

WHAT UNITY TEACHES

A Survey Course in Fundamentals

Dr. John D. Rankin

UNITY 2825 Hillcroft at Unity Drive Houston, Texas 77027

©Copyright 1975 by John D. Rankin

TABLE OF CONTENTS

Page No. What Unity Is - and Isn't.....	3
What Unity Teaches About the Bible	7
What Unity Teaches About God	11
What Unity Teaches About Man and His Healing	16
What Unity Teaches About Jesus Christ21
What Unity Teaches About Prosperity25
What Unity Teaches About Eternal Life28
Test Questions	

PURPOSE OF COURSE

The purpose of this course is two-fold: To introduce you to basic Unity teachings through systematic study and practice of Truth, at the place and time most convenient to you; and to prepare prospective members for intelligent spiritual participation in the collective life of our church.

HOW TO STUDY EACH LESSON

1. Assemble your materials. This will include a Bible, a small blank notebook, and a pen or pencil. With everything at hand, your chosen study hour will be smoother and more satisfying. The Unity pamphlets on each subject can be kept together in an ordinary envelope glued to the inside back cover of this course by its own gummed flap (bent backwards).

2. Affirm your power to learn and grow. You may want to use one or more of the following student prayers:

Father of Light, open my eyes that I may see, and seeing, that I may understand, that

I may be free.

Jesus Christ, You are my teacher. I am now open, receptive, responsive and obedient to your instruction and guidance.

Spirit of Truth within me, reveal the Truth I need to know.

3. Read the test questions, so that you will know what ideas and

information to look for as you study the other materials furnished.

4. Read the lesson carefully, digesting the main points as you go.

You may want to place a question mark in the margin near statements you do not understand or agree with.

Look up the Bible references given and mark them in your Bible, or write them out in your notebook.

Study the supplementary pamphlets for additional points and richer understanding. Write in your notebooks questions that arise in your reading, as well as personal comments, and affirmations or ideas that you find striking.

5. Look over your test questions at the back of the book to see how many you could answer without re-reading your lesson material. If necessary, locate the answers in the lesson for the questions you are unsure of.

6. Mark your answers on the test sheet now, and mail or bring them to the church office when completed so we will know you are keeping up with your study. Write questions you may have on a separate paper. Your graded test paper will be returned to you.

7. Explore the "extra reading" suggested in the Unity books you own.

ACKNOWLEDGMENT

The assistance of many teachers is lovingly and gratefully

acknowledged; but particularly that of the Rev. Alma M. Morse, minister emeritus of Lakeside Temple of Practical Christianity in Oakland, California, to whom this little volume is dedicated.

Not only does her class instruction form the core of this course of lessons; but her peerless example as minister and counselor continues to nurture and sustain my consciousness

WHAT UNITY IS - AND ISN'T

1. Historical Background. The Unity Movement was founded in 1889 by Charles and Myrtle Fillmore, to promulgate the practical discoveries they had made through independent metaphysical research, and to promote such research among open-minded people of all faiths. The first public effort in this direction took the form of a magazine published under the title Modern Thought. This public effort was the direct outgrowth of a personal experience of spiritual healing which Myrtle Fillmore received through a vivid realization of this simple Truth: "I am a child of God, and therefore I do not inherit sickness."

The very simplicity of such a realization led them to believe that theirs was a discovery that could readily blend with the various progressive teachings being promoted at that time, including spiritualism, occultism, mesmerism, etc. However, within a few months after commencing publication of the magazine, Charles Fillmore came to a conclusion which has ever since served as a basic policy of the Unity Movement:

I "Not that we condemn any system, but we find by experience that concentration is necessary to success and we wish to confine these pages to that specific doctrine, and Holy Ghost Power, taught and demonstrated by Jesus Christ."

The name "Unity" was received in meditation by Charles Fillmore in the spring of 1891 while he and his wife and a few students were praying together silently, and has since been used continuously as the inspired banner under which universal Truth with a distinctly Christian emphasis has been taught and practiced.

A document, now prized by many Unity students, known as the "Dedication and Covenant," was written in 1892; and although it was not made public until 1942, it expresses the spiritual convictions which have sustained the Unity Movement at its best. The text of this document, originally written in longhand by Charles Fillmore, and also signed by Myrtle Fillmore, is as follows:

"We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity.

"It being understood and agreed that the said Spirit of Truth shall render unto us an equivalent for this dedication, in peace of mind, health of body, wisdom, understanding, love, life, and an abundant supply of all things necessary to meet every want without our making any of these things the object of our existence.

"In the presence of the Conscious Mind of Christ Jesus, this 7th day of December, 1892."

2. What Unity is.

Unity is an independent revelation of Truth. Charles and Myrtle Fillmore studied many religions and philosophies, but what they have transmitted to us consists of those principles, ideas, and attitudes which they found confirmed by their own individual illumination in prayer, and by their own individual demonstration in practice. It is not in any sense a "splinter group" or sectarian offshoot of some other group.

Unity is an attempt to return to First Century (original) Christianity, in both its simplicity and its power. As Mr. Fillmore described it: "Unity is the Truth that is taught in all religions, simplified and systematized so that

anyone can understand and apply it. Students of Unity do not find it necessary to sever their church affiliations. The church needs the vitalization that this renaissance of primitive (original) Christianity gives it."

Unity is a way of life, study, and prayer; i.e., a way to apply the teachings of Jesus and the power of His apostles to modern life. Unity, therefore, does not require acceptance of any particular creed or dogma; rather, in a scientific spirit, it puts forth its teachings as working premises to be tested by actual use, and accepted on the basis of their demonstrated effectiveness, rather than on blind faith. Unity is a way of living from the resources of your real, inmost Self. It is a way of studying patiently and persistently the real meaning and practical mastery of Life. It is a way of praying positively and affirmatively, knowing that the High Good one desires in his heart is already yours.

Unity is specifically Christian. Recognizing the truth, beauty, and goodness to be found in all living religions, we yet find no peer for Jesus Christ, Who opened to common people the Way to God, through the combined potency of His life and teachings. Unity teaches that Jesus Christ is alive and in the world today as an individualized Spiritual Presence, guiding humanity to its divinely intended glory and God-likeness. He is our Elder Brother, our

Savior, our Lord, our Christ, our Teacher.

3. What Unity is not.

Unity is not Christian Science. It is true that the Fillmores studied under Emma Curtis Hopkins, an illustrious Truth teacher who was at one time Mary Baker Eddy's protege and editor of her Christian Science Journal. However, it was only after Mrs. Hopkins established an independent metaphysical school that the Fillmores received instruction from her. Unity resembles Christian Science in its emphasis on the allness of God, the science of healing, and the power of right thinking. On the other hand, Unity differs clearly from Christian Science in many ways. Unity affirms that man is the expression of God, rather than a mere reflection of God. Unity encourages its students to seek their healing directly from the Divine Source, yet believes that visible means of healing may be employed without condemnation, so long as one recognizes that all healing comes ultimately from God and God only. Unity does not see matter as Spirit's opposite, but as Spirit's expression; i.e., the visible evidence of a Creative Power in the universe.

Unity is not Spiritualism. This needs to be said, since a number of spiritualistic organizations included the name "Unity" in their titles, especially in years gone by. From their own research, the Fillmores found that the spiritualistic or psychic plane is an actual plane of

human experience, but that it tends to distract from one's oneness with Infinite Mind, and fosters dependence on the finite minds of mediums, however well-intentioned they may be. Even if actual souls are contacted by such means, they are not necessarily any wiser or safer guides than those we know in the body. Spiritualism has too often proved to be a detour with a disintegrating (not to say shattering) effect on human consciousness. Truth integrates; i.e., draws into a unity the phases of life and experience, rather than dividing one's life into fragments. We need to remember that we grow to be like that upon which we think. Spooky thinking makes for spooky living!

Unity is not Unitarian. Unity is trinitarian. That is, we believe that God is three-in-one: Father, Son and Holy Spirit; one God, known to us in three distinct ways. You are one being, yet you reveal yourself as a mind; your mind reveals itself as having ideas; your ideas reveal themselves by their expression. Still, your mind, ideas, and expression are really and truly one, while they are really and truly three. Since we are often asked

wherein we differ from the Unitarians, the following summary may prove helpful:

a) Unity affirms the Trinity; Unitarians deny it.

b) Unity affirms the power of prayer to alter outer conditions; Unitarians would affirm that prayer has power only to alter the individual's own mental processes.

c) Unity affirms that Jesus Christ is God's Perfect Idea ("Son") in Perfect Expression. Unitarians would affirm only that He was an unusually inspired teacher, who more than likely succumbed to temptation as often as the best of us.

d) Unity affirms that the Bible is a divinely authorized guide to successful living when spiritually interpreted. Unitarians would be prone to see the Bible more as a collection of Hebrew myths with little or no meaning for modern man, plus a few passages of superbly noble literary and ethical quality.

e) Unity affirms the necessity of transforming the individual by spiritual means; Unitarians as a whole would rather affirm the greater necessity of reforming society by political means.

There are many other differences, but these will suffice to indicate that Unity places great importance on the intuitive and mystical side of religion, while our Unitarian friends place greater importance on the rationalistic and humanistic aspects of religion.

Although we disagree with the teachings described in the foregoing section, we do it utterly without condemnation, for we know that Truth is always broader than our concept of it; and our disagreement is made with complete respect for every man's right and duty to think for himself.

4. Some Doctrinal Points.

Vegetarianism. Charles and Myrtle Fillmore believed that a strictly vegetarian diet enabled them to practice a higher degree of love toward all creation, and thereby to attain a higher degree of spiritual unfoldment. At one point in Mr. Fillmore's life, however, we find him following inner guidance to include fish in his diet (and we note Jesus ate a breakfast of fish with His disciples after the resurrection). As with many things, Unity students are encouraged to follow their individual guidance rather than merely conforming to someone else's standard of outward action. It is certain that neither Jesus nor Paul were vegetarians; it is also certain that many other great spiritual figures were practicing vegetarians. It is not a basic question, after all; it is an individual matter which each one decides for himself. There is no question of judging oneself or another as being a "good" Unity student on the basis of his diet.

