

🗨️ *Christian Science Hymnal* 555, 589, 484

🗨️ King James Bible

1. John 16:19–22, 32, 33

- 19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?
- 20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
- 21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
- 22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.
- 33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

2. Mark 14:26–46

- 26 ¶ And when they had sung an hymn, they went out into the mount of Olives.
- 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.
- 28 But after that I am risen, I will go before you into Galilee.
- 29 But Peter said unto him, Although all shall be offended, yet *will* not I.
- 30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
- 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
- 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.
- 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

- 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.
- 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
- 36 And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.
- 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?
- 38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.
- 39 And again he went away, and prayed, and spake the same words.
- 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
- 41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
- 42 Rise up, let us go; lo, he that betrayeth me is at hand.
- 43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
- 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.
- 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.
- 46 ¶ And they laid their hands on him, and took him.

3. John 18:10–18, 25–38 They

- 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
- 11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
- 12 Then the band and the captain and officers of the Jews took Jesus, and bound him,
- 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.
- 14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.
- 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in

Peter.

- 17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.
- 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.
- 25 ... They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.
- 26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
- 27 Peter then denied again: and immediately the cock crew.
- 28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.
- 29 Pilate then went out unto them, and said, What accusation bring ye against this man?
- 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
- 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
- 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.
- 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?
- 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?
- 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?
- 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
- 37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- 38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

4. Luke 23:5–28

- 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.
- 6 When Pilate heard of Galilee, he asked whether the man were a Galilæan.
- 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

5. Matt. 27:3–8

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and

elders,

- 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*.
- 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.
- 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.
- 7 And they took counsel, and bought with them the potter's field, to bury strangers in.
- 8 Wherefore that field was called, The field of blood, unto this day.

🗨 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 47:10–24 (np)

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal.

- 12 The traitor's price was thirty pieces of silver and the smiles of the Pharisees. He chose his time, when the people were in doubt concerning Jesus' teachings.

The traitor's
conspiracy

- 15 A period was approaching which would reveal the infinite distance between Judas and his Master. Judas
- 18 Iscariot knew this. He knew that the great goodness of that Master placed a gulf between Jesus and his betrayer, and this spiritual distance inflamed Judas' envy. The
- 21 greed for gold strengthened his ingratitude, and for a time quieted his remorse. He knew that the world generally loves a lie better than Truth; and so he plotted the be-
- 24 trayal of Jesus in order to raise himself in popular estimation. His dark plot fell to the ground, and the traitor fell with it.

- 27 The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no
- 30 record.

- During his night of gloom and glory in the garden, Jesus realized the utter error of a belief in any possible material intelligence. The pangs of neglect and the staves of bigoted ignorance smote him sorely. His students slept. He said unto them: "Could ye
- 3 not watch with me one hour?" Could they

Gethsemane
glorified

not watch with him who, waiting and struggling in voice-
6 less agony, held uncomplaining guard over a world?
There was no response to that human yearning, and so
Jesus turned forever away from earth to heaven, from
9 sense to Soul.

Remembering the sweat of agony which fell in holy
benediction on the grass of Gethsemane, shall the hum-
12 blest or mightiest disciple murmur when he drinks from the
same cup, and think, or even wish, to escape the exalt-
ing ordeal of sin's revenge on its destroyer? Truth and
15 Love bestow few palms until the consummation of a
life-work.

Judas had the world's weapons. Jesus had not one
18 of them, and chose not the world's means of defence.
"He opened not his mouth." The great dem-
onstrator of Truth and Love was silent before
21 envy and hate. Peter would have smitten the enemies of
his Master, but Jesus forbade him, thus rebuking re-
sentment or animal courage. He said: "Put up thy
24 sword."

Defensive
weapons

2. SH 28:32-11

There is too much animal courage in society and not
1 sufficient moral courage. Christians must take up arms
against error at home and abroad. They must grapple
3 with sin in themselves and in others, and
continue this warfare until they have finished
their course. If they keep the faith, they will have the
6 crown of rejoicing.

