



## Memorandum for the Christian Science practice

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Practitioners of Christian Science Healing don't work based on an official scale of fees, as do architects, doctors, and psychotherapists in many countries of the world - in Christian Science everyone is individual, and every Christian Science practice has its individual make-up. In my practice I charge for my service according to the time and effort involved, the velocity of the healing/solution and by considering the financial possibilities of the patient. Trust characterizes the interaction of patient and practitioner in the Christian Science practice.

The statement for the service in the Christian Science practice reflects not just the individual case, but links those searching for healing with the world. Because the practice is a giving and a taking and a giving. Healing without a deep love for our fellow man is not possible, and therefore the Christian Science practice belongs not to one person alone, but to all of its contemporaries. The fee enables the patient to (express gratitude and ?) see this context, and it enables me, to put this idea into practice as my full-time profession, to remember good, and to be on call 24/7 locally and globally.

Every day I work for humanity. I have an open door and I thrive to work every day as an example of what it means to live for all mankind. Right from the start I accepted pro bono cases and offered pupils and students reduced fees. Individuals on welfare or homeless individuals will not be sent a bill.

I see my work in the context of humanity, and part of my practice is to spend some of my free time with non-profit work and support financially NGOs doing stellar work. At this point my engagement focuses on refugees from Afghanistan to in Germany and alleviating the sting of homelessness. The results of this engagement are heartwarming and ongoing - and as it is with any true blessing: "...whatever blesses one, blesses all..." (Mary Baker Eddy)

I learned so much by being part of the interfaith work on the government level of Berlin, by moderating and mediating between religions and by supporting Christian Science institutions serving the most vulnerable and marginalized in need of healing.

(God, good is the healer?) Many are healed in the practice quickly and wholly - every week individuals find their path to stable health, (repeated) healings happen in the practice, people find a way out of complicated, often devastating situations to clarity and inner peace, and dignity and individual worth is being re-established. The solutions are often astonishing, the inner peace running deep, the healings lasting.