Baptism. Historic Christian churches make much of the rite of baptism. You will not be surprised to know that Unity, emphasizing

the inner and spiritual side of all things as the important side, emphasizes the spiritual meaning of baptism as necessary to a life in tune with God. The spiritual meaning of baptism is to "put off the old" way of thinking and feeling negatively and selfishly; and to "put on the new" way of thinking and feeling positively and generously. The baptism which John conferred was a water baptism, symbolizing the cleansing of the inmost heart and mind. The baptism which Jesus conferred was the baptism with the Holy Spirit, which was utterly invisible, except in its effect on the life and power of those who receive it. It is an interior experience utterly independent of all forms and ceremonies.

Yet many Unity churches do receive new members through a formal though simple ceremonial "spiritual baptism." The heart of the service is the prayerful repetition of the words

most blessed experience of the presence of God in this service; and it is a most thrilling occasion for the one who administers it. Yet, like the other form of water baptism, it can do for you only what you are ready to let God do in and through you.

Parents who wish to have their infants dedicated to God in a formal way will find in the Unity christening service a joyous affirmation of the child's oneness with God, and of God's infinite love for the child.

Communion. As a baptism, Unity teaches the necessity of participating in the spiritual meaning of communion, and considers the outer observance as a secondary matter. What Jesus wanted of His disciples at the first Lord's Supper was that they remember Him, and that they have a real sharing of His Being, and that they be expecting a complete demonstration of His power (kingdom). We find that we can do these things through practicing the presence of God in prayer and meditation; and we believe the fundamental purpose of communion is fulfilled in us when we do this.

A Unity communion service is basically a prayer service designed to strengthen the individual's personal practice of private communion with God in prayer. Therefore, the outer form employing physical bread and wine is rarely used in Unity. We think of the bread as being a symbol of the Substance (understanding) of life that Jesus

had, and we eat that bread whenever we prayerfully think of His words. We think of the wine as being a symbol of Jesus' blood; that is, His pure life-stream of boundless love. This we drink spiritually when we let the power of His kind of love work in our minds and hearts. To do this is to have real communion with the Christ-Presence in the world today.

We look down on no one, and most certainly we dare not look down on those who believe in the necessity of outer observances to fulfill the teachings of Jesus. But we are called to insist on the necessity of discovering and using the inner experience of His Presence and Power.

Supplementary Reading: Bible References:

Matthew 26:17-20, 26-28

The First

Communion Service

John 6:26-60 Jesus Teaches Spiritual Communion

Revelation 3:20 Invitation to Spiritual Communion

John 20:19-22 Jesus Confers Spiritual Baptism

Matthew 3:11 John Foretells Spiritual Baptism

Isaiah 8:19-22 Wisdom is of Spirit, not "Spirits"

John 14:25, 26 Spirit Stimulates Memory

John 16:12-15 Spirit Unfolds Truth Infinitely

Pamphlets:

"Adventure Called Unity" "Unity Statement of Faith"

"Vegetarianism"

Supplementary Reading (optional)

"Story of Unity" (also published under title "Household of Faith")

"Unity's Seventy Years of Faith and Works" (out-of-print)

WHAT UNITY TEACHES ABOUT THE BIBLE

Not too long ago no Protestant American home was considered quite complete without a copy of the Holy Bible. This is no longer true. We need not look far for the reason behind this change.

American people have a very practical philosophy about life, and when they ceased to find practical, useful meaning in the Bible it became quite unimportant whether or not they possessed a Bible.

Yet a modern, practical religion, Unity, claims the Bible as its textbook. Unity is able to make this claim and make it good by virtue of its way of interpreting the Bible. Unity's way of interpreting the Bible is based on certain basic premises which are explained below.

1. Religion does not come from the Bible - the Bible grew out of religion. The first Christians had no Bible, except for the Jewish Old Testament Scriptures. They had no textbook or history book of their new religion. What they did have was a vital experience of the Presence of God, which came to them through Jesus Christ. Because they had such a real experience of the love and power of God, they eventually were inspired to write down some of the teachings and demonstrations of Divine Truth which they had received either directly from the Master, or from His followers. Thus they wrote their own Bible, which we call the New Testament. The

Jewish Scriptures (the Old Testament) came to be written in much the same way, though over a much longer period of time. The point to remember is that their religion did not come from their books (the Bible is really a collection of 66 separate books); their books came from their religious experience.

2. A thing is not necessarily "true" because it is in the Bible; it is in the Bible because it teaches a spiritual truth. Modern scientific methods, facts, and theories were unknown in Bible times, so we do not expect to find here precise information on physics, biology, astronomy, chemistry, or other relatively recent fields of human research. However, we do rightfully expect the Bible to furnish us with precise information in its own special areas: the science of God, the science of the soul, and the science of prayer.

3. The Bible was not intended to be interpreted literally in all its parts, and so we should be more concerned with understanding the Author's spiritual intention than with the outer events he may describe. We in the Western world are so literal-minded that it is difficult for us to understand the highly symbolic and imaginative language of the Oriental peoples who were the chief characters and writers of the Bible. Many sincere and earnest Christians believe that they must take the whole Bible quite literally, and they honestly believe that they do so. However, a brief examination will show that

they do NOT take it literally at all. For example, Jesus is called the "Lamb of God." The writer does not want us to think of Jesus as a four-legged, wooly creature! Rather, he wants us to think of Jesus as a pure, innocent, living Man whose life was a sacrifice—a continual giving-up for some greater good. The prophets and psalmists of the

allowed to speak in church. Most Christians today do not believe that a literal interpretation should be given to this commandment. Unity, then, is not alone in its belief that the Bible has a symbolic meaning that is more permanent than its literal meaning. However, we are more thorough in our application of this belief.

4. The Bible as we have it today is not as it was written by its original writers. The Bible was very slowly accumulated over a period of over 1,200 years, and is the work of over forty different authors, in three different languages, by men of many different occupations—none of whom were "professional" writers. While the composition of the Old Testament was officially agreed upon before the time of Jesus, the composition of the New Testament was not agreed upon until some three hundred years after Jesus left the visible plane of life. In the slow process of accumulation, books and groups of books were lost and recovered more than once; and sometimes whole books would have to be re-written from the collective memory of scholars. No doubt some errors (or changes) were inadvertently made on such occasions, for man's memory is fallible. Although copyists were very careful, they would sometimes make brief editorial notes in the margins. A later copyist might include these remarks in the main text itself, perhaps thinking that his

predecessor had put them in the margin only because his eye had slipped while copying, and what he had missed the first time had to get in somewhere! Another difficulty arises from the Hebrew alphabet (in which most of the Bible was written), which had no vowels until quite late in history. Think of the many different English words you can form by placing different vowels with the consonants "b-r-d." Board, aboard, bored, bred, brad, braid! Reading a sentence without any vowels in any of the words is bound to net varying guesses as to what the author originally wrote . . . sometimes even the exact opposite of the original thought.

This reminds us of still another problem. None of the original manuscripts are available to us any more. When people say that "the original manuscripts of the Scripture are without error and infallible," they may be correct. But when you remember that those vital original manuscripts are actually something no one has, then you realize that what these people are really saying is that "something no one has is without error and infallible." Which isn't really telling us anything, is it?

So we cannot censure the educated man who is unable to take the Bible seriously, nor the common man who is unable to find any great personal meaning in most of its pages. Yet, in the face of this fact, Unity boldly declares that it is the Book of Life in which all the

great, useful secrets of creative living may be found.

Unity is able to support this declaration by employing a single, coherent method of interpreting the entire book as the story of man's progress from physical sense-consciousness to ultimate spiritual consciousness, written in a special sort of "code" which any one can decipher who has an earnest desire to do so, so long as his motive is pure and his work is carried on in the workshop of prayer.

The Bible tells how man originated in God, how he broke from God, and how he may be restored to his original unity with God. All types of literature are used in the Bible to tell this one cosmic story-history, short story, poetry, letters, drama, and biography. In every case, the one goal Unity has is to grasp the practical spiritual principle beneath the surface of the letter. "The letter killeth, but the spirit giveth life."

describes some quality or condition of mind that appears in our individual life story at some point. Moreover, every place mentioned in the Bible refers to some physical, mental, or spiritual condition that all of us may experience at some time. So as the story has certain people move from place to place, doing certain things with certain results, we see that every event described in the Bible gives us an accurate picture of the beginning, middle, and end of the processes of life in our own souls!

It may seem strange to you that writers should go to so much trouble. "Why didn't they just say what they meant in a straightforward way?" There are several reasons:

1. There is a universal tendency to speak of life's most sacred mysteries in story form. A

present-day example may be found in the answers given to a child's question, "Where do babies come from?" It is a mystery, and the more we know about the biological process involved, the more we realize what a very great mystery it is! When you stop to think about it, you see that neither "the stork" nor the "doctor's suitcase" nor a description of the union of male and female cells can ever tell the whole truth about the question.

2. Abstract philosophy is a comparatively recent human achievement. In more ancient days a man shared his philosophy by

the stories he told, and the songs he sang.

3. Writings which otherwise could not have been published were thus permitted to circulate. Enemies of the spiritual life and spiritual writing would be apt to destroy blunt attacks on their wickedness. They would be more likely to overlook a story or book of poems as being "just harmless diversions." Their eyes were closed, but the "initiates" could see beyond the surface story and gain inspiration from the inner meaning.

4. Wrapping a good idea in the folds of a good story has always been an effective way of helping people remember the idea, the precious seed of Truth. This was especially important in the long ago before the invention of printing and the education of the common people.

We need to remember, too that the idea of interpreting the Bible as a symbolic book is not new. It began at least as early as Jesus. He told the people that committing murder could happen entirely within one's heart, with no outer act at all - still "murder" was an accurate word - symbol of an inner emotional condition. The Gospel of John is basically a metaphysical or spiritual interpretation of the other three Gospels. Compare John 1:1-18 with the same Truth told in literal story-form in Luke Luke 1:26-38 and Luke 2:1-21. The Aposde Paul endorsed metaphysical interpretation, too: he describes

the events of Genesis 21:1-21, quite flatly stating "-these things are an allegory:" (Galatians 4:21-28). Also, the unknown author of the Epistle to the Hebrews devotes most of his essay to giving a metaphysical interpretation of the laws and rituals of Moses. He states that the things known to human senses are simply "shadows" or "copies" of "things in heaven," i.e., thoughts in God-Mind. So Unity's emphasis on metaphysical interpretation of the Bible is not a modern novelty. It is carrying forward a method employed by Jesus.