Christian
warfare

Christian experience teaches faith in the right and dis-
belief in the wrong. It bids us work the more earnestly
9 in times of persecution, because then our labor is more
needed. Great is the reward of self-sacrifice, though we
may never receive it in this world.

3. SH 30:5-18

Born of a woman, Jesus' advent in the flesh partook
6 partly of Mary's earthly condition, although he was en-
dowed with the Christ, the divine Spirit, with-
out measure. This accounts for his struggles

Jesus the
way-shower

9 in Gethsemane and on Calvary, and this enabled him to
be the mediator, or *way-shower*, between God and men.
Had his origin and birth been wholly apart from mortal
12 usage, Jesus would not have been appreciable to mortal
mind as “the way.”

Rabbi and priest taught the Mosaic law, which said:
15 “An eye for an eye,” and “Whoso sheddeth man’s blood,
by man shall his blood be shed.” Not so did Jesus, the
new executor for God, present the divine law of Love,
18 which blesses even those that curse it.

4. SH 564:3–23

3 As of old, evil still charges the spiritual idea with error’s
own nature and methods. This malicious animal in-
stinct, of which the dragon is the type, incites mortals to
6 kill morally and physically even their fellow-mortals, and
worse still, to charge the innocent with the crime. This
last infirmity of sin will sink its perpetrator into a night
9 without a star.

The author is convinced that the accusations against
Jesus of Nazareth and even his crucifixion were instigated
12 by the criminal instinct here described. The
Revelator speaks of Jesus as the Lamb of God
and of the dragon as warring against innocence. Since Jesus
15 must have been tempted in all points, he, the immaculate,
met and conquered sin in every form. The brutal bar-
barity of his foes could emanate from no source except the
18 highest degree of human depravity. Jesus “*opened not
his mouth.*” Until the majesty of Truth should be demon-
strated in divine Science, the spiritual idea was arraigned
21 before the tribunal of so-called mortal mind, which was
unloosed in order that the false claim of mind in matter
might uncover its own crime of defying immortal Mind.

Malicious
barbarity

5. SH 52:15–23

15 Herod and Pilate laid aside old feuds in order to unite
in putting to shame and death the best man that ever
trode the globe. To-day, as of old, error and evil again
18 make common cause against the exponents of truth.

The “man of sorrows” best understood the nothing-

ness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love.

Saviour's
prediction

6. SH 586:23

GETHSEMANE. Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

7. SH 53:8–24

The reputation of Jesus was the very opposite of his character. Why? Because the divine Principle and practice of Jesus were misunderstood. He was at work in divine Science. His words and works were unknown to the world because above and contrary to the world's religious sense. Mortals believed in God as humanly mighty, rather than as divine, infinite Love.

Reputation
and character

The world could not interpret aright the discomfort which Jesus inspired and the spiritual blessings which might flow from such discomfort. Science shows the cause of the shock so often produced by the truth, — namely, that this shock arises from the great distance between the individual and Truth. Like Peter, we should weep over the warning, instead of denying the truth or mocking the lifelong sacrifice which goodness makes for the destruction of evil.

Inspiring
discontent

8. SH 25:22–9

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us. The divinity of the Christ was made

manifest in the humanity of Jesus.

- 1 While we adore Jesus, and the heart overflows with
gratitude for what he did for mortals, — treading alone
3 his loving pathway up to the throne of
glory, in speechless agony exploring the way
for us, — yet Jesus spares us not one individual expe-
6 rience, if we follow his commands faithfully; and all
have the cup of sorrowful effort to drink in proportion
to their demonstration of his love, till all are redeemed
9 through divine Love.

Individual
experience

9. SH 66:6

- 6 Trials teach mortals not to lean on a material staff, —
a broken reed, which pierces the heart. We do not
half remember this in the sunshine of joy
9 and prosperity. Sorrow is salutary. Through
great tribulation we enter the kingdom. Trials are
proofs of God's care. Spiritual development germi-
12 nates not from seed sown in the soil of material hopes,
but when these decay, Love propagates anew the higher
joys of Spirit, which have no taint of earth. Each suc-
15 cessive stage of experience unfolds new views of divine
goodness and love.

Salutary
sorrow