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Wednesday Evening Selections

January 20, 2010

Subject: Love Heals

The following selections from the Bible and from Science and Health with Key to the Scriptures will be read at 7:30 PM on January 20, 2010 as part of the Wednesday evening service of the Fourth Church of Christ, Scientist, Jacksonville, Florida in accordance with Article III, Section 3 of the Manual of the Mother Church, The First Church of Christ Scientist, in Boston, Massachusetts, by Mary Baker Eddy.

In addition to the selected readings, those in attendance are encouraged to share experiences, remarks, and testimonies of healing in Christian Science. As noted in Article VIII, Section 24 of the Manual of the Mother Church, "Testimony in regard to the healing of the sick is highly important. More than a mere rehearsal of blessings, it scales the pinnacle of praise and illustrates the demonstration of Christ, "who healeth all thy diseases" (Psalm 103:3). This testimony, however, shall not include a description of symptoms or of suffering, though the generic name of the disease may be indicated."

If for any reason you are unable to present your own testimony to the congregation during our Wednesday evening service, but would like to have it read aloud from the desk during the service, please feel free to forward your remarks in writing to: n.mike.jackson@comcast.net or by mail to the Clerk of Fourth Church of Christ, Scientist, 8327 Beach Boulevard, Jacksonville, Florida 32216-3172. Requests for anonymity will always be lovingly honored and respected.

The members and guests of the Fourth Church of Christ, Scientist are grateful for your prayers. As further noted in Article VIII, Section 5 of the Manual of the Mother Church, "The prayers in Christian Science churches shall be offered for the congregations collectively and exclusively." Thus, our Sunday and Wednesday evening meetings are healing services in which all who gather and share in Spirit are blessed. Thank you for your prayerful support of this loving mission!

"There is but one real attraction, that of Spirit. The pointing of the needle to the pole symbolizes this all-embracing power or the attraction of God, divine Mind. " (Mary Baker Eddy)

The Bible

I John 4:7-21

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

Luke 6:27-49

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Mark 8:1-26

1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.
10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.
11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and entering into the ship again departed to the other side.
14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.
16 And they reasoned among themselves, saying, It is because we have no bread.
17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?
18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that ye do not understand?
22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.
24 And he looked up, and said, I see men as trees, walking.
25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.
26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

Matthew 16:13-19

13 ¶ When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?
14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Science and Health

1:1-4

- 1 The prayer that reforms the sinner and heals the
sick is an absolute faith that all things are
3 possible to God, — a spiritual understanding of Him,
an unselfed love.

136:1-138:31

- 1 Jesus established his church and maintained his mission
on a spiritual foundation of Christ-healing. He taught
3 his followers that his religion had a divine Principle, which would cast out error and heal
both the sick and the sinning. He claimed no intelli-
6 gence, action, nor life separate from God. Despite the
persecution this brought upon him, he used his divine
power to save men both bodily and spiritually.

The
Christ-mission

- 9 The question then as now was, How did Jesus heal the
sick? His answer to this question the world rejected.
He appealed to his students: "Whom do
12 men say that I, the Son of man, am?" That
is: Who or what is it that is thus identified with casting
out evils and healing the sick? They replied, "Some
15 say that thou art John the Baptist; some, Elias; and
others, Jeremias, or one of the prophets." These prophets
were considered dead, and this reply may indicate that
18 some of the people believed that Jesus was a medium,
controlled by the spirit of John or of Elias.

Ancient
spiritualism

- This ghostly fancy was repeated by Herod himself.
21 That a wicked king and debauched husband should have
no high appreciation of divine Science and the great work
of the Master, was not surprising; for how could such
24 a sinner comprehend what the disciples did not fully
understand? But even Herod doubted if Jesus was con-
trolled by the sainted preacher. Hence Herod's asser-
27 tion: "John have I beheaded: but who is this?" No
wonder Herod desired to see the new Teacher.

- The disciples apprehended their Master better than
30 did others; but they did not comprehend all
that he said and did, or they would not have
questioned him so often. Jesus patiently persisted in
1 teaching and demonstrating the truth of being. His stu-
dents saw this power of Truth heal the sick, cast out evil,
3 raise the dead; but the ultimate of this wonderful work
was not spiritually discerned, even by them, until after the

Doubting
disciples

6 crucifixion, when their immaculate Teacher stood before
them, the victor over sickness, sin, disease, death, and
the grave.

Yearning to be understood, the Master repeated,
9 "But whom say ye that I am?" This renewed inquiry
meant: Who or what is it that is able to do the work, so
mysterious to the popular mind? In his rejection of the
12 answer already given and his renewal of the question,
it is plain that Jesus completely eschewed the narrow
opinion implied in their citation of the common report
15 about him.

With his usual impetuosity, Simon replied for his
brethren, and his reply set forth a great fact: "Thou
18 art the Christ, the Son of the living God!"
That is: The Messiah is what thou hast de-
clared, — Christ, the spirit of God, of Truth, Life, and
21 Love, which heals mentally. This assertion elicited from
Jesus the benediction, "Blessed art thou, Simon Bar-
jona: for flesh and blood hath not revealed it unto thee,
24 but my Father which is in heaven;" that is, Love hath
shown thee the way of Life!

