found the saying true that people measure up to your silent estimate of them.” And so ends Julian’s account of “The Twenty First Man.”

Mrs. Eddy sums it up beautifully for us: “When speaking of God’s children, not the children of men, Jesus said, “The Kingdom of God is within you;” that is, Truth and Love reign in the real man, showing that man in God’s image is unfallen and eternal. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

(S&H 476:28)



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