What may be called new is the extensive and careful research both into the ancient languages of the Bible and into the nature of the soul, which has produced Unity's Metaphysical Dictionary. This rather large book gives the symbolic meaning of all the names and places in the Bible, together with the meaning of most of the major events in the Bible. It is valued

Supplementary Reading: Bible References:

11 Timothy 3:16-17 Scripture (Bible) inspired by God to inspire
man 11 Peter 1:19-20 Bible is best interpreted by demonstration,
not by personal theories 11 Peter 1:21 Bible is result of Spirit
revealing itself thru
man John 5:39 Purpose of Scripture is to bear witness to the
Christ

Pamphlets:

"Unity and the Bible"

Supplementary reading (optional)

"Let There Be Light" - "Your Hope of Glory" - "Be Ye
Transformed"

Note: These books by Elizabeth Sand Turner very ably demonstrate
the Unity method
of Bible interpretation.

10

WHAT UNITY TEACHES ABOUT GOD

"God is all, both invisible and visible. One Presence, Knowledge, and Power is All. This one that is All is Perfect Life, Love, Intelligence and Substance."

— Statement of Fundamentals

Since Unity takes the Bible as its fundamental textbook, it is logical that our way of teaching the nature of God would parallel the method of the Bible. This assumption is supported by these facts:

1. We do not attempt to prove that God exists; neither does the Bible. Unity teaching and the Bible both proceed from the assumption that God does indeed exist. In scientific terms, you could call this our basic working hypothesis.
2. We attempt to describe the nature of God by using various names and attributes to express our awareness of His infinite and indescribable Reality; so does the Bible. The various names applied to God emphasize various phases of our relationship to Him. The various attributes (such as Love, Life, and Truth) ascribed to God express the qualities that are always present in the activity of God, whether in visible or invisible realms of Being.
3. We find that one of the most effective ways of communicating God's Presence and Power is to relate what He has done, or is doing; so does the Bible. Demonstration and experience teach

lessons in the Reality of God which cannot be learned so effectively in any other way.

4. We do not attempt to tell all that God is or all that God has done or can do; neither does the Bible. "Greater works shall ye do." The revelation and understanding of God continues to grow down through the ages. Within the Bible itself we find men's ideas of God expanding and growing more spiritual and more refined. Our ideas of God continue to expand and grow, though the last page of our Bible was written over 1800 years ago. Therefore, you will find Unity sometimes describes God in terms not found in the Bible.

This does not mean that we differ from the Bible in spirit or in essence. It simply means that language, philosophy, and science are constantly growing and changing. Therefore, in order to preserve the original intent of Bible writers we must speak in terms that make sense to modern man. The following is a partial list of names for God commonly used in metaphysical writing, with brief annotations as to origin or meaning:

Divine Mind: Infinite, immortal, invisible, loving intelligence.

Superconscious Mind: That part of our own being which is an exact replica of the nature and qualities of God.

Universal Mind: Cosmic Intelligence; the God-thinking that exists

everywhere, and
may be experienced anywhere.

Spirit: Found in Genesis 1 and John 1 — God as the Conscious Life-Principle which is everywhere present and active; the Creative Activity of Conscious God; the inspiration or "wonder-part" of all Reality.

Father: so called by Jesus to indicate a loving nearness of Divine Mind which becomes a personal relationship with the Infinite.

Creator: God-in-us, but greater than we; God is "all that we are, and more!"

I AM: The name of God revealed to Moses, showing that God is Pure Being, causing all things, but Himself having no cause.

The Christ Within: Paul's description of the realized presence of Divine Mind as both a

Pattern and a Power; the liberating, transforming inner Reality.

The Father in Me: Jesus' way of saying the unseen power and presence in His life was

neither environment nor heredity, but only God, always!

Our Statement of Fundamentals (which is not a creed, but a summary of the working hypotheses of the science of the Spirit) begins with the bold, bare proposition that GOD IS ALL. We often say that God is "in everything and everyone." We need to

understand that this does not mean that God is somehow bottled up inside, while the outside is something other than God. Perhaps it would be more accurate to say that God manifests or exists as everything and everyone, and the only real form and substance of anything is the presence of God.

God is in the mountain, and the mountain is in God;

God is in the sea and wind and sun; and they, in turn in God . . .

God created the world out of Himself-the invisible but real Mind-Energy of His own Being; God is still creating (sustaining) the

World in the same way . . .

My name is John; "John" is really simply the name we give to that part of God which is present wherever I appear. I am not all there is of God, yet all there is of God is present wherever I am, and I can "prove" or express this as my understanding of it increases.

And everyone else can do the same!

At this point, the problem of the appearance of evil may present itself to your intellect. "If God is Good, and God is the only presence and power in the universe, how do you explain all the sin, sickness, and suffering in the world?" Our first answer is that it is not our primary purpose to explain evil. Jesus did not attempt to do so; He expended Himself, as does Unity, in teaching and showing how to overcome evil. In other words, we must think of the so-called "problem of evil" not so much as an intellectual puzzle, but as a challenge to act from spiritual understanding.

Developing spiritual understanding includes the re-training of our reasoning processes, so that we do not automatically assume that what our physical senses report is true. After all, the sun never "sets", though our physical senses tell us every day that it does! Now we must learn to think from the platform that "God, the Good, is all there is." Myrtle Fillmore says, "We must learn to trust the

logic of Truth." As we practice this way of thinking, we begin to see that all that we have named evil is either a mis-use or a misinterpretation of the Good. Jam is good, carpets are good; but jam on the carpet is mis-placed good, which we have been in the habit of calling evil.

What about germs? Someone once asked a prominent Truth teacher, "Do you believe in germs?" She replied, "I do not believe that there are any disease germs." She meant that the germ in and of itself is a form or expression of life (which is good); and if that germ becomes a factor in our dis-ease or discomfort, it is because we have allowed two good things (germ-bodies and human bodies) to come into a wrong relationship.

God is free, and He made man free so that he could grow through the use of his freedom. Since man is still learning how to use his freedom, he sometimes makes unwise use of it, which results in suffering for himself and/or for others. But even man's most serious mis-use of his freedom and the results thereof are SUBJECT TO THE DIVINE LAW OF ADJUSTMENT, which will be discussed in the next lesson.

An increasing number of scientists and philosophers are coming to accept the proposition that the atomic structures of nature also have a degree of freedom. If so, then decisions are being made on a sub-human level (earth, sea, air) which would go far to explain the appearance of "natural disasters" such as earthquakes, typhoons, hurricanes, and floods. However, God gave to man the power to rule all subhuman creation. If human disaster occurs through the irresponsible subhuman creation, it only means that man is still learning the Truth about his environment and has not yet learned enough to exercise all his God-given power to control it.

In any and all events there is no need for the conscious child of God to suffer loss, injury, or calamity of any kind unless he chooses to do so for the growth of his own understanding or for the understanding of others.

To all appearances, the Truth student may seem to suffer the same lot in life as others. To understand this, we need to understand these things: (1) He may have neglected to do according to all that he knew; (2) what is really happening to us at any time is what happens within our thoughts, not the occurrence of outer change; therefore we rarely actually know what is happening "to" (within) another person, and cannot judge; (3) the Truth student is so aware of the eternal-ness of Life, that he knows every temporary

loss or lack will be compensated; he is not even always concerned about just when—he simply knows that he has never "lost" anything but what God more than made up for it at exactly the best time.

So we continue to stand firmly on our initial premise: GOD IS ALL. Outer appearances may contradict this, but cannot change it. If God sometimes wears a repelling mask, we remain in confident contact with the Real Being behind the mask of visible circumstances.

Our Statement of Fundamentals continues: "God is all, both invisible and visible." Some people are quite ready to agree that the invisible, spiritual level of life is all Good, but are not prepared to agree that the visible realm is equally divine. However, the principle of consistency requires that we reason in this way:

Every visible thing is an expression of some invisible idea; God, as All, is the only Mind, and the only source of ideas; therefore, every visible thing is some expression of the Mind of God.

The things that man has formed from the natural creation remain a part of God, even when man mis-uses them through ignorance or willfulness.

Three other terms, reflected in the Statement of Fundamentals, are commonly used in Unity teaching to describe the nature of God:

Omnipresence — The Mind-Presence or God-Presence everywhere;

Omnipotence —All the Power there is, the only real Power;

Omniscience — All the Knowing there is, the only true Knowing.

The next statement summarizes several essential aspects of a right understanding of God: "This One that is All is perfect Life, Love, Intelligence, and Substance." Since God is All, then God is One, the Only Real Being; and all that seems to have separate existence is truly a part of Divine Being. You may come to a better understanding of this by thinking of God as being the sum total of all Reality, or "all that IS." This Reality is perfect; that is, it is completely good, flawless, and true. The perfection of Reality now exists in the unseen Mind, God. We will begin to see it more and more in the visible part of life as we become conscious of it and practice looking for it. A parallel exists in nature: at night we do not see the glory of the sun, yet it is not absent and we continue to benefit from its

presence! In daylight we do not see the splendor of the stars, yet they still shine above us. When conditions are right we see them again. They have not "gone" anywhere; but the nearer light of the sun competes, and the greater but more distant light of the myriad stars is temporarily hidden! What we see does not equal what is true; at best, what we see only hints at, or points toward what is true. As our concept of God expands, our seeing ability will grow, and we will discover many wonderful things that have been present all along, though we knew it not.

God (Reality) is Perfect Life, and Perfect Life is Reality. All life is a part of God and God is living in and as every living form—vegetable, animal, human and superhuman. When life seems incomplete or blemished, it should remind us that somehow we are looking at life from the wrong standpoint and must change our view to get a different picture and better experience of life.

God (Reality) is Perfect Love, and Perfect Love is Reality. All love is the activity of God drawing His creation into unity, harmony, order, and creativity. The magnetic force in physical nature is actually love in its primary expression. The inner attraction of your mind toward God is love in its sublime expression. The eternal care that God has for all His creation is love in its infinite expression. When life appears loveless and harsh, we turn to think of the love

of God, and thus gain a new view and begin to attract more kindly, loving impressions and expressions of life.

God (Reality) is Perfect Intelligence, and Perfect Intelligence is Reality. All knowing, thinking, remembering, discerning, deciding, are part of God's activity. The unconscious intelligence which directs the life and growth of plants, animals, and I.^mans is the activity of God. The laws of nature being discovered by scientific research are partial descriptions of the orderly, eternal working of God-Intelligence throughout the universe. When ignorance, foolishness, or stupidity claim our attention, we turn to God-Intelligence.

