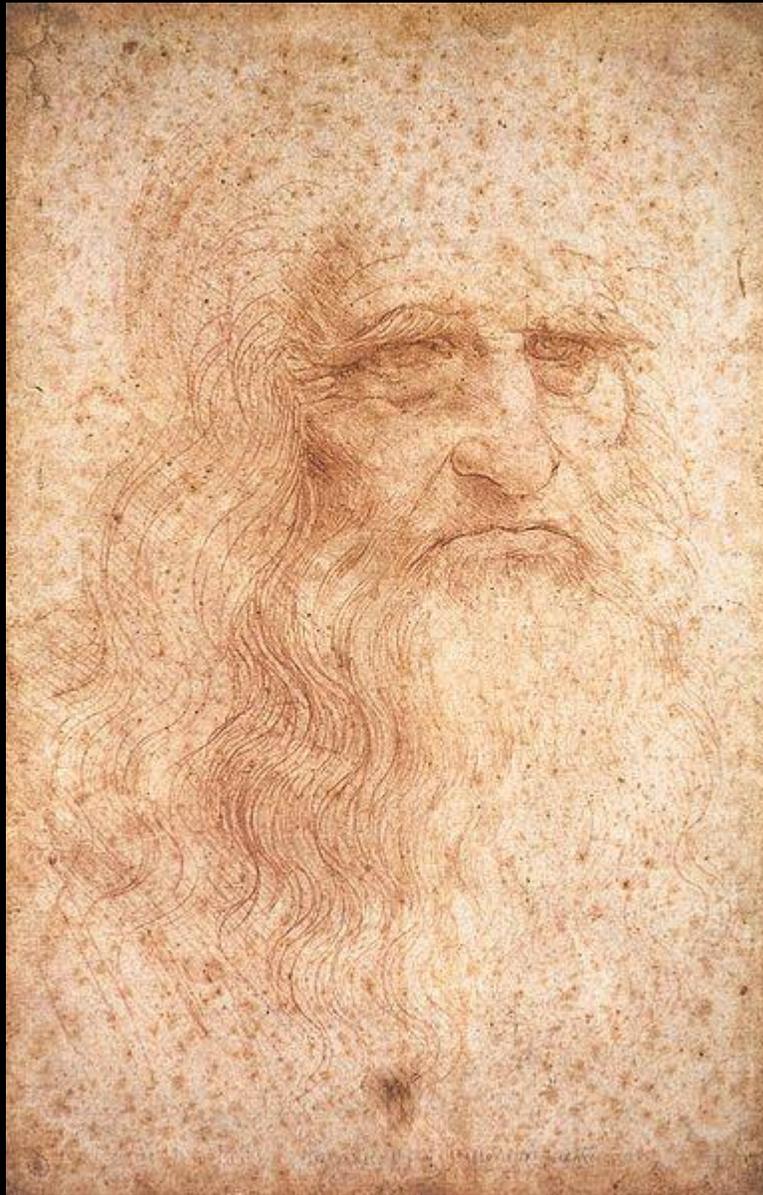


# Christian Science Healing

## The Value of God



How do we value God? How do we measure what is of value in the face of human needs, greed, indifference, hate, terror, pollution, biofuels, chemtrails, wars, lies, financial looting, economic collapse, apocalyptic dangers, the returning ice age, and so on?

## What is the value of God?

We have been given an anecdote to ponder. A long time ago a revered holy man came into a town. Many were astonished by what he said and more so by what he did. So it was that one of the people asked him; "tell us plainly, what God is - tell us about God in terms we can understand." The holy man answered that he couldn't do this, but that he could tell them a story about themselves in which they could find their answer.

The holy man told the people the story of a great king who had invited the people of the realm to a celebration in his court. As the people arrived the king walked among them, looked each person in the face, and in doing so directed them one by one to the right side of the court or the left side of it.

