


First Hymn

1. Hymn. 157

Jesus' prayer for all his brethren: / Father, that they may be one, / Echoes down through all the ages, /
Nor prayed he for these alone / But for all, that through all time / God's will be done.

One the Mind and Life of all things, / For we live in God alone; / One the Love whose ever-presence /
Blesses all and injures none. / Safe within this Love we find all / being one.

Day by day the understanding / Of our oneness shall increase, / Till among all men and nations /
Warfare shall forever cease, / So God's children all shall dwell / in joy and peace.

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

Mal. 2:10 (to 2nd ?)

Have we not all one father? hath not one God created us? ...

The Holy Bible

1. Gen. 1:1–11, 12–16 4th and, 18–24 4th and, 25–28 4th and, 31; 2:1

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness *was* upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that *it was* good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

... and God saw that *it was* good. And the evening and the morning were the third day. ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. ...

... and God saw that *it was* good. And the evening and the morning were the fourth day. And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

... and God saw that *it was* good. ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. ...

And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day. ...

Thus the heavens and the earth were finished, and all the host of them.

2. Mal. 2:10

Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

3. Eph. 4:1–6

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who *is* above all, and through all, and in you all.

4. Rom. 12:4, 5

For as we have many members in one body, and all members have not the same office: So we, *being* many, are one body in Christ, and every one members one of another.

5. Col. 3:11–17 there

... there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.



1. SH 535:29–16

In the first chapter of Genesis we read: “And God called the dry land Earth; and the gathering together of the waters called He Seas.” In the Apocalypse it is written: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.” In St. John's vision, heaven and earth stand for spiritual ideas, and the sea, as a symbol of tempest-tossed human concepts advancing and receding, is represented as having passed away. The divine understanding reigns, is *all*, and there is no other consciousness.

New earth
and no more
sea

The way of error is awful to contemplate. The illusion of sin is without hope or God. If man's spiritual gravitation and attraction to one Father, in whom we “live, and move, and have our being,” should be lost, and if man should be governed by corporeality instead of divine Principle, by body instead of by Soul, man would be annihilated.

The fall
of error

2. SH 576:31–4

This human sense of Deity yields to the divine sense, even as the material sense of personality yields to the incorporeal sense of God and man as the infinite Principle and infinite idea, — as one Father with His universal family, held in the gospel of Love.

3. SH 302:19

The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter.

4. SH 467:1–16

Question. — What are the demands of the Science of Soul?

Answer. — The first demand of this Science is, “Thou shalt have no other gods before me.” This *me* is Spirit. Therefore the command means this: Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual. The second is like unto it, “Thou shalt love thy neighbor as thyself.” It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established. Having no other gods, turning to no other but the one perfect Mind to guide him, man is the likeness of God, pure and eternal, having that Mind which was also in Christ.

Two chief
commands

5. SH 191:4–15

As mortals give up the delusion that there is more than one Mind, more than one God, man in God's likeness will appear, and this eternal man will include in that likeness no material element.

As a material, theoretical life-basis is found to be a misapprehension of existence, the spiritual and divine Principle of man dawns upon human thought, and leads it to “where the young child was,” — even to the birth of a new-old idea, to the spiritual sense of being and of what Life includes. Thus the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error.

The immortal
birth

6. SH 206:28–29

Omnipotent and infinite Mind made all and includes all.

7. SH 469:25–5; 470:16 (only), 21–5

We lose the high signification of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*. This belief that there is more than one mind is as pernicious to divine theology as are ancient mythology and pagan idolatry. With one Father, even God, the whole family of man would be brethren; and with one Mind and that God, or good, the brotherhood of man would consist of Love and Truth, and have unity of Principle and spiritual power which constitute divine Science. ...

The sole
governor

... The children of God have but one Mind. ...

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed — that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

Indestructible
relationship

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

8. SH 340:23

One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, "Love thy neighbor as thyself;" annihilates pagan and Christian idolatry, — whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed.

9. SH 495:25–14

Question. — How can I progress most rapidly in the understanding of Christian Science?

Answer. — Study thoroughly the letter and imbibe the spirit. Adhere to the divine Principle of Christian Science and follow the behests of God, abiding steadfastly in wisdom, Truth, and Love. In the Science of Mind, you will soon ascertain that error cannot destroy error. You will also learn that in Science there is no transfer of evil suggestions from one mortal to another, for there is but one Mind, and this ever-present omnipotent Mind is reflected by man and governs the entire universe. You will learn that in Christian Science the first duty is to obey God, to have one Mind, and to love another as yourself.

Rudiments
and growth

We all must learn that Life is God. Ask yourself: Am I living the life that approaches the supreme good? Am I demonstrating the healing power of Truth and Love? If so, then the way will grow brighter "unto the perfect day." Your fruits will prove what the understanding of God brings to man.

Condition
of progress

10. SH 506:10–12

Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace.



Second and Third Hymn

2. Hymn. 509

In Christ there is no East or West, / In Christ no South or North; / But one great family of love /
Throughout the whole wide earth.

In Christ shall pure hearts everywhere / Their true communion find; / God's service is the golden cord
/ Close-binding humankind.

In Christ now meet both East and West, / In Christ meet South and North; / One joyous, true
community / Throughout the whole wide earth.

3. Hymn. 524

REFRAIN / Like a river that runs to the ocean, / Like a ray reaching out from the sun, / Like a branch
and the tree, a drop and the sea, / I and my Father are one.

And may each of us claim it as truly / As Jesus, who came as God's son, / And may each of us know in
the depths of our soul, / I and my Father are one.

One in beauty, one in truth, / One in the asking, one in the proof, / One in time and one in space, / One
in the goodness that flows from God's grace. // REFRAIN / Though our fears may estrange and divide
us, / May we seek to dissolve them through love. / We are sister and brother, each bound to the other, /
One with our Father above.

One in purpose, one in power, / One in the Spirit, blessing each hour, / One in kindness, one in peace, /
One in the Mind that makes all trouble cease. // REFRAIN