Claiming Perfect Intelligence as the real nature of God and His creation, we can overcome the false evidence to the contrary. This will be discussed further in the next lesson.

God (Reality) is Perfect Substance, and Perfect Substance is Reality. "Substance" is a scientific and philosophical term no longer widely used since the discovery of atomic energy; but its metaphysical meaning is Mind-Energy. It is the Divine Energy out of which all thoughts and things are shaped. It is the spiritual activity behind atomic energy and activity. Therefore, it exists and is available everywhere. We call upon the Substance of God when we feel we haven't "enough" of anything-ideas, inspiration, food, clothing, shelter, work, or money. The Substance of God (which can

be molded by true thinking and made visible as readily as your thinking of a friend can be made visible by your writing him a letter) is sometimes referred to as the "treasury of God." or "the Father's storehouse."

Because of the nature of the subject, this is the most abstract of the lessons in this series. We have tried to make it as simple and clear as possible; but do not be either surprised or dismayed if at certain points you have found it difficult to follow. These ideas and concepts are important for an intellectual understanding of God. But remember, it is much more difficult to talk about God than it is to talk to God; and it is much more important to Talk to God than it is to talk about God. The most important part of a practical, uscable knowledge of God is your own faith and feeling of the Truth given in this simple statement:

"WHEREVER I AM, GOD IS - AND WHERE GOD IS, ALL IS WELL!"

Supplementary Reading:

Bible References:

Acts 17:24-29 God is source of all

Psalm 46:1 God is our strength

1 John 4:8 God is love

Deuteronomy 6:4 God is one

Deuteronomy 33:27 God is our eternal support

James 1:17 God's gifts are good, perfect

Psalm 19:1 Man sees God in His creation

Ephesians 4:6 God is over all, thru all, in all

John 4:24 God is Spirit

Pamphlets:

"True Character of God" "The Activity of God"

Supplementary Reading (optional)

"Lessons in Truth" — Chapter 2

"How I Used Truth" - Chapter 10

"Christian Healing" — Chapter 1

"God a Present Help" - Chapter 2

"Selected Studies" — Chapter 5 (Out-of-print but extremely valuable; you

may be able to borrow from church lending library or "long-time"

Unity

friend!)

MEMORIZE: Statement of Fundamentals — "God is All, both invisible and visible. One Presence, Knowledge, and Power is All. This One that is All is Perfect Life, Love, Intelligence, and Substance. Man is the expression of God, and is ever one with His Perfect Life, Love, Intelligence, and Substance."

15

WHAT UNITY TEACHES ABOUT MAN

"Man is the expression of God, and is ever one with His Perfect Life, Love, Intelligence, and Substance."

To advance in our use of Unity principles, we must abandon every notion of man as being primarily a physical organism, composed of various physical organs, functions, fluids, and tissues. The organism is always subordinate to the Organizer, which is Spiritual Man, sometimes called The Christ, the Son of God, or God's Perfect Idea or Himself. What we physically see of man is only the effect of this Spiritual Presence; and the way we see a man depends on whether we expect this Spiritual Presence to tell us the Truth about him, or expect his physical organism to do so. Certain principles taught by Unity help us to think of ourselves and one another in the right and helpful way:

1. Man is the expression of God. You and I did not create ourselves. We are the creation of God. And the "stuff" out of which God created us is His own "Mind-Stuff," divine ideas! So we say that man is the expression or "pressing out" of divine ideas into individual "points" or "outlets." As someone has said, "Man is God masquerading on earth." When we peek behind the mask of flesh and bones and manners and customs, every man IS the presence of God-Perfect Life, Love, Intelligence, and Substance.

We need to think about what and who we really are, and learn to identify ourselves correctly as spiritual (God-like) beings. Genesis 1:26 reveals that God made man in His own image and after His own likeness. So when we describe God correctly, we are describing our own nature correctly. When we describe ourselves correctly, we are describing God correctly.

2. Man is God's idea of Himself, manifest. You are an idea in the Mind of God. Logically, we cannot think of anything discordant, broken, weak, confused or lifeless existing in the Mind of God. Since you are an idea in the Mind of God. In Reality you cannot be discordant, broken, weak, confused or lifeless at any time or in any place! If you were, you wouldn't be in the Mind of God, and if you weren't in the Mind of God you would not exist. Nothing can exist without the support of God-thinking, and your existence is no exception.

However, we go further with this concept. You are not simply a single idea mixed among J many others in God-Mind. You, in unity with other men, are the sum total of God's idea \ of Himself. As God thinks of the qualities and character of His Being, this thinking manifests ("festers out") as Man. Nevertheless, no one individual man is God in His , entirety. God is not a person, but becomes personal to us as we wake up to His life and

* action in us. The process is similar to the way the earth becomes "personal" to each thing growing in it. though every blade of grass is distinct from every other blade of grass. Thus it is that while all men are one with God, God is experienced and expressed individually, distinctly, and differently in each of us.

3. Man is a three-fold being, a spirit-soul-body being. The Spirit in you is perfect, holy, and harmonious NOW. Your soul (which includes all the conscious and sub-conscious activity of your mental processes-memory, reasoning, feeling, choosing) is that part of you which is GRADUALLY AWAKENING to the Spirit in you. Your body is the result or effect of your soul's consciousness (inner awareness) of the Spirit. A perfect consciousness of the Spirit results in a perfect body. We learn from our own experience that what we think and feel strongly does get into bodily expression. The effect of intense anger or fear has an instantaneous effect on the body. So does intense love and deep faith! So we must always be choosing what kinds of thoughts and feelings we will

allow to make themselves at home in our minds! To practice UNITY is to UNITE our souls with our Spirit, and then our bodies will automatically reflect the harmony and perfection of the Spirit.

4. Man is a thinking being. Charles Fillmore said, "Thought molds form." In other words, the way we think shapes the way or form in which life will come to us. We have been asleep most of our lives, letting outer conditions and events dictate the kind of beliefs we will accept. When we come into a study of Unity we are beginning to awaken, and find that the Real World is very different from the imaginary world which most people assume to be real. So we need to train ourselves to think in a different way. This is very difficult but very essential. How difficult it must have been some 400 years ago to train oneself to think of the world as round, when "everybody knew" it was flat! Or to train oneself to remember that the sun doesn't rise and set, when "everybody knew" it did!

In metaphysical training, we use thought-shapers to bring our thinking into line with God-thinking. These thought-shapers are called affirmations (positive statements of Truth) and denials (renouncing the erroneous beliefs about life and Reality). You will find Unity literature filled with both types of thought-shapers. Just reading them is of little value. To memorize them and think them over and over will re-educate both your conscious and sub-

conscious mind until your reactions become more and more automatically true and constructive. Denials will help you cleanse your thinking, and affirmations will help you to build your thinking in a divine pattern. It is an important rule of thought-action always to follow a denial with an affirmation. It is not enough to get rid of destructive thoughts and feelings; we need to build in constructive thought habits.

5. Man's original and most natural state of mind is found in prayer. Prayer is the attitude of looking to God, depending on God the Good under all circumstances. Prayer is the practice of thinking God's thoughts after Him, listening with our inner sensitivities to the whispers of His love and wisdom.

Prayer is the highest form of thinking. Therefore, we do not resort to negative begging or wishful thinking in prayer. Instead, we declare that the Good we desire is already present in Reality (i.e., in Mind or Consciousness). What we really accept as present in Mind organizes all outer activity and attracts to us the outer conditions which correspond with our trend of thought.

"Prayer is raising the consciousness above the level on which you found the difficulty," says Emmet Fox. So if we have found a problem in our finances, we stop thinking about finances as such altogether, and think about God! As we think about God, we come

to the conclusion that God has no financial problems, no lack, and no shortage EVER! Since what is true of God is also true of our Spiritual Being, we accept it as truth that "In the Presence of God we have financial security, and no financial lack." Then we just stay in the Presence of God (i.e., remember that God is in us, with us, and around us) until, BEHOLD! Something happens outwardly that PROVES that this is true. This proof is called a "demonstration." "Prayer is conscious intercommunion with God," states Alma Morse. This statement emphasizes the fact that prayer is much more than talking TO God. It is also talking WITH God, and listening silently to His answer. What God has to say to us is infinitely more important than anything we may have to tell Him. If we are ever going to grow up spiritually, we have to get beyond the point where we are constantly trying to get God to "bail us out" of some difficulty. When we learn how to

get our instructions from God FIRST we will have less need for getting "bailed out." Meanwhile, we learn how to do this by asking God for the ideas and inspiration (the pattern and the power) necessary to get out from under the negative conditions we encounter.

Many Unity books and pamphlets give detailed instruction on how to do this. Remember that the essential thing is not how many books you read about prayer; it is praying and being still in God's presence that counts. You will learn far more about prayer by praying than by reading volumes on the subject.

Remember that you have not only a conscious and a sub-conscious phase of Mind; you also have "super-consciousness," which is the immediate, individualized Mind of God in you. It is more a part of you than your name, address, or Social Security number! It is that part of your mind which always tells you the TRUTH even when your senses are deceiving you or trying to trick you into doubting the real Presence of God, the Good. "Let this Mind be in you, which was also in Christ Jesus," urges the Apostle Paul. Many students have found their super-consciousness is more quickly activated when they have affirmed: "I invite God to think through me; I'll not try to think, nor will I struggle to stop my own thinking. I now let Jesus Christ use my mind to think about. . . (the Truth, this

condition, or whatever He now chooses to think) through me." Then one simply relaxes and gives loving, reverent attention to the thoughts and feelings that come to consciousness. It is well not to spend long periods of time in this way, especially in the beginning. Many short periods of listening are more constructive than infrequent long "sittings."

j l

18

HEALTH AND HEALING

1. Healing is the activity of God, governed by spiritual law or principle. The principle or law governing healing has been stated briefly thus:

"The healing Principle is the true nature of God.

Knowing the true nature of God, we know the true nature of man. By knowing His true nature man is healed."

The true nature of God, as you have already learned, includes Perfect Life. Perfect Life cannot include destruction, decay, obstruction, over-action, or inaction. Man as the expression of God-Life cannot have these conditions either, even though his senses tell him (deceptively) that he DOES have them!

