

Oneness Lesson, 4/2/17

1. Circle with name, age, and favorite song
2. Three wick candle, I will do spirit
3. What is Oneness? Write on board: "We believe in God, the one and only omnipotent, omniscient, and omnipresent Spirit mind." - Charles Fillmore, Unity Statement of Faith
4. Draw god, share with a partner, pairs sketch one on the whiteboard, share
5. Revisit Charles Fillmore quote, What does it mean? Use how to speak unity book, split into partners, take pictures of words they do not understand on their phones and have each pair read and share definition in own words.
6. I will lead the group in drawing a new picture based on this statement and explain metaphysical god.
7. Group discussion: How do you feel about this statement? Do you agree? Disagree? Does it come as a shock to you? Any clarifying questions?
8. Rewriting prayers in oneness language, groups of 3
9. <http://www.unity.org/resources/bible-interpretation>

God grant me the serenity to accept the things I cannot change; courage to change the things I can; and wisdom to know the difference. Living one day at a time; enjoying one moment at a time; accepting hardships as the pathway to peace; taking, as He did, this sinful world as it is, not as I would have it; trusting that He will make all things right if I surrender to His Will; that I may be reasonably happy in this life and supremely happy with Him forever in the next. Amen. - Christian/Catholic

God is the Greatest! Praise and glory be to You, O God. Blessed be Your Name, exalted be Your Majesty and Glory. There is no god but You. I seek God's shelter from Satan, the condemned. In the Name of God, the Most Compassionate, the Most Merciful. Praise be to God, Lord of the Universe, the Most Compassionate, the Most Merciful! Master of the Day for Judgment! You alone do we worship and You alone do we call on for help. Guide us along the Straight Path, The path of those whom You have favored, Not the path of those who earned Your anger, nor of those who went astray. Amen. - Muslim

I offer thanks to You, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great. Blessed are You, L-rd our G-d, King of the universe, who has sanctified us with His commandments, and commanded us concerning the washing of the hands. I hereby take upon myself to fulfill the commandment of loving your fellow as yourself. - Jewish

Metaphysical meaning of God (rw)

God--The [almighty](#) One; the Creator; the ruler of the [universe](#); the [Infinite](#); the [Eternal](#). [God](#) is not person but [Principle](#). He is the underlying, unchangeable [Truth](#) "with whom can be no variation, neither shadow that is cast by turning" ([James 1:17](#)). [God](#) as [principle](#) is [absolute good](#) expressed in all [creation](#). When [men](#) know [God](#) and [worship](#) Him "in [spirit](#) and [truth](#)" ([John 4:24](#)), they recognize Him as this great [goodness](#), omnipresent, [omniscient](#), and omnipotent. "Blessed be . . . [God](#) . . . the [Father](#) of mercies and [God](#) of all comfort" ([II Cor. 1:3](#))

[God](#) is [personal](#) to us when we recognize Him within us as our indwelling [life](#), [intelligence](#), [love](#), and [power](#). There is a difference between a [personal God](#) and [Godpersonal](#) to us. Since the [word personal](#) sometimes leads to misunderstanding, it would probably be better to speak of [God](#) individualized in [man](#) rather than of [Godpersonal](#) to [man](#).

When we identify ourselves with Him as our indwelling [Father](#), He seems to us to be [personal](#); however, it is not in a [personal](#) sense, but in the [universal](#) identification of ourselves with Him that we come into the [God consciousness](#). The [personal](#) is limited. The [universal](#), or [God consciousness](#), is unlimited.

[God](#) is that from which all [love](#) springs. His [character](#) is taught in the [name Father](#), representing the [love](#), protection, and providing care of [God](#) for [man](#), His offspring. He is [life](#) and [love](#) and [wisdom](#) and [power](#) and [strength](#) and [substance](#).

We do not see [God](#) with our physical eyes except as He manifests Himself through His works. His attributes are, therefore, brought into expression by [man](#), who is His son and who is like Him in [essence](#). If we would make of ourselves channels through which He can come forth into expression and [manifestation](#), we must endeavor to raise our [thought](#) and [feeling](#) to God's level.

