

These Readings are comprised of selections from *the Bible* and the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy.

AT THE MASTER'S FEET

Psalm 95:6 Amplified Bible 6 O come, let us worship and bow down, Let us kneel before the Lord our Maker [in reverent praise and prayer].

Deut. 33:3 3 The Lord loves the tribes of Israel, and he protects his people. They listen to his words and worship at his feet.

Luke 10:38–42 NLT 38 As Jesus and the disciples continued on their way to Jerusalem, they came to a certain village where a woman named Martha welcomed him into her home. 39 Her sister, Mary, sat at the Lord's feet, listening to what he taught. 40 But Martha was distracted by the big dinner she was preparing. She came to Jesus and said, "Lord, doesn't it seem unfair to you that my sister just sits here while I do all the work? Tell her to come and help me." 41 But the Lord said to her, "My dear Martha, you are worried and upset over all these details! 42 There is only one thing worth being concerned about. Mary has discovered it, and it will not be taken away from her."

Luke 7:36-39, 44-50... one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 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, 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. 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. ...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. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. 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. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

Mark 5:21–23, 35–42 Common English Bible 21 Jesus crossed the lake again, and on the other side a large crowd gathered around him on the shore. 22 Jairus, one of the synagogue leaders, came forward. When he saw Jesus, he fell at his feet 23 and pleaded with him, “My daughter is about to die. Please, come and place your hands on her so that she can be healed and live.” 24 So Jesus went with him. 35 While Jesus was still speaking with her, messengers came from the synagogue leader’s house, saying to Jairus, “Your daughter has died. Why bother the teacher any longer?” 36 But Jesus overheard their report and said to the synagogue leader, “Don’t be afraid; just keep trusting.” 37 He didn’t allow anyone to follow him except Peter, James, and John, James’ brother. 38 They came to the synagogue leader’s house, and he saw a commotion, with people crying and wailing loudly. 39 He went in and said to them, “What’s all this commotion and crying about? The child isn’t dead. She’s only sleeping.” 40 They laughed at him, but he threw them all out. Then, taking the child’s parents and his disciples with him, he went to the room where the child was. 41 Taking her hand, he said to her, “Talitha koum,” which means, “Young woman, get up.” 42 Suddenly the young woman got up and began to walk around. She was 12 years old.

Mark 7:25–30 NRSV 25... a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. 26 Now the woman was a gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. 27 He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” 28 But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” 29 Then he said to her, “For saying that, you may go—the demon has left your

daughter.” 30 And when she went home, she found the child lying on the bed and the demon gone.

Mic. 6:6–8 6¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? 7Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? 8He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Isa. 49:23 KJV 23... kings .., and queens ... shall bow down to thee with *their* face toward the earth

Gen. 27:29 NLT 29 May many nations become your servants, and may they bow down to you.

SCIENCE AND HEALTH

SH 119:25–1 In viewing the sunrise, one finds that it contradicts the evidence before the senses to believe that the earth is in motion and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense.

SH 362:1–364:15 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. Heedless of the fact that she was debarred from such a place and such society, especially under the stern rules of rabbinical law, as positively as if she were a Hindoo pariah intruding upon the household of a high-caste Brahman, this woman (Mary Magdalene, as she has since been called) approached Jesus. According to the custom of those days, he reclined on a couch with his head towards the table and his bare feet away from it. It was therefore easy for the Magdalen to come behind the couch and reach his feet. She bore an alabaster jar containing costly and fragrant oil, — sandal oil perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed Jesus' feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade. Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. ...She 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 expectation of her repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man that ever trod this planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in

behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

SH 367:10 This is what is meant by seeking Truth, Christ, not “for the loaves and fishes,” nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.

SH 201:9 Passions, selfishness, false appetites, hatred, fear, all sensuality, yield to spirituality, and the superabundance of being is on the side of God, good.

SH 8:14–18 If we feel the aspiration, humility, gratitude, and love which our words express, —this God accepts; and it is wise not to try to deceive ourselves or others, for “there is nothing covered that shall not be revealed.”

SH 13:16 If we cherish the desire honestly and silently and humbly, God will bless it, and we shall incur less risk of overwhelming our real wishes with a torrent of words.

SH 20:27 St. Paul wrote, “Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us;” that is, let us put aside material self and sense, and seek the divine Principle and Science of all healing.

SH 2:8 We can do more for ourselves by humble fervent petitions, but the All-loving does not grant them simply on the ground of lip service, for He already knows all.

SH 162:9 The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

SH 151:24 All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.

SH 323:32 Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea. Gladness to leave the false landmarks and joy to see them disappear, — this

disposition helps to precipitate the ultimate harmony. The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

SH 11:22 We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness. Prayer cannot change the unalterable Truth, nor can prayer alone give us an understanding of Truth; but prayer, coupled with a fervent habitual desire to know and do the will of God, will bring us into all Truth. Such a desire has little need of audible expression. It is best expressed in thought and in life.

SH 234:4 Whatever inspires with wisdom, Truth, or Love — be it song, sermon, or Science — blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

SH 31:17–22 (to .) Obeying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death.

SH 23:7 The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

SH 54:8-9 Who is ready to follow his teaching and example? All must sooner or later plant themselves in Christ, the true idea of God.

SH 28:22–24 Remember, thou Christian martyr, it is enough if thou art found worthy to unloose the sandals of thy Master's feet!

HYMNS

402

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.**

280

Praise, my soul, the King of heaven;
To His feet thy tribute bring.
Ransomed, healed, restored, forgiven,
Who like us His praise should sing?
Praise Him, praise Him, praise Him, praise Him,
Praise the everlasting King.

Fatherlike, He tends and spares us,
Well our daily needs He knows;
In His hand He gently bears us,
Rescues us from all our foes.
Praise Him, praise Him, praise Him, praise Him,
Widely as His mercy flows.

Praise Him for His grace and favor
To our fathers in distress;
Praise Him still the same forever,
Slow to chide, and swift to bless.
Praise Him, praise Him, praise Him, praise Him,
Glorious in His faithfulness.

580

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.

**Take my every thought, to use
In the way that Thou shalt choose.
Take my love; O Lord, I pour
At Thy feet its treasure store.**

Take my life, and let it be
Consecrated, Lord, to Thee.
I am Thine, and I will be
Ever, only, all for Thee.