2. How does knowing this act to heal us? When we are convinced of any idea, it changes us in some way, and to some degree. When we realize the healing Principle as the real Cause of our own experience, all our other beliefs begin to move back into right relation, and the negative trend of thought-feeling is changed. When our conscious thinking stops feeding a negative trend to our subconsciousness, and begins to feed it healing thoughts, the change MUST be reflected in our bodies unless we return to the negative trend. The word "trend" is used quite deliberately. It is not what we sometimes think, but what we habitually think ^nd

unconsciously assume to be "normal" or "true" that will register in our bodies. And if we are double-minded, swinging back and forth from faith to doubt, our health condition will express this instability.

3. Unity does not suggest that anyone refuse medical assistance.

Neither do we diagnose or prescribe medically. Reliance on spiritual treatment (prayer) alone has served to deepen the faith of many.

However, recognizing that in Reality there is only One Intelligence, One Power, working through many channels, we can expect God to work through both physician and metaphysician. We bless them

both. "Let God work from the inside and your doctor from the outside; when the twain shall meet, your healing is complete!" Two points should be considered in this regard, however. First, it is folly

to rely solely on spiritual treatment while holding a fear of

physicians, medicines and surgery, for fear in any form obstructs

our consciousness of the healing Principle. Secondly, while material

medical assistance may relieve for a time, healing cannot be

permanent or complete until whatever is amiss in our souls is

corrected.

4. Healing is not so much a reward as if is a revelation. We do not create health, and God does not parcel out healing like a teacher

handing out gold stars or jelly beans for good behavior. Rather, we

learn to see ourselves as God sees us, know ourselves as God

knows us, love ourselves as God loves us-and thus uncover the perfection that has been ours from all eternity! We have been "converted" or "turned" from embracing, fondling, and fostering NEGATION to embracing, adoring, and embodying GOD THE GOOD. This is the Divine Law of Adjustment. "As within, so without." All healing (adjustment) moves from center (consciousness) to circumference (experience).

5. Health IS, but our realization of it is PROGRESSIVE. We may become deeply convinced that only the Good is true, then stand before a mirror and find that there has been no physical change. That is the time to stand firm, denying the appearance and affirming our thanks that "God is healing me now." Instantaneous healing is wonderful and joyous to behold, but all healing is of God, no matter how long it takes to appear. We are seldom aware of how deeply engrained our sub-consciousness has become with twists

and turns of negative thinking. It may take longer than we would like to get straightened out, but it is always worth the effort! Fretting about the time factor retards the demonstration of healing. Patient, thankful thinking hastens it.

6. Much attention has been given to finding specific mental causes for specific physical disorders. Charles Fillmore, co-founder of Unity, believed that this was possible, and _____, believed that he had isolated many of such mental causes. However, as the science of spiritual healing has evolved, many healers have come to believe that isolation of a mental cause is unnecessary in most cases, and even unjustifiable from a scientific viewpoint. Furthermore, it tends to center attention on what is wrong, while healing comes from centering attention on what is right and true. In other words, in meeting a health _____ problem, it is of little value to meditate on the question; "What have I been thinking _____ wrong?" Healing value comes from listening for divine instruction in answer to the _____ question "How can I be more Christ-like in my thinking and actions?" For healing is _____ wholeness not only of body, but also of soul. The only complete example we have a _____ i Whole Man is Jesus Christ, and as our thinking and style of life become more like His, so _____ will the soundness of our bodies and affairs become more like His. Complete healing is _____ -the complete coordination of

one's spirit, soul, and body. Jf

Supplementary Reading:

Bible References

Psalm 8:4-6 God made man for glory and dominion

Ecclesiastes 7:29 Man's original righteousness

Genesis 1:26, 27 Man is in God's image-likeness

Job 32:8 Wisdom is within man

Romans 8:14-17 Man is the heir and child of God

1 John 3:1, 2 Man is to manifest God

Job 22:27-29 Power of affirmation to establish

Matthew 16:24 Power of denial to cleanse and free

Proverbs 23:7 Thinking molds character

Exodus 15:26 & Isaiah 58:6-9 Right use (righteousness) = Health

Matthew 10:8 Jesus commands healing

1 Corinthians 3:16 The body a temple of God

James 5:13-16 Healing practice and principle

Pamphlet: "Healing Ministry of Jesus Christ"

Books (optional)

"What Are You?" - Chapter 1 "Christian Healing" - Chap. 2

"Prosperity" (Fillmore) Chapter 4 "Keep A True

Lent" - Chap. 8 & 15

20

WHAT UNITY TEACHES ABOUT JESUS CHRIST

Greatness of any kind evokes feelings of awe and puzzlement, as well as admiration. When any great human being enters the arena of earthly events people will see in that person what they desire to see. Jesus entered the stream of human existence and the people around him saw in him what they desired to see. The records which we have of his life report what people wanted to see in him.

Some wanted to see political change. Some wanted to see economic change. Some wanted to see opposition, danger, and rebellion. Some wanted to see a god; some wanted to see a man. To this day, we find leftists, rightists and centrists alike suggesting that Jesus was really one of "their own kind." We hear him claimed by salesmen, physicians, and teachers as the model and prototype of their own profession.

His figure compels attention. His magnetism continues to influence human consciousness, even when considered from a very mundane and superficial standpoint. If his life and teachings are merely legendary records, they constitute the most compelling and far-reaching global myth known to modern man.

The variety of people and ideologies claiming him as their "own" is evidence that Jesus' consciousness was inclusive and

universal. It is evidence that when a person knows what Jesus is, he knows what he himself is. Or, starting from another perspective, when you know who you are, you will know who Jesus is. When you know who Jesus is, you will know who you are.

1. **Jesus is the Great Example of what man is capable of doing and expressing. Jesus is not the "Great Exception" among men. Man is capable of overcoming death and the fear of death. Man is capable of healing himself and others of all mental and bodily ills. Man is capable of supporting himself and supplying his earthly needs by putting his faith into action with a service motivation. Man is capable of loving the unlovely, beautifying the ugly, educating the ignorant, within himself. Through that inner work he automatically releases into the world the power to perform what are commonly known as miracles. Jesus himself said, "The works that I do, ye shall do also, and greater works." (John 14:12.)**

Then what is meant by the phrase "the only-begotten son"? Whatever it means, it does not mean that Jesus was the only son God ever had. The Greek word translated as "only begotten" is mono (One, single) genes (Source, origin), or one Source, a son of God who knows that there is only One Source, One Origin, and One Power. The phrase "only begotten" has to do with Jesus' state of consciousness, more than the act of begetting. Since God is

Mind, God's begetting means God's thinking a thing into manifestation through Infinite Consciousness.

Was Jesus literally and historically "born of a virgin"? Unity students are not of one opinion on this question. Knowing the power of Creative Mind, I do not find it difficult to believe. Others with a different kind of mind-set find this question an enormous stumbling block to accepting what they think is "the" Christian teaching.

We approach the question metaphysically, however, and contrary opinion takes a back seat. Metaphysically, to be "born of a virgin" refers to the spiritual fact that the Christ in us becomes manifest (is born) through the solitary activity of the subconscious (which is called "the Virgin Mary," or "the Blessed Mother") when it is filled (impregnated) with the Truth (seed) of Spirit. "That which is conceived in her is of the Holy Ghost." (Matthew 1:20.) This is a universal Truth, which Mary, Joseph, and Jesus demonstrated in their lives; and which you and I can also demonstrate in our lives.

In other words, if you want to create something that will "save" you (that is, something which will solve your problem), you must allow your subconsciousness to become virgin (untouched by any negative idea) so that it will be fitly prepared for the Holy Ghost conception (the divine idea or inspiration) which will lead you into right action and peace, which is your salvation.

The life of Jesus, in every detail, is a symbolic but true story of how we are to experience oneness with God, and how we are to live in the power and joy of that oneness. When Jesus said "Follow me," he meant, "Follow my way of thinking, my way of seeing life, my way of making the best use of every experience in life."

2. Unity teaches that Jesus is God: God-made-visible in living, breathing human form.

Unity also teaches that you are God-made-visible in living, breathing, human form. Your study of the chapter on what Unity teaches about man will help you in your understanding of this Truth.

Students of Truth may feel at some point that they are not "spiritual" because of the errors and sins of the flesh. Flesh never sins; flesh only carries out the conscious or subconscious orders of the mind. Do not think that you will become more spiritual by renouncing the flesh, which is only the helpless partner of your mind! Do not think that you will become more spiritual by

renouncing this or that thing in your life! "The earth is the Lord's, and the fulness thereof!" Therefore, the most truly spiritual person is one who, like Jesus, knows that God is in and through his whole being. When he partook of the experiences of the body and of the earth, he was just as truly in God's holy presence as when he stood in the great Temple at sabbath prayers.

Your salvation or enlightenment is not accomplished by getting rid of your body, but by lifting it up into a conscious experience of health, strength and harmony.

Most great prophets have been great ascetics, great renouncers. Jesus was in no way an ascetic; he was the great Acceptor!

3. Unity distinguishes between "Jesus" and the "Christ."

Jesus is a personal name, and several people in the Bible carried this same name in one form or another: Joshua, Josiah, Isaiah, Jehoshuah, and Hosea are all actually the same name with same meaning: The Lord liberates! In Unity we use the name Jesus in two ways: first, to designate the historical person, Jesus of Nazareth; secondly, to designate the state of mind in everyone which knows what Jesus knew—that the Father and I are one ... I of myself can do nothing . . . the Father dwelling in me does the work.

The Christ is a universal principle or energized idea in the mind of God. It is God's perfect idea of man as a perfect expression of Himself; it is the pattern (rather like a spiritual chromosome!) of divine characteristics placed deep within the soul of man. Every man has the opportunity to discover this pattern, study it, and live it. This Christ-Principle includes the idea that man is the expression of God, and is immortal, flawless, ever-creative, just like his Source. The Christ-Principle is known by other words and phrases in the Bible and elsewhere: Savior, Perfect Idea, Father within, Christ Within, Inner Light, Indwelling Master, The Word, Son of God.

We affirm that Jesus was truly the Christ, for he reveals in his life and thought what it is like to live by the innate divine pattern of consciousness. We also affirm that you are the Christ, for you desire to live by your innate divine pattern.

When we say that the Christ is a Universal Principle, we may clarify this by comparison with a material universal, such as water. The water in the sewer is still genuinely water, as much as water flowing with sparkling freshness from a mountain stream. The water is as

genuinely water when it is poured into a broken clay pot as when it is poured into an elegantly crafted golden chalice adorned with rarest jewels. The form and expressions of water are countlessly varied; yet water is always water! Likewise, the Christ takes forms under expressions countlessly varied; yet the Christ is always the Christ!

