

LYNN HOUSE OF POTOMAC VALLEY



Waiting on God

A talk given by Sue Holzberlein, C.S.

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“Christ My Refuge”

O'er waiting harpstrings of the mind / There sweeps a strain,
Low, sad, and sweet, whose measures bind / The power of pain,

And wake a white-winged angel throng / Of thoughts, illumed
By faith, and breathed in raptured song, / With love perfumed.

Then His unveiled, sweet mercies show / Life's burdens light.
I kiss the cross, and wake to know / A world more bright.

And o'er earth's troubled, angry sea / I see Christ walk,
And come to me, and tenderly, / Divinely talk.

Thus Truth engrounds me on the rock, / Upon Life's shore,
'Gainst which the winds and waves can shock, / Oh, nevermore!

From tired joy and grief afar, / And nearer Thee,—
Father, where Thine own children are, / I love to be.

My prayer, some daily good to do / To Thine, for Thee;
An offering pure of Love, whereto / God leadeth me.

—*Mary Baker Eddy*



Sue Holzberlein, C.S., was raised in a family where Christian Science was practiced daily and exclusively. She joined The Mother Church when she was 12 years old.

At different times during the past 20 years, Sue has served in virtually all branch church positions. She has been a trustee on the board of a Christian Science camp, is active in work associated with The Mother Church's Annual Meeting, has been a volunteer at a Christian Science care facility for over 20 years, and is on the Executive Committee for the Association of Pupils of her Christian Science teacher. Sue has addressed a number of Christian Science Associations since 2015 and has been the inspirational speaker for many conferences and meetings in the past year.

Sue took Christian Science class instruction in 2005 and has been in the full-time public practice of Christian Science since 2006, when she began advertising in the Christian Science Journal. Her home and office are in Ashby, Massachusetts.

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Many thanks to the Lynn House Board for inviting me to speak today and special thanks to each Christian Science Nurse for the work you do every day! Your hands-on practical care and the offering of love that you give every patient is such an immense blessing. The practice of Christian Science wouldn't be the same without your tender ministrations. You are so loved! So appreciated! So valuable! My heart and my gratitude go out to you all!

A Christian Science Nurse's work exemplifies the action that Christ Jesus praised when he said, "...Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." *Matthew 25:40*

I've had two opportunities to engage the practical care of Christian Science Nurses for myself and had excellent healings both times. You'll hear about one of those in just a moment.

The topic of this talk is "Waiting on God", but before we cross our arms and start tapping our feet, let's think together about what it means to "wait on God." *SH 323:9*

Sometimes when we think we're waiting on God, what's really going on is that God's angels are waiting on us!

A while back, I found much needed comfort in an inspiration from the first verse of Mary Baker Eddy's poem *Christ my Refuge*. It begins: "O'er waiting harpstrings of the mind."

The inspiration was to think of the "waiting harpstrings" as the beautiful angel thoughts God sends to serve us, to wait on us like a waiter or waitress. These angels bring the calm and uplifting song we need when we seem to be in any sort of pain. *SH 581:4*

As I studied the first verse of this hymn, I found that as we more deeply feel God's care for ourselves, we can reflect the qualities of God's care to others more generously. This is how we can better serve, (or, in other words, wait on) God.

Healing of severed finger and relationship

Here's how my healing unfolded. My daughter and I were preparing our home for an end-of-the-school-year party. We lived on a lake and had a dock that had a particularly sharp support pole that stuck up a couple of feet. As I was putting an old tire over it to protect the children, a motorboat came by. The boat's wake shook the dock and I fell, trapping a finger between the sharp pole and the tire. The fall severed the end of the finger.

My daughter helped me get a temporary bandage on it and I immediately called a Christian Science Practitioner to pray for me. Our guests were arriving in just a few minutes and I was so grateful to hand the physical challenge over to the Practitioner's prayerful care while I was attending to the needs of the guests.

Mrs. Eddy's hymn, *Christ My Refuge*, kept playing in my thought and reminding me that my refuge was Spirit, God, not a physical body. This angel message helped keep any sense of pain at bay.

Several hours later, our party guests left, and I called the Christian Science Nursing facility that was nearest my home.

It was late by then, certainly after what anyone would call normal office hours, but they answered my call, listened to what I said, and asked me if I was OK to drive or if they should send a Christian Science Nurse to my home. I told them I was OK to drive and they said I could come right away.

