

Wed 11/27/24 - Looking on the heart



November 27 2024

Hymn. 442:1-4

Be Thou my vision, O Lord of my heart;
Naught be all else to me, save that Thou art.
Thou my best thought, by day or by night,
Waking or sleeping, Thy presence my light.

Be Thou my wisdom, and Thou my true Word;
I ever with Thee and Thou with me, Lord;
Thou my great Father and I Thy true son,
Thou in me dwelling, and I with Thee one.

Riches I heed not, nor earth's empty praise,
Thou mine inheritance, now and always;
Thou and Thou only, first in my heart,
High King of heaven, my treasure Thou art.

High King of heaven, my victory won,
May I reach heaven's joys, O bright heaven's sun!
Heart of my own heart whatever befall,
Still be my vision, O Ruler of all.

Words: IRISH, CA. 8TH C.; TR. MARY E. BYRNE; VERSED ELEANOR H. HULL, ALT.
Music: Irish melody, Joyce's Old Irish Folk Music and Songs, 1909; harm. Jack Schrader

Hymn. 496:1-3

Holy Spirit, Light divine,
Shine upon this heart of mine;
Kindle every high desire;

Cleanse my thought in Your pure fire.
Holy Spirit, Light divine,
Shine upon this heart of mine.
Shine upon this heart of mine,
Holy Spirit, Light divine.

Holy Spirit, Peace divine,
Still this restless heart of mine;
Speak to calm the tossing sea,
Stayed in Your tranquillity.
Holy Spirit, Peace divine,
Still this restless heart of mine.
Still this restless heart of mine,
Holy Spirit, Peace divine.

Holy Spirit, all divine,
Dwell within this heart of mine;
Bid my troubled thoughts be still;
With Your peace my spirit fill.
Holy Spirit, all divine,
Dwell within this heart of mine.
Dwell within this heart of mine,
Holy Spirit, all divine.

Words: ANDREW REED AND SAMUEL LONGFELLOW, ADAPT., ALT.
Music: Laura Lapointe and Stephen Lapointe, alt.

Hymn. 588:1–4

Though I may speak with moving words,
Which can inspire the human heart,
But have no love to seal their worth,
They are but sham and empty art.

Though I may give my worldly goods
Without a thought of self or gain,

Unless they bear the fruits of love,
They are as clouds without their rain.

Though I may search the deepest books,
Companion with the wisest men,
God's loving voice still calls to me,
It bids me turn and look again.

Now I would learn to know this Love
Through meek and patient ministry,
Until my life has grown anew
And Love is All-in-all to me.

Words: FENELLA BENNETTS, ALT.
Music: British melody; arr. Fenella Bennetts

Ps. 139:23, 24

- 23 Search me, O God, and know my heart: try me, and know my thoughts:
24 And see if *there be any* wicked way in me, and lead me in the way everlasting.

Ps. 51:10

- 10 Create in me a clean heart, O God; and renew a right spirit within me.

Ezek. 36:26 3rd I

- 26 ... I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Luke 19:1–10 Jesus

- 1 ... *Jesus* entered and passed through Jericho.
2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.
3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.
4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.
5 And when Jesus came to the place, he looked up, and saw him, and said unto

him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

II Cor. 10:7 (to ?)

7 Do ye look on things after the outward appearance? ...

I Sam. 16:7 3rd the

7 ... *the Lord seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

John 7:24

24 Judge not according to the appearance, but judge righteous judgment.

Matt. 7:2–5

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Matt. 23:25, 26

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

Matt. 15:18–20 those

18 ... those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

Prov. 27:19

19 As in water face *answereth* to face, so the heart of man to man.

Ps. 51:17

17 The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Luke 7:37–50

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

- 44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.
- 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.
- 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
- 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.
- 48 And he said unto her, Thy sins are forgiven.
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
- 50 And he said to the woman, Thy faith hath saved thee; go in peace.

II Thess. 3:5 the (to ,)

- 5 ... the Lord direct your hearts into the love of God, ...