Unity students often affirm "Jesus Christ is now here, raising us to His consciousness." When we speak of "Jesus Christ" we are calling upon the aid and guidance of an Elder Brother who was just as human as we are, but who lifted his human-ness to a level of divine awareness.

4. **Jesus Christ is the World Savior, rather than a personal savior.** It was said of him, "Behold the Lamb of God, who takes away the sin of the world!" (John 1:29.) While we are aware that there are other metaphysical schools which teach otherwise, we affirm that Jesus Christ has accepted the responsibility for guiding Planet Earth and all its inhabitants into full harmony with God. Before he appeared as an infant in Bethlehem, there were already many beautiful teachings of great wisdom, yet the mass of humanity had not discovered the place within themselves through which they could break through the appearances of sin, sickness and death enough to realize that all such was merely the result of hypnotic

suggestion, passed down from generation to generation. Jesus had broken the spell for himself, and by the tremendous energy of his unconditional love, actually blazed a trail of light through the invisible planes of consciousness . . . like a trail-blazer setting up a series of flares to guide the wayfarer out of isolation into his desired destination.

This love energy was being released throughout his entire life, but it was radiated through the mental atmosphere of earth with almost incredible intensity through the time of his crucifixion, resurrection, and ascension. The actual atoms of his body are diffused throughout the earth, and you can draw them to yourself by silently and prayerfully calling his name: "Jesus Christ." This call will reinforce the highest that is in you, and begin freeing you from all that is gross and negative. Not all at once, usually, but gradually, as you persist in the practice and attitude that you are a co-worker with him in making spiritual mastery a tangible fact upon the earth.

In this sense, Jesus Christ does become for you a "personal savior." But this never means that he will do your work for you so that you can float effortlessly into the kingdom! Rather, it means that because he did his part in clearing away the underbrush of accumulated human negative thinking, it is now far easier and far

more efficient for you to do your own work, and to answer the call of the Christ in you!

5. Jesus Christ continues to minister to humanity today, aiding in the progress of the human race as it evolves into a divine race, a universal family of God-like beings. "Jesus Christ is alive and in the world today . . . the 'second coming' is now being fulfilled," Charles Fillmore wrote. His body is not a localized body, but a body of soul-substance present at every point on the earth.

He ministers to mankind today primarily through "the love vibration." However, he is also making himself manifest in at least two other ways. He is producing the visual impression of his illumined body in various places in the world, subtly reminding the perceptive observer, "Lo, I am with you always." He is also communicating telepathically at times with certain groups and individuals (though not nearly as often as is claimed!). Where authentic communication is being received, very little is being said about it, for the Master Jesus has no desire to inflate personal egos or promote spiritual pride among groups! Jesus never had any desire to have his name shown as author of any text while he was in the body of flesh, and this still appears to be characteristic of his method of

working. It is Truth Itself which he reveals, and Truth carries its own assurance of genuineness, with or without an author's signature.

Jesus' ministry today is being advanced through those who are answering the call to "Follow me in the regeneration;" in the renewal of the body and mind so that death as we know it is actually overcome and man may enjoy eternal life in a body and mind entirely free of blemish, fear, weakness or selfishness. This is the most advanced teaching of Unity, and not all desire to receive it. But when it is right for you the method and means of accomplishing the regeneration will be made plain to you, and you will feel an irresistible desire to pursue it.

This seems an appropriate place to comment on what some call "other great World Teachers." In our time, many voices are calling "Lo here and lo there!" Modern man with modern communications has an embarrassment of riches when it comes to avatars, gurus, masters, swamis and deliverers of all sizes and prices!

No one can or should deny the sublime elevation of soul given to mankind through the teachings or writings of Gautama Buddha, Confucius, Lao Tze, Baha'ullah, Vivekenanda, Yogananda, Krishna, or Mohammed. Divine Intelligence is using every available human channel to draw consciousness into higher, freer, more harmonious experience.

Yet many who fear being too exclusive or too narrowly Christian are in jeopardy of the opposite error; that of being so enamored of a wide variety of teachers that they never explore deeply and persistently the inmost riches of their teachings. They are like a man who dates many girls, but never more than three times; for he is in love with romance, and not committed to any person except himself. So the perennial swami-sampler may be more in love with religion than with God.

Following a similar line of analogy, when a man marries a woman a deep companionship develops, an intimacy of consciousness that is both subtle and strong. This does not prevent him from appreciating the beauties of mind, soul, or body of other human beings; but it does prevent him from being shallow in relationship to his chosen one. The values he finds in others give him more to share with his own most dearly beloved.

There are many roads to God. But you cannot take them all at the same time! What good does it do to know that there are so many good paths unless you take one and explore it with all the devotion, loyalty, and intelligence you are capable of expressing? For the highest secrets of the Spirit open only to the call of love.

Supplementary Reading:

Bible References:

I Peter 2:21 Jesus Christ our example

John 1:9 The Christ Light is in all

John 20:28 Jesus is God

II Peter 1:4; Col. 1:27; I John 3:2 We are included in his divinity

Eph. 4:13; John 1:3; Heb. 1:1, 2 The Christ is a universal principle

Matt. 28:20; John 16:12, 13 The present ministry of Jesus Christ

Phil. 3:20-21; Rom. 8:11; I Thess. 5:23 Regeneration of the whole man

Books:

Selected Studies (out-of-print) Chapters 2 and 3

"God a Present Help" Chapter 7

"Talks on Truth" Chapter 14

"Jesus Christ Heals'." Chapter 1 and 10

WHAT UNITY TEACHES ABOUT PROSPERITY

Every human being is a child of God. Just as a good earthly father provides for the physical needs of his children, so does our good Father God provide for our physical needs, as well as for our spiritual needs. Since God is infinite and boundless wealth, He offers His children an abundant inheritance.

This does not mean that all we need to do is to sit around waiting for God to dole out our blessings. There are definite conditions which must be met for the abundant life, though some measure of life and blessing is given to all, without regard to what they have done or left undone (sunlight, rain, breath, and many other essential gifts come to us all).

Prosperity is the name we give to the experience of knowing that God is our all-sufficient Supply of all things. Annie Rix Miltz defines prosperity in this way: "the awareness of the presence of God out of which comes all good." This should make it clear that we are talking about much more than dollars and cents when we talk about prosperity. We are talking about a spiritual experience which makes a tangible difference. We are talking about an inner sense of contentment, confidence, appreciation, and "right-ness," which is won by our way of living, including the "things" we have and use to enhance our enjoyment of life.

There is a spiritual law, the Law of Supply and Demand, which governs our demonstration of God's all-providing treasury:

1. Supply and demand are equal.
2. Supply precedes demand.
3. The demand must be made.

1. **Supply and demand are equal.** Obviously, the truth of this statement is not always apparent. But Unity principles are not based on appearances. Rather, they are based on the nature of God, who is entirely good. Would a good God create needs and desires, hungers and thirsts which could never be satisfied? Would it not be cruel and unjust to create man in such a way that what is essential to his happiness could never be found? No, God is justice, and justice is equity. Reasoning from the nature of God, we know that there is a divinely established equity between supply and demand.

God Himself IS our supply, and He is unlimited. God is Mind, and the wealth of Mind is revealed in its ideas. The ideas in God-Mind can be "transmitted" or "supplied" to our minds whenever we are receptive to them. Ideas thus supplied and received can always enable us to take whatever action is necessary on the physical plane to bring forth a tangible supply of food, clothing, shelter, recreation, companionship, understanding, and dollars! Divine ideas

are infinitely valuable. When we work under divine guidance we can always be led to the point where we can bring forth a tangible equivalent or demonstration of this spiritual value. Prosperity, then, is a spiritual experience. Money and : . - earning of money are spiritual experiences when we are in conscious harmony with : -;s principle.

2. Supply precedes demand. This is a new, true way of understanding the virtually ever-present human experience of "wanting." When we "want" something, what is the cause of the "wanting"? From a limited viewpoint, we might think that this desire is created by the absence of something we believe would contribute to our sense of happiness and well-being. But let us be reasonable! How can something that is not there create anything at all, let alone create the moving experience of intense desire? For example we know that the absence of good does not create hunger pangs. We are absent

from food many times without having this unpleasant experience. Hunger pangs are caused by the activity of the stomach and related organs and fluids-something that is present, within.

The same principle applies to every legitimate experience of "want." It is not caused by the absence of something, but by the present activity of something. And what is that activity? It is the activity of the God-presence within, stirring us up to realize that He wants to do more for us than we have been letting Him do! Remember, whenever someone says "I want. ..." he is translating an inner feeling into words, and the correct translation reads, "God, active thru me, can provide" Before we can "want" anything, God is tugging at the heart's door, trying to get our attention. Because we have not learned the language of the Divine Realm, we interpret this inner restlessness to mean "I lack;" but when we understand the language of the inner life, we find that the message is one from God, saying: "Look child, see what I can do for you and thru you if you will ask."

3. The demand must be made. Jesus said, "Ask, and ye shall receive." It is good to know that God is more than equal to any demand we can make. It is good to know that the experience of good desire is an experience of the activity of God. But this is not sufficient to bring into our lives a demonstration of God's

abundance. One thing remains to be done by each one individually: Make the demand! The demand may take various forms, but every form is a way of saying by word, deed, or mood "I'll take it!" "I accept!" "I am ready and willing to be enriched!" Physical or mental work is one form of asking; and people who are aware of spiritual law often make their demands on the Divine treasury)' in this way. Unity makes it plain that there are other forms of asking. One of these is to pray; i.e., to affirm and believe "God is my inexhaustible resource, and all of my needs are instantly, constantly, bountifully met. From every direction, known and unknown, expected and unexpected, my abundant good comes to me."

Another way making the demand (writing a mental check on the Divine treasury) is to get in line with abundance. We do this by avoiding thoughts and statements that express lack, limitation, inadequacy, and insufficiency of anything needed; by deliberately calling up the imaginative feeling that NOW we are immersed in a flood-tide of abundant good, realizing that this mental equivalent is the fore runner of the outer good; and by giving our best to the tasks at hand.

