

# Wed 6/25/24 - Defusing strife

June 26 2024



## Hymn. 49:1-4

Dear Lord and Father of us all,  
Forgive our foolish ways;  
Reclothe us in our rightful mind;  
In purer lives Thy service find,  
In deeper reverence, praise.

In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word  
Rise up and follow thee.

Breathe through the pulses of desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind and fire,  
O still small voice of calm.

Drop Thy still dews of quietness,  
Till all our strivings cease;  
Take from us now the strain and stress,  
And let our ordered lives confess  
The beauty of Thy peace.

Words: JOHN GREENLEAF WHITTIER\*

Music: Frederick C. Maker

### **Hymn. 157:1–3**

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.

Words: VIOLET HAY

Music: George Dyson

### **Hymn. 179:1–3**

Love one another,—word of revelation;  
Love frees from error's thrall,—Love is liberation.  
Love's way the Master trod;  
He that loves shall walk with God.  
Love is the royal way.

Love knows no evil, neither shade of sadness;

Love casts out every fear, lifts the heart to gladness.  
Love heals our every ill,  
All the law does love fulfill.  
Love is our answered prayer.

Love now is dawning over every nation;  
Showing true brotherhood, publishing salvation,  
Love bids all discord cease.  
Conquering hate, enthroning peace,  
Love, Love alone is power.

Words: MARGARET MORRISON  
Music: Friedrich F. Flemming

**James 3:13–16**

- 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.

**Prov. 28:25 (to :)**

- 25 He that is of a proud heart stirreth up strife: ...

**Prov. 29:22 (to ,)**

- 22 An angry man stirreth up strife, ...

**Prov. 10:12**

- 12 Hatred stirreth up strifes: but love covereth all sins.

**James 3:17 the, 18**

- 17 ... 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.

**Matt. 5:21, 22 (to 1st :), 23, 24, 43, 44**

- 21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
- 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: ...
- 23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;
- 24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.
- 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

**Mal. 2:10 (to 2nd ?)**

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

**I Kings 18:21 How (to ?)**

- 21 ... How long halt ye between two opinions? ...

**I Cor. 1:10 I**

- 10 ... I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

**Phil. 2:3, 4**

- 3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.
- 4 Look not every man on his own things, but every man also on the things of others.

**Gal. 5:22 the, 23, 26; 6:1 (to ;)**

- 22 ... the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; ...

**Prov. 15:1 (to :)**

1 A soft answer turneth away wrath: ...

**I Sam. 25:2, 3 (to 2nd ;), 4–6, 8–10 give (to 2nd ?), 11–13 (to 1st ;), 14, 17 (to :), 18–20, 23, 24 (to :), 26, 27, 32, 33, 35**

2 And *there was* a man in Maon, whose possessions *were* in Carmel; and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man *was* Nabal; and the name of his wife Abigail: and *she was* a woman of good understanding, and of a beautiful countenance: but the man *was* churlish and evil in his doings; ...

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*, Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

8 ... give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 ¶ And Nabal answered David's servants, and said, Who *is* David? and who *is* the son of Jesse? ...

11 Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give *it* unto men, whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; ...

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: ...

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched *corn*, and an hundred clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. But she told not her husband Nabal.

20 And it was *so*, *as* she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, *upon me let this iniquity be*: ...

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee from coming to *shed* blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

32 ¶ And David said to Abigail, Blessed *be* the LORD God of Israel, which sent thee this day to meet me:

33 And blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from avenging myself with mine own hand.

35 So David received of her hand *that* which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

## II Tim. 2:22 follow (to 4th ,)

22 ... follow righteousness, faith, charity, peace, ...

## Rom. 16:16–18, 19 2nd I, 20 (to 1st .)

16 Salute one another with an holy kiss. The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 ... I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. ...

## Col. 3:12–15

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do ye*.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

## SH 470:16 (only)

The children of God have but one Mind.