[God](#), accessibility of--God is approachable, available, and usable to all who draw nigh unto Him. [God](#) is [Spirit](#), the [principle](#) of [intelligence](#) and [life](#), everywhere present at all times. He is, forever, as accessible as a [principle](#) of mathematics or music. "The [Father abiding](#) in me" ([John 14:10](#)).

[God](#) as health--God is [absolute wholeness](#) and [perfection](#). Man's recognition of his oneness with this perfect [wholeness](#) through [Christ](#) brings him into the [consciousness](#) of his indwelling [life](#) and [health](#). "I in them, and thou in me, that they may be perfected into one" ([John 17:23](#)).

[God](#) as law--Principle in action.

[God](#) as lawgiver--The [law](#) of [God](#) in action is the [Holy Spirit](#); in that action He appears as having [individuality](#). When prophets and mystics come into [conscious mental](#) touch with this executive lawgiver, He uses them as mouthpieces by which He guides and directs His [people](#).

[God](#) as life--God as [life](#) is made manifest in the living. [Life](#) cannot be analyzed by the [senses](#). It is beyond their grasp; hence, it must be cognized by the higher [consciousness](#).

[God](#) as mind--The connecting link between [God](#) and [man](#). God-Mind embraces all [knowledge](#), [wisdom](#), and [understanding](#) and is the [source](#) of every [manifestation](#) of true [knowledge](#) and [intelligence](#). [God](#) as [principle](#) cannot be comprehended by any of the [senses](#). But the [mind](#) of [man](#)

is limitless, and through it he may come into touch with [Divine Mind](#). The one [Mind](#) is a unit and cannot be divided. The individual [mind](#) is a state of [consciousness](#) in the one [Mind](#).

[God](#) as principle--The unchangeable [life](#), [love](#), [substance](#), and [intelligence](#) of [Being](#). [Principle](#) does not occupy space; neither has it any limitations of [time](#) or [matter](#), but it eternally exists as the one underlying cause out of which come forth all true ideas.

[God](#) as Spirit--God is [Spirit](#), and [Spirit](#) is located and appears wherever it is recognized by an intelligent [entity](#). It thus follows that whoever gives his [attention](#) to [Spirit](#) and seals his identification with it by His [word](#), starts a flow of [Spirit life](#) and all the attributes of [Spirit](#) in and through his [consciousness](#). To the extent that [man](#) practices identifying himself with the one and only [source](#) of [existence](#), he becomes [Spirit](#), until finally the [union](#) attains a [perfection](#) in which he can say with [Jesus](#), "I and the [Father](#) are one" ([John 10:30](#)).

[God](#) as substance--This does not mean [matter](#), because [matter](#) is formed while [God](#) is the formless. The [substance](#) that [God](#) is lies back of all [matter](#) and all forms. It is that which is the basis of all [form](#) yet enters not into any [form](#) as finality. It cannot be seen, tasted, or touched. Yet it is the only enduring [substance](#) in the [universe](#).

[God](#) as Truth--The [eternal](#) verity of the [universe](#) and [man](#).

[God](#), centered in--To have the [attention](#) focused on [spiritual](#) ideas and ideals.

[God](#), [creative](#) process of--Christianity describes [God](#) as [Spirit](#), creating by a process comparable to the [mental](#) processes, with which we are all familiar. First, [mind](#), then the [idea](#) ([word](#)) in [mind](#) of what the act shall be, then the act itself. [God](#) planned [man](#) and the [universe](#), and through the expression of His [word](#) projected them into [creation](#), as [ideal](#) principles and imminent energies acting behind and within all visibility. The [creative](#) processes of [Divine Mind](#) are continuously operative; [creation](#) is going on all the [time](#), but the overall plan, the design in [Divine Mind](#), is finished.

God's creations are always [spiritual](#). This includes [spiritual man](#) (God-man) through whom all [things](#), including [personal man](#) ([Adam man](#)) are brought into [manifestation](#). [Spiritual man](#) is the acme or pinnacle of God's creation--the [image](#) and likeness of [God](#). "Thou art my beloved Son, in thee [I am well](#) pleased" ([Mark 1:11](#)).