When I arrived at the facility, a Christian Science Nurse met me with such joy, and kindness, and great expectation of healing! She gently cleansed and properly bandaged my finger while hymns played in the background. One of them was *Christ my Refuge*. I felt so loved, so cared for, and so sure of healing. I felt God's angels were waiting on me.

The Christian Science Nurse who had spoken with my Christian Science Practitioner arranged for me to stay overnight in the facility. I was grateful to stay because it was nearly midnight by then.

In the morning, another Christian Science Nurse re-cleansed and re-bandaged my finger and I drove home. When I got home, I was thinking of the comfort Mrs. Eddy's hymn had brought me and I decided to study it in more depth.

The "strain ... that binds the power of pain"

The inspirations that came to me through studying the first verse of *Christ My Refuge* were particularly powerful. Even beyond the angel thoughts that wait on us, God's voice comes as a steadfast, strong, much loved, "still small voice" that satisfies, and is enough to bind (or in other words, totally restrict) the power of pain. *I Kings 19:12*

Let me share with you how I arrived at that healing inspiration.

The full first verse is:

"O'er waiting harpstrings of the mind
There sweeps a strain,
Low, sad, and sweet, whose measures bind
The power of pain..."

Hymns 253-257 and 550-552

I found that the word strain, in the context of harpstrings, is a section of music that contains a melody. And "melody" is defined as "a sweet or agreeable succession of notes." *merriam-webster.com/dictionary*

I also thought about the 3 words that describe the strain (or melody) that brings the waiting angels: "low, sad, and sweet."

The first descriptive word, "low," reminded me of the "still small voice" that we read about in *I KINGS*. It's the voice Elijah heard when he was in the wilderness during "a great and strong wind," "an earthquake," and "a fire." I realized that, from the "still small voice," we hear God's angel messages that save us from all earth's storms or turmoil. *I Kings 19:11, 12*

This voice that reaches us is not loud or violent. It's low, soft, comforting. It's the Christ voice that's out of the range of the world's voice.

The second descriptive word is "sad." I discovered that the etymology of the word "sad" brings forward the Old and Middle English words that mean sated, or in Latin, satisfied, sufficient, or enough. *merriam-webster.com/dictionary*

In the ensuing years since this experience, many people have asked me about the

adjective “sad” in this verse. “How can something ‘sad’ bind pain?” they ask.

There’s an article in the July 5, 2018 CHRISTIAN SCIENCE MONITOR, in the “In a Word” column by Melissa Mohr, that discusses the word “sad.” The article is entitled “The surprising vitality of one small word.”

It explains that in the late 1300’s a BIBLE translation and also a work by Chaucer use the word “sad” to signify “steadfast, firm” and “strong” or “valiant” as Oxford English Dictionary defines it in an early sense. csmonitor.com/The-Culture/In-a-Word/2018/0705/The-surprising-vitality-of-one-small-word

One of the definitions of “sweet,” the third descriptive word in this healing verse, is “much loved.”

merriam-webster.com/dictionary

So I reasoned that even above the ministering angels, or “waiting harpstrings”, I could listen for and hear the Christ, the steadfast, strong, much loved, “still small voice” of God, which I knew was enough to restrict my false sense of pain.

During this experience, I went back to the Christian Science care facility for daily outpatient care from the Christian Science Nurses for a week or so, and then weekly for a few more weeks.

Then with the prayerful support of the Christian Science Practitioner, and by my following the care instructions I’d been given by the Christian Science Nurses, the finger was fully mended.

However, it took much longer for the feeling to come back.

During that interval, though, I never felt that I was waiting for healing. I never felt that I was waiting for God. I did, however, get a much stronger understanding of what it means to “wait on God.”

As the healing continued to unfold, I began more regularly volunteering at the Christian Science Nursing facility, became more active in my local branch church, and took a more active role in organizing social outreach activities for the High-Tech company where I worked at that time. For example, I organized a “Make a difference day” where members of the community were invited to go on a guided hike at a local nature preserve.

These were all ways that I found to “wait on God” — to serve God’s children.

A previous separation between my husband and me was also mended in conjunction with the healing of the severed finger. We moved back in together for some years. We’re not married any longer, but we’re still good friends and attend concerts and go kayaking or hiking together.

