

We4-17-Dec-13

Affections

Wednesday, December 13, 2017

Hymn 217

Hymn 217

JOHN GREENLEAF WHITTIER

(217)

SECCOMB

CHARLES H. MORSE

O, he whom Jesus loved has truly spoken,
That holier worship, which God deigns to bless,
Restores the lost, and heals the spirit broken,
And feeds the widow and the fatherless.

Then, brother man, fold to thy heart thy brother,
For where love dwells, the peace of God is there:
To worship rightly is to love each other;
Each smile a hymn, each kindly deed a prayer.

Follow with reverent steps the great example
Of him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

Hymn 32

Hymn 30–32, 434, 435

LOVE

MARY BAKER EDDY

(30)

LOVE

WALTER E. YOUNG

(31)

VITA

EATON FANING

Music by permission of the executor
of the late Dr. Joseph Eaton Faning

(32)

GOTTLOB

JOHANN SEBASTIAN BACH, ALT.

Brood o'er us with Thy shelt'ring wing,
'Neath which our spirits blend
Like brother birds, that soar and sing,
And on the same branch bend.
The arrow that doth wound the dove
Darts not from those who watch and love.

If thou the bending reed wouldst break
By thought or word unkind,
Pray that his spirit you partake,
Who loved and healed mankind:
Seek holy thoughts and heavenly strain,
That make men one in love remain.

Learn, too, that wisdom's rod is given
For faith to kiss, and know;
That greetings glorious from high heaven,
Whence joys supernal flow,
Come from that Love, divinely near,
Which chastens pride and earth-born fear,

Through God, who gave that word of might
Which swelled creation's lay:
"Let there be light, and there was light."
What chased the clouds away?
'Twas Love whose finger traced aloud
A bow of promise on the cloud.

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

Hymn 170

Hymn 170

JOHN GREENLEAF WHITTIER

Adapted

(170)

CREATION

FRANZ JOSEPH HAYDN

Let every creature hail the morn
On which the holy child was born,
And know, through God's exceeding grace,
Release from things of time and place.
I listen, from no mortal tongue,
To hear the song the angels sung,
And wait within myself to know

The Christmas lilies bud and blow.

The outward symbols disappear
From him whose inward sight is clear,
And small must be the choice of days
To him who fills them all with praise.
Keep while ye need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born.

John 11:5

5 Now Jesus loved Martha, and her sister, and Lazarus.

John 11:3

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

John 11:1, 2

- 1 NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.
- 2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Luke 7:36-3

- 36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.
- 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.

CHAPTER 8

1 AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

John 11:5, 9-11 Are, 18-20, 27, 28, 29, 33, 34, 38, 39 (to 1st .), 44 Jesus

5 Now Jesus loved Martha, and her sister, and Lazarus.

9 Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

And said, Where have ye laid him? They said unto him, Lord, come and
34 see.
38 Jesus therefore again groaning in himself cometh to the grave. It was a
cave, and a stone lay upon it.
39 Jesus said, Take ye away the stone.
44 Jesus saith unto them, Loose him, and let him go.

John 12:1-3, 9-19

1 THEN Jesus six days before the passover came to Bethany, where Lazarus
was which had been dead, whom he raised from the dead.
2 There they made him a supper; and Martha served: but Lazarus was one of
them that sat at the table with him.
3 Then took Mary a pound of ointment of spikenard, very costly, and
anointed the feet of Jesus, and wiped his feet with her hair: and the house
was filled with the odour of the ointment.
9 Much people of the Jews therefore knew that he was there: and they came
not for Jesus' sake only, but that they might see Lazarus also, whom he
had raised from the dead.
10 ¶ But the chief priests consulted that they might put Lazarus also to death;
11 Because that by reason of him many of the Jews went away, and believed
on Jesus.
12 ¶ On the next day much people that were come to the feast, when they
heard that Jesus was coming to Jerusalem,
13 Took branches of palm trees, and went forth to meet him, and cried,
Hosanna: Blessed *is* the King of Israel that cometh in the name of the
Lord.
14 And Jesus, when he had found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's
colt.
16 These things understood not his disciples at the first: but when Jesus was
glorified, then remembered they that these things were written of him, and
that they had done these things unto him.
17 The people therefore that was with him when he called Lazarus out of his
grave, and raised him from the dead, bare record.
18 For this cause the people also met him, for that they heard that he had
done this miracle.
19 The Pharisees therefore said among themselves, Perceive ye how ye
prevail nothing? behold, the world is gone after him.