[God](#), demonstrating--To [demonstrate God](#) means to make His [Spirit](#) manifest in one's [life](#).

[God](#) immanent--This refers to the all-pervading and indwelling [presence](#) of [God](#), the [life](#) and [intelligence](#) permeating the [universe](#). [Jesus](#) lovingly revealed that the [Father](#) is within [man](#), forever resident in the [invisible](#) side of man's [nature](#). [Paul](#) also set forth this [truth](#) when he wrote of "one [God](#) and [Father](#) of all, who is over all, and through all, and in all" ([Eph. 4:6](#)).

[God](#), jealous--God is not jealous as [men](#) count [jealousy](#), but He is jealous of [principle](#), from which no lapses are tolerated. Man's [failure](#) to observe [divine law causes](#) it to react on him.

God-man--The [man](#) that [God](#) created in His [image](#) and likeness, and present within all [men](#).

[God](#) manifest--God manifest is really greater than [God principle](#); the [man](#) who has demonstrated the [God character](#) is greater than the untried [man](#). [Jesus](#) proclaimed, "I and the [Father](#) are one" ([John 10:30](#)). He had all the possibilities of [Principle](#) and, in addition, He demonstrated a large degree of its possibilities. In this respect, [Jesus](#) is the great Way-Shower and helper for all [men](#).

[God presence, unity](#) with--To make oneself [conscious](#) of the [presence](#) of [God](#), one must consistently [affirm](#) oneness with this [presence](#). Say: "I have [faith](#) in [God](#); I have [faith](#) in [Spirit](#); I have [faith](#) in [things invisible](#). I am one with [God](#)."

[God](#), reconciliation with--To be reconciled with [God](#) means to be willing that His will be done; that is, that limitations, [personality, ignorance](#) shall give [way](#) so that the [perfection](#) and [righteousness](#) of [Divine Mind](#) may be expressed. Reconciliation takes [place](#) by man's surrender of an adverse will and an acceptance of that "[mind](#) . . . which was also in [Christ Jesus](#)" ([Phil. 2:5](#)).

[God](#), responsibility to--Truth is implanted in us by [divine intelligence](#). To the degree that we awaken to the [consciousness](#) of the inherent [wisdom](#), to this degree are we responsible to the [Father](#) and required to render unto Him the fruitage of our [wisdom](#). Each of us unfolds according to [understanding](#) and [realization](#). Whether our [understanding](#) is little or great, we must [demonstrate](#) the [Truth](#) we know. If our [understanding](#) is much, much is required of us.

"[God](#) said"--The same as "[Mind thought](#)," by which all [things](#) were brought forth. (see 1st chapter of [Genesis](#))

[God](#) transcendent--This suggests [God](#) as above and beyond His [creation](#). That [God](#) is remote from the practical affairs of [man](#) or from man's own experience is a false [belief](#). [God \(perfection\)](#) is not out of reach of His offspring; neither is He something beyond and above [man](#). Tennyson tells us that "closer is He than [breathing](#), and nearer than hands and [feet](#)."

[God](#), will of--God's will is always [perfection](#) and all [good](#) for all His children; perfect [health](#) in [mind](#) and [body](#); [abundance](#) of every [good](#) thing including [joy, peace, wisdom](#), and [eternal life](#). He does not will suffering or imperfection in any [form](#).

The [belief](#) that [God](#) wills both [good](#) and [evil](#) is false; the [truth](#) is that [God](#) is all [good](#) and only [good](#) can come to [man](#) from Him. If [man](#) experiences [error](#) and inharmony, he brings them upon himself by his [failure](#) to harmonize his thoughts, words, and acts with the [Lord](#), or [divine law](#).

God's name--God's [name](#) represents [wholeness](#). It is [holy](#), perfect. [God](#) is everywhere present. When we think of [God](#) as [being](#) anything less than that which is perfect and whole, we are taking His [name](#) in vain. "Thou shalt not take the [name](#) of [Jehovah](#) thy [God](#) in vain" ([Exod. 20:7](#)).