

Wed-17-Oct-25

One Heart Soul and Mind

Wednesday, October 25, 2017

Hymn 180

Hymn 180

BASED ON THE DANISH OF

JENS N. L. SCHJØRRING

(180)

CHARITY

C. F. JAEHNIGEN

Love the Lord thy God:
Love is staff and rod
For heart and soul and mind.
In this command forever strong,
To silence thoughts of wrong
All laws fulfillment find.

Here we rest content:
Good from God is sent
Where seeds of Love are sown.
Who as himself his neighbor loves,
By constant purpose proves
His neighbor's good his own.

They whose every thought
Still from Love is sought,
In Soul, not flesh, abide.
Love's presence gives a joy untold:
Now may we all behold
The Spirit and the bride.

Hymn 153

Hymn 153

LUKE 1:46

MARIA LOUISE BAUM

(153)

ST. THEODULPH

M. TESCHNER, ARR. BY J. S. BACH

In Thee, my God and Saviour,
Forevermore the same,
My spirit hath rejoicing,

For holy is Thy name.
My soul doth magnify the Lord,
Sing all in glad accord!
Praise Him who lifts the lowly,
For faithful is His word.
I magnify and bless Thee,
For faithful is Thy word.

Thou who alone art mighty
Hast done to me great things,
Remembrance of Thy mercy
Sure help to Israel brings.
Thy power, O Lord, will I extol,
Who hast redeemed my soul;
I praise Thee, Lord, with gladness,
For Thou hast made me whole.
I magnify and bless Thee,
For Thou hast made me whole.

Hymn 299

Hymn 298–302, 454

COMMUNION HYMN

MARY BAKER EDDY

(298)

COMMUNION

LYMAN BRACKETT

(299)

SAVIOUR

WALTER E. YOUNG

(300)

LAUNDON

G. THALBEN-BALL

(301)

FAITH

G. O'CONNOR-MORRIS

(302)

FREEDOM

E. NORMAN GREENWOOD

Saw ye my Saviour? Heard ye the glad sound?

Felt ye the power of the Word?
'Twas the Truth that made us free,
And was found by you and me
In the life and the love of our Lord.

Mourner, it calls you,—“Come to my bosom,
Love wipes your tears all away,
And will lift the shade of gloom,
And for you make radiant room
Midst the glories of one endless day.”

Sinner, it calls you,—“Come to this fountain,
Cleanse the foul senses within;
'Tis the Spirit that makes pure,
That exalts thee, and will cure
All thy sorrow and sickness and sin.”

Strongest deliverer, friend of the friendless,
Life of all being divine:
Thou the Christ, and not the creed;
Thou the Truth in thought and deed;
Thou the water, the bread, and the wine.

Matt. 22:37

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind.

Josh. 22:5

5 But take diligent heed to do the commandment and the law, which Moses
the servant of the LORD charged you, to love the LORD your God, and to
walk in all his ways, and to keep his commandments, and to cleave unto
him, and to serve him with all your heart and with all your soul.

Ps. 84:2

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart
and my flesh crieth out for the living God.

I Pet. 1:16

16 Because it is written, Be ye holy; for I am holy.

I Pet. 1:3-9, 13-15, 22, 23

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according
to his abundant mercy hath begotten us again unto a lively hope by the
resurrection of Jesus Christ from the dead,
4 To an inheritance incorruptible, and undefiled, and that fadeth not away,
reserved in heaven for you,
5 Who are kept by the power of God through faith unto salvation ready to be
revealed in the last time.

- Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:
- 6
- 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:
- 8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:
- 9 Receiving the end of your faith, *even* the salvation of *your* souls.
- 13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
- 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
- 15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
- 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently:
- 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

I Pet. 3:8 (to 4th ,)

- 8 Finally, *be ye* all of one mind, having compassion one of another, love as brethren,

Acts 6:8, 10-15

- 8 And Stephen, full of faith and power, did great wonders and miracles among the people.
- 10 And they were not able to resist the wisdom and the spirit by which he spake.
- 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.
- 12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,
- 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:
- 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.
- 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Acts 7:1, 2 (to 1st ,)

- 1 THEN said the high priest, Are these things so?