The importance of humility, study, and prayer

Humility, receptivity, and constancy also played a huge role in this healing. Early on in our prayerful work my Practitioner suggested that I study the book *UNITY OF GOOD* by Mary Baker Eddy.

I resisted for a long time. But finally, I realized two things:

First, that the goal wasn’t to make a physical finger better, so I didn’t need to study citations about fingers. The goal was to demonstrate man’s unity with God and all of God’s creation.

Second, that my need to be willing to study what the Practitioner suggested was like Naaman's need to be willing to go wash in the river Jordan 7 times. *II Kings 5:1–14*

There was certainly room for me to demonstrate a greater sense of humility and receptivity.

When I finally did study *UNITY OF GOOD*, the absolute truths I found there helped me feel man's oneness with God, and get a clearer sense of man as spiritual, perfect, and united in divine Love.

Unity, oneness, continuity, patience, humility, and harmonious movement of thought were all topics that were very meaningful to me as I studied. Getting a more profound and demonstrable understanding of these qualities was key to both the healing of my finger and the healing of my relationship.

Another benefit I got from studying *UNITY OF GOOD* was that I discovered that the healing I most needed was to realize present perfection not only in myself, but also in those around me — to realize that everyone has an unsevered relationship with God, good, and that harmony is natural.

From this perspective, what was going on with my finger was of little importance compared to my discovery that I could "wait on God" more effectively by bringing a greater sense of tenderness and grace to every project I had my fingers in.

My ever-unfolding commitment to express more grace has blessed all aspects of my life, and today all my fingers are their normal lengths and I have full use and natural feeling in each of them.

Physical body as ID card vs. man's true spiritual embodiment

Another concept that was helpful to me during this time of healing was to metaphorically think of my physical body as being like an ID card. The metaphor isn't perfect because our ID cards are much more expendable than our bodies. Yet I considered my physical body to be like an ID card because people recognize me when they see it; I value it and care for it.

However, an ID card, such as a driver's license, is not equal to "us" — just as our physical body is not equal to our true spiritual selfhood.

If our driver's license falls in the mud, we pick it up, clean it off, and put it back in our pocket. We want to and need to keep it for now. But we don't worry that we've been sullied or damaged just because our driver's license got mangled. We make our driver's license the best representation of our identity that we can, but we realize it's not part of our being.

We make our physical body the best representation of our real being that we can, but we realize that it's not part of our true identity, our identity as a child of God who is "...hid with Christ in God" — safe, whole, protected, complete and totally untouched by anything that happens to our supposed physical body. *Colossians 3:3*

We don't judge a person's ability to be a good driver based on how much the photo on their driver's license looks like them. Thank goodness!

Similarly, we can't judge a person's spiritual nature or spiritual progress by whether it appears that they're in the process of having a physical healing or not.

To see man's true nature, we must look with our spiritual senses at only man's spiritual selfhood. When we do that, we see the man that God made — the man that God created in his image and likeness, the man that God declared to be "very good."
Genesis 1:26, 31

Then we "wait on God", while leaving God, "Soul[,] to master the false evidences"
SH 323:9-10; SH 395:6-10

Seeing our fellow man in this way brings a greater sense of harmony to our own lives as well as the world's society. Bringing a greater sense of harmony to the world is another way we "wait on God."

**"Follow Thou Me" —
"feed my sheep" ... "feed my lambs"**

So, what are some other ways we "wait on God"?

We know Christ Jesus was the "Way-shower" and the "master Christian." Jesus told Simon Peter how to "wait on God." He told him "follow thou me."
SH 288:29; Hymn 504:2; John 21:22

This command applies to all of us who have taken on or taken up Christ Jesus' mission to heal and save the world.

That phrase "follow thou me" comes from the book of JOHN in the BIBLE. It's the same chapter where Jesus asked Simon Peter three times "lovest thou me" and directs him to "feed my lambs" and "feed my sheep." *John 21:15-22*

Biblical symbolism of sheep/lambs as thoughts

In the BIBLE, sheep symbolize God's people. God's people are the infinite individual spiritual expressions of man, the idea of

God. Relatively speaking, then, sheep symbolize our ideas of God, of good.

Our sheep are our well-seasoned thoughts of God, and our lambs are our fresh new thoughts of God, our daily inspirations related to God's nature and being. We have lots of sheep and lots of lambs, and we nurture and care for each of them.

Cultural reference to sheep as thoughts

Seeing sheep as thoughts is not just a Biblical symbol, or a Christian Science concept.