I Pet. 1:22 see

- 22 ... *see that ye* love one another with a pure heart fervently:

Matt. 5:8

- 8 Blessed *are* the pure in heart: for they shall see God.

SH 15:9

- 9 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.

SH 284:15–23

- 15 Can Deity be known through the material senses? Can the material senses, which receive no direct evidence of Spirit, give correct testimony
- 18 as to spiritual life, truth, and love?

The answer to all these questions must forever be in

Material
recognition
impossible

the negative.

21 The physical senses can obtain no proof of God. They can neither see Spirit through the eye nor hear it through the ear, nor can they feel, taste, or smell Spirit.

SH 586:3–6

3 **EYES.** Spiritual discernment, — not material but mental.

Jesus said, thinking of the outward vision, “Having
6 eyes, see ye not?” (Mark viii. 18.)

SH 330:14–15

Neither God nor the perfect man
15 can be discerned by the material senses.

The deific
supremacy

SH 258:31–1

Through spiritual sense you can discern the heart of
divinity, and thus begin to comprehend in Science the
1 generic term *man*.

SH 267:19–22

When examined in the light of divine Science, mortals
present more than is detected upon the surface, since
21 inverted thoughts and erroneous beliefs must
be counterfeits of Truth.

Waymarks
to eternal
Truth

SH 8:28–30

We should examine ourselves and learn what is the
affection and purpose of the heart, for in this way
30 only can we learn what we honestly are.

SH 129:22–24

We must look deep
into realism instead of accepting only the out-
24 ward sense of things.

Ontology
needed

SH 476:32–4

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick.

SH 362:1–7

It is related in the seventh chapter of Luke's Gospel that Jesus was once the honored guest of a certain Pharisee, by name Simon, though he was quite unlike Simon the disciple. While they were at meat, an unusual incident occurred, as if to interrupt the scene of Oriental festivity. A "strange woman" came in.

A gospel narrative

SH 363:8–31

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most." Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

Why did he thus summarize her debt to divine Love?

Parable of the creditor

Had she repented and reformed, and did his insight
detect this unspoken moral uprising? She
27 bathed his feet with her tears before she
anointed them with the oil. In the absence of other
proofs, was her grief sufficient evidence to warrant the
30 expectation of her repentance, reformation, and growth
in wisdom?

Divine
insight

SH 364:16–19, 25–28

Here is suggested a solemn question, a question indi-
cated by one of the needs of this age. Do Christian
18 Scientists seek Truth as Simon sought the Saviour, through
material conservatism and for personal homage?

On the other hand, do they show their regard for
Truth, or Christ, by their genuine repentance, by their
27 broken hearts, expressed by meekness and
human affection, as did this woman?

Genuine
repentance

SH 365:19, 31

If the Scientist has enough Christly affection to
win his own pardon, and such commendation as the Mag-
21 dalen gained from Jesus, then he is Christian enough to
practise scientifically and deal with his patients compas-
sionately; and the result will correspond with the spiritual
24 intent.

The poor suf-
fering heart needs its rightful nutriment, such as peace,
1 patience in tribulation, and a priceless sense of the dear
Father's loving-kindness.

SH 366:12–19, 30

12 The physician who lacks sympathy for his fellow-
being is deficient in human affection, and we have the

apostolic warrant for asking: “He that loveth
15 not his brother whom he hath seen, how can
he love God whom he hath not seen?” Not having this
spiritual affection, the physician lacks faith in the divine
18 Mind and has not that recognition of infinite Love which
alone confers the healing power.

30 If we would open their prison doors for the sick, we
must first learn to bind up the broken-hearted. If we
would heal by the Spirit, we must not hide the talent
1 of spiritual healing under the napkin of its form, nor
bury the *morale* of Christian Science in the grave-clothes
3 of its letter. The tender word and Christian
encouragement of an invalid, pitiful patience
with his fears and the removal of them, are better than
6 hecatombs of gushing theories, stereotyped borrowed
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame
9 with divine Love.

SH 113:5–6

The vital part,
6 the heart and soul of Christian Science, is Love.