2 And he said,

Acts 7:51-56

- 51 ¶ Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.
- 52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:
- 53 Who have received the law by the disposition of angels, and have not kept *it*.
- 54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.
- 55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
- 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Luke 7:37-50

- 37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,
- 38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.
- 39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.
- 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.
- 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
- 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
- 43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.
- 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.
- 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
- 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.
48 And he said unto her, Thy sins are forgiven.
49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
50 And he said to the woman, Thy faith hath saved thee; go in peace.

SH 9:17-18

Dost thou “love the Lord thy God with all thy
18 heart, and with all thy soul, and with all thy mind”?

SH 362:1-364:31

362:1 It is related in the seventh chapter of Luke’s Gospel
that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
Simon the disciple. While they were at meat, an unusual
incident occurred, as if to interrupt the scene
6 of Oriental festivity. A “strange woman”
came in. Heedless of the fact that she was debarred from
such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
doo pariah intruding upon the household of a high-caste
Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
custom of those days, he reclined on a couch with his
head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind
363:1 the couch and reach his feet. She bore an alabaster jar
containing costly and fragrant oil, — sandal oil perhaps,
3 which is in such common use in the East. Breaking
the sealed jar, she perfumed Jesus’ feet with the oil,
wiping them with her long hair, which hung loosely
6 about her shoulders, as was customary with women of her
grade.

Did Jesus spurn the woman? Did he repel her adora-
9 tion? No! He regarded her compassionately. Nor was
this all. Knowing what those around him
were saying in their hearts, especially his host,
12 — that they were wondering why, being a prophet, the
exalted guest did not at once detect the woman’s immoral
status and bid her depart, — knowing this, Jesus rebuked
15 them with a short story or parable. He described two
debtors, one for a large sum and one for a smaller, who
were released from their obligations by their common
18 creditor. “Which of them will love him most?” was the
Master’s question to Simon the Pharisee; and Simon re-

A gospel
narrative

Parable of the
creditor

plied, "He to whom he forgave most." Jesus approved
21 the answer, and so brought home the lesson to all, follow-
ing it with that remarkable declaration to the woman,
"Thy sins are forgiven."

24 Why did he thus summarize her debt to divine Love?
Had she repented and reformed, and did his insight
detect this unspoken moral uprising? She
27 bathed his feet with her tears before she
anointed them with the oil. In the absence of other
proofs, was her grief sufficient evidence to warrant the
30 expectation of her repentance, reformation, and growth
in wisdom? Certainly there was encouragement in the
mere fact that she was showing her affection for a man
364:1 of undoubted goodness and purity, who has since been
rightfully regarded as the best man that ever trod this
3 planet. Her reverence was unfeigned, and it was mani-
fested towards one who was soon, though they knew it
not, to lay down his mortal existence in behalf of all
6 sinners, that through his word and works they might be
redeemed from sensuality and sin.

Divine insight

Which was the higher tribute to such ineffable affec-
9 tion, the hospitality of the Pharisee or the contrition of
the Magdalen? This query Jesus answered
by rebuking self-righteousness and declaring
12 the absolution of the penitent. He even said that this
poor woman had done what his rich entertainer had neg-
lected to do, — wash and anoint his guest's feet, a special
15 sign of Oriental courtesy.

Penitence or
hospitality

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage? Jesus
told Simon that such seekers as he gave small reward
21 in return for the spiritual purgation which came through
the Messiah. If Christian Scientists are like Simon,
then it must be said of them also that they *love*
24 little.

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 broken hearts, expressed by meekness and
human affection, as did this woman? If
so, then it may be said of them, as Jesus said of the
30 unwelcome visitor, that they indeed love much, because
much is forgiven them.

Genuine
repentance

SH 149:12-16

If you fail to succeed in any

case, it is because you have not demonstrated the life of Christ, Truth, more in your own life, — because you have not obeyed the rule and proved the Principle of divine Science.