There's a lovely poem by Alice Meynell, a British poet who wrote during the latter part of Mrs. Eddy's lifetime, that references sheep as thoughts.

It's called "The Shepherdess". Here's an excerpt:

"She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them
white;
She guards them from the steep;
...
She holds her little thoughts in sight,
Though gay they run and leap.
She is so circumspect and right;
She has her soul to keep...."

The Poems of Alice Meynell.

New York: Charles Scribner's Sons, 1923

Protecting thought, shepherding it, standing porter at the door of thought, feeding our Christlike sheep and lambs is an important aspect of Christian Science practice.

To that end, let's think about what led to Christ Jesus' direction to "feed my lambs" ... "feed my sheep." *John 21*

Jesus' three questions to Simon Peter: "lovest thou me?"

Jesus asks Peter three questions that each lead to the command to feed (care for or shepherd) all the precious ideas of God, God's people.

Jesus' questions are "lovest thou me?". It's come to me that these questions might be understood as three distinct questions dealing with three distinct aspects of waiting on God:

1. working from a foundation of oneness or unity,
2. working out our own salvation, and
3. evangelizing with love.

1st: "[L]ovest thou me more than these?"

Lovest thou me (the singular Christ) more than these (a belief in many material modes)?

In other words: "Simon Peter, are you standing on and working from the oneness of The Rock? Or are you building on the many-ness of a bunch of little rocks?" And we know what a bunch of little rocks is, right? Sand. We don't want to build on the sand! *Matthew 7:24-27*

Mrs. Eddy says, "We run into error when we divide Soul into souls, multiply Mind into minds...." *SH 249:32-2*

Loving the Christ, the oneness of the Rock, we nurture our fresh new ideas of God — and all God's ideas — in the unity of Love. This is our foundation for waiting on God; we stand on the Rock of Christ.

2nd: Lovest thou me?

This question asks: "Do you, Simon Peter, son of Jonas, love Christ?"

In other words, don't be concerned about what James or John or Mary is doing or thinking, loving or accomplishing. This is the call for steadfast self-governance, for each of us to work out our own salvation.

We see confirmation of this understanding of the question later in this same chapter of JOHN:

"Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*? Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me."
John 21:21,22

Answering this question — "lovest thou me" — in the affirmative, we go about the business of waiting on God without letting our thought rest on concerns about other people's practice, skills, techniques, personality, or whatever.

In this way, we feed His sheep, our mature, well-established ideas of God, by always expressing the qualities of Christ in all ways.

3rd: "Lovest thou me?

Finally, the third unique question asks us to consider what divine Love is and how we express divine Love through human love. Inspired care proceeds on every caring-journey from a basis of Love.

Simon Peter proved to be a wonderful example of giving inspired care. He followed Christ Jesus in healing the sick and giving nourishment to the spiritually hungry in Asia Minor (including Jerusalem, Joppa, Lydda, Caesarea, Antioch and Ephesus), in Corinth (Greece), and in Rome.

To give spiritual nourishment is to evangelize. Love-inspired care naturally evangelizes, or, in other words, brings others into the fold, because it's attractive.

Mrs. Eddy explains in her book *RETROSPECTION AND INTROSPECTION* that our "...evangelistic duty..." is "...that we should adopt the spirit of the Saviour's ministry, and abide in such a spiritual attitude as will draw men unto us." *Ret. 88:20*

We've found that the spiritual dimensions of Jesus' three questions and his commands to "Feed my lambs" and "Feed my sheep" are not only to Peter, but to all of us throughout all time, and we're fully equipped to "wait on God" by carrying out Christ Jesus' command to "follow thou me."

CALL TO ACTION: TO PRAY FOR THE WORLD

The challenges

Another way we "wait on God" is to pray for the world. Today, this year, there seems to be more to pray about for the world than at any other single time during my lifetime.

The challenges seem to be wearing one of three masks: physical, relationship, or resources.

The first challenge, masquerading as physical tumult, is seen in the fear of contagious disease, extreme weather, and fires.

The second challenge, wearing the mask of broken relationships, is seen in the ostracization of certain groups of people and the divisiveness of the political environment in the US and other places in the world.

The third challenge, resources, carries the disguise of lack or diminution, seen in businesses closing, jobs lost, and economic security and stability taken from many people.

How might we "wait on God" by praying for the world about these issues that are confronting human consciousness?