A divine
response

Before this the impetuous disciple had been called
27 only by his common names, Simon Bar-jona, or son of
Jona; but now the Master gave him a spir-
itual name in these words: "And I say also
30 unto thee, That thou art Peter; and upon this rock [the
meaning of the Greek word *petros*, or *stone*] I will build
my church; and the gates of hell [*hades*, the *under-*
1 *world*, or the *grave*] shall not prevail against it." In
other words, Jesus purposed founding his society, not
3 on the personal Peter as a mortal, but on the God-
power which lay behind Peter's confession of the true
Messiah.

The true and
living rock

6 It was now evident to Peter that divine Life, Truth, and
Love, and not a human personality, was the healer of the
sick and a rock, a firm foundation in the realm
9 of harmony. On this spiritually scientific basis
Jesus explained his cures, which appeared miraculous to
outsiders. He showed that diseases were cast out neither
12 by corporeality, by *materia medica*, nor by hygiene, but by
the divine Spirit, casting out the errors of mortal mind.
The supremacy of Spirit was the foundation on which
15 Jesus built. His sublime summary points to the religion
of Love.

Sublime
summary

Jesus established in the Christian era the precedent for
18 all Christianity, theology, and healing. Christians are
under as direct orders now, as they were then,

New era

21 to be Christlike, to possess the Christ-spirit, to in Jesus
 follow the Christ-example, and to heal the sick as well as
 the sinning. It is easier for Christianity to cast out sick-
 24 ness than sin, for the sick are more willing to part with
 pain than are sinners to give up the sinful, so-called pleas-
 ure of the senses. The Christian can prove this to-day as
 readily as it was proved centuries ago.
 27 Our Master said to every follower: "Go ye into all the
 world, and preach the gospel to every creature! . . .
 Heal the sick! . . . Love thy neighbor as Healthful
 30 thyself!" It was this theology of Jesus which theology
 healed the sick and the sinning.

205:32-14

1 When we fully understand our relation to the Divine,
 we can have no other Mind but His, — no other Love,
 wisdom, or Truth, no other sense of Life, and no con-
 3 sciousness of the existence of matter or error.
 The power of the human will should be exercised only
 in subordination to Truth; else it will misguide the judg-
 6 ment and free the lower propensities. It is the
 province of spiritual sense to govern man. Will-power
 Material, erring, human thought acts injuriously both unrighteous
 9 upon the body and through it.
 Will-power is capable of all evil. It can never heal
 the sick, for it is the prayer of the unrighteous; while
 12 the exercise of the sentiments — hope, faith, love — is the
 prayer of the righteous. This prayer, governed by Science
 instead of the senses, heals the sick.

55:17-21

My
 weary hope tries to realize that happy day, when man shall
 18 recognize the Science of Christ and love his neighbor as
 himself, — when he shall realize God's omnipotence and
 the healing power of the divine Love in what it has done
 21 and is doing for mankind.

Hymns

Hymn 181

Rosemary B. Hackett

SARDIS

Arr. from L. van Beethoven

Loving Father, we Thy children
Look to Thee in fear's dark night
While the angels of Thy presence
Guide us upward to the light.

Then we feel the power that lifts us
To Thy holy secret place,
Where our gloom is lost in glory
As we see Thee face to face.

We would learn, O gracious Father,
To reflect Thy healing love.
May we all awake to praise Thee
For Thy good gifts from above.

Make us strong to bear the message
To Thy children far and near:
Fear shall have no more dominion.
God is All, and heaven is here.

Hymn 178

Based on the Danish of
Nikolaj F. S. Grundtvig

LIGHT

Ludvig M. Lindeman

Love is life's true crown and glory,
Love the splendor of the light,
Truly is God's counsel gentle,
Truly all His ways are bright;
Jesus knew the law of kindness,
Healing mind and heart of blindness;
And in heavenly wisdom taught
Holy works of love he wrought.

Love, the Golden Rule of living,
Showeth forth the perfect Mind;
Love, our debt to God who gives it,
All compassion is, and kind;
Charity the law fulfilleth,
Mid the nations rancor stilleth;
Loving hearts in friendship blend,
One in Him, our heavenly Friend.

Hymn 350

Mary Peters
Adapted

AR HYD Y NOS
Welsh Melody

Through the love of God our Saviour
All will be well;
Free and changeless is His favor;
All must be well;
Precious is the Love that healed us,
Perfect is the grace that sealed us,
Strong the hand stretched forth to shield us;
All, all is well.

Though we pass through tribulation,
All will be well;
Ours is such a full salvation,
All must be well;
Happy still, in God confiding,
Fruitful, when in Christ abiding,
Holy, through the Spirit's guiding;
All, all is well.

We expect a bright tomorrow,
All will be well;
Faith can sing through days of sorrow,
All must be well;
While His truth we are applying,
And upon His love relying,
God is every need supplying,
All, all is well.