

2019-08-21 Caring for loved ones



The readings are from our Pastor: The Holy Bible and the Christian Science textbook "Science and Health with Key to the Scriptures", by Mary Baker Eddy.



The Holy Bible

1. Ps. 96:1–3, 10

O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. ...

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

2. II Kings 4:8, 12, 16–21, 25–27 (to 1st :), 28, 32–37

¶ And it fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. ...

And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. ...

And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. ...

So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite: Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well. And when she came to the man of God to the hill, she caught him

by the feet: ...

Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? ...

And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

3. John 3:22 (to ;)

¶ After these things came Jesus and his disciples into the land of Judæa; ...

4. Luke 10:38–42

¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

5. I Cor. 12:12–14, 18–27

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. ...

But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

6. I Thess. 3:12, 13

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

7. I Pet. 5:6, 7

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you.



Science and Health

1. SH 436:11–12, 13

Giving a cup of cold water in Christ's name, is a Christian service. ... Such acts bear their own justification, and are under the protection of the Most High.

2. SH 385:17–18

Whatever it is your duty to do, you can do without harm to yourself.

Honest toil
has no
penalty

3. SH 366:3, 22; 367:3

In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, — yea, while mental penury chills his faith and understanding. ...

Moral evils
to be cast out

The physician must also watch, lest he be overwhelmed by a sense of the odiousness of sin and by the unveiling of sin in his own thoughts. The sick are terrified by their sick beliefs, and sinners should be affrighted by their sinful beliefs; but the Christian Scientist will be calm in the presence of both sin and disease, knowing, as he does, that Life is God and God is All.

Source of
calmness

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

Genuine
healing

4. SH 494:10–11

Divine Love always has met and always will meet every human need.

5. SH 406:10

“Perfect Love casteth out fear.”

6. SH 411:27; 412:13

Always begin your treatment by allaying the fear of patients. Silently reassure them as to their exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed. The great fact that God lovingly governs all, never punishing aught but sin, is your standpoint, from which to advance and destroy the human fear of sickness. Mentally and silently plead the case scientifically for Truth. You may vary the arguments to meet the peculiar or general symptoms of the case you treat, but be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.

Unspoken
pleading

... The power of Christian Science and divine Love is omnipotent. It is indeed adequate to unclasp the hold and to destroy disease, sin, and death.

Eloquent
silence

7. SH 395:21; 396:1–10, 14, 26–7

It is mental quackery to make disease a reality — to hold it as something seen and felt — and then to attempt its cure through Mind. It is no less erroneous to believe in the real existence of a tumor, a cancer, or decayed lungs, while you argue against their reality, than it is for your patient to feel these ills in physical belief. Mental practice, which holds disease as a reality, fastens disease on the patient, and it may appear in a more alarming form.

Mental
quackery

... One should never hold in mind the thought of disease, but should efface from thought all forms and types of disease, both for one's own sake and for that of the patient.

Effacing
images of
disease

Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, avoid speaking aloud the name of the disease. ...

Avoid talking
disease

The refutation of the testimony of material sense is not a difficult task in view of the conceded falsity of this testimony. The refutation becomes arduous, not because the testimony of sin or disease is true, but solely on account of the tenacity of belief in its truth, due to the force of education and the overwhelming weight of opinions on the wrong side, — all teaching that the body suffers, as if matter could have sensation.

False testimony
refuted

... Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation. It breaks the dream of disease to understand that sickness is formed by the human mind, not by matter nor by the divine Mind.

By not perceiving vital metaphysical points, not seeing how mortal mind affects the body, — acting beneficially or injuriously on the health, as well as on the morals and

the happiness of mortals, — we are misled in our conclusions and methods. We throw the mental influence on the wrong side, thereby actually injuring those whom we mean to bless.

Misleading
methods

8. SH 364:32–6

Did the careless doctor, the nurse, the cook, and the brusque business visitor sympathetically know the thorns they plant in the pillow of the sick and the heavenly homesick looking away from earth, — Oh, did they know! — this knowledge would do much more towards healing the sick and preparing their helpers for the “midnight call,” than all cries of “Lord, Lord!”

Compassion
requisite

9. SH 395:17

An ill-tempered, complaining, or deceitful person should not be a nurse. The nurse should be cheerful, orderly, punctual, patient, full of faith, — receptive to Truth and Love.

Aids in
sickness

10. SH 365:15–19

If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine.

Speedy
healing

11. SH 249:6–10

Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine “powers that be.” Such is the true Science of being.

Renewed
selfhood



Hymns

1. Hymn. 124

How gentle God's commands, / How kind His precepts are; / Come, cast your burdens on the Lord, / And trust His constant care. /

Beneath His watchful eye / His saints securely dwell; / That hand which bears creation up / Shall guard His children well. /

His goodness stands approved, / Unchanged from day to day: / I drop my burden at His feet, / And bear a song away.

2. Hymn. 510

In Love divine all earth-born fear and sorrow / Fade as the dark when dawn pours forth her light; / And understanding prayer is fully answered, / When trustingly we turn to God aright. /

And as on wings of faith we soar and worship, / Held by God's love above the shadows

dim, / Hushed in the grandeur of a heart's awakening, / Unfolds a joy unknown till
found in Him. /

Then in this radiant light of adoration, / We know that man beloved is in God's care, /
Not wrapped in fear nor bowed with tired labor, / But satisfied, complete, divinely fair.

3. Hymn. 502

I place them in Your hands, dear God, / I trust them to Your care, / The One who marks
the sparrow's fall / And numbers every hair. /

You cherish and You guard them all / From snares of every kind. / No false
responsibility / Disturbs my peace of mind. /

Your love, far greater than my own, / Provides for them all good. / This have I learned
—to humbly trust / Your father-motherhood.

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