

Weekly Lesson Citations

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week--expanding on specific citations from the "Weekly Lesson." A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our selections this week correspond to the subject of Atonement--The first being excerpts from John Morgan's Book, DISSOLVING BARRIERS-PART 1V-- THE CHRISTIAN SCIENCE TEXTBOOK. Click [here](#) for a background sketch on Mr. Morgan.

The other, excerpts from an article by Bicknell Young, done at the time of the second world war. For a background sketch on Mr. Young please click [here](#).

October 15, 2001

SUBJECT: DISSOLVING BARRIERS

Chapter I is PRAYER. All our work in spiritual things naturally begins with prayer. There is the hunger of the human heart for God, here is the deep desire to know what reality is, what substance is. But what are we really praying for? Prayer is sometimes an earnest request for health or a blessing or for well-being. But when we look farther into this question we realize that what we are fundamentally praying for is something much deeper: surely it is for our conscious union with God, with our divine source. Isn't this the basic longing? The Lord's Prayer, common to us all, begins with the words, Our Father, words that are both comforting and express the nature of what we are seeking. 'Prayer' is our acknowledgement of this desire be at-one with the divine, with our Parent-source.

The second chapter is ATONEMENT AND EUCHARIST. The word atonement as used in theology means unity, reconciliation, and it's derivation is literally at one. At-one-ment therefore is not just a play on words. Some dictionaries even include Mrs Eddy's words, "Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love" (S&H 18:1). But the chapter is called Atonement and Eucharist, and in this context eucharist focuses on the price we are required to pay to experience one-ment. This price is that we have to give up all personal sense a separate self. Jesus' sinless life depicts the surrender of the mortal sense of a life of one's own; he had no sense of himself as a separate person called Jesus. His divine identity as the Christ was his whole being; it demonstrated man reunited with, or reconciled to, God.

Our prayer for the at-one-ment of humanity with divinity leads us to the third chapter, MARRIAGE. What "God hath joined together" is the true human and the divine-- the manhood and womanhood of

God. Our humanity is found to be in wedlock with our divinity. All there is to you and me engaged in our rightful activities is the divine operating as you and me. So there is a beautiful state of marriage, when the divine is operating not through us but as us.

The fourth chapter is CHRISTIAN SCIENCE VERSUS SPIRITUALISM and it handles the belief of mediumship in any form. If you think of God working through a person He is requiring a medium, but if you think of God operating as what is called you and me, that is what is meant by the term Christian Science. We are not persons who have to take the ideas of God and do something with them, rather we are the direct operating of these ideas of God. Just as when we are honest, or intelligent, or loving, these qualities operate as you and me, not through us as persons. A Christian is not someone with a will of his own, he is a spiritual Scientist. There is not really a person in the picture; there is only the direct operation of God. It is this that uncovers or unmask the lie or false influence.

The fifth chapter is ANIMAL MAGNETISM UNMASKED. Animal magnetism is the term used in Christian Science to denote all error, but essentially the error of personal sense, personal will. It is this that keeps all humanity in bondage. Christian Science unmask this attempted personal despotic control of man and shows that animal magnetism has no power of its own and no authority. Unmasking this error at the same time reveals the truth in our hearts and lives that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love' (106:9). This is God's man. This is a real Christian Scientist.

ONENESS

by
Bicknell Young

As we gain in understanding of God, if we 're not the same Mind having the same understanding of individual Being-our being, God is still a theory. What is the difference between theory and reality? A theory is something believed. but not necessarily used or lived. Reality is being what one understands.
' It is a realistic BEing.

In Christian Science it means understanding, thus demonstrating I AM individually, instead of merely believing in God. Mrs. Eddy says: "If God were understood instead of being merely believed, this understanding would establish health." I (S&H 203: 7)

Much may be accomplished for the cause of C. S. and the world today by the individual who is knowing and being the one Mind. Because he understand his being to be the individual appearing or manifesting of God, this individual works effectively, with power. He loses a sense of himself as having a mind separate from God. He feels sure of his work and he speaks with authority whether it is a belief of sin, disease, death, or warring nations he is handling. One does not feel his work is futile if the suggestion should come, "What can your thinking do among so many?'" He knows better than that because he is gaining a new meaning of "One with God is a majority." For he knows his consciousness is God.

What cannot God do? Mrs. Eddy says (Mis. 189:15): "The supposition that Soul, or Mind, is breathed into matter, