

TOPIC: How can we commit to thinking beyond ourselves in the new year?

HYMNS 314 182 139

THE BIBLE (The New Revised Standard Version)

**Matthew 10**

**1**... Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness.

**5**These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans,

**6**but go rather to the lost sheep of the house of Israel.

**7**As you go, proclaim the good news, "The kingdom of heaven has come near."

**30** ... even the hairs of your head are all counted.

**31**So do not be afraid; you are of more value than many sparrows.

**32**"Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven;

**39**Those who find their life will lose it, and those who lose their life for my sake will find it.

**42**and whoever gives even a cup of cold water to one of these little ones in the name of a disciple—truly I tell you, none of these will lose their reward."

**Ruth 1**

**22**Naomi returned together with Ruth the Moabite, her daughter-in-law, who came back with her from the country of Moab. They came to Bethlehem at the beginning of the barley harvest.

**Ruth 2**

**2**And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain, behind someone in whose sight I may find favor." She said to her, "Go, my daughter."

**3**So she went. She came and gleaned in the field behind the reapers. As it happened, she came to the part of the field belonging to Boaz, who was of the family of Elimelech.

**4**Just then Boaz came from Bethlehem. He said to the reapers, "The Lord be with you." They answered, "The Lord bless you."

**5**Then Boaz said to his servant who was in charge of the reapers, "To whom does this young woman belong?"

**6**The servant who was in charge of the reapers answered, "She is the Moabite who came back with Naomi from the country of Moab.

**7**She said, "Please, let me glean and gather among the sheaves behind the reapers." So she came, and she has been on her feet from early this morning until now, without resting even for a moment."

**8**Then Boaz said to Ruth, "Now listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women.

**9**Keep your eyes on the field that is being reaped, and follow behind them. I have ordered the young men not to bother you. If you get thirsty, go to the vessels and drink from what the young men have drawn."

**10**Then she fell prostrate, with her face to the ground, and said to him, "Why have I found favor in your sight, that you should take notice of me, when I am a foreigner?"

**11**But Boaz answered her, "All that you have done for your mother-in-law since the death of your husband has been fully told me, and how you left your father and mother and your native land and came to a people that you did not know before.

**12**May the Lord reward you for your deeds, and may you have a full reward from the Lord, the God of Israel, under whose wings you have come for refuge!"

**13**Then she said, "May I continue to find favor in your sight, my lord, for you have comforted me and spoken kindly to your servant, even though I am not one of your servants."

**14**At mealtime Boaz said to her, "Come here, and eat some of this bread, and dip your morsel in the sour wine." So she sat beside the reapers, and he heaped up for her some parched grain. She ate until she was satisfied, and she had some left over.

**15**When she got up to glean, Boaz instructed his young men, "Let her glean even among the standing sheaves, and do not reproach her.

**16**You must also pull out some handfuls for her from the bundles, and leave them for her to glean, and do not rebuke her."

**17**So she gleaned in the field until evening. Then she beat out what she had gleaned, and it was about an ephah of barley.

**18**She picked it up and came into the town, and her mother-in-law saw how much she had gleaned. Then she took out and gave her what was left over after she herself had been satisfied.

**19**Her mother-in-law said to her, "Where did you glean today? And where have you worked? Blessed be the man who took notice of you." So she told her mother-in-law with whom she had worked, and said, "The name of the man with whom I worked today is Boaz."

**20**Then Naomi said to her daughter-in-law, "Blessed be he by the Lord, whose kindness has not forsaken the living or the dead!" Naomi also said to her, "The man is a relative of ours, one of our nearest kin."

#### **Ruth 4**

**13**So Boaz took Ruth and she became his wife. When they came together, the Lord made her conceive, and she bore a son.

**14**Then the women said to Naomi, "Blessed be the Lord, who has not left you this day without next-of-kin; and may his name be renowned in Israel!

**15**He shall be to you a restorer of life and a nourisher of your old age; for your daughter-in-law who loves you, who is more to you than seven sons, has borne him."

**16**Then Naomi took the child and laid him in her bosom, and became his nurse.

**17**The women of the neighborhood gave him a name, saying, "A son has been born to Naomi." They named him Obed; he became the father of Jesse, the father of David.

#### **Matt. 16:24-27**

**24**... Jesus told his disciples, "If any want to become my followers, let them deny themselves and take up their cross and follow me.

**25**For those who want to save their life will lose it, and those who lose their life for my sake will find it.

**26**For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

**27**"For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.

#### **SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES**

By Mary Baker Eddy

SH 266:18 Universal

Universal Love is the divine way in Christian Science.

SH 242:15

Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error, — self-will, self-justification, and self-love, — which wars against spirituality and is the law of sin and death.

SH 192:4-6, 11, 27

We are Christian Scientists, only as we quit our reliance upon that which is false and grasp the true. We are not Christian Scientists until we leave all for Christ.

Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure. We walk in the footsteps of Truth and Love by following the example of our Master in the understanding of divine metaphysics. Christianity is the basis of true healing. Whatever holds human thought in line with unselfed love, receives directly the divine power.

SH 260:24-28; 261:4, 27

Selfishness and sensualism are educated in mortal mind by the thoughts ever recurring to one's self, by conversation about the body, and by the expectation of perpetual pleasure or pain from it; and this education is at the expense of spiritual growth.

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.

SH 262:14-16

These clearer, higher views inspire the God-like man to reach the absolute centre and circumference of his being

SH 61:1-11

We cannot circumscribe happiness within the limits of personal sense. The senses confer no real enjoyment.

The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. Every valley of sin must be exalted, and every mountain of selfishness be brought low, that the highway of our God may be prepared in Science.

SH 450:1

There is a large class of thinkers whose bigotry and conceit twist every fact to suit themselves. Their creed teaches belief in a mysterious, supernatural God, and in a natural, all-powerful devil. Another class, still more unfortunate, are so depraved that they appear to be innocent. They utter a falsehood, while looking you blandly in the face, and they never fail to stab their benefactor in the back. A third class of thinkers build with solid masonry. They are sincere, generous, noble, and are therefore open to the approach and recognition of Truth. To teach Christian Science to such as these is no task. They do not incline longingly to error, whine over the demands of Truth, nor play the traitor for place and power.

SH 264:13-15

As mortals gain more correct views of God and man, multitudinous objects of creation, which before were invisible, will become visible.

SH 176:13

When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.

SH 205:15-31

Befogged in error (the error of believing that matter can be intelligent for good or evil), we can catch clear glimpses of God only as the mists disperse, or as they melt into such thinness that we perceive the divine image in some word or deed which indicates the true idea, — the supremacy and reality of good, the nothingness and unreality of evil.

When we realize that there is one Mind, the divine law of loving our neighbor as ourselves is unfolded; whereas a belief in many ruling minds hinders man's normal drift towards the one

Mind, one God, and leads human thought into opposite channels where selfishness reigns.

SH 276:1-9

Having one God, one Mind, unfolds the power that heals the sick, and fulfils these sayings of Scripture, "I am the Lord that healeth thee," and "I have found a ransom." When the divine precepts are understood, they unfold the foundation of fellowship, in which one mind is not at war with another, but all have one Spirit, God, one intelligent source, in accordance with the Scriptural command: "Let this Mind be in you, which was also in Christ Jesus."

SH 331:18

VI. God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

SH 208:20

Let us learn of the real and eternal, and prepare for the reign of Spirit, the kingdom of heaven, — the reign and rule of universal harmony, which cannot be lost nor remain forever unseen.