

# CHRISTIAN MONASTIC MEDICAL SCIENCE MANIFESTO

## OF THE SACRED MEDICAL ORDER, ST. JOHN OF ST. CHRISTOPHER & NEVIS

DECEMBER 2024

by ArchBishop Prof. Charles McWilliams (Nevis Island)

Presentation to the Chapter General January 11, 2025

This **manifesto** is a SMOCH written declaration of the views of our Christian Scientists within the ecumenical Sacred Medical Order. As encompassing our monastic religious healing beliefs, it may be considered our Creed or Confessions of Faith for those so commissioned (ordained) by SMOCH (The Sacred Medical Order – Church of Hope).

### Prologue

The Order of St. John Hospitaller was founded in Jerusalem in the 11th century to care for sick pilgrims. The spiritual guidelines for the Order, having no historical records of an explicit spiritual manifesto from its early leader Brother Gerard, would have likely been verbal and emphasized practical Christian virtues like compassion, service, and protection of the vulnerable, in line with their hospitaller mission which continues to this day. Uniquely and originally, the Knights Hospitaller implemented the earliest practices of hygiene by separating patients into individual beds, serving food and water with silver utensils, providing monastic gardens for herbs, fruits, and vegetables; and establishing quarantine practices on the islands they occupied. The Order of St. John inspired the development of good nursing practices within the Church and ultimately inspired Henry Dunant to form the International Red Cross and establish the Geneva conventions.

The Priory (Commandery) of St. Christopher, The (Sovereign) Order of St. John (Malta), under the leadership of Admiral Philippe de Longvilliers de Poincy, established its presence on the island of Saint Christopher (now known as Saint Kitts) in 1653. De Poincy, a French nobleman, educated naturalist, and Bailiff Grand Cross of the Knights of St. John of the island of Malta, initially governed the island from 1639 under the Compagnie des Îles de l'Amérique. He later



1st Knighthood conferred upon Prof. Sir Charles McWilliams, and Dame Susan McWilliams, Dec. 31, 1999, Colombo, Sri Lanka.



Recipient of the Star of Asia, conferred by men and women for their distinguished achievements.



facilitated the transfer of control to the Knights of Hospitaller, marking the beginning of their colonial endeavors in the Caribbean. The Order was revived by Charles and Susan McWilliams in the year 2000 and continues to this day with its Chapel, Museum and Natural Medicine school and teaching clinic. The Sacred Medical Order of St. John lineage today has more than one thousand members worldwide, and affiliated with the Hereditary Order of St. John of Malta, and the Hospitaller Order of Saint Lazarus of Jerusalem, all the modern day embodiments of a distinguished past which will go down in history for all ages, live in continuance.

## Christian Science

Christian Science is a set of beliefs and practices that have evolved with many denominations since the early 19<sup>th</sup> century. Christian Science (proper) is a religious movement founded by Mary Baker Eddy in 1879 that teaches spiritual healing as a central tenet as "the law of God, the law of good". It teaches that God is everywhere and everything is in God. Eddy and 26 followers were granted a charter by the Commonwealth of Massachusetts in 1879 to found the "Church of Christ (Scientist)"; the church would be reorganized under the name "Church of Christ, Scientist" in 1892. Several denominations of Christian Science were developed from different followers and believers. The metaphysical groups became known as the *mind-cure movement* because of their strong focus on mental healing. An important element of Christian Science theology is that righteous thought (power of mind), is viewed as infallible if performed correctly; that healing confirms the power of Truth, but its absence derives from the failure, specifically the bad thoughts, of individuals, in the form of malicious animal magnetism, which causes harm and illness.



The Bible, from Genesis to Revelation, is the foundation for the theology and practice of Christian Science, monastic medicine, and of Hospitaller service. A hospitaller today is a Christian member of certain religious orders, dedicated to hospital work, charity, spiritual counseling, and ambulance services, specifically the Orders of St. John and St. Lazarus. Christian Science was a return to "primitive Christianity and its lost element of healing", according to the founder Mary Eddy Baker.

An important element of Christian Science theology is that righteous thought (power of mind), is viewed as a supernatural power. When correctly understood it brings to light and righteous practice of the various aspects of the power of mentalism, meditation, prayer, positive thinking, Coueism, suggestion, hypnotherapy, and even the "placebo effect." Christian Science holds that Infinite Intelligence, or God, is everywhere, spirit is the totality of real things, true human selfhood is divine, divine thought is a force for good, sickness originates in the mind, and "right thinking" has a healing effect.

Due to the many denominations of "Christian Science," that emerged from Baker's movement, the New Jersey Supreme Court ruled that the terms "Christian Science" and "Christian Science Church" are generic and not entitled to trademark protections in 1987. The New Thought religious movements coalesced in the United States in the early 19th century and many were members of various Christian Science movements. New Thought was seen by its adherents as succeeding "ancient thought", accumulated wisdom and philosophy from a variety of origins, such as Ancient Greek, Roman, Egyptian, Chinese, Taoist, Hindu, and Buddhist cultures and their related belief systems, primarily regarding the interaction among thought, belief, consciousness in the human mind, and the effects of

these within and beyond the human mind and body. Many adherents to New Thought in the 19th and 20th centuries claimed to be direct descendants of those systems.

The Sacred Medical Order formally adopted, Christian Science, Scientific Christianity, Christian metaphysical healing, Christian Science of Mind, Christian-Monastic Science Beliefs, Christian-monastic theistic medical terms and beliefs, and allied terms, authorized by the Sovereign Council as descriptors for commissioned and ordained active members of the Chapter General on this 14th day of September, Tampa House of Prayer, Florida, in the year of our Lord 2024. A certification course is offered by the Order to its private membership.

This **manifesto** is a SMOCH written declaration of the views of our Christian Scientists within the Sacred Medical Order. As our religious belief, it may be considered our Creed or Confessions of Faith.

## **SMOCH DECLARATION ON CHRISTIAN-MONASTIC SCIENCE**

Please to announce the Sacred Monastic Order (Knights of Hope) under the aegis of SMOKH [Incorporation Florida (N15000007558); since 2004 Nevis (2004/No.6332) and affiliate Orden Soberana de San Juan de Jerusalem Caballeros Hospitalarios (No. 074 abril 2007-Ecuador). A registered NGO @United Nations Department of Economic and Social Affairs. This public notice for a Meeting of the Chapter General – Sept. 14, 2024, herein declared:

1. Based on AI search results and historical evidence, it can be said that a significant proportion of fundamental scientific thought and medical practices was indeed formulated by scientists and doctors who had firmly held Judeo- Christian beliefs.
2. Since intersection of scientific and monastic thought with religious and Christian influences is often referred to as "theistic science" or "Christian science" is thus part of our firmly held belief as our Christian Science religion within the Sacred Medical Order – Church of Hope (SMOCH).
3. Given American legal precedents (New Jersey Supreme Court ruling 1987 that "Christian Science" and "Christian Science Church" are generic terms that cannot be trademarked or exclusively owned by any one organization), there is no single official legal definition or ownership of the term "Christian Science." It is treated as a generic descriptor for a set of religious beliefs and practices. Our terms - "scientific Christianity" or "Christian metaphysical healing" is thus used to describe our tenets, teachings and practices in SMOCH, and similar concepts. "Christian Science" remains the most common and recognized phrase, is not exclusively owned, and can and should be adopted by the Chapter General for public disclosures, descriptors, practices, beliefs and the like into SMOCH teachings and practices.
4. American Courts have generally recognized Christian Science as a legitimate religious practice, distinct and exempt from medical practice acts. SMOCH Christian medical science is therefore part of our firmly held theistic beliefs.

