

**Wed-18-June-13**

The Summit of Devout Consecration

Wednesday, June 13, 2018

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## Hymn 292

**Hymn 292**

MARIA LOUISE BAUM

(292)

**PROTECTION**

DUTCH FOLK SONG

Put on the whole armor of pure consecration,  
 The breastplate of righteousness valiantly gird,  
 With shield of true faith, and the helmet of salvation—  
 The sword of the Spirit is God's mighty Word!

For His is the greatness, the power and the glory,  
 The victory His, when for succor we call;  
 His majesty shines in creation's wondrous story,  
 And He is exalted as head over all!

## Hymn 237

**Hymn 237**

FAY LINN

(237)

**CAROL MELODY**

14TH CENTURY CAROL

O may we be still and seek Him,  
 Seek with consecration whole,  
 Listening thus to hear the message,  
 Far from sense and hid in Soul.

He hath promised we shall find Him,  
 Love divine its promise keeps;  
 God is watching with the watchful,  
 God is Life that never sleeps.

If we pray to Him in secret,  
 Lift to Him the heart's desire,  
 We shall find our earthly longings  
 All made pure by Love's pure fire.

Then upon the precious metal  
 God's own image will appear,  
 Faithfully to Him reflected,

One with Him forever near.

## Hymn 66

### Hymn 66, 421

VIOLET HAY

(66)

#### SINE NOMINE

R. VAUGHAN WILLIAMS

*SINE NOMINE* by *Ralph Vaughan Williams (1872–1958)*

*from the English Hymnal.*

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From these Thy children gathered in Thy name,  
From hearts made whole, from lips redeemed from woe,  
Thy praise, O Father, shall forever flow.  
Alleluia! Alleluia!

O perfect Life, in Thy completeness held,  
None can beyond Thy omnipresence stray;  
Safe in Thy Love, we live and sing alway  
Alleluia! Alleluia!

O perfect Mind, reveal Thy likeness true,  
That higher selfhood which we all must prove,  
Joy and dominion, love reflecting Love.  
Alleluia! Alleluia!

Thou, Soul, inspiring—give us vision clear,  
Break earth-bound fetters, sweep away the veil,  
Show the new heaven and earth that shall prevail.  
Alleluia! Alleluia!

## Luke 15:11-32

- 11 ¶ And he said, A certain man had two sons:
- 12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.
- 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
- 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
- 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

- I will arise and go to my father, and will say unto him, Father, I have  
 18 sinned against heaven, and before thee,  
 19 And am no more worthy to be called thy son: make me as one of thy hired  
 servants.  
 20 And he arose, and came to his father. But when he was yet a great way off,  
 his father saw him, and had compassion, and ran, and fell on his neck, and  
 kissed him.  
 21 And the son said unto him, Father, I have sinned against heaven, and in  
 thy sight, and am no more worthy to be called thy son.  
 22 But the father said to his servants, Bring forth the best robe, and put *it* on  
 him; and put a ring on his hand, and shoes on *his* feet:  
 23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:  
 24 For this my son was dead, and is alive again; he was lost, and is found.  
 And they began to be merry.  
 25 Now his elder son was in the field: and as he came and drew nigh to the  
 house, he heard music and dancing.  
 26 And he called one of the servants, and asked what these things meant.  
 27 And he said unto him, Thy brother is come; and thy father hath killed the  
 fatted calf, because he hath received him safe and sound.  
 28 And he was angry, and would not go in: therefore came his father out, and  
 entreated him.  
 29 And he answering said to *his* father, Lo, these many years do I serve thee,  
 neither transgressed I at any time thy commandment: and yet thou never  
 gavest me a kid, that I might make merry with my friends:  
 30 But as soon as this thy son was come, which hath devoured thy living with  
 harlots, thou hast killed for him the fatted calf.  
 31 And he said unto him, Son, thou art ever with me, and all that I have is  
 thine.  
 32 It was meet that we should make merry, and be glad: for this thy brother  
 was dead, and is alive again; and was lost, and is found.

## Luke 15:10

- 10 Likewise, I say unto you, there is joy in the presence of the angels of God  
 over one sinner that repenteth.

## Luke 7:36-50

- ¶ 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.

## James 3:11-18

- 11 Doth a fountain send forth at the same place sweet *water* and bitter?
- 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.
- 13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
- 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.
- 15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.
- 16 For where envying and strife *is*, there *is* confusion and every evil work.
- 17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.
- 18 And the fruit of righteousness is sown in peace of them that make peace.

## Mark 12:28-34 (to 1st .)

- 28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

- 29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:
- 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.
- 31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
- 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.
- 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.

## SH 1:-1 (only)

*Your Father knoweth what things ye have need of, before ye ask Him. — CHRIST JESUS.*

## SH 3:12-16

- 12 The Divine Being must be reflected by man, — else man is not the image and likeness of the patient, tender, and true, the One “altogether lovely;” but to
- 15 understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.

## SH 41:28-30

- The truth taught by Jesus, the elders scoffed at. Why? Because it demanded more than they were willing
- 30 to practise.

## SH 57:15-24

- 15 Beauty, wealth, or fame is incompetent to meet the demands of the affections, and should never weigh against the better claims of intellect, good-
- 18 ness, and virtue. Happiness is spiritual, born of Truth and Love. It is unselfish; therefore it cannot exist alone, but requires all mankind to
- 21 share it.