At the end of the process he stood before both groups. He addressed those on the right side. "Rejoice with me," he said to them, "because we have a great thing to celebrate. You have honoured me greatly. I was in prison, and you came to visit me. I remember your faces. I was in hunger and you brought me food. I was in rags and naked, and you brought me raiment fit for a King. You took me in. You gave me shelter from the rain. And when I was sick, your loving care caused me to heal."

"You must be mistaken," said the people on the right side as the king addressed them. "We never did any of these things. We never saw you in prison, or hungry, naked, or sick."

"Yes you did," said the king. "I remember your faces as you did these things. I was there, standing in the background as you did these things to the smallest and least of your fellows in the kingdom. As you did these acts of honouring towards them, you did them towards me, for in my kingdom we are one."

With this said the king addressed the left group. "You didn't do any of these things, did you? This means that you didn't honour me, regardless of the fine speeches you make every day in the temples and churches and synagogues, professing to do so."

The people cringed.

"Don't worry, I'm not going to punish you," said the King. "You punished yourself more than you may ever know. You stripped yourself of your rank as human beings by doing nothing. You deprived yourself of the joy of the act of being human in all the

critical aspects that count, and the joy of being alive. What greater punishment than that could anyone inflict on you? By doing nothing, none of your names were written in the book of life as though you had never existed and were never born. Of course the path is fairly clear of what you must do to get out of this tragedy, isn't it?"

The king then turned to those on the right side. "My friends you have my gratitude. However, I cannot reward you for the great things you have done. You took upon yourselves greater honours than anyone could ever bestow, and have experienced the joys in human living that no one can give to you, which you can only award to yourself. You have claimed the greatest price, my friends, that the kingdom has to offer. So let us celebrate this fact."

The king in the story, of course, is God. Evidently the holy man didn't have to point this out. And likewise, evidently, the holy man was Christ Jesus. The story appears in the gospels of the Bible. Since the gospels were written nearly two centuries after Jesus' death, and no reliable historic records exist for anything that was written about Jesus, one may assume that the stories that that Christ Jesus had told the people had such a powerful impact on them that some of the stories were eventually written down.

We have no way of knowing how grand the original stories might have been, and if, or by how much, the great spiritual messages that were conveyed with the stories, did change the world at the time. It is far easier to judge what the stories' impact is in our time. The evidence that one sees suggests that the left side of the court of God is a crowded place, and the right side is almost empty. Very few people in the world today see the face of God reflected in the face of humanity, and find value in what they see. Who in the world go out their way to help those in need? The evidence suggests that those are very few. They may have been few in Christ Jesus' time, too, so that the holy man of old had to tell the great story in different versions.

One of the different versions is the story of a man who was robbed, injured, and left by the wayside to die. This takes the story to the extreme. When a priest comes that way, he notes the man in need, and responds by walking by on the opposite side of the road as if the tragedy didn't exist or didn't concern him. Next comes a rich man the same way and acts in the same manner. To both, the face of God reflected in the face of humanity has no value. For them, the value of God is zero. In modern times it tends to be negative. In modern times both would likely bow down to the injured man to see if the previous thieves left something of value behind that's still worth stealing. The modern financial priests and business tycoons match this

extended description quite well. And then there are those who go still further, who spit in the face of God and terrorize the injured and kill them as a liability to the planet. The masters of empire want 6 billion people eliminated, of today's 7 billion world population. And they do have plans to reach this goal.

The Samaritan, who is the third person to arrive on the scene cleanses the injured man's wounds with oil and wine, binds them up to heal him. He takes the man to an inn, cares for him there, and provides for his full recovery. It is rare that one sees such great value placed in the face of God reflected in the face of humanity. Their actions stand as a testament to God that depopulation is not a good idea, and thus they move heaven and earth in an effort to stop it.

The vast majority of society today wouldn't even take note of the injured man, even if they would trip over his body. They too would be placed on the king's left side, the side of those whose names are not written in the book of life as if they had never lived. They are the ones who drive up to the gasoline pump and fill their cars up with E15 grade gasoline, a type of gasoline that has been diluted with ethanol brewed from corn, a high value food that is a crime to burn in a world that has a billion people living in chronic starvation, of which 100 million are forced to die of the consequences.