Therefore adopted, Christian Science, Scientific Christianity, Christian metaphysical healing, Christian Science of Mind, Christian-Monastic Science Beliefs, Christian-monastic theistic medical terms and beliefs, and allied terms are hereby authorized by the Sovereign Council as descriptors for commissioned and ordained active members of the Chapter General.

Herein signed and witnessed, on this 14th day of September, Tampa House of Prayer, Florida, in the year of our Lord 2024. For the Chapter General of the Sacred Medical Order entered into our by-laws and church records - Sacred Monastic Order, Church of Hope, Inc.



THE HERNANDO SUN; Published Weekly

Brooksville Hernando County FLORIDA

PUBLISHER'S AFFIDAVIT OF PUBLICATION  
STATE OF FLORIDA  
COUNTY OF HERNANDO :

Before the undersigned authority, Julie B. Maglio, personally appeared, who on oath, says that she is Editor of the Hernando Sun, a weekly newspaper published at Brooksville in Hernando County, Florida, that the attached copy of the advertisement, being a

SMOCH DECLARATION

In the matter of  
CHRISTIAN-MONASTIC SCIENCE

was published in said newspaper by print in the issue(s) of:  
September 27, October 4, 11, 18, 2024

and/or by publication on the newspaper's publicly available website, if authorized, on September 27, October 4, 11, 18, 2024

Affiant further says that the newspaper complies with all legal requirements for publication in chapter 50, Florida Statutes.

(Signature of Affiant)

Sworn to and subscribed before me  
This 21st day of October, 2024.

(Signature of Notary Public)



LISA M. MACNEIL

Commission #1H 254975

Expires April 19, 2026

(Print, Type, or Stamp Commissioned Name of Notary Public)

Personally known  or

produced identification \_\_\_\_\_

Type of identification produced \_\_\_\_\_

**SMOCH DECLARATION ON  
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**The Christian Science movement** had positively influenced various states in the U.S. in the earliest 20<sup>th</sup> century to adopt religious exemptions from medical treatment laws and practices, particularly in relation to clerical counseling on health matters, pastoral care, avoidance of transfusions and vaccines, and child medical neglect statutes. Christian doctors and nurses historically have reserved medico-religious services as part of pastoral care. Here is a list of states that currently have provisions allowing for such exemptions:

**## States with Religious Exemptions for Christian Science Practices**

- |                        |                           |                  |
|------------------------|---------------------------|------------------|
| - Alabama              | - Louisiana               | - Oklahoma       |
| - Alaska               | - Maine                   | - Oregon         |
| - Arizona              | - Maryland                | - Pennsylvania   |
| - Arkansas             | - Massachusetts           | - Rhode Island   |
| - California           | - Michigan                | - South Carolina |
| - Colorado             | - Minnesota               | - South Dakota   |
| - Connecticut          | - Mississippi             | - Tennessee      |
| - Delaware             | - Missouri                | - Texas          |
| - District of Columbia | - Montana                 | - Utah           |
| - Florida              | - Nebraska (no exemption) | - Vermont        |
| - Georgia              | - Nevada (conditional)    | - Virginia       |
| - Hawaii               | - New Hampshire           | - Washington     |
| - Idaho                | - New Jersey              | - West Virginia  |
| - Illinois             | - New Mexico              | - Wisconsin      |
| - Indiana              | - New York                | - Wyoming        |
| - Iowa                 | - North Carolina          |                  |
| - Kansas               | - North Dakota            |                  |
| - Kentucky             | - Ohio                    |                  |

1. As of today 2024, 34 states, along with the District of Columbia, Guam, and Puerto Rico, have religious exemptions that protect parents from legal repercussions when they refuse medical treatment for their children based on religious beliefs, including those of Christian Science[1][5].
  2. These exemptions were largely influenced by federal policies in the 1970s and 1980s, which required states to include such provisions in order to receive federal funding for child protection programs[2][4].
  3. While some states like Nebraska do not have these exemptions, others such as Florida allow judges to mandate either medical treatment or Christian Science healing practices for children[2][4].
  4. As of now, **44 states and the District of Columbia** recognize religious exemptions for vaccinations. This means that parents can opt out of vaccinating their children based on their religious beliefs in these jurisdictions. However, **six states do not allow religious exemptions**: California, Maine, Mississippi, New York, West Virginia, and Connecticut
  5. In addition to religious exemptions, many states also permit personal belief exemptions, although these are less common; only **15 states allow personal belief exemptions**. The requirements for obtaining a religious exemption can vary significantly from state to state, with some states requiring proof of vaccine education or other documentation.
- These legal frameworks reflect the ongoing tension between legal, practitioners, clerical, and parental rights based on religious beliefs, choice of care, avoidance of blood transfusions and vaccines, and child welfare considerations in the context of medical care. We therefore believe it behooves members to expand their portfolios with supplementary Christian Healing Science certification with SMOCH.

Citations:

- [1] <https://www.thegospelcoalition.org/article/christian-science/>
- [2] <https://pmc.ncbi.nlm.nih.gov/articles/PMC7545013/>
- [3] <https://www.christianscience.com/additional-resources/committee-on-publication/u.s.-federal-office/healthcare-and-the-affordable-care-act-aca>
- [4] <https://rpl.hds.harvard.edu/religion-context/case-studies/minority-america/christian-scientists-courts>
- [5] <https://www.pewresearch.org/short-reads/2016/08/12/most-states-allow-religious-exemptions-from-child-abuse-and-neglect-laws/>
- [6] <https://www.christianscience.com/press-room/a-christian-science-perspective-on-vaccination-and-public-health>
- [7] <https://firstamendment.mtsu.edu/article/christian-scientists/>
- [8] [https://www.advocatehealth.com/assets/documents/faith/christian\\_science\\_final2.pdf](https://www.advocatehealth.com/assets/documents/faith/christian_science_final2.pdf)
- [9] <https://www.astho.org/communications/blog/impact-of-non-medical-vaccine-exemptions-on-childhood-vaccination-rates/>
- [10] <https://www.vaccinesafety.edu/vaccine-exemptions/>
- [11] <https://www.immunize.org/official-guidance/state-policies/exemptions/>

