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Wednesday Evening Selections

February 2, 2011

Subject: Keeping the Sabbath Holy

The following selections from the Bible and from Science and Health with Key to the Scriptures will be read at 7:30 PM on February 2, 2011 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

Genesis 2:1-3

- 1 Thus the heavens and the earth were finished, and all the host of them.
- 2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Exodus 20:8-11

- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shalt thou labour, and do all thy work:
- 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
- 11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

John 1:17

- 17 For the law was given by Moses, but grace and truth came by Jesus Christ.

John 5:1-24

- 1 ... there was a feast of the Jews; and Jesus went up to Jerusalem.
- 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.
- 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.
- 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.
- 5 And a certain man was there, which had an infirmity thirty and eight years.
- 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?
- 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.
- 8 Jesus saith unto him, Rise, take up thy bed, and walk.
- 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.
- 10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.
- 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?
13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.
14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
15 The man departed, and told the Jews that it was Jesus, which had made him whole.
16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.
17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.
18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.
19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
22 For the Father judgeth no man, but hath committed all judgment unto the Son:
23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 9:1-38

1 And as Jesus passed by, he saw a man which was blind from his birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 As long as I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he: others said, He is like him: but he said, I am he.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
12 Then said they unto him, Where is he? He said, I know not.
13 ¶ They brought to the Pharisees him that aforetime was blind.
14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

Exodus 33:14

14 And he said, My presence shall go with thee, and I will give thee rest.

Science and Health

519:22-2

Genesis ii. 2. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

God rests in action. Imparting has not impoverished, can never impoverish, the divine Mind. No exhaustion follows the action of this Mind, according to the apprehension of divine Science. The highest and sweetest rest, even from a human standpoint, is in holy work.

Resting in
holy work

233:1-7

Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil.

Profession
and proof

592:11-15

MOSES. A corporeal mortal; moral courage; a type of moral law and the demonstration thereof; the proof that, without the gospel, — the union of justice and affection, — there is something spiritually lacking, since justice demands penalties under the law.

19:6-11

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

19:29-13

Jesus urged the commandment, "Thou shalt have no other gods before me," which may be rendered: Thou shalt have no belief of Life as mortal; thou shalt not know evil, for there is one Life, —

Jesus'
sinless career

1 even God, good. He rendered "unto Caesar the things
which are Caesar's; and unto God the things that are
3 God's." He at last paid no homage to forms of doctrine
or to theories of man, but acted and spake as he was moved,
not by spirits but by Spirit.

6 To the ritualistic priest and hypocritical Pharisee
Jesus said, "The publicans and the harlots go into the
kingdom of God before you." Jesus' history made a
9 new calendar, which we call the Christian era; but he
established no ritualistic worship. He knew that men
can be baptized, partake of the Eucharist, support the
12 clergy, observe the Sabbath, make long prayers, and yet
be sensual and sinful.

12:10-15

It is neither Science nor Truth which
acts through blind belief, nor is it the human under-
12 standing of the divine healing Principle as manifested
in Jesus, whose humble prayers were deep and con-
scientious protests of Truth, — of man's likeness to
15 God and of man's unity with Truth and Love.

227:30-2

30 If God had instituted material laws to govern man,
disobedience to which would have made man ill, Jesus
would not have disregarded those laws by healing in
1 direct opposition to them and in defiance of all material
conditions.

14:31-15:30

"When thou prayest, enter into thy closet, and,
when thou hast shut thy door, pray to thy Father
1 which is in secret; and thy Father, which seeth in
secret, shall reward thee openly."

3 So spake Jesus. The closet typifies the sanctuary of
Spirit, the door of which shuts out sinful sense but
lets in Truth, Life, and Love. Closed to
6 error, it is open to Truth, and *vice versa*.

Spiritual
sanctuary

The Father in secret is unseen to the physical senses,
but He knows all things and rewards according to
9 motives, not according to speech. To enter into the
heart of prayer, the door of the erring senses must be
closed. Lips must be mute and materialism silent,
12 that man may have audience with Spirit, the divine
Principle, Love, which destroys all error.