The king in the story, representing the face of God, cautions thus the modern society of the rich who see no value in the face of God, saying that their emptiness at heart is a terrible burden on them, which is bound to kill them, not as a punishment, but as a consequence. Those who place no value in God, place no value in life, and thus are likely to lose it. In 2006 the annual death-rate from smog in Los Angeles was estimated to be 9,000 per year. The the dramatic increase in ethanol use, the death rate has likely doubled, or tripled.

In 2001 close to 1.6 billion gallons of ethanol was burned in the USA. This figure increased nearly 10-fold to 14 billion gallons in 2012. Ethanol is not a clean burning fuel. The combustion of ethanol releases large quantities of ozone, a critical air pollutant, and also formaldehyde, acetaldehyde, peroxyacyl nitrates, benzene and butadiene, which are all carcinogens. When 14 billion gallons of this seriously polluting fuel is combusted into the air, especially in high concentrations in the cities, large numbers of people die, many of them from illnesses that fall outside the standard parameters for smog-related deaths, which thereby hides the vastly larger deadly impact. While society is beginning to protest against aerial spraying for weather modification, typically known as the chemtrails operations, society remains silent

against the vastly more-potent killers that are embraced for political objectives and in the name of profit.

The resulting larger numbers of deaths can be avoided, including the 100 million deaths per year by starvation resulting from the burning of food under the biofuels swindle. The bottom line is that no one has to die. The tragedy that has resulted from the biofuels swindle could have been blocked by placing a higher value on the face of God reflected in humanity. If this higher self-valuation of society, which is the perceived value of God, had been achieved, humanity wouldn't have the potential of nuclear war looming at our door step, and policies for depopulation being put high on the political agenda, together with the thereby ever-more increasing possibility that society might meet the onset of the next Ice Age totally unprepared for it, with the consequence being that it will then perish of hunger, or will murder one-another in the ensuing food wars.

When the king in the story sais to the group on the left, "I know you not," he answers so, because they knew him not. If the divine face of humanity is lost sight of and is valued as zero or less, humanity loses itself and its ability to have a civilization and to exist as a people.

The scientific connection between the value placed on God reflected in humanity, and the strength of civilization, was evidently already recognized two millennia ago when the above two stories were put onto the plate of humanity. The message evidently wasn't heard. In the resulting shadow deep dark ages resulted in which civilization was nearly lost. In terms of the judgement of the story of the king, modern society has trapped itself so deeply into the poverty of money, with closed hearts and minds, that the entire value system - which has no place for human value - is teetering at the brink of complete collapse. Hyperinflation has already begun to take off towards its typical exponential flight where the real value of zero becomes painfully evident, which hyperinflation of monetary value is the equivalent of. The result of this trend is not less deadly in nature than nuclear war.

That the human value has been reduced to zero is evident in society's response to meeting a critical human need. In order to help a person with a small fixed income to be able to live and eat in a world of skyrocketing price inflation, I established a fund to receive donations towards meeting the person's critical, and hopefully temporary, need. The result reflects the value that society sees in itself, both as the reflected image of God and as the greatest asset that humanity has on this planet, which is ultimately itself, by which everything else receives its value on the path of meeting

the human need. The response to the fund had been a flat zero for far too long. The value of the human face is far too often deemed zero. The value of the divine face reflected in humanity is near universally deemed zero, but there is a break unfolding in the clouds. The value of the greatest asset that society has, its humanity, its acknowledged value needs to be raised far above zero. This movement has begun.

As one would expect, the response of God towards the zero-society would have to be, "I know you not." I haven't seen your face in the arena of real values.

My own response has been to rename the fund that is designed to help support a person in need. I have renamed it, to: [Raising the Value of God Fund.](#)

It is a joy to announce that a donation to the fund has been received which the person in need will greatly appreciate. I had long hoped to pass on such a donation as a prove to the person in need that she is valued as a human being and a child of God in the wider field of our universal humanity. I am certain that this has the potential to go a long way.