## Montana Code Annotated 2019

TITLE 37. PROFESSIONS AND OCCUPATIONS

CHAPTER 3. MEDICINE

Part 1. General

### Exemptions From Licensing Requirements

**37-3-103. Exemptions from licensing requirements.** (1) This chapter does not prohibit or require a license w

- (a) the gratuitous rendering of services in cases of emergency or catastrophe;
- (b) the rendering of services in this state by a physician lawfully practicing medicine in another state or territory or if the physician has any established or regularly used hospital connections in this state or maintains or is providing the services, the physician must possess a license to practice medicine in this state.
- (c) the practice of dentistry under the conditions and limitations defined by the laws of this state;
- (d) the practice of podiatry under the conditions and limitations defined by the laws of this state;
- (e) the practice of optometry under the conditions and limitations defined by the laws of this state;
- (f) the practice of chiropractic under the conditions and limitations defined by the laws of this state;
- (g) the practice of Christian Science, with or without compensation, and ritual circumcisions by rabbis;



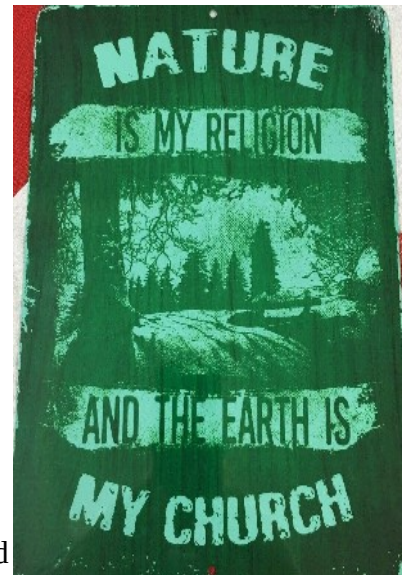
## LIFE IS IN THE BLOOD

The sovereign council of the Church of Hope, Sacred Monastic Order [Incorporated], agrees on Christian science doctrine regarding "blood is the life" derived from biblical Genesis 9:4 acknowledging the sanctity of blood as a representation of the spiritual life, leading us to interpretation that view blood as humorally, spiritually, and materially sacred. Christian counselors of this Church so trained in *Life Force Analysis Hematology* are deemed herewith necessary as part of our monastic counseling practices to communicants.



Antoine Béchamp, a 19th-century Christian French scientist, is known for his work on microzymas, which he and others considered the fundamental units of life. His views on microzymas and their role in health and disease reflect a belief system that intertwines scientific inquiry with a spiritual or religious dimension. Béchamp's writings, particularly in *\*Les Microzymas\**, culminate in an acknowledgment of God as the "Supreme Source," suggesting that he saw his scientific findings as compatible with a Christian worldview[1][2].

Béchamp's theory posits that microzymas are present in all living organisms and can transform into pathogenic bacteria when the host's health is compromised. He argued against the prevailing germ theory of disease, asserting that bacteria are not invaders but rather products of disease processes that arise from unhealthy conditions within the organism[2][4]. This perspective aligns with a holistic view of life found in nature cure, where the health of the organism's environment (or "terrain") is paramount, echoing concepts found in various spiritual and philosophical traditions.



Ethel Douglas Hume, a follower of Béchamp, also emphasized these ideas in her works, notably in *\*Béchamp or Pasteur? A Lost Chapter in the History of Biology\**. Hume argued that Béchamp's contributions were overshadowed by Pasteur's germ theory and highlighted the spiritual implications of Béchamp's research, suggesting that it reflects a deeper understanding of life and health that transcends mere materialism[2][4]. Hume was an animal lover, vegetarian, and associated with the Bristol Vegetarian and Health Culture Society.

While Béchamp himself did not explicitly frame his theories as evidence of a supernatural dimension in a conventional sense, his integration of science and spirituality indicates a belief in a life force or vital principle that resonates with Christian thought. Thus, both Béchamp and his followers can be seen as advocating for a view of life that acknowledges both scientific inquiry and spiritual beliefs.

Citations:

[1] <https://adistantmirror.com/antoine-bechamp-pleomorphism/>

[2] [https://en.wikipedia.org/wiki/Antoine\\_B%C3%A9champ](https://en.wikipedia.org/wiki/Antoine_B%C3%A9champ)

[3] [https://ia601602.us.archive.org/20/items/the-illusion-of-viral-contagion-scientific-and-philosophical-review/TheIllusionofViralContagion\\_ScientificandPhilosophicalReview.pdf](https://ia601602.us.archive.org/20/items/the-illusion-of-viral-contagion-scientific-and-philosophical-review/TheIllusionofViralContagion_ScientificandPhilosophicalReview.pdf)

[4] [https://archive.org/download/bechamporpasteur00hume\\_0/bechamporpasteur00hume\\_0.pdf](https://archive.org/download/bechamporpasteur00hume_0/bechamporpasteur00hume_0.pdf)

[5] <https://adistantmirror.com/antoine-bechamps-preface-to-the-blood-and-its-third-element/>

[6] <https://www.wired.com/story/the-19th-century-crank-who-tried-to-tell-us-about-the-microbiome/>

## Background

The Christian Science movements, which emerged in the United States in the late 19th century, encompasses several diverse religious and philosophical groups that share common Christian idealistic and metaphysical beliefs. The essential tenets of Christian New Thought movements, including Theosophy, Naturopathy, Yoga, Taosim, and others, of the various beliefs of the denominations, can be synopsized as follows:

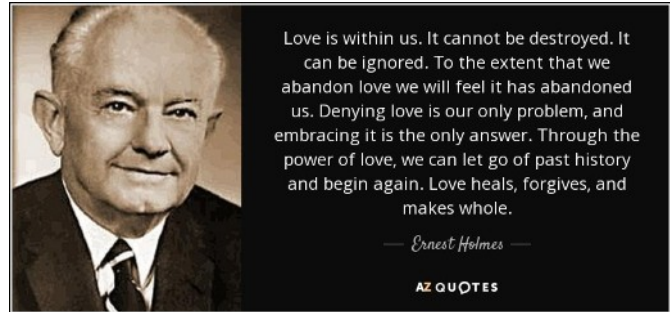
1. Idealism: The ultimate basis of existence is mental or spiritual, with God often conceptualized as Mind or Infinite Intelligence.
2. Mother Nature embodies powerful natural forces of the material world, a complex interplay between her nurturing qualities and her capacity for destruction. Recognizing this duality encourages a deeper respect for the environment and underscores the necessity for sustainable practices that honor both her life-giving aspects and her formidable power. Embracing this understanding can lead to more harmonious coexistence with the natural world.
3. Mind over matter: Consciousness, ideas, and thoughts are the basis of reality and function as causal forces behind all material phenomena.
4. Divine nature of humanity: Humans are inherently divine or part of the divine.
5. Positive thinking: Correct thinking can lead to health, happiness, and prosperity.
6. Healing through mind: Mental states can affect physical health and material circumstances.
7. Continuing revelation: Truth is viewed as an ongoing revelation rather than a fixed doctrine.
8. Immanence of God: The divine is present within all things.
9. Spiritual character of the universe: The universe is fundamentally spiritual in nature.
10. Emphasis on personal well-being: Focus on health, material success, and spiritual growth.
11. Adaptability to modern culture: Generally accepting of societal changes and secular ideas.
12. Healing of the physical body is "the reconciling, harmonizing and unifying of nature, humanity, and God".