15 In order to pray aright, we must enter into the
closet and shut the door. We must close the lips and
silence the material senses. In the quiet
sanctuary of earnest longings, we must
18 deny sin and plead God's allness. We must resolve to
take up the cross, and go forth with honest hearts to
work and watch for wisdom, Truth, and Love. We
21 must "pray without ceasing." Such prayer is an-
swered, in so far as we put our desires into practice.
The Master's injunction is, that we pray in secret and
24 let our lives attest our sincerity.

Effectual
invocation

Christians rejoice in secret beauty and bounty, hidden
from the world, but known to God. Self-forgetfulness,
27 purity, and affection are constant prayers.
Practice not profession, understanding not
belief, gain the ear and right hand of omnipotence and
30 they assuredly call down infinite blessings.

Trustworthy
beneficence

496:28-497:27

Question. — Have Christian Scientists any religious
creed?

30 *Answer.* — They have not, if by that term is meant
doctrinal beliefs. The following is a brief exposition of
1 the important points, or religious tenets, of Christian
Science: —

3 1. As adherents of Truth, we take the inspired Word
of the Bible as our sufficient guide to eternal Life.

6 2. We acknowledge and adore one supreme and in-
finite God. We acknowledge His Son, one Christ; the
Holy Ghost or divine Comforter; and man in God's
image and likeness.

9 3. We acknowledge God's forgiveness of sin in the
destruction of sin and the spiritual understanding that
casts out evil as unreal. But the belief in sin is pun-
12 ished so long as the belief lasts.

4. We acknowledge Jesus' atonement as the evi-
dence of divine, efficacious Love, unfolding man's unity
15 with God through Christ Jesus the Way-shower; and
we acknowledge that man is saved through Christ,
through Truth, Life, and Love as demonstrated by the
18 Galilean Prophet in healing the sick and overcoming
sin and death.

5. We acknowledge that the crucifixion of Jesus and
21 his resurrection served to uplift faith to understand eter-
nal Life, even the allness of Soul, Spirit, and the noth-
ingness of matter.

24 6. And we solemnly promise to watch, and pray for
that Mind to be in us which was also in Christ Jesus; to
do unto others as we would have them do unto us; and
27 to be merciful, just, and pure.

Hymns

Hymn 356

Nellie B. Mace

BELHAVEN

Thomas C. L. Pritchard

Music from the Revised Church Hymnary: Copyright, 1927, by the Oxford University Press

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To Thee, O God, we bring our adoration,
To Love divine, in whom we live and move;
For Thou hast shown to us our perfect selfhood
In Thy loved Son, whom Jesus came to prove.

We are Thy children, Thou our Father-Mother,
And we would ever follow Thy behest:
Help us to understand Thy holy counsel,
For in obedience lies our active rest.

We, now redeemed through Love, return to Zion,
Singing to Thee our deeply grateful praise;
For we are Christ's, and Christ is Thine, O Father:
His joy remains in us through endless days.

Hymn 304

"Feed My Sheep"
Mary Baker Eddy

GUIDANCE
Lyman Brackett

Shepherd, show me how to go
O'er the hillside steep,
How to gather, how to sow, —
How to feed Thy sheep;
I will listen for Thy voice,
Lest my footsteps stray;
I will follow and rejoice
All the rugged way.

Thou wilt bind the stubborn will,
Wound the callous breast,
Make self-righteousness be still,
Break earth's stupid rest.
Strangers on a barren shore,
Lab'ring long and lone,
We would enter by the door,
And Thou know'st Thine own;

So, when day grows dark and cold,
Tear or triumph harms,
Lead Thy lambkins to the fold,
Take them in Thine arms;
Feed the hungry, heal the heart,
Till the morning's beam;
White as wool, ere they depart,
Shepherd, wash them clean.

Hymn 293

Frederic W. Root
Based on hymn by A. M. Toplady

TOPLADY
Thomas Hastings

Rock of Ages, Truth divine,
Be Thy strength forever mine;
Let me rest secure on Thee,
Safe above life's raging sea.
Rock of Ages, Truth divine,
Be Thy strength forever mine.

Rock of Truth, our fortress strong,
Thou our refuge from all wrong,
When from mortal sense I flee,
Let me hide myself in Thee.
Rock of Ages, Truth divine,
Be Thy strength forever mine.

Christ, the Truth, foundation sure,
On this rock we are secure;
Peace is there our life to fill,
Cure is there for every ill.
Rock of Ages, Truth divine,
Be Thy strength forever mine.