The need for raising the value of God was evidently understood by America's scientific spiritual pioneer of the 19th Century, Mary Baker Eddy, the founder of Christian Science. She made it an order of discipline for every person who steps through the door of a Christian Science church, that the prayers therein shall be offered for the congregation collectively and exclusively, whereby the temptation for the false prayer, as only focused on oneself, would be ruled out, since God would answer, "Who are you? I know you not. I haven't seen your face in the halls of real values." A person who responded to this article commented, "It's a case of MY God, versus OUR God."

So far, society, near-universally, seeks its value in that which has intrinsically no value. On this platform society is losing itself. Its greatest need, thus, is to begin finding value in that which does have real value. Getting to know God is a project of discovering the divine in human experience, and to cherish it. The people in God's court on the right side, who have their names written in the book of life, cover the wide range of humanity from the smallest to the greatest, who each in individual ways raise the value of humanity and thereby raise the value of God, who have discovered the principle that is bringing light into the world. They beckon those on the left side to let go of their devotion to the underworld of less than zero value.

One of the many variations of the king's story, is the story of the shepherd of a hundred sheep, who is missing one of the flock. He leaves the 99 and looks for the one that hadn't been able to keep up and brings it along. He rejoices over the recovery of that which had been lost. In theory there should be no one standing on the left side in the king's court. Under the umbrella of universal prayer where society leads one-another by example as Christ Jesus has done, sets up a richer stage in the world on which the left-side count drops to zero, and the light on the right side becomes a sun.

In practice the movement from left to right is a dynamic process that is also open to regression when the universal focus in prayer is lost and good is sought on a platform where it doesn't exist, where prayer becomes an empty prayer, and where the king would caution those tempted to seek this path, that their names would fade out of the book of life, so that he would have to say to them, I know you not.

In real terms no king walks among us who looks us into the face and prompts us to stand at the right side or left in his court. In real terms we carry the task ourselves to look into the face of one-another and see in this face the reflected image of God. We decide what value we attribute to what we see, which is the value we attribute to God.

The story of the king is focused on the fate of prisoners, impoverished, naked, hungry, and sick. In real terms this is the fate of society that has reduced the acknowledged value of God to zero. It has imprisoned itself with monetarist values that have no intrinsic value. It has impoverished one another with such intense inflationary greed that evermore people are expelled by this greed to live on the streets without shelter from the cold, or without food, or both. In the USA, the once richest country on the planet, the inflation of greed has cut so deeply that 12 million people had their homes taken away by foreclosure actions, 45 million live on food stamps, those who are 'lucky' enough to qualify. And that's just the tip of the iceberg. Half the population is now officially classified as poor. In Europe the conditions are said to be even worse. The story of the king is focused on the poor because the poor are the product of a society that has racked up an immense deficit in spiritual values. The king says to those who are driving the process, I know you not no matter what your speeches proclaim, because it is impossible for me to imagine how such an immensely rich people as humanity is by design and potential, to allow itself to drop into the sewer where the most precious is deemed of no value at all. How else could the king respond in the face of such poverty that has ripped the

heart out of society, than shake his head and say, I know you not, because your system of values lies far distant from mine.

The prayer for universal good is built on an exclusive principle, the principle of good, the principle of OUR Father.