In the original Christian Science movement, the power of Mind and healing is defined as the divine Mind, or God, which is understood to be the source of all true healing. This healing method is based on the understanding that God is infinite Love, Life, Spirit, and divine Mind. Christian Science teaches that healing occurs through the recognition and acknowledgment of God's allness and goodness, and



the realization of man's spiritual relationship to the Divine. More properly, this would be called the Christian Science of Mind (Mentalism).

The Religious Science movement, or Science of Mind, was established in 1926 by Ernest Holmes and is a spiritual, philosophical and metaphysical religious movement within the New Thought movement. In general, the term "Science of Mind" applies to the teachings, while the term "Religious Science" applies to the organizations. However, adherents often use the terms interchangeably.



The movement was established with the 1926 publication of *The Science of Mind*, in which Holmes stated "Religious Science is a correlation of laws of science, opinions of philosophy, and revelations of religion applied to human needs and the aspirations of man." He also stated that Religious Science/Science of Mind (RS/SOM) is not based on any "authority" of established beliefs, but rather on "what it can accomplish" for the people who practice it. Today the International Centers for Spiritual Living, the United Centers for Spiritual Living (which combined into the Centers for Spiritual Living in 2011) and Global Religious Science Ministries are the main denominations promoting Religious Science.

Many Christian Scientists (doctors, naturopaths, chiropractors, osteopaths) also respected the healing power of nature, or "vis medicatrix naturae" in Latin, is a fundamental principle in natural medicine. It is defined as the inherent self-organizing and healing process of living systems that establishes, maintains, and restores health. This concept recognizes the body's innate ability to heal itself and maintain balance which can be dramatically assisted with righteous thinking and positive mental attitude. We call this Christian Science of Mother Nature (Gaianism).

In Gaianism and Green Christianity, the power of nature and healing (vis medicatrix naturae) is deeply intertwined with the concept of Gaia, the living Earth as defined by James Lovelock and Lynn Margulis. This philosophy emphasizes the interconnectedness between humans, spirit, and nature, viewing healing as a reciprocal process between individuals, spirit, and the environment. Gaianism is very much part of natural medicine which practitioners generally respect the power of nature and healing as a holistic process that involves reconnecting with Mother Earth (Gaia), cultivating awareness of our interdependence with nature, hygiene, the microbiome, the geologic cycles, agronomy, forestry, the biosphere, and actively participating in the restoration and care of the Earth's living systems (symbiogenesis).

Here is a comparison of the two Christian Science perspectives body and mind:

**Christian Science of Mind  
(Mentalism)**

- Healing in Christian Science is about faith healing or positive thinking. It is a process grounded in a deep understanding of God's nature as

**Christian Science of Mother Nature  
(Gaianism, Green Christianity)**

- This perspective views the Earth as a superorganism, advocating for ethical treatment of all life forms based on their intrinsic value within

unconditionally good and omnipotent.

- This healing power is considered to be the same power demonstrated by Christ Jesus, which involves recognizing spiritual truths that transcend physical ailments.

- The idea that God reveals Himself through nature, known as "general revelation," is supported by scriptures like Psalm 19, which speaks of the heavens declaring God's glory. This belief encourages people to use their surroundings as a backdrop for prayer, enhancing their spiritual experience.

- The proof in Christian Science can be understood by skeptics in the **placebo effect** which is defined as the beneficial outcomes that arise from a patient's expectations and beliefs rather than from an active treatment. Scientific research repeatedly indicates that these effects lead to real physiological changes, particularly in conditions like pain, depression, speed of healing, and stress-related disorders.

- Émile Coué's method, known as Couéism, focused on the power of autosuggestion and positive thinking for self-improvement and healing.

- In animal magnetism or mesmerism, the power of nature and healing was attributed to an invisible natural force called "animal magnetism" or "Lebensmagnetismus". This force was believed to be possessed by all living things, including humans, animals, and plants but its use and practice of decided use by humans trained in the art.

- The power of nature and healing in mentalism or yoga refers to the profound positive effects that connecting with nature can have on mental health and overall well-being. This concept emphasizes the restorative and therapeutic qualities of natural environments, which can be harnessed through mindful practices like yoga or incorporated into mental health treatments.

- Meditation in Christian Science is a profound

this living system. "Nature is my religion, and Earth is my Church."

- Gaianism recognizes nature's ability to heal itself, the biosphere, and all animals, plants, and humans.

- Green Christianity refers to diverse groups of Christians who emphasize the biblical or theological basis for protecting, celebrating and partnering with the environment.

- Recognizing the importance of microbial ecosystems within and around us, bowel flora and hygienic principles, probiotic therapy, etc.

- Embracing a balanced approach to hygiene that supports beneficial microorganisms by understanding our interconnectedness with the Earth's microbiome.

- The concept of the **power of nature** and the **healing properties of herbs** is deeply rooted in both historical practices and modern scientific research. This understanding encompasses various aspects, including the biological effects of plants on human health, the psychological benefits of connecting with nature, and the specific medicinal properties of various herbs.

- Prayers that incorporate nature often emphasize gratitude and awareness. By acknowledging the beauty and sustenance provided by the natural world, individuals can cultivate a sense of gratitude and mindfulness in their prayers.

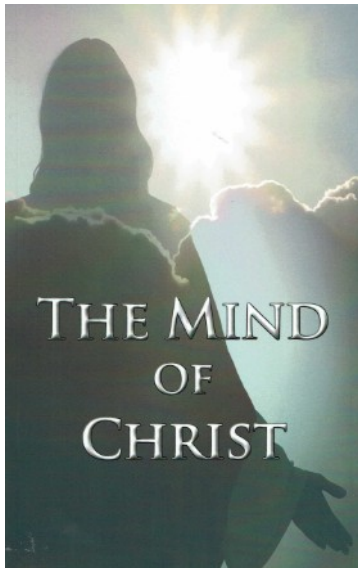
- Healing practices often involve attunements: Aligning one's energy with the Earth's energy. Geopathy and climatology that recognizes that the Earth possesses natural electromagnetic fields and energies that can influence human health.