Another way of making a demand on the Divine treasury is to make yourself a channel of blessing and opulence to others. Some say that this was Jesus' own first law of prosperity, which He stated

in these words: "Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over." He could hardly have made it plainer! This law uses the principle of reverse action or "boomerang"-what you send out most consistently (thoughts, feelings, words, deeds) must return to you sooner or later, And the more conscious you are of the principle, the more quickly you will discern the return of what you send out.

Henry Ford, Sr., said: "Most people think that prosperity comes in receiving, but it comes in giving." He was acquainted with these principles, and found them eminently practical. He knew, as many others know, that we cannot out-give God . . . that nothing we give can impoverish us, and all that we give enriches us. Your church, whether you are a member or not, but the place where your spiritual nature is nourished, is an opportunity to test this principle for yourself, and make it possible for others to be reached with the message that has helped you. Our teaching places church contributions on an entirely new basis. No longer is it a matter of taking "collections," or

pledges, or assessing a "head tax." Now it is a matter of each friend and member making a demand on the Divine treasury for a "refill-plus" by giving from his own treasury to the church which he finds most helpful.

Many Unity people (and others) practice tithing their incomes. A literal tithe is ten percent of your income. In Unity, the term is sometimes used to describe any systematic plan of giving to spiritual activities. The key word is "systematic." According to Divine law, systematic and orderly giving makes room in your life for systematic and orderly receiving. Accidental or incidental giving is likely to result in your receiving God's blessings in a way that will seem to you accidental, incidental, and unreliable. Planning to give according to a system means that you are consciously giving God a central place in your financial affairs, and Jesus said that if we put God first "all these things will be added unto you."

In Unity you will never be pressured to make a donation. This is an individual matter, and your own understanding and demonstration of the law will guide you into ways of joyous, generous giving. As we grow together in this, you will find your church is enabled bring its teaching to more and more people in new and helpful ways. Your church knows that you have been blessed in your giving, and works and prays always to know how to

double that blessing by using your gifts in the wisest and best ways it can.

Some people say, "But I have nothing to give." Others postpone church membership because of similar feelings. This is unfortunate and unnecessary. Everyone who has anything at all has something they can give, and as they actually begin to give what they can, they will find their resources and abilities to give are increasing. Giving is a mood, a way of life. It includes money-giving, but is by no means limited to it. The gift of a portion of your time, or a skill or a talent is often priceless-whether given to an organization or an individual. It is understanding the spiritual law, not the size of the visible gift, that makes it possible for you to receive as freely as you have given.

Supplementary Reading:

Bible References: ,

Job 22:21-25 God is our wealth

Psalm 1:1-3 Right use (righteousness) establishes success

Philippians 4:19 Infinite supply available

Matthew 6:25-34 Anxiety repels prosperity

Malachi 3:10 Law of Tithing

Luke 6:38 Law of Reverse Action

Pamphlet: "Tithing Questions and Answers"

Books (optional)

"Prosperity (Fillmore) Chap. 1, 2, 5, 9, 10

"Prosperity's Ten Commandments" Chap. 1, 2, 3, 8

"What Are You?" Chap. 8

"Keep a True Lent" Chap. 14

"How I Used Truth" Chap. 5

"How To Let God Help You" Chap. 27 and 28

"Teach Us To Pray" Pp. 38-42

WHAT UNITY TEACHES ABOUT ETERNAL LIFE

Religion is the art and science of life in harmony with God. The change called death has been the subject of much discussion, controversy, uncertainty, and fear. Many a conversation on the subject has ended with a shrug of shoulders and the remark, "Well, who really knows what happens?"

Of ourselves, it is true that we cannot really know what happens. But we who accept Jesus as our Teacher and Guide believe that His teaching on this subject is absolutely accurate when interpreted from a spiritual standpoint.

1. Jesus taught that man has a life which does not die with the body. "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham . . . Isaac, and . . . Jacob? God is not the God of the dead, but of the living." (Matt. 22:31-32.) All these men had laid aside their bodies in physical death, yet according to Jesus they are still alive.

2. Jesus taught that life is a process of continual unfoldment and growth. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." (John 12:24.) "I came that they may have life, and may have it abundantly." (John 10:10.)

This is in distinct contrast to the prevailing Christian tradition

that earthly life is a period of probation in which man chooses his eternal destination (heaven or hell) during a relatively brief period. Unity teaches (and we believe that the spirit and word of Jesus support this) that the door to spiritual growth and advancement is never closed on any living soul, whether that soul be living with or without a physical body. There is an eternal movement toward more abundant life. Therefore, to us, heaven, hell, and purgatory all refer to states of mind which we may enter while living the earthly life, as well as during our non-physical existence. You do not have to die to go to heaven ... or hell!

3. Jesus taught the actuality of heaven and hell. How are we to interpret such passages? Unity interprets these passages in the light of the whole stream of Christ-teaching, rather than from isolated texts. Jesus declared that "The Kingdom of God is within you," and "The kingdom of heaven is at hand." He meant that this higher life man longs for is not a later life. It is this life, lived in a higher way. It is an added dimension right HERE! Just as radio and X-rays penetrate our atmosphere whether or not we are conscious of them, so the spiritual or heavenly realm is present right where we are, penetrating this realm.

Heaven is the absolute consciousness of God's presence. Hell is the absolute unconsciousness of God's presence. Purgatory

refers to the purifying, refining process most of us are going through as we gradually move from unconsciousness of God's presence to consciousness of His presence. These terms refer not to places or destinations, but to states of consciousness. Jesus once said, "I go to prepare a place for you . . . that where I am, there ye may be also." (John 14:2, 3.) We have to interpret the first part of this statement in the light of the latter part. He did not say, "that where I will be, there ye may be also;" He said, "where I am." In other words, right there, standing on Palestinian soil, talking to Galilean peasants and fishermen, He was in "heaven"! The "place" He promises to prepare is a place in their own minds for a constant awareness of the reality of God's presence. He says He must "go away" to do this, because certain phases of our soul-growth are best helped from the unseen side of life.

Let this be very clear: Heaven is not merely having things "nice" or "easy." It is the high consciousness that God the Good IS, and IS ACTIVE in, through and around you, regardless of circumstances.

Jesus used two distinct words which in English are both translated as one word, "hell." One of these words is "gehenna," which was actually the name of the city dump of Jerusalem, where refuse was taken for burning. Its flames were described as "everlasting" (only because there always seemed to be something that needed burning). Yet those "everlasting" flames do not burn today. The flames of "hell" touch us when we are getting rid of (or expressing) negative thoughts and feelings. The "flames" are God's love penetrating the soul to rid it of impurities and defects. These flames of Divine love are undying; but they inflict no pain and no suffering once the impurities and defects are burned out of the soul and one's whole being is restored to absolute harmony with God's love.

Jesus also used the word "Hades," which has its roots in ancient Greek mythology and refers to the shadowy (to our darkened eyes) existence of individuals after the change called death, and does not necessarily refer to a condition of either bliss or misery (life is what you make it, whether in or out of the

physical body.)

The old teaching about hell as an actual place of unending punishment for sins committed during the brief span of earth life seems to us utterly inconsistent with Jesus' clear teachings about divine forgiveness and love. Surely God is at least as good as we are at our v wise parent does not punish his child in angry retribution, but only chastens him enough to impress the child with his need to reform. Loving correction, no matter how firmly applied, always indicates the parent's faith that this child can DO better, and BE better! Jesus taught the actuality of Gehenna (hell) so we would know that the results of long action can never be the same as the results of right action. To think otherwise mid be folly, and Jesus Christ leads us out of our follies.

Jesus taught us to pray, "Thy will be done." We believe that this Master Prayer must be answered. Jesus would not teach us to pray for that which can never be. And the Bible teaches that "The Lord is ... not willing that any should perish, but that all should come to repentance." (11 Peter 3:9.) It is God's will that all shall be "saved," and we believe it ultimately this is precisely what shall become of all men, however far they may stray before they turn fully and willingly to God.

Jesus taught that death is like sleep (see John 11:11-14 and

Mark 5:35-42.) When you go to sleep at night you do not actually "lose" consciousness. You become conscious on a different plane, in which you may travel about freely and experience many things independently of your body ... as in dream experiences. So in death, you yourself become conscious, independently of your body, on another plane or level of existence. You are still "you" and life is still real and related to your past, yet in many ways different. So natural is the transition (moving out of the body) that certain reports indicate that some souls pass out of the body and function on this new level for some time before they are aware that they have "died."

Charles Fillmore (and other metaphysicians) believed that the parallel between sleep and death should be taken one step further: that one who has passed out of the body then has no conscious mind-function until he gains another body (see section on reincarnation on page 31). Many Unity students accept this view, while others believe that no mind function is lost at death at all, but only physical body function.

We think of God as Life. Therefore, we cannot think of life as having an ending, any more than we can think of God as having an ending. Death is not the opposite of life. It is the opposite of birth. These are two major signposts marking the entrance and exit of the city of earth-life, but not the beginning and not the ending of individual life itself.

Life is radiant energy. Science shows that energy cannot be destroyed. Only its form changes. When a human soul leaves a human body, that soul (energy-center) changes its form of energy expression, but is still completely alive. A parallel is seen in the life-process of a grain of wheat. The seed contains life-energy when it is planted, but only when the outer form or body of the seed is pushed away by the inner life-activity does it send forth roots and shoots. The energy is not destroyed, but the outer form changes as the energy is released.

It may seem foreign and strange to imagine yourself as a purely spiritual being, unweighted by a material body, Yet the truth is that the real you is just such a being now. No one has ever seen, touched, or weighed that ineffable "something" that you call your "self." Yet it is very real to you, isn't it? So when the time comes for you to leave this earthly life, you will not enter another life—although you will enter another *way* of life. And you do it with

the same "self" you now have.

30

REINCARNATION

Many Unity people accept the concept of reincarnation as God's gracious and loving provision for us to perfect our character and show forth the full glory of God on earth. Reincarnation refers to the return of the soul after death to take another body (i.e., literally reborn) in which to work out the problem of earth-life. Many people coming into the knowledge of Truth wish they could live their lives over, making fewer mistakes and demonstrating greater mastery. To return as a newborn babe with the higher soul-qualities (acquired in a past life, even without memory of the events and lessons acquired in that last life) seems then a welcome opportunity. Charles Fillmore taught that repeated incarnations well lived would enable us all eventually to demonstrate eternal life in the body.