Affection's  
demands

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

Help and  
discipline

## SH 261:32-7

- Good demands of man every hour, in
- 262:1 which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but

3 heightens it. Neither does consecration di-  
 6 minish man's obligations to God, but shows  
 the paramount necessity of meeting them. Christian  
 Science takes naught from the perfection of God, but it  
 ascribes to Him the entire glory.

Forgetfulness of  
 self

#### SH 141:27-3

27 The adoption of scientific religion and of divine heal-  
 ing will ameliorate sin, sickness, and death. Let our  
 pulpits do justice to Christian Science. Let  
 30 it have fair representation by the press. Give  
 to it the place in our institutions of learning now occu-  
 pied by scholastic theology and physiology, and it will  
 142:1 eradicate sickness and sin in less time than the old systems,  
 devised for subduing them, have required for self-estab-  
 3 lishment and propagation.

A change  
 demanded

#### SH 142:11-20

If the soft palm, upturned to a lordly salary, and archi-  
 12 tectural skill, making dome and spire tremulous with  
 beauty, turn the poor and the stranger from the  
 gate, they at the same time shut the door on  
 15 progress. In vain do the manger and the cross tell their  
 story to pride and fustian. Sensuality palsies the right  
 hand, and causes the left to let go its grasp on the divine.  
 18 As in Jesus' time, so to-day, tyranny and pride need to  
 be whipped out of the temple, and humility and divine Sci-  
 ence to be welcomed in.

Selfishness and  
 loss

Temple cleansed

#### SH 325:20-29

Paul had a clear sense of the demands of Truth upon  
 21 mortals physically and spiritually, when he said: "Pre-  
 sent your bodies a living sacrifice, holy, ac-  
 ceptable unto God, which is your reasonable  
 24 service." But he, who is begotten of the beliefs of the  
 flesh and serves them, can never reach in this world the  
 divine heights of our Lord. The time cometh when  
 27 the spiritual origin of man, the divine Science which  
 ushered Jesus into human presence, will be understood  
 and demonstrated.

Consecration  
 required

#### SH 366:30-23

30 If we would open their prison doors for the sick, we  
 must first learn to bind up the broken-hearted. If we  
 would heal by the Spirit, we must not hide the talent  
 367:1 of spiritual healing under the napkin of its form, nor  
 bury the *morale* of Christian Science in the grave-clothes  
 3 of its letter. The tender word and Christian

Genuine healing

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.

A Christian Scientist occupies the place at this period  
18 of which Jesus spoke to his disciples, when he said: “Ye  
are the salt of the earth.” “Ye are the light  
of the world. A city that is set on an hill can-  
21 not be hid.” Let us watch, work, and pray that this salt  
lose not its saltness, and that this light be not hid, but  
radiate and glow into noontide glory.

Gratitude and  
humility

The salt of the  
earth

#### SH 428:15-32

15 We should consecrate existence, not “to the unknown  
God” whom we “ignorantly worship,” but to the eternal  
builder, the everlasting Father, to the Life  
18 which mortal sense cannot impair nor mortal  
belief destroy. We must realize the ability of mental  
might to offset human misconceptions and to replace them  
21 with the life which is spiritual, not material.

The great spiritual fact must be brought out that man  
*is*, not *shall be*, perfect and immortal. We must hold  
24 forever the consciousness of existence, and  
sooner or later, through Christ and Christian  
Science, we must master sin and death. The evidence  
27 of man’s immortality will become more apparent, as ma-  
terial beliefs are given up and the immortal facts of being  
are admitted.

30 The author has healed hopeless organic disease, and  
raised the dying to life and health through the under-  
standing of God as the only Life.

Intelligent  
consecration

The present  
immortality

#### SH 255:3-6

“Let there be light,”  
is the perpetual demand of Truth and Love,  
changing chaos into order and discord into the  
6 music of the spheres.

## SH 256:1 The

256:1 The finite must

yield to the infinite. Advancing to a higher plane of ac-  
 3 tion, thought rises from the material sense to  
 the spiritual, from the scholastic to the in-  
 6 spirational, and from the mortal to the immortal. All  
 things are created spiritually. Mind, not matter, is the  
 creator. Love, the divine Principle, is the Father and  
 Mother of the universe, including man.

No material  
creation

## SH 592:25-26

**OIL.** Consecration; charity; gentleness; prayer; heav-  
 enly inspiration.

## SH 362:1-12

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.

A gospel  
narrative

## SH 363:1-24 She

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

Parable of the  
creditor

Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved  
 21 the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman,  
 "Thy sins are forgiven."  
 24 Why did he thus summarize her debt to divine Love?

## 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  
 6 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  
 9 by rebuking self-righteousness and declaring  
 12 the absolution of the penitent.

Penitence or  
 hospitality

## SH 364:16-31

Here is suggested a solemn question, a question indicated 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 28:9-11

9 While respecting all that is good in the Church or out of it, one's consecration to Christ is more on the ground of demonstration than of profession.

## SH 183:21-22, 23-24

Divine Mind rightly demands man's entire obedience, affection, and strength. Obedience to Truth gives man  
 24 power and strength.

## SH 241:24-27

We  
should strive to reach the Horeb height where God is re-  
vealed; and the corner-stone of all spiritual building is  
27 purity.

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