- The power of nature and healing in waters can be defined as the profound ability of natural water bodies and environments to positively impact

practice that emphasizes deep contemplation and the spiritual connection with God. The practice of meditation has historical roots in early Christian traditions, where it was often referred to as the "prayer of the heart." This form of silent prayer was first articulated by the Desert Fathers and Mothers in the 4th century, emphasizing stillness and imageless prayer as pathways to divine communion.

human physical, mental, and emotional well-being.

- Biomagnetism, a therapeutic approach using magnets, is based on the concept of harnessing the power of nature for healing.
- Prayers for nature often highlight the interconnectedness of all living beings and the responsibility humans have to care for the Earth. This perspective encourages ethical choices that contribute to environmental healing and sustainability.



## CHRISTIAN MONASTIC MEDICAL SCIENCE

To date, there has been no specific definition of "Christian medical science" in the traditional sense and according to our AI search (Dec. 2024). Here we [SMOCH] establish historical perspective and policy. "Christian Science", founded by Mary Baker Eddy, is a religious movement that emphasizes spiritual healing rather than medical science. Christian Science according to Baker teaches that illness and suffering are illusory and can be overcome through prayer and spiritual understanding. It's important to note that religious Christian Science is denomination, distinct from mainstream Christianity and medical science. It does not integrate traditional medical practices with Christian beliefs, but rather, Baker rejected conventional medicine in favor of spiritual healing. Christian Scientists generally believe that physical healing is a natural byproduct of spiritual renewal and alignment with God's

reality, which it can and should be. However, we [SMOCH] recognize the value and necessity of modern medicine's life saving measures.

Monastic medicine can be defined as a religious movement and a unique form of healthcare practiced in medieval monasteries that combined natural science and spiritual healing[1]. It encompassed charitable medical services provided to the poor using both natural agents (such as food, herbs, and water) and supernatural agents (including prayer and religious rituals)[3].

Monastic medicine descended from Greek and Roman medical traditions and became the predominant form of medical care in Christendom during the Middle Ages[3]. It was practiced by well-educated monks who had access to historical medical documents and were driven by a calling to serve God through helping people[1].

This form of medicine was characterized by:

1. A dualistic approach combining physical treatments with spiritual care[1]
2. The use of monastic hospitals as centers of medical care and hospitality[1]
3. The practice of natural, physical-based medical techniques like cleanliness, bloodletting, and herbalism[1]
4. The integration of medical treatment with care for both the body and soul[2]

Monastic medicine aligns with the World Health Organization's definition of Traditional Medicine, as it encompasses knowledge, skills, and practices based on theories, beliefs, and experiences indigenous to medieval Christian culture[3].

Citations:

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**Christian monastic medical science** can be defined early on as the practice of medicine within monastic communities, combining natural science, research, clinical medicine, and spiritual healing. It emerged in the early Middle Ages as a unique approach to healthcare, characterized by:

1. Well-educated monks studying and applying medical knowledge from historical documents[2].
2. A focus on treating both the body and soul, viewing physical health as essential for spiritual well-being[1][2].
3. The use of natural, physical-based treatments such as cleanliness, bloodletting, and herbalism[2].
4. The integration of spiritual and religious practices with medical treatments[2].
5. The preservation and copying of medical texts, contributing significantly to the field of medical knowledge[1].

This approach to medicine was practiced in monastic hospitals, which served as centers of hospitality and healthcare for monks, pilgrims, and the general public between 500 and 1050 CE[2]. Monastic

medicine played a crucial role in the development of modern medical practices and the establishment of hospital systems.

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Several early Christian figures, monks and nuns, contributed significantly to the development of modern medicine:

1. Tertullian and Clement of Alexandria recognized medicine as God's gift and supported its practice[6].
2. Justin Martyr (2nd century) and Origen (3rd century) noted that many of their fellow Christians were medical doctors[2].
3. Basil and Ephrem (4th century) developed a Christian understanding of medicine, relating human sickness to sin and finite being, while emphasizing God's closeness to those in distress[1].
4. Augustine (4th-5th century) studied natural philosophy and incorporated aspects of Greek philosophy that aligned with Christian thought into medical practice[3].
5. Hildegard von Bingen, a prominent figure in European history, was a 12th-century Benedictine abbess, composer, philosopher, mystic, and a pioneering herbalist. Born in 1098 in what is now Germany, she became known for her extensive knowledge of medicinal plants and holistic healing practices. Hildegard's contributions to herbal medicine are encapsulated in her seminal work, *Physica*, where she documented over 500 species of plants and their medicinal properties, emphasizing the connection between physical health and spiritual well-being.

While not all of these figures were physicians themselves, their writings and teachings helped shape the Christian approach to medicine, which ultimately influenced the development of modern medical practices. Christian doctors in the early centuries practiced medicine following the Hippocratic and Galenic traditions, combining it with their faith[2].

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Several prominent Renaissance-to-modern era physicians who contributed significantly to the development of modern medicine were devout Christians. Some notable examples include:



1. **Andreas Vesalius** (1514-1564): A Flemish anatomist and physician who revolutionized the study of human anatomy. He was a devout Catholic and served as the imperial physician to Emperor Charles V[1].

2. **Ambroise Paré** (1510-1590): A French barber surgeon who made significant contributions to surgical techniques and battlefield medicine. He was a Huguenot (French Protestant) and is often referred to as the "Father of Modern Surgery"[1].

3. **William Harvey** (1578-1657): An English physician who accurately described the circulatory system and the function of the heart. He was a devoted Anglican and served as the personal physician to King James I and King Charles II[1]. William Harvey, a prominent Renaissance physician, was also proponent of aether in his medical theories. Harvey, known for his groundbreaking work on blood circulation, believed that tiny passages carried blood between arteries and veins, which were invisible to the naked eye. These passages were thought to be filled with a subtle substance, which aligns with the concept of aether prevalent in Renaissance natural philosophy. Harvey's ideas were influenced by the prevailing Aristotelian and Galenic theories of his time, which often incorporated concepts of aether or quintessence in explaining natural phenomena. The concept of aether was particularly important in Renaissance medicine, as it was believed to be the medium through which celestial influences could affect human health.

4. **Paracelsus** (1493-1541): A Swiss physician, alchemist, and astrologer who emphasized the importance of observation and experience in medicine. He was a Christian with unconventional and metaphysical views, and sought to integrate his faith with his medical practice[1]. He is considered as the Father of Toxicology. He believed in the harmony between man and nature, proposing that health relied on certain chemical and mineral balances in the body. Paracelsus emphasized the use of minerals and chemicals in medical treatments, which aligned with alchemical concepts of the time. His work bridged the gap between alchemy and chemistry, retaining elements of older beliefs while introducing new ideas.



