

20210616 Stewardship

Jun 15 2021



☰ Thank you for previewing our Wednesday service readings. The *Bible* and our textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy, are our pastor and the following citations from each comprise our readings. The citations below are from the King James Version of the Bible. The First Reader has elected to read the same verses from the NLT (New Living Translation) followed by the selections from our textbook.

☰ The theme for our reading is Stewardship. The inspiration for this theme is from a talk given by the Mother Church speaking of working for our community.

1. Hymn. 598:1

Where you're going, Love will lead you.
Where you're walking, Love will guide.
If you're hungry, Love will feed you.
Love is always at your side.
When you're sleeping, Love will guard you.
When you waken, comfort give.
Always faithful, Love surrounds you,
For by Love alone we live.

Words: Elenora E. Pike, adapt.

Music: American melody, Moore's Columbian Harmony, 1825; harm. CSPA

2. Hymn. 513:1

It matters not what be thy lot,
So Love doth guide;

For storm or shine, pure peace is thine,
Whate'er betide.

Words: Mary Baker Eddy
Music: Andrew D. Brewis

3. Hymn. 189:1

Mine eyes look toward the mountains,
Help cometh from on high;
From God who never slumbers,
Whose care is ever nigh.
My foot shall not be moved,
My keeper is the Lord,
He never shall forsake me;
I trust me to His Word.

Words: from swedish version
Music: Bohemian Brethren

1. Ps. 37:3–7 (to :), 23, 24, 34 (to :), 37, 39, 40

- 3 Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
- 4 Delight thyself also in the Lord; and he shall give thee the desires of thine heart.
- 5 Commit thy way unto the Lord; trust also in him; and he shall bring *it* to pass.
- 6 And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.
- 7 Rest in the Lord, and wait patiently for him: ...
- 23 The steps of a *good* man are ordered by the Lord: and he delighteth in his way.
- 24 Though he fall, he shall not be utterly cast down: for the Lord upholdeth *him* with his hand.
- 34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land:
...
- 37 Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.
- 39 But the salvation of the righteous *is* of the Lord: *he is* their strength in the time

of trouble.

40 And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

2. Luke 16:8–17 for

8 ... for the children of this world are in their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

3. Luke 12:35–37, 41–44, 47, 48

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find

watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

4. John 13:1–9, 12–17

1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

- 9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
- 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?
- 13 Ye call me Master and Lord: and ye say well; for so I am.
- 14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 15 For I have given you an example, that ye should do as I have done to you.
- 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
- 17 If ye know these things, happy are ye if ye do them.

5. John 21:1 (to ;), 12–17

- 1 After these things Jesus shewed himself again to the disciples at the sea of Tiberias; ...
- 12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.
- 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.
- 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.
- 15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.
- 16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.
- 17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

1. SH 494:15–29

- 15 The miracle of grace is no miracle to Love. Jesus demonstrated the inability of corporeality, as well as the

infinite ability of Spirit, thus helping erring
18 human sense to flee from its own convictions
and seek safety in divine Science. Reason, rightly di-
rected, serves to correct the errors of corporeal sense; but
21 sin, sickness, and death will seem real (even as the ex-
periences of the sleeping dream seem real) until the Sci-
ence of man's eternal harmony breaks their illusion with
24 the unbroken reality of scientific being.

Which of these two theories concerning man are you
ready to accept? One is the mortal testimony, changing,
27 dying, unreal. The other is the eternal and real evidence,
bearing Truth's signet, its lap piled high with immortal
fruits.

2. SH 497:3, 13–15 (to ;), 25 2nd to

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

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; ...

... to

do unto others as we would have them do unto us; and
27 to be merciful, just, and pure.

3. SH 253:18–6; 254:10

18 If you believe in and practise wrong knowingly, you
can at once change your course and do right. Matter can
make no opposition to right endeavors against
21 sin or sickness, for matter is inert, mindless.

Also, if you believe yourself diseased, you can
alter this wrong belief and action without hindrance from

24 the body.

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.

The divine demand, “Be ye therefore perfect,” is scientific, and the human footsteps leading to perfection are indispensable. Individuals are consistent who, watching and praying, can “run, and not be weary; . . . walk, and not faint,” who gain good rapidly and hold their position, or attain slowly and yield not to discouragement.

Patience
and final
perfection

When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much.

4. SH 167:7–19, 22

Our proportionate admission of the claims of good or of evil determines the harmony of our existence, — our health, our longevity, and our Christianity.

We cannot serve two masters nor perceive divine Science with the material senses. Drugs and hygiene cannot successfully usurp the place and power of the divine source of all health and perfection. If God made man both good and evil, man must remain

The two
masters

thus. What can improve God's work? Again, an error
in the premise must appear in the conclusion. To have
18 one God and avail yourself of the power of Spirit, you
must love God supremely.

Half-way
success

It is not wise to take a halt-
ing and half-way position or to expect to work
24 equally with Spirit and matter, Truth and error. There
is but one way — namely, God and His idea — which
leads to spiritual being. The scientific government of the
27 body must be attained through the divine Mind. It is im-
possible to gain control over the body in any other way.
On this fundamental point, timid conservatism is abso-
30 lutely inadmissible. Only through radical reliance on
Truth can scientific healing power be realized.

5. SH 170:3–23 (to to)

3 Modes of matter form neither a moral nor a
spiritual system. The discord which calls for material
methods is the result of the exercise of faith in material
6 modes, — faith in matter instead of in Spirit.

Did Jesus understand the economy of man less than
Graham or Cutter? Christian ideas certainly present
9 what human theories exclude — the Principle
of man's harmony. The text, “Whosoever
liveth and believeth in me shall never die,” not only con-
12 tradicts human systems, but points to the self-sustaining
and eternal Truth.

Physiology
unscientific

The demands of Truth are spiritual, and reach the
15 body through Mind. The best interpreter of man's needs
said: “Take no thought for your life, what ye shall eat,
or what ye shall drink.”

18 If there are material laws which prevent disease, what

then causes it? Not divine law, for Jesus healed the sick and cast out error, always in opposition, never in
21 obedience, to physics.

Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to ...

6. SH 171:4–16

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will
6 reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free,
9 not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.

12 Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle and the
15 power of immortal Mind by healing sickness and sin and destroying the foundations of death.

Paradise regained

A closed question

7. SH 174:9–21

9 The footsteps of thought, rising above material standpoints, are slow, and portend a long night to the traveller; but the angels of His presence — the spiritual
12 intuitions that tell us when “the night is far spent, the day is at hand” — are our guardians in the gloom. Whoever opens the way in Christian Science is
15 a pilgrim and stranger, marking out the path for generations yet unborn.

The thunder of Sinai and the Sermon on the Mount
18 are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of

Rise of thought

heaven on earth. Truth is revealed. It needs only to
21 be practised.

Printed from CONCORD: A CHRISTIAN SCIENCE STUDY RESOURCE, published by The Christian Science Board of Directors in Boston, MA, USA. This content may be under copyright and may not be further reproduced or distributed, unless permitted under the Concord User License Agreement.