SH 362:7-12

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 since been called) approached Jesus.

SH 363:8

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — 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 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 creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

Parable of the creditor

SH 364:3-12

Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

Which was the higher tribute to such ineffable affection, the hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent.

Penitence or hospitality

SH 265:5-9

Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

SH 6:17

"God is Love." More than this we cannot ask, higher we cannot look, farther we cannot go. To suppose that God forgives or punishes sin according as His mercy is sought or unsought, is to misunderstand Love and to make prayer the safety-valve for wrong-doing.

Mercy without partiality

SH 8:14-18

If we feel the aspiration, hu-
15 mility, gratitude, and love which our words express, —
this God accepts; and it is wise not to try to deceive
ourselves or others, for “there is nothing covered that
18 shall not be revealed.”

SH 367:3-16

The tender word and Christian
encouragement of an invalid, pitiful patience
with his fears and the removal of them, are better than
6 hecatombs of gushing theories, stereotyped borrowed
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame
9 with divine Love.

This is what is meant by seeking Truth, Christ, not
“for the loaves and fishes,” nor, like the Pharisee, with
12 the arrogance of rank and display of scholar-
ship, but like Mary Magdalene, from the sum-
mit of devout consecration, with the oil of gladness and
15 the perfume of *gratitude*, with tears of repentance and
with those hairs all numbered by the Father.

Gratitude and
humility

SH 15:26-27

Self-forgetfulness,
27 purity, and affection are constant prayers.

Trustworthy
beneficence

SH 36:1-4

They, who know not purity and affection by
experience, can never find bliss in the blessed company of
3 Truth and Love simply through translation
into another sphere.

Final purpose

SH 35:19-20

Our baptism is a purification from all error. Our
church is built on the divine Principle, Love.

SH 57:22-24

Human affection is not poured forth vainly, even
though it meet no return. Love enriches the nature, en-
24 larging, purifying, and elevating it.

Help and
discipline

SH 53:16-21, 32-5

The world could not interpret aright the discomfort
which Jesus inspired and the spiritual blessings which
18 might flow from such discomfort. Science
shows the cause of the shock so often pro-
duced by the truth, — namely, that this shock arises from
21 the great distance between the individual and Truth.

Inspiring
discontent

Had he shared the sinful beliefs of others, he would
54:1 have been less sensitive to those beliefs. Through the
magnitude of his human life, he demonstrated the divine
3 Life. Out of the amplitude of his pure affection, he de-
fined Love. With the affluence of Truth, he vanquished
error.

SH 60:6-10

The beautiful in character is also the
good, welding indissolubly the links of affec-
tion. A mother's affection cannot be weaned from her
9 child, because the mother-love includes purity and con-
stancy, both of which are immortal.

SH 9:32 (only, to .)

Consistent prayer is the desire to do right.

SH 448:28-30

It is Christian
Science to do right, and nothing short of right-
30 doing has any claim to the name.

SH 326:8-14

6 All nature teaches God's
9 love to man, but man cannot love God supremely and set
his whole affections on spiritual things, while loving the
material or trusting in it more than in the spiritual.

12 We must forsake the foundation of material systems,
however time-honored, if we would gain the Christ as
our only Saviour.

SH 454:17-19

Love for God and man is the true
18 incentive in both healing and teaching. Love inspires,
illumines, designates, and leads the way.

SH 147:29-31

A pure affection takes form in good-
30 ness, but Science alone reveals the divine Principle of
goodness and demonstrates its rules.

SH 17:5 (only)

Give us grace for to-day; feed the famished affections;