5. **Girolamo Fracastoro** (1478-1553): An Italian physician, poet, and scholar who proposed the germ theory of disease. He was a devout Catholic and served as the attending physician at the Council of Trent[1]. The name for syphilis is derived from Fracastoro's 1530 epic poem in three books, *Syphilis sive morbus gallicus* ("Syphilis or The French Disease"), about a shepherd boy named Syphilus who tended the flocks of King Alcinous. Syphilus insulted Sol Pater, the god of the Sun, and was punished by him with a horrible disease. The poem suggests using mercury and "guaiaco" herbal as a cure. In 1546 his book (*De contagione*, "On Contagion") also gave the first description of typhus. The collected works of Fracastoro appeared for the first time in 1555. In 1546 Fracastoro described an epidemic in cattle that devastated farmers near Verona, Italy. That disease is now recognized as foot-and-mouth disease (FMD), an animal illness of great antiquity. A portrait of Fracastoro that has been in the collection of the National Gallery since 1924 has recently been attributed to the renowned Italian painter Titian.[10] The re-attribution has led scholars to speculate that Titian may have painted the portrait in exchange for syphilis treatment.

6. **Samuel Christian Hahnemann's** (1755-1843) teachings contributed to the abandonment of Galen's bloodletting practice by introducing the principle of "like cures like" (*similia similibus curantur*), which

directly opposed Galen's *contraria contrariis* approach. This new paradigm challenged the traditional medical practices of the time, including bloodletting. He also emphasized the importance of "pure experiment", like Paracelsus, and adherence to scientific methods and principle. This focus on empirical evidence and systematic observation contrasted with the more theoretical basis of Galenic medicine. Hahnemann developed the concept of "potentization" or "dynamization," proposing that the efficacy of medicines increases with dilution. This idea contradicted the rationale behind bloodletting, which was based on removing "excess" humors from the body. His approach to patient care emphasized individualization and meticulous recording of symptoms. This detailed, patient-specific approach differed significantly from the more generalized treatments like bloodletting. Hahnemann stressed the importance of proper nutrition and public health measures, shifting focus from invasive treatments to preventive care and overall well-being. By promoting these alternative principles and methods, Hahnemann's monastic style teachings indirectly contributed to the gradual abandonment of bloodletting and other Galenic practices as medical professionals began to adopt more evidence-based approaches to treatment.



Samuel Christian Hahnemann was born into a family that adhered to the **Lutheran faith**, which was predominant in his native Saxony, Germany. His father, Christian Gottfried Hahnemann, was a strict man of the Lutheran tradition, and this religious background influenced Samuel's early life. However, as he grew older, Hahnemann's beliefs evolved; he became associated with **deism**, a philosophical belief system that emphasizes reason and observation of the natural world rather than adherence to organized religion. His educational journey included significant exposure to classical languages and sciences, which shaped his intellectual development.

7. **Dr. Willem ten Rhyne** (1647-1700 AD), a Dutch doctor and botanist, was the earliest European physician to promote acupuncture in the Western world. On a mission in Japan, he gave medical instructions and took care of Japanese patients, while he collected materials on Japanese medicine, especially on acupuncture and moxibustion. In 1683, he wrote some of the first medical reports on acupuncture, which were published as the "Dissertation on Arthritis, Logarithmic Text, Acupuncture and Three Subjects". Ten Rhyne coined the modern term "acupuncture" from Latin "acus" (needle) and "punctura" (puncture). His work, based on observations of medical practices in Japan and translations of Chinese medical texts, was the earliest European medical treatise on acupuncture. His treatise on the art of needling which he called *acupunctura* was the first Western detailed study on that matter. He also wrote *An Account of the Cape of Good Hope and the Hottentotes*, which describes the lives of the Khoikhoi (then Hottentots) during the early days of Dutch settlement in the Cape as well as a pioneering book on Leprosy in Asia (Dutch: *Asiatise Melaatsheid*) and a treatise on tea that was published by Jakob Breyne.

8. **Nicholas Culpeper** (1616-1654) was arguably the most prominent medical herbalist of Renaissance times. He was an English botanist, herbalist, physician, and astrologer who made significant contributions to the field of herbal medicine. Culpeper's most notable work, "The English Physitian" (1652, later known as "Complete Herbal"), became a comprehensive source of pharmaceutical and herbal knowledge of the era. He catalogued hundreds of outdoor medicinal herbs and aimed to make medical treatments more accessible to the general public. Culpeper's work was influenced by Christian concepts, such as the Doctrine of Signatures (the belief that God provided visual clues in plants to indicate their medicinal uses). As a young man,



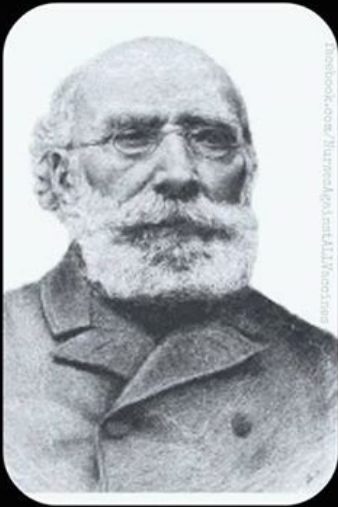
Culpeper initially planned to enter the church and studied at Cambridge with this intention. However, after personal tragedies, including the death of his fiancée, Culpeper abandoned his plans to join the clergy. Instead, he became an apothecary and focused on making medical knowledge accessible to the poor.

9. **John Wesley** (1703-1791), founder of Methodism, made significant contributions to European medical care in the 18th century through his holistic approach to health and healing. His efforts were grounded in a practical piety and a holistic soteriology that integrated care for body, mind, and spirit. Wesley published a collection of medical advice called "Primitive Physick," effectively a nature cure handbook, which he distributed widely, often at little or no cost. This pivotal book provided accessible medical knowledge to the poor and those in rural areas and was published repeatedly in several languages. Wesley established a free clinic in London to provide medical care to the poor. Although he eventually closed it due to financial constraints, it demonstrated his commitment to providing healthcare to those in need. Wesley promoted a holistic understanding of health, emphasizing the connection between physical and spiritual well-being. He encouraged addressing both the body and soul in medical treatment. Wesley trained lay preachers and "visitors of the sick" to provide basic medical care and advice, extending healthcare reach beyond professional physicians. Wesley advocated for a "middle way" between traditional physic and empiricism, integrating different forms of medicine. He emphasized the importance of following a healthy regimen and lifestyle, not just taking medicine. Wesley criticized the high costs of professional medical care and sought to make healthcare more accessible to the poor. By combining spiritual care with practical medical advice and accessible healthcare, John Wesley's approach to medicine had a lasting impact on European medical care, particularly in extending health services to underserved populations. He is considered the Father of Electrotherapy and by some, Father of Integrative Medicine.



