

CHANGE

Welcome to Fourth Church of New Orleans Wednesday Healing service. Today I will read selections from the Bible and from Science and Health with Key to the Scriptures by Mary Baker Eddy. Later we will have time for testimonies or other thoughts you may have on Christian Science.

We will begin today with Hymn _____.

Hymns 93, 148, 269

THE BIBLE

(Jonah 2:1–10)

Then Jonah prayed unto the LORD his God out of the fish's belly, And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O LORD my God. When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD. ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

(Matthew 18:23–35)

¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down,

and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

(Mark 10:17–31)

¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions. ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible. ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to

come eternal life. But many *that are* first shall be last; and the last first.

(Acts 8:9–13)

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

(Acts 11:1–18)

And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

SCIENCE AND HEALTH

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 23:21–19)

In Hebrew, Greek, Latin, and English, *faith* and the words corresponding thereto have these two definitions, *trustfulness* and *trustworthiness*. One kind of faith trusts one's welfare to others. Another kind of faith understands divine Love and how to work out one's "own salvation, with fear and trembling." "Lord, I believe; help thou mine unbelief!" expresses the helplessness of a blind faith; whereas the injunction, "Believe . . . and thou shalt be saved!" demands self-reliant trustworthiness, which includes spiritual understanding and confides all to God.

The Hebrew verb *to believe* means also *to be firm* or *to be constant*. This certainly applies to Truth and Love understood and practised. Firmness in error will never save from sin, disease, and death.

Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out.

He to whom "the arm of the Lord" is revealed will believe our report, and rise into newness of life with regeneration. This is having part in the atonement; this is the understanding, in which Jesus suffered and triumphed. The time is not distant when the ordinary theological views of atonement will undergo a great change, — a change as radical as that which has come over popular opinions in regard to predestination and future punishment.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 2:15–30)

Prayer cannot change the Science of being, but it tends to bring us into harmony with it. Goodness attains the demonstration of Truth. A request that God will save us is not all that is required. The mere habit of pleading with the divine Mind, as one pleads with a human being, perpetuates the belief in God as humanly circumscribed, — an error which impedes spiritual growth.

God is Love. Can we ask Him to be more? God is intelligence. Can we inform the infinite Mind of anything He does not already comprehend? Do we expect to change perfection? Shall we plead for more at the open fount, which is pouring forth more than we accept? The unspoken desire does

bring us nearer the source of all existence and blessedness.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 11:21)

Petitions bring to mortals only the results of mortals' own faith. 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.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 76:32–12)

The recognition of Spirit and of infinity comes not suddenly here or hereafter. The pious Polycarp said: "I cannot turn at once from good to evil." Neither do other mortals accomplish the change from error to truth at a single bound.

Existence continues to be a belief of corporeal sense until the Science of being is reached. Error brings its own self-destruction both here and hereafter, for mortal mind creates its own physical conditions. Death will occur on the next plane of existence as on this, until the spiritual understanding of Life is reached. Then, and not until then, will it be demonstrated that "the second death hath no power."

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 124:32–126:31)

The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. What is now considered the best condition for organic and functional health in the human body may no longer be found indispensable to health. Moral conditions will be found always harmonious and health-giving. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states which human belief created and sanctioned.

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense. Reflecting God's government, man is self-governed. When subordinate to the divine Spirit, man cannot be controlled by sin or death, thus proving our material theories about laws of health to be valueless.

The seasons will come and go with changes of time and tide, cold and heat, latitude and longitude. The agriculturist will find that these changes cannot affect his crops. "As a vesture shalt Thou change them and they shall be changed." The mariner will have dominion over the atmosphere and the great deep, over the fish of the sea and the fowls of the air. The astronomer will no longer look

up to the stars, — he will look out from them upon the universe; and the florist will find his flower before its seed.

Thus matter will finally be proved nothing more than a mortal belief, wholly inadequate to affect a man through its supposed organic action or supposed existence. Error will be no longer used in stating truth. The problem of nothingness, or “dust to dust,” will be solved, and mortal mind will be without form and void, for mortality will cease when man beholds himself God's reflection, even as man sees his reflection in a glass.

All Science is divine. Human thought never projected the least portion of true being. Human belief has sought and interpreted in its own way the echo of Spirit, and so seems to have reversed it and repeated it materially; but the human mind never produced a real tone nor sent forth a positive sound.

The point at issue between Christian Science on the one hand and popular theology on the other is this: Shall Science explain cause and effect as being both natural and spiritual? Or shall all that is beyond the cognizance of the material senses be called supernatural, and be left to the mercy of speculative hypotheses?

I have set forth Christian Science and its application to the treatment of disease just as I have discovered them. I have demonstrated through Mind the effects of Truth on the health, longevity, and morals of men; and I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in “the straight and narrow way” of Truth.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 240:10–4)

In the order of Science, in which the Principle is above what it reflects, all is one grand concord. Change this statement, suppose Mind to be governed by matter or Soul in body, and you lose the keynote of being, and there is continual discord. Mind is perpetual motion. Its symbol is the sphere. The rotations and revolutions of the universe of Mind go on eternally.

Mortals move onward towards good or evil as time glides on. If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified. If at present satisfied with wrongdoing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul.

“Whom the Lord loveth He chasteneth.” He, who knows God's will or the demands of divine Science and obeys them, incurs the hostility of envy; and he who refuses obedience to God, is chastened by Love.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, pp. 253:18–15)

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 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 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. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. 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.

(Science and Health with Key to the Scriptures, Mary Baker Eddy, p. 291:19)

“In the place where the tree falleth, there it shall be.” So we read in Ecclesiastes. This text has been transformed into the popular proverb, “As the tree falls, so it must lie.” As man falleth asleep, so shall he awake. As death findeth mortal man, so shall he be after death, until probation and growth shall effect the needed change. Mind never becomes dust. No resurrection from the grave awaits Mind or Life, for the grave has no power over either.

We will now have a moment of silent prayer to be followed by the audible repetition of the Lord’s Prayer.

Fourth Church of New Orleans is a branch of The Mother Church of Christ, Scientist, in Boston, MA. This church is committed to understanding and practicing the works of Christ Jesus and his disciples. Our church is a healing church and all mankind is included in the blessing this service imparts.

In addition to this Wednesday Service on Zoom, we have Sunday in person Service and also right here on Zoom at 10:30 am and our Sunday School for young people up to the age of 20 is back in church.

Information for all these Church Services can be found on the Church website:

CHRISTIANSOURCE4NEWORLEANS.COM