If one aims to harvest apples one needs to look for them on apple trees, exclusively. This may be the reason why Mary Baker Eddy made it an item of discipline that prayers in Christian Science churches shall be offered for the congregation collectively and exclusively, as if to say that no other form of prayer is ultimately possible. This critical item of discipline to focus on universal good exclusively, - the only form of good that is possible - needs to be announced to all those entering the church, every time, lest the purpose of church is lost and the church too dissolves in the sewer of poverty, which has happened and continues to happen. Close to a thousand Christian Science churches have closed their door in the USA since 1971, and the number of practitioners and teachers working in the field has dropped from nearly 5000 to a mere 333 in 2009. \*1

The dynamics involved in universal prayer brings to light the essence of Christianity expressed in the saying, "Blessed is the man who seeks his own in another's good." Indeed, he will be blessed, because he is correctly focused onto where good is found. He builds on the value of God. This is true collectively for society as a whole, including its institutions. Civilization prospers and flourishes on the platform of building on the universal good that reflects the recognized value of God. Inversely civilization dissolves into chaos, poverty, and war when the platform of universal good is lost to the point that it is actively denied as this happens more and more and in such a gigantic forms that the very existence of humanity now hangs precariously in the balance, hanging by a fine thread that is stressed to near the breaking point. It only takes 90 minutes of the highly automated system of thermonuclear war that has been set up at great cost since the late 1960s, and is maintained at great cost in the shadow of ever-increasing horrors of war, to cause large-scale meteorological effects that no one can survive. \*2

To the present day, society has not found enough value in God, reflected in itself, to step away from this precipice.

Nevertheless, the restaging of the world by society shifting itself from the left side of the court to the right side, is still possible, and is immanently possible. All it takes is a mental shift, a shift in the recognition of value. What would hinder this shift?

No physical inertia needs to be overcome. I wrote a science fiction novel many years ago about a space flight 'technology' that had overcome the barriers of inertia, distance, and time - [Flight without Limits](#). While we may never have this capability physically, nor would ever have a need for it, we should be able to achieve the capability mentally to bridge all barriers that stand in our way to attribute great value to God reflected in one-another face to face. An error once recognized has no inherent history as it never was true. At the point of recognition its inertia is gone.

Christ Jesus would not have presented the story of the King if there was no solution possible for society by pulling itself out of the grave of the poverty of its own erroneous creating. A world falling into tragedy by failing itself in nothing more than in a few critical counts of discipline stands never beyond the reach of love for the collective humanity that all human beings share that reflects the image of God, which invariably unfolds as healing.

Mary Baker Eddy had dedicated her life and all her efforts towards fulfilling the mandate that Christ Jesus put onto the plate of the world to raise the value of God towards infinity by meeting the human needs in all their varied forms that should not exist, but which choke society as the consequence of the divine mandate not yet fulfilled.

Mary Baker Eddy accepted the criterion that the King had uttered for his judgment in the story that is a parable of Christ Jesus. She placed it boldly on her seal, divided into four parts that together cover the entire dimension of human needs. "Heal the sick, Raise the dead, Cleanse the lepers, Cast out demons."

Today's society is sick. It has imprisoned itself into an inflation of values that add up to zero, while ignoring that which has real value. Society is also dead in many respects as its civilization increasingly fails to meet the most basic human needs, but resorts to stealing, war, terror, and destruction. Today's leprosy is hatred, indifference, and so on. And today's demons are too many to list - the countless forms of small-minded thinking that should have been left behind in the pages of false history and been forgotten.

Mary Baker Eddy placed her four-fold mandate in a circle around the symbol of her seal. While she changed the symbol of her seal in around 1902, her mandate remained the same and still stands today, even while the later seal itself has been reduced to the status of a commercial trademark. See: [Early Seal](#) -- [Later Seal](#)

The increasing recognition of these vitally critical factors that Christ Jesus has put on the plate of humanity with the parable of the king, and our active desire to move with the demands that these factors bring to light to raise the perceived value of God, is a part of today's God Project, and of tomorrow's, and for all times.

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[\*1] From 1971 to 2013, the number of practitioners and teachers listed in the Christian Science Journal has fallen from 4,965 to 333. The number of churches has fallen from 1,829 to 867. (from a study by [Stephen Barrett, M.D.](#))

[\*2] See: [Restoring the Glass Steagall law.](#) --

The political project to bury the system of empire is to raise the value of life again on our planet and prevent the: ["Unsurvivable"](#) -- and: [Mutually Assured Suicide](#)

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