10. **Antoine Béchamp** (1816-1908) was a devout Christian, and his religious convictions evolved over time. He was a well known and respected French scientist known for breakthroughs in applied organic chemistry and for a bitter rivalry with Louis Pasteur. He was educated at the University of Strasbourg, receiving a doctor of science degree in 1853 and doctor of medicine in 1856, and ran a pharmacy in the city. In 1854 was appointed Professor of Chemistry at the University of Strasbourg, a post previously held by Louis Pasteur. Béchamp discovered that the living "molecular granulations" in biological fluids were actually the elementary units of all biological life. He named them microzymas—that is, "tiny enzymes"—and credited them with producing both enzymes and cells while "evolving" amid favorable conditions into multicellular organisms. Béchamp also denied that bacteria could invade a healthy animal and cause disease, claiming instead that unfavorable host and environmental conditions destabilize the host's native microzymas and decompose host tissue by producing pathogenic bacteria.

**Antoine Béchamp**



1816-1908

*In Honor and In Memory...*

Antoine Béchamp was able to scientifically prove that germs are the chemical by-products and constituents of pleomorphic microorganisms enacting upon the unbalanced, malfunctioning cell metabolism and dead tissue that actually produces disease. Béchamp found that the diseased, acidic, low-oxygen cellular environment is created by a toxic/nutrient deficient diet, toxic emotions, and a toxic lifestyle. His findings demonstrate how cancer develops through the morbid changes of germs to bacteria, bacteria to viruses, viruses to fungal forms and fungal forms to cancer cells. He found microzymas present in every cell in the bloodstream, in animals, in plants, and even in rocks. He found them present in the remains of dead animals many years after the animal's body had withered away to dust. He observed that in a healthy organism, microzymas work at repairing and nourishing all cells; but when the terrain becomes acidic, the microzymas morph into viruses, bacteria, yeast, fungus, and mold and prepare to break the host down.

Béchamp's work was ignored, ridiculed, suppressed, and soon forgotten.

While the cell theory of Virchow and germ theory of Pasteur gained widespread acceptance, granular theories have been rejected by current scientific consensus. Béchamp's version, microzymian theory, has been retained by small groups, especially by Gunther Enderlein and Gaston Naessens. His work in understanding how the "terrain" may affect disease has had great implications in emerging microbiome research and hygiene.

While Béchamp's microzyma theory was not directly incorporated into symbiogenesis, both concepts challenged the prevailing views of their time. Microzyma theory questioned the germ theory of disease, suggesting that internal factors could lead to illness. Symbiogenesis, proposed later by scientists like Mereschkovsky and Margulis, challenged the idea that evolution was driven solely by competition, emphasizing cooperation between organisms. The connection between these ideas lies in their focus on the importance of microscopic life forms in biological processes. Symbiogenesis theory, which explains the origin of eukaryotic cells through the merger of prokaryotes, built upon the growing understanding of microbial life and cellular structures. While Béchamp's specific ideas about microzymas are not part of academic modern cell biology, the concept of subcellular living particles influenced later researchers. Some scientists continued to explore similar ideas, such as Reich's "bions" and Naessens' "somatids". However, these concepts remain, for the moment, outside mainstream scientific acceptance. Ultimately, symbiogenesis theory, supported by evidence from electron microscopy and genetic studies, has become a fundamental part of our understanding of eukaryotic cell evolution, while Béchamp's microzyma theory pitifully has not gained similar scientific support.



11. **John Harvey Kellogg** (1852-1943), a Seventh-day Adventist physician, made significant contributions to medicine and health reform in the late 19th and early 20th centuries. He transformed a failing hospital into the advanced Battle Creek Medical Surgical Sanitarium, where he served as director until his death in 1943. Kellogg was an early proponent of the germ theory of disease and recognized the importance of intestinal flora in health and disease. He advocated for a holistic approach to treatment, promoting vegetarianism, nutrition, exercise, sun-bathing, and hydrotherapy. Kellogg invented several medical devices, including the electric light bath for light therapy, which laid groundwork for treating depression. He developed sinusoidal current treatments for tuberculosis and lead poisoning, applying mild electrical currents to the skin and eyes. As a skilled surgeon, Kellogg often provided free services to indigent patients at his clinic. He promoted the use of yogurt enemas to "plant protective germs" in the intestines. Kellogg invented various machines for patient treatment, including devices for shaking, vibrating, and stimulating bowels and circulation. He established the American Medical Missionary College and the Battle Creek College to further medical education. Kellogg authored nearly 50 books on science and health, promoting his approach to "biologic living" which combined scientific knowledge with Adventist beliefs. His innovative approaches to health and nutrition, including the invention of corn flakes and other health foods, had a lasting impact on medical practices and public health awareness to this day. Some consider him the Father of Colon Hydrotherapy.



12. **Andrew Taylor Still** (August 6, 1828 - December 12, 1917), physician and surgeon, is the founder of osteopathy. He was indeed a devout Christian, born into a family of pioneers who devoted many hours to Bible study. Still's father, Abram Still, was a Methodist preacher and physician, which influenced Andrew's upbringing and later career path. Still's Christian faith played a significant role in his life and the development of osteopathy. After losing three of his children to an epidemic, he formulated the principles of osteopathy in 1874, believing that God had placed remedies for disease within the human body. His Christian beliefs are evident in his view that "God was not a guessing God but a God of truth" and that all of God's works, both spiritual and material, are harmonious. The osteopathic approach Still developed was rooted in his Christian worldview, combining his medical knowledge with his spiritual beliefs. He established the American School of Osteopathy in Kirksville, Missouri, in 1892, to teach his new approach to medicine. Still's devout Christian life is credited with lending impetus to his new philosophy of healing, even in the face of formidable opposition.



13. **Sir Oliver Joseph Lodge** (1851 – 1940) was an English scholar, physicist and inventor. Lodge obtained a Bachelor of Science degree from the University of London in 1875 and gained the title of Doctor of Science in 1877. He identified electromagnetic radiation independent of Hertz's proof and at his 1894 Royal Institution lectures ("The Work of Hertz and Some of His Successors"), Lodge demonstrated an early radio wave detector he named the coherer. In 1898 he was awarded the "syntonic" (or tuning) patent by the United States Patent Office. Lodge was Principal of the University of Birmingham from 1900 to 1920.



Lodge was also pioneer of spiritualism. His research into life after death was a topic on which he wrote many books, including the best-selling *Raymond; or, Life and Death* (1916), which detailed messages he received from a medium, which he believed came from his son who was killed in the First World War.

14. **Florence Nightingale** (1820 – 1910) was an English social reformer, statistician and the founder of modern nursing. Nightingale came to prominence while serving as a manager and trainer of nurses during the Crimean War, in which she organised care for wounded soldiers at Constantinople. She significantly reduced death rates by improving hygiene and living standards. Nightingale gave nursing a favourable reputation and became an icon of Victorian culture, especially in the persona of "The Lady with the Lamp" making rounds of wounded soldiers at night.