Does this concept seem strange to you? Many world religions teach it. Traditional Christianity has never accepted it, though occasionally on the horizon of Christian history there has appeared a mystic, a saint, or a theologian who has entertained the concept. Unity has done much to gain a hearing for this teaching among Christian people.

It seems to answer many disturbing questions about the obvious inequality between one individual and another, questions

about the appearance of child prodigies from time to, questions about the evidence of injustice when neither the good nor the bad seem get what they deserve! If God is just, then somewhere, somehow, there must be an evening-up of the "score." Might it be in another life on earth?

These are serious question which deserve serious thought. In Unity, we are free to seek and find our own answers. For this reason, you will find Unity students who immediately accept the teaching of reincarnation. Others have concluded that it is a teaching to be interpreted symbolically rather than literally, and still others are still weighing the matter and postponing judgement.

Whatever your view, we know from the standpoint of spiritual logic that reincarnation is not God's final plan for man, since it is concerned with the changing world of appearances, and is not unchanging eternal Truth. Charles Fillmore wrote: "Generation and death must give place to regeneration and eternal life. The necessity of rebirth must therefore pass away with all other make-shifts of the mortal man. It will have no place when men take advantage of the redeeming, regenerating life of Jesus Christ and quit dying.

In other words, when we truly and fully enter into the Mind which was in Christ Jesus, there can be no more death for us.

Where there is no death, there can be no re-birth or reincarnation. It is written that death is the last enemy to be overcome (1 Corinthians 15:26.) Jesus Christ has already overcome it! As we enter more and more into His way of thinking, the changes and cycles of physical existence will concern us less and less. We progress by degrees into this masterful Christ-mindedness. It is certain that physical death has no power to close the door on our spiritual growth. Whether we grow in Christ-likeness by returning to earth as an infant, or by inhabiting another planet, or in a purely invisible realm, we can stand with certainty on these Bible truths:

“As we have borne the image of the earthy, we shall also bear the image of the heavenly.” (1 Cor. 15:49)

“We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens.” (II Cor. 5:1)

"We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (III Cor. 3:18)

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be. But we know that when he shall appear, we shall be like him: for we shall see him as he is." (I John 3:2)

"He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5:24)

"I AM the resurrection and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.' (John 11:25-26)

"... I shall dwell in the house of the Lord forever." (Psa. 23:6)

We are to live the eternal life NOW. We are to express the eternal character of God-Life in thoughts, words, and deeds of love, generosity, humility, faith and service. Eternal life is life centered in the will and nature of the Eternal God." Eternal death is life

imprisoned in self-will. Choose ye this day!

May the Indwelling One who inspired you to undertake this study be your constant Companion-Presence as you go on with your spiritual research!

Supplementary Reading:

Bible References: Bible texts on which this lesson is based are woven into the lesson text itself.

Pamphlets:

"The New Birth" "They Shall Be Comforted"

Books (optional - but exceptionally worthwhile)

"Have We Lived Other Lives?" (Now out of print, but may be available from church lending library or Unity friends) "Talks on Truth" (Chap. 13) "Keep a True Lent" (Chap. 13 & 17) "Atom Smashing Power of Mind" (Chap. 17) "How To Let God Help You" (Chap. 14 & 19) "Letters of Myrtle Fillmore" (Pp. 126-131)

TEST QUESTIONS

LESSON 1

Mark + if true, mark — if false:

- _1. The Unity Movement was born out of Myrtle Fillmore's experience of spiritual healing in 1889.
- _2. We teach Universal Truth with a distinctly Christian emphasis.
- _3. The Fillmore "Dedication and Covenant" was written in 1942.
- _4. Unity is in fact a splinter group which broke off from the Christian Science organization.
- _5. The Fillmores found that spiritualism is extremely beneficial for self-unfoldment

Underline word or phrase in parentheses () which best completes the sentence. '.

- 6. Man is the (expression — reflection) of God.
- 7. Unity workers (will — will not) pray for one who is also receiving medical attention.
- 8. Prayer has power to alter (only your own outlook — both your outlook and your outer conditions).
- 9. The Bible is (a divine guide to living — merely ancient mythology).
- 10. Spiritual communion, as practiced in Unity, always includes

(messages from the dead — practicing the presence of God — visible bread and wine).

LESSON 2

Mark + if true, mark — if false:

___1. The Bible is Unity's fundamental textbook.

al

___2. Without the Bible there can be no religion.

___3. The contents of the Bible are there because they present a spiritual Truth.

___4. Authors of the Bible meant it to be interpreted literally.

___ 5. Unity originated the idea of interpreting the Bible symbolically.

Underline word or phrase in parentheses () which best completes the sentence.

6. The composition of the New Testament was completed and generally agreed upon (during Jesus' ministry in the Holy Land - within 300 years of His resurrection - within 100 years of His resurrection.)

7. We now have (none - only a few — many) of the original manuscripts of the books of the Bible. ,s

8. The Bible is the story of (man's vain effort to find God — ancient myths with little significance today — man's progress from sense-consciousness to spiritual consciousness).

9. Wrapping a good idea in a good story (makes the story boring — conceals the idea completely — helps one remember the idea).

^

10. Unity's *Metaphysical Dictionary* is (essential — helpful — worthless) in discovering the meaning of the Bible.

LESSON 3

Mark + if true, mark — if false:

- _ 1. A great part of the Bible is devoted to logical proofs of the existence of God.
- _ 2. There is only one God, though His names and attributes are many.
- _3. The Bible describes God's nature and acts completely.
- _4. "Divine Mind" is a name for God.
- _ 5. Explaining the appearance of evil is more important than overcoming the appearance of evil.

Underline the word or phrase in parentheses () which best completes the sentence.

- 6. When man makes unwise use of his freedom he necessarily (suffers — learns — grows more spiritual) as a direct result
- 7. "Natural disasters" are (the will of God — evidence that man has not yet learned to exercise all his dominion and power.)
- 8. When a fellow Truth student is suffering thru some experience, the^most constructive thing we can do is (sympathize and mourn with him — reprove him for his spiritual failure — hold him silently and lovingly in prayer.)
- 9. When we think more about the reality of God's love, we then

(turn away from human affection — attract more loving impressions and expressions of life — feel more and more guilty about our sins.)

10. "Substance," as used in Unity writings, means (atomic energy — electricity — Divine Mind Energy.)

LESSON 4

Mark + if true, mark — if false:

- 1. Man is primarily a physical organism.
- 2. When we describe God correctly, we are also describing man correctly.
- 3. God is not a person, but becomes personal to us as we waken to His life and action in us.
- 4. The soul does not include the conscious activity of our minds.
- 5. Strong denials need to be followed by affirmative statements of Truth.

Underline the word or phrase in parentheses () which best completes the sentence.

6. To solve a problem through prayer, our first and most important step is to (turn our thoughts entirely toward God — analyze

- the problem intellectually — bewail our helplessness.)
7. To get beyond the point where we are always asking God to bail us out of difficulty, we must (be more self-reliant — study Truth harder — learn to receive divine guidance continually).
 8. "Super-consciousness" is a term describing (intellectual genius — the Mind-of-God-in-us — our personal and favorite opinions).
 9. The thoughts that automatically "register" in our bodies are those (that we find most pleasant — that we most habitually think and assume — that we occasionally give attention to).
 10. Complete healing, in the Unity sense of the word, refers to (repair of the body only — changing one's thoughts only — coordination of one's spirit, soul and body).

LESSON 5

Mark + if true, mark — if false:

- ___ 1. Jesus is the "Great Exception" among men.
- ___ 2. Jesus was highly ascetic in his personal life.
- ___ 3. Getting rid of one's body is evidence of true spirituality.
- ___ 4. The Christ is a universal principle
- ___ 5. The ministry of Jesus Christ ended when he left the earth.

Underline the word or phrase which best completes the sentence:

6. The wonderful works of Jesus (have never been duplicated, are parables only, can be performed today by those who use his methods).
7. The "only-begotten son" refers to (Jesus only — any son of God who knows there is only One Source — a general abstract idea).
8. The life of Jesus as recorded in the Bible is (both historical and symbolic — literal ; history only — symbolic only).
9. Jesus, our Example and Wayshower, broke the spell of negative suggestion (for himself alone — for all who follow his example — for those who simply believe in him).
10. The new life Jesus taught provides for (mental expansion — soul salvation — flawless freedom in spirit, soul, and body).

35

LESSON 6

Mark + if true, mark — if false:

- ___ 1. The Unity teaching on prosperity encourages laziness.
- ___ 2. In the plan of God, supply exists before we are conscious of a demand for supply.

- ___ 3. Money, and the earning of money, are spiritual experiences when we are in conscious harmony with the prosperity principles.
- _ 4. Since God knows what we need, it is foolish and wrong to ask for supply from him.
- _ 5. Giving is one way of asking for greater supply.

Underline the word or phrase in parentheses () which best completes the sentence.

6. Our desires for more good are created by (the absence of something we need — the presence of divine activity within us - mortal minded greed).
7. In Unity, tithing is (required — rejected —voluntary) among members.
8. The fact that many people do well financially, yet do not know the spiritual principles prosperity, is evidence that (the principles are false — prosperity is more a matter of luck than law — formal prayer is not the only way to "ask" or "demand" supply.)
9. Systematic giving to spiritual activities is (all we need to get abundant prosperity — one way of giving God a central place in our financial concerns).

10. The best evidence of true prosperity is (inner contentment — an aggressive and competitive attitude — a large savings account).

LESSON 7

Mark + if true, mark — if false:

1. We can understand the meaning of "death" only as we understand first the meaning of life.
2. Man's life does not die with the body.
3. The door to spiritual growth is always open to every living soul.
4. Heaven and hell are places in exactly the same way as Chicago and Miami are places.
5. Because God is so loving, He has no way of correcting our mistakes and misdeeds.

Underline the word or phrase in parentheses () which best completes the sentence.

6. Death is like sleep in that (one's consciousness continues though on a different "level" marks the end of one's usefulness for a time — it is always restful).
7. You (are now — eventually will be) a spiritual being living in a

spiritual universe.

8. The concept of reincarnation is one that Unity (requires its members to accept — suggests but leaves to individual judgment — flatly rejects).

9. Reincarnation, as taught in Unity, refers to (the possibility that wicked humans may return to earth in animal bodies — the return of an individual soul to inhabit a new body after death).

10. When we truly and fully enter into the Mind that was in Christ Jesus (There can no more death for us — we will welcome death — we will fear death)