## SH 469:13–20 The

The exterminator of error  
is the great truth that God, good, is the *only* Mind, and  
15 that the supposititious opposite of infinite Mind  
— called *devil* or evil — is not Mind, is not  
Truth, but error, without intelligence or reality. There  
18 can be but one Mind, because there is but one God; and  
if mortals claimed no other Mind and accepted no other,  
sin would be unknown.

True sense of  
infinite

**SH 399:27–28 (to 1st .)**

27 The one Mind, God, contains no mortal opinions.

**SH 273:29–3**

30 Science shows that material, conflicting mortal opinions and beliefs emit the effects of error at all times, but this atmosphere of mortal mind cannot be destructive to morals and health when it is opposed promptly and persistently by Christian Science. Truth and Love antidote this mental miasma, and thus invigorate and sustain existence.

**SH 359:29–12**

30 A Christian Scientist and an opponent are like two artists. One says: “I have spiritual ideals, indestructible and glorious. When others see them as I do, in their true light and loveliness, — and know that these ideals are real and eternal because drawn from Truth, — they will find that nothing is lost, and all is won, by a right estimate of what is real.”

Two different artists

The other artist replies: “You wrong my experience. I have no mind-ideals except those which are both mental and material. It is true that materiality renders these ideals imperfect and destructible; yet I would not exchange mine for thine, for mine give me such personal pleasure, and they are not so shockingly transcendental. They require less self-abnegation, and keep Soul well out of sight. Moreover, I have no notion of losing my old doctrines or human opinions.”

**SH 192:6–9**

6 Human opinions are not spiritual. They come from the hearing



of the ear, from corporeality instead of from Principle,  
9 and from the mortal instead of from the immortal.

### SH 330:27 (only)

27 Evil is nothing, no thing, mind, nor power.

### SH 563:1–7 (to ?)

1 Human sense may well marvel at discord, while, to a  
diviner sense, harmony is the real and discord the unreal.  
3 We may well be astonished at sin, sickness, and  
death. We may well be perplexed at human  
fear; and still more astounded at hatred, which lifts  
6 its hydra head, showing its horns in the many inventions  
of evil. But why should we stand aghast at nothingness?

The dragon  
as a type

### SH 405:5–11

Christian Science commands man to master the pro-  
6 pensities, — to hold hatred in abeyance with kindness,  
to conquer lust with chastity, revenge with  
charity, and to overcome deceit with hon-  
9 esty. Choke these errors in their early stages, if you  
would not cherish an army of conspirators against  
health, happiness, and success.

Mental  
conspirators

### SH 142:18–20

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.

### SH 445:19–24

Christian Science silences human will, quiets fear with  
Truth and Love, and illustrates the unlabored motion  
21 of the divine energy in healing the sick. Self-  
seeking, envy, passion, pride, hatred, and  
revenge are cast out by the divine Mind which heals  
disease.

Divine  
energy

## SH<sup>14</sup>243:25–26 Love

Love has no  
sense of hatred.

## SH 242:15 In

15 In pa-  
tient obedience to a patient God, let us labor to dis-  
solve with the universal solvent of Love the adamant  
18 of error, — self-will, self-justification, and self-love, —  
which wars against spirituality and is the law of sin  
and death.

## SH 205:22

When we realize that there is one Mind, the divine law  
of loving our neighbor as ourselves is unfolded;  
24 whereas a belief in many ruling minds hinders  
man’s normal drift towards the one Mind, one  
God, and leads human thought into opposite channels  
27 where selfishness reigns.

Redemption  
from  
selfishness

## SH 201:7 Truth, 17

Truth  
makes a new creature, in whom old things pass away  
9 and “all things are become new.” Passions, selfishness,  
false appetites, hatred, fear, all sensuality, yield to spirit-  
uality, and the superabundance of being is on the side  
12 of God, good.

The way to extract error from mortal mind is to pour  
18 in truth through flood-tides of Love. Christian perfec-  
tion is won on no other basis.

## SH 469:30–5

30 With  
one Father, even God, the whole family of man would

1 be brethren; and with one Mind and that God, or good,  
3 the brotherhood of man would consist of Love and Truth,  
and have unity of Principle and spiritual power which  
constitute divine Science.

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