Where did Jesus live? What did he see around him where he lived?

First, we need to establish in thought where we live. Do we live in a material world or in the consciousness of spiritual reality? In the book of JOHN in the BIBLE, Christ Jesus is asked, "Master, where dwellest thou?" And he replied, "Come and see." *John 1:38, 39*

Where we dwell might be described by what we see around us where we live, what we're conscious of in our surroundings.

What was Christ Jesus conscious of around him? Perfection! Jesus beheld the perfect man in the atmosphere of God, in the kingdom of heaven, in Science.

SH 476:32-2

For example, when a blind man came to Jesus for healing, Jesus said, "What wilt thou that I should do unto thee?"

Mark 10:49-52

He saw perfection around him, but he was compassionate enough to ask if there was a need, and what he could do to help. This is the Christ – conscious of only good, but compassionate too.

We listen with active compassion to the human voice that comes to us with its needs, and with conviction to the spiritual voice, God's message to man, the Christ, that tells us what is true.

This enables us to see beyond sorrow, terror, and pain, to the infinite abundance of goodness and perfection that reigns in the kingdom of God, the kingdom of heaven, where we live.

Taking this higher view is not ignoring evil, but it allows us to discern the highest sense of truth, while still practically caring for and about our self, our neighbors, and the world. This loving view of where we live is the ultimatum.

But don't we sometimes allow ourselves to dwell in a consciousness of condemnation, blame, lack, self-pity, selfishness, pain, fear, and the like?

When we express any of these mortal-seeming qualities, it's a public admission that we can and must express more Christ-like qualities ourselves.

In that moment, we are at the point of opportunity to dwell in a higher consciousness, a consciousness of un-selfed, compassionate love and truth — to dwell in the kingdom of divine Mind.

***Man lives in the kingdom of Mind,
governed by the forces of Mind***

The kingdom of divine Mind is governed by the forces of Mind. Our textbook identifies these forces as adhesion, cohesion, and attraction. *SH 124:20*

Everything real expresses the qualities of adhesion, cohesion, and/or attraction. In reality there is no reaction, no repulsion, no break-in, no break-out, no break-down, and no break-up.

Separation, division, diminution, and destruction are not necessary or present in God's kingdom, because there's nothing in the kingdom of heaven that's unattractive, undesirable, or unnecessary.

—Adhesion

Adhesion is the force of divine Mind that holds unlike things together. For example, we see adhesion in our human experience when paint sticks to our walls. Adhesion is defined as the clinging together of different substances.

In Christian Science we know "substance" to be "understanding." (Sub means under; stance means standing.) Our substance is our understanding. So, adhesion can be thought of as the clinging together of those with different understandings.

Adhesion is the spiritual force that eliminates human divisiveness and brings harmony.

Adhesion is the spiritual force that holds our loved ones in consciousness even if they live, work, or are travelling on the other side of the planet — and even if they appear to have passed on.

Adhesion is the force that causes the human to be attracted to the divine. We are "...adherents of Truth..."!

SH 497:3

—Cohesion

Cohesion is another spiritual force. Cohesion is the union of things that are similar. It is demonstrated when rain falls in droplets instead of being just a mist. *merriam-webster.com/dictionary*

Cohesion is the spiritual force that impels the members of a community to come together in challenging times to work towards common goals. It's cohesion that allows a person to cherish his sense of home in thought, even if his house is lost. *Genesis 13:8*

It's cohesion that holds the individual expressions of man together in divine Love eternally.

—**Attraction**

And finally, we come to the spiritual force of attraction. Attraction is a reciprocal and natural drawing together.

merriam-webster.com/dictionary

In human experience attraction is seen when two magnets are oriented such that they're both drawn to each other by a powerful force.

Attraction is the activity of the Christ that reunites lost friends and heals wounds. It unites the supposititious physical body to health and life.

Attraction is the spiritual force at work when we feel divine Love holding us and we're holding to divine Love too. *SH 102:9*

These spiritual forces of adhesion, cohesion, and attraction negate any perceived effects of so-called material forces regardless of the mask those supposititious forces try to hide behind.

A prayer to address physical challenges

Now, let's think how we might strip the mask off the physical challenges the world is putting before us.