Florence Nightingale was born into a Christian context, but her religious beliefs were shaped by a unique background. She was born on May 12, 1820, into a wealthy British family that initially identified as Unitarian, a sect that does not adhere to the traditional Christian doctrine of the Trinity. Later, her family transitioned to the Church of England. Throughout her life, Nightingale maintained her Christian faith. She experienced several profound spiritual "calls from God" starting at the age of 16, which led her to pursue a life dedicated to serving others through nursing. Although she stopped attending church in her early 30s, her commitment to doing what she believed was God's will remained a central motivation for her work. Nightingale's views on religion were complex; she embraced aspects of Catholic spirituality and was influenced by the mysticism of saints like St. Teresa of Ávila, while also expressing rationalist ideas that questioned traditional Christian beliefs such as the existence of hell. She often emphasized the importance of action in faith, seeing her nursing work as a direct response to God's call.

15. **Benedict Lust** (1872-1945) was a medical doctor, recognized as a pioneering figure in the field of naturopathy. He was born on February 3, 1872, in Michelbach, Germany, and immigrated to the United States in 1892. Lust initially pursued a career in natural healing after experiencing personal health issues, including a severe case of tuberculosis, which led him to explore hydrotherapy under Father Sebastian Kneipp in Germany. Lust's formal medical education included graduating from the Universal Osteopathic College of New York in 1898 and receiving his medical degree from the New York Homeopathic Medical College in 1902. He later obtained an eclectic medical degree in 1904. Throughout his career, he founded several institutions, including the American School of Naturopathy in 1901, which was the first naturopathic college in the United States. He also established health centers and published various works promoting natural healing methods. Despite being a legitimate medical doctor, Lust faced criticism from the conventional medical community for his unconventional practices and beliefs, which often led to legal challenges. Nonetheless, he is celebrated as the "Father of Naturopathy" for his significant contributions to establishing and promoting this holistic approach to healthcare.



Benedict Lust faced significant criticism from Morris Fishbein, an infamous editor of the *Journal of the American Medical Association*. Fishbein was known for his vigorous campaign against what he deemed "quackery" in medicine, which included a strong opposition to naturopathy, chiropractic, osteopathy and allied practices.

16. **Henry Lindlahr** (1862 – 1924) was the doctor and author of one of the cornerstone texts of American naturopathic medicine, *Nature Cure*, which includes topics about disease suppression versus elimination, hydrotherapy, and the importance of fresh air and sun bathing. Lindlahr was born a Christian in Cologne, Kingdom of Prussia. He devoted himself to spiritual lessons and healing after being helped by Father Sebastian Kneipp (1821–1897), in Europe. Lindlahr was also influenced by the ideas of Bernarr Macfadden. He graduated from the National Medical University in Illinois, US. In 1902, he opened his practice in Chicago. In 1914, he founded the Lindlahr Sanitarium, in Elmhurst, Illinois. Lindlahr and his institute were criticized by medical “health experts” for peddling quackery. AMA president Physician (who never practiced medicine) Morris Fishbein noted that "the methods of diagnosis used in the Lindlahr institution were preposterous, the methods of treatment varied and ridiculous." These included dubious treatments such as chiropractic, homeopathy, osteopathy and "strange" diets. Lindlahr's writings often reflect a deep respect for Nature as a healing force which brought down disdain from Fishbein and his influencers. He famously stated that disease results from violations of nature’s laws, suggesting a belief in an inherent order or design in the natural world. His seminal work, *Nature Cure*, emphasizes the importance of living in harmony with these laws, which could be interpreted as aligning with a spiritual or philosophical worldview that values the interconnectedness of life.



These Renaissance and early modern-age physicians, among many others, played crucial roles in advancing Christian science medical knowledge while maintaining their Christian faith, demonstrating that scientific inquiry and religious belief were not mutually exclusive during this period of great scientific advancement[1][3]. Thus we can consider them modern day monastic medical physicians.

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# CONCLUSION

We hereby define Christian Monastic Medical Science as follows:

Christian Monastic Medical Science can be defined today as a holistic and religious approach to health care that integrates **spiritual care, hygienic, and medical practices**, both ancient and modern, within the context of Christian monastic traditions. This concept is rooted in the historical practices of monks and nuns, the illustrious works and missions of the Orders of St. John, Lazarus, and Poor Fellow-Soldiers of Christ and of the Temple of Solomon, who provided medical care to the poor and needy, emphasizing the interconnectedness of body and soul. We believe that physical health is essential for spiritual well-being, reflecting the Christian doctrine that views the body as a temple of the Holy Spirit. Christian Monastic Medical Science can be defined as a holistic approach to health care that integrates spiritual care, hygienic, and nature cure practices within the context of Christian monastic traditions. This concept is rooted in the historical practices of monks and nuns who provided medical care, emphasizing the interconnectedness of body and soul.

## Historical Context

### Origins and Development

The tradition of monastic medicine dates back to the early Middle Ages when monasteries served as centers for healing and medical knowledge. Monks, often well-educated and trained in both spiritual and herbal remedies, played a crucial role in caring for the sick within their communities. They believed that physical health was essential for spiritual well-being, reflecting the Christian doctrine that views the body as a temple of the Holy Spirit[1][3][6].

### Spiritual, Hygienic, and Medical Integration

Monastic medical practice was characterized by a focus on **natural remedies**—such as herbalism, dietary reform, and cleanliness—and **spiritual healing** through prayer and faith. This holistic approach was evident in the writings of early Church leaders like St. Basil, who argued that medicine is a gift from God, intended to heal both body and soul[6][8]. The monastic rule established by St. Benedict and practiced by the Hospitallers emphasized caring for the sick as a fundamental duty, reinforcing the belief that tending to physical ailments was an expression of Christian charity[1][4].

## 21<sup>st</sup> Century Modern Implications

### Research and Revival

In contemporary times, there has been a resurgence of interest in monastic medicine, particularly in the study of medieval herbal remedies. Researchers are exploring how these historical practices can inform modern medical treatments, suggesting that some ancient remedies may have significant therapeutic potential[2][3]. This revival highlights the ongoing relevance of monastic medical science as a bridge between historical practices and modern healthcare.

### Philosophical Underpinnings

Christian Monastic Medical Science operates on the premise that health care should not only address physical ailments but also consider spiritual dimensions. This perspective aligns with various Christian

teachings that advocate for holistic well-being, recognizing that true healing encompasses both body and spirit[1][6].

In summary, Christian Monastic Medical Science is a new interdisciplinary field of the Sacred Medical Order that merges historical monastic practices with contemporary medical understanding, emphasizing a comprehensive approach to health that honors religious, physical and spiritual needs.[10]

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