

9-15-10Compassion requisite

Luke 7:36-50 one

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 Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 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.

Luke 10:23-37

¶And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. ¶And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

Phil. 2:4-5

Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus:

SH 115:19-116:3

SCIENTIFIC TRANSLATION OF MORTAL MIND

First Degree: Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, depraved will, self-justification, pride, envy, deceit, hatred, revenge, sin, sickness, disease, death.

Second Degree: Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, compassion, hope, faith, meekness, temperance.

Third Degree: Understanding.

SPIRITUAL. Wisdom, purity, spiritual understanding, spiritual power, love, health, holiness.

SH 364:16-366:19

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage? Jesus told Simon that such seekers as he gave small reward in return for the spiritual purgation which came through the Messiah. If Christian Scientists are like Simon, then it must be said of them also that they *love* little.

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman? If so, then it may be said of them, as Jesus said of the unwelcome visitor, that they indeed love much, because much is forgiven them.

Did the careless doctor, the nurse, the cook, and the brusque business visitor sympathetically know the thorns they plant in the pillow of the sick and the heavenly homesick looking away from earth, — Oh, did they know! — this knowledge would do much more towards healing the sick and preparing their helpers for the "midnight call," than all cries of "Lord, Lord!" The benign thought of Jesus, finding utterance in such words as "Take no thought for your life," would heal the sick, and so enable them to rise above the supposed necessity for physical thought-taking and doctoring; but if the unselfish affections be lacking, and common sense and common humanity are disregarded, what mental quality remains, with which to evoke healing from the outstretched arm of righteousness?

If the Scientist reaches his patient through divine Love, the healing work will be accomplished at one visit, and the disease will vanish into its native nothingness like dew before the morning sunshine. If the Scientist has enough Christly affection to win his own pardon, and such commendation as the Magdalen gained from Jesus, then he is Christian enough to practise scientifically and deal with his patients compassionately; and the result will correspond with the spiritual intent.

If hypocrisy, stolidity, inhumanity, or vice finds its way into the chambers of disease through the would-be healer, it would, if it were possible, convert into a den of thieves the temple of the Holy Ghost, — the patient's spiritual power to resuscitate himself. The unchristian practitioner is not giving to mind or body the joy and strength of Truth. The poor suffering heart needs its rightful nutriment, such as peace, patience in tribulation, and a priceless sense of the dear Father's loving-kindness.

In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, — yea, while mental penury chills his faith and understanding.

The physician who lacks sympathy for his fellow-being is deficient in human affection, and we have the apostolic warrant for asking: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Not having this spiritual affection, the physician lacks faith

in the divine Mind and has not that recognition of infinite Love which alone confers the healing power.

SH 538:3

Truth should, and does, drive error out of all selfhood. Truth is a two-edged sword, guarding and guiding. Truth places the cherub wisdom at the gate of understanding to note the proper guests. Radiant with mercy and justice, the sword of Truth gleams afar and indicates the infinite distance between Truth and error, between the material and spiritual, — the unreal and the real.

SH 578:16

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [LOVE] for ever.

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