SH 7:8

Audible prayer is impressive; it gives momentary solemnity and elevation to thought. But does it produce any lasting benefit? Looking deeply into these things, we find that “a zeal . . . not according to knowledge” gives occasion for reaction unfavorable to spiritual growth, sober resolve, and wholesome perception of God’s requirements. The motives for verbal prayer may embrace too much love of applause to induce or encourage Christian sentiment.

Audible praying

SH 129:22

We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals. The very name, *illusion*, points to nothingness.

Ontology needed

SH 329:26-31 If

If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

SH 167:6, 30

We apprehend Life in divine Science only as we live above corporeal sense and correct it. Our proportionate admission of the claims of good or of evil determines the harmony of our existence, — our health, our longevity, and our Christianity. Only through radical reliance on Truth can scientific healing power be realized.

SH 496:9 Ask

Ask yourself:
Am I living the life that approaches the supreme good?
Am I demonstrating the healing power of Truth and Love? If so, then the way will

Condition of progress

grow brighter “unto the perfect day.” Your fruits
will prove what the understanding of God brings to man.
15 Hold perpetually this thought, — that it is the spiritual
idea, the Holy Ghost and Christ, which enables you to
demonstrate, with scientific certainty, the rule of healing,
18 based upon its divine Principle, Love, underlying, over-
lying, and encompassing all true being.

SH 495:27-31 Study

27 Study thoroughly the letter and imbibe
the spirit. Adhere to the divine Principle of Chris-
tian Science and follow the behests of God,
30 abiding steadfastly in wisdom, Truth, and
Love.

Rudiments and
growth

SH 445:19

Christian Science silences human will, quiets fear with
Truth and Love, and illustrates the unlabored motion
21 of the divine energy in healing the sick. Self-
seeking, envy, passion, pride, hatred, and
revenge are cast out by the divine Mind which heals
24 disease. The human will which maketh and worketh a lie,
hiding the divine Principle of harmony, is destructive to
health, and is the cause of disease rather than its cure.

Divine energy

SH 452:18-23

18 Right is radical. The teacher must know the truth
himself. He must live it and love it, or he cannot impart
it to others. We soil our garments with con-
21 servatism, and afterwards we must wash them
clean. When the spiritual sense of Truth unfolds its
harmonies, you take no risks in the policy of error.

Unwarranted
expectations

SH 458:32

Christianity causes men to turn naturally from matter
459:1 to Spirit, as the flower turns from darkness to light.
Man then appropriates those things which “eye hath
3 not seen nor ear heard.” Paul and John
had a clear apprehension that, as mortal man
achieves no worldly honors except by sacrifice,
6 so he must gain heavenly riches by forsaking all worldli-
ness. Then he will have nothing in common with the
worldling’s affections, motives, and aims. Judge not the
9 future advancement of Christian Science by the steps
already taken, lest you yourself be condemned for fail-
ing to take the first step.

Advancement by
sacrifice

SH 460:5-8

3 Our system of
6 Mind-healing rests on the apprehension of the
nature and essence of all being, — on the divine Mind
and Love’s essential qualities.

SH 462:1-19

Some individu-
als assimilate truth more readily than others, but any
3 student, who adheres to the divine rules
of Christian Science and imbibes the spirit
of Christ, can demonstrate Christian Science, cast out
6 error, heal the sick, and add continually to his store of
spiritual understanding, potency, enlightenment, and
success.

Rapidity of
assimilation

9 If the student goes away to practise Truth’s teach-
ings only in part, dividing his interests between God and
mammon and substituting his own views for
12 Truth, he will inevitably reap the error he sows.

Divided loyalty

Whoever would demonstrate the healing of Christian
Science must abide strictly by its rules, heed every state-
15 ment, and advance from the rudiments laid down. There
is nothing difficult nor toilsome in this task, when the way
is pointed out; but self-denial, sincerity, Christianity, and
18 persistence alone win the prize, as they usually do in every
department of life.