

In reading this text, you may notice some departures from the way language is conventionally used. A conscious decision was made to write this new text in what I am calling “The Language of Oneness.”

The Power of the Word is foundational to classic Unity literature. Language and the use of words are very important. Our goal in this text is to use language that embraces the classic teachings while expressing them in current-day vernacular. Here are a few examples:

*Know that the word of God is in your mouth and in your heart. Rejoice that this is true, and speak the words of Truth with joy, and power, and love. Expect your words spoken and sung to bring results. Weed out all the destructive and negative thoughts and words and tones. (Healing Letters, Myrtle Fillmore, p. 120)*

*Because the word is the mind seed from which springs every condition, great stress is laid on the power of the word, both in the Scriptures and in metaphysical interpretations of the Scriptures... All metaphysicians recognize that certain words, used persistently, mold and transform conditions in mind, body and affairs. (Christian Healing, Charles Fillmore, p. 137)*

*Words charged with power and intelligence increase with use, while material things decrease. (Atom-Smashing Power of Mind, Charles Fillmore, p. 50)*

Our language has already shifted to reflect changing times. Most people would agree that the use of “male language” that was common well into the 20th century is now regarded as politically incorrect. In fact, it sometimes seems odd to read classic Unity books that use male-centric language so freely. We have been given permission in this text to update the early Unity writings with gender-neutral language as long as the meaning is not changed.

Further, the language in the classic Unity texts was rooted in the late 19th century and early 20th century and was “traditional Christian” in nature. While a keen reader discerns that these terms were redefined and used in unconventional ways, some fail to notice and continue to interpret them in traditional ways, which leads to misconceptions about Unity metaphysics.

Terms such as Christ, Holy Spirit and forgiveness (to name a few) are so habitually used that it can be difficult to discern the assumptions and meanings embedded in them. Many of our underlying, even subconscious, assumptions stem from the spiritual traditions in which we were raised. As a result, our language is imprecise and vulnerable to misinterpretation.

As we move deeper into the 21st century, re-examining the use of language to express Unity beliefs and theology is essential. This text attempts to develop a new language that more accurately and precisely conveys these beliefs. This language has been created to avoid 1) being misunderstood; 2) reinforcing the embedded theology of the listener/reader; and 3) reinforcing the embedded theology of the

speaker/writer. Updated language will inevitably shift consciousness to new heights of understanding, due to the Power of the Word. Here are some examples.

Unity believes what Jesus taught: The kingdom of heaven is within and the Christ is within. That is why we routinely say, “I behold the Christ in you!” The language creates the mistaken impression that the kingdom of heaven and the Christ are within us like a wiener in a bun, i.e., that while the kingdom and Christ are within, the real me is the vessel, the bun, containing them. This perception may be so subtle that we are not even aware of it until someone points it out. But the teaching is really that the kingdom of heaven is a state of consciousness. The kingdom of heaven is within consciousness and the Christ within is within consciousness. Neither can be separate from us.

Another Unity belief is that God is not a person or Divine Entity. God is Spirit; God is Principle; God is Law; God is Love; God is Divine Mind. Therefore it is really not accurate to refer to God with any of the usual pronouns like He and the increasingly popular She. When we refer to God as He, She or even Father-Mother God, we continue the personification and anthropomorphizing of Divine Mind. These pronouns are so loaded that they easily take us back to the beliefs of our childhood, when we imagined a separate God with a long gray beard living in a far-off place called heaven. When we use this language, we are keeping one foot rooted in the old theology while trying to gain traction in the new.

Traditional language that is even more Bible-based is particularly troublesome. Even though classic Unity literature refers to God as Father, Charles Fillmore defined the Father within as the Christ-Nature within consciousness. If one does not know this, it is nearly impossible to hear or read these words without reinforcing one’s embedded theology. Similarly, when we refer to ourselves as a son of God, daughter of God, or child of God, we continue to reinforce the misconception of an anthropomorphic God.

The key point is that these references reinforce the traditional notion that we as humans are “less than.” It may be a step up from the belief that we are broken and depraved, but the implication is still that we are less than God, or Divine Mind. Other common phrases also support this “less than” theology. For example: “We are like a drop of water in the ocean that is God.” This metaphor implies that even though we have all the qualities of God, we are not the totality of God. And it implies that a piece of God, or Divine Mind, can be separated from the whole, just as a drop can be separated from the ocean. This is impossible since Oneness is the Truth. Eric Butterworth said, “God is in us, not like a raisin in a bun but like the ocean in a wave.” The wave is just as much ocean as any other aspect of the ocean. Here is what Charles Fillmore wrote in *Christian Healing*: “Individual consciousness is like an eddy in the ocean—all the elements that are found in the ocean are also found in the eddy, and every eddy may, in due course, receive and give forth all that is in the ocean.” (Emphasis mine.)

We say that there is only Oneness and then say, “We are one with God.” This is an oxymoron. Although we say there is no separation between God, or Divine Mind, and us, the use of the word “with” implies “two or more”—not One. There is only one Divine Mind.

Finally, I advocate that the use of the term God be kept to a minimum and that it be explicitly defined when it is used. God is the most traditional and common word for Spirit, Oneness, Beingness and Divine Mind. However, the term God is loaded with baggage from the spiritual traditions in which we were raised—some of it conscious and some subconscious. We also must acknowledge that the meaning of the word god is a supernatural male being while goddess is a supernatural female being. Perhaps by not using the term God we can free ourselves from all the meanings that have been heaped on the word.

Vigilance in our use of language will help us better understand Unity theology and raise our consciousness. As we claim Unity theology with language that does not activate our embedded beliefs, we will more quickly grow into the awareness of Oneness, or Divine Mind. Our parents were correct: We really do need to “watch our language.”