—**The belief of contagion**

The book of MALACHI in the BIBLE tells us that God's children are His jewels. Only light can reflect off a jewel. God's spiritual offspring only transmit joy, patience, meekness, love, health, kindness, and so forth. *Malachi 3:16,17*

In Truth, in God's infinite, eternal spiritual being, man isn't subject to contagion, suffering or death. *SH 156:29-32*

Man is an idea conceived and born of Truth and Love. Man's being is sturdy and persistent; it cannot lack any sense of health, strength, breath, rhythm, comfort, or freedom.

SH 463:14-16; Mis. 82:28; Rud. 11:13-15

—**The belief of physical forces**

This year, we may have been looking at what seems to be great forces at work erupting in violence, blowing over in disease, burning down, and flooding up.

Indeed, Mrs. Eddy says in our textbook:

"The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death

These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth."

SH 96:15

Notice that it's the "end of error" — not the end of humanity. As humanity sees the world through the spiritual senses, it sees the "end of error."

We want to see the "end of error" because then we find ourselves living in the kingdom of Truth.

In the kingdom of Truth, we recall that we live "[i]n atmosphere of Love divine" and discern that it's in Spirit, "true and tender," that we find our "life as God's own child." *Hymn 144; Hymn 154*

Understanding divine Science, we find ourselves living in the kingdom of Truth-on-earth where we find the relations of God and man are intact and indestructible. *SH 280:30-4; SH 470:32*

A prayer for the relationships of the world

As we “wait on God” today, let’s consider together the truth about the world’s relationships.

It’s a greater expression of love that is already healing the apparent disunity, disharmony, and divisiveness we’re seeing in this country and in other parts of the world too.

—Healing our own relationships uplifts world harmony

For example, we find that as we express more love in our own relationships, especially those that may seem strained, we bring the world closer to ultimate harmony. We do this by uplifting our own thought; by opening our consciousness to love more.

SH 102:31–2

We can all do it. We must all do it! When we lift an imposition in our own thought, it uplifts and changes the balance in human consciousness. Our consciousness is part of the collective consciousness.

When we heal a disagreement in our own family with prayer, we see tangible proof that the Christ is actively healing human strife and uniting mankind. This healing brings a higher sense of safety and peace to the world.

—No Condemnation

Christly love saves, heals, restores, forgives, and redeems, but it never condemns. For example, after healing the man at the pool of Bethesda, Christ Jesus told him (and, really, all humanity): “Behold, thou art made whole: sin no more....” And it was after saving the adulteress woman that Jesus told her “sin no more.”

John 5:2-14; John 8:1-11

In praying about world relationships, first we remove the mote from our own eye, and then we see our neighbor clearly. Then we see our neighbor from a God’s eye view and see that, just like us, they are the “loved of Love.” They are to be cherished and nurtured, just as we are.

Matt. 7:1–5; Hymn 232:3

A prayer related to a proper sense of resources

In our “waiting on God”, we’ve come to the third mask to be removed through our prayers for the world.

This challenge is disguised as a sense of lack, limitation, loss, or delay of finances, possessions, time, joy, compassion, accomplishments, resources, health, peace, home, safety, friendships, patience, and on and on and on.

Mortal sense would like to make us think that there are an infinite number of things we can lack, but only a limited source of supply. This sense has its origin in the false belief that man is separate from the one infinite, eternal, ever-present God, good.

In the infinite divine Oneness of God and man, there is no place for anything, not even one thing, unlike good. There is no place for lack.

Divine Love meets every human need, not through accretion (not by diminishing one to give to another) – but through infinite unfoldment that blesses everyone.

SH 494:10–11; SH 68:27–30; SH 206:15

When we feel God’s infinite-love, we lovingly share that love.

When we feel in need, we pray, “And forgive us our debts, as we forgive our

debtors.” Then we recall that “Love is reflected in love.” Love is irresistible, all-embracing; it’s alluring, enticing, attractive. *SH 17:6*

Remember, we talked about that spiritual force of attraction a little while ago? Attraction goes both ways. Attraction brings together the employer and the employee, the need and the supply, the product and the patron.

A practical application of prayer

As part of our prayer for the world, we might choose a synonym of God for the day. We can choose a new one for each day of the week: 7 synonyms and 7 days. Then choose one or two qualities of our chosen synonym to work on seeing in others and expressing better ourselves that day.

And when that synonym comes around again the next week, we might work on seeing and expressing some of its other qualities.

By doing this daily, at the end of a year there are hundreds of qualities of God that we’ve consciously worked on noticing around us and demonstrating. The result of this work attracts blessings.

Live in God’s 7th day

You know the 7 days in which God created all that exists and declared it all to be “very good”? It’s come to me that God didn’t create His perfect kingdom in 7 days and then spin it off on its own. He didn’t make just those 7 days and then expect His creation to recreate itself weekly in some cyclical fashion. *Genesis 1:31*

God finished His work and rested. The kingdom that God created is complete. Creation isn’t an ongoing process.

In our textbook, Mrs. Eddy writes, “... Mind measures time according to the good that is unfolded....” She defines “Day” as “The irradiance of Life; light, the spiritual idea of Truth and Love.” *SH 584:4; SH 584:1*

We live in the ever-manifesting unfolding of God’s 7th day! To prove that, we dwell in the consciousness of lovingkindness, praise, abundance, encouragement, unselfishness, confidence, the Christ, and the Comforter. Then we rest with God in the 7th day. The BIBLE says, “... God blessed the seventh day, and sanctified it....” *Genesis 2:1-3*

Rest in the sanctity of what you know. Rest with divine Love in your holy work. Whether you’re a carpenter, a gardener, a mom or dad, a grandma or granddad, a manager, volunteer, or retired – or in the public practice of Christian Science or are a Christian Science Nurse – make that work holy work!

Let the Christ shine through every thought and deed.

No matter what Jesus was doing, he was living in the 7th day. He was living in a consciousness of God’s completely spiritual creation, not limited by material law or material condition.

For example, Jesus walked on the water and he raised the dead. And he’s not the only person to do such things. Many other people have demonstrated the

powerlessness of material law and material conditions, too.

Matthew 14:22–27; Luke 7:11–15

Another Biblical example is Elisha, who made an axe head float and raised the son of the Shunammite woman from the dead.

II Kings 6:1–7; II Kings 4:32–35

We can live under the rule of only divine law in God's spiritual 7th day too.

***Hid with Christ, but not hiding;
man is the light of the world***

Today we're all summoned to dwell where Jesus dwelt: "hid with Christ in God." Safe with Christ, hid with Christ – but not hiding.

Colossians 3:3

We are "the light of the world" that Christ Jesus declared us to be. We let our light shine, and the world sees our good works and glorifies the God that we serve.

Matthew 5:14, 16

Summary

The book of **ISAIAH** assures us that our reward is with us, even if the work is still before us.

Isaiah 40:10

Mrs. Eddy puts it this way:

"It may be that the mortal life-battle still wages, and must continue till its involved errors are vanquished by victory-bringing Science; but this triumph will come! God is over all."

Ret. 22:14–17

I'd like to close with 2 more thoughts from our beloved leader, Mary Baker Eddy. First, from MISCELLANEOUS WRITINGS 1883-1896:

"Know ye not that he who exercises the largest charity, and waits on God, renews his strength, and is exalted? Love is not puffed up; and the meek and loving, God anoints and appoints to lead the line of mankind's triumphal march out of the wilderness, out of darkness into light." *Mis. 130:27*

And from MESSAGE TO THE FIRST CHURCH OF CHRIST, SCIENTIST, OR THE MOTHER CHURCH, BOSTON JUNE 15, 1902:

"It is wise to be willing to wait on God, and to be wiser than serpents; to hate no man, to love one's enemies, and to square accounts with each passing hour. Then thy gain outlives the sun, for the sun shines but to show man the beauty of holiness and the wealth of love. Happiness consists in being and in doing good; only what God gives, and what we give ourselves and others through His tenure, confers happiness: conscious worth satisfies the hungry heart, and nothing else can. Consult thy every-day life; take its answer as to thy aims, motives, fondest purposes, and this oracle of years will put to flight all care for the world's soft flattery or its frown." '02 17:17–28

Knowing that omnipotent, ever-present divine Love is over all, let's "wait on God", as God's angels wait on us!

Notes on citations—

'02: *Message to The Mother Church, June 15, 1902*, by Mary Baker Eddy

Mis: *Miscellaneous Writings 1883-1896*, by Mary Baker Eddy

Ret: *Retrospection and Introspection*, by Mary Baker Eddy

Rud: *Rudimental Divine Science*, by Mary Baker Eddy

SH: *Science and Health with Key to the Scriptures*, by Mary Baker Eddy

Hymns are from the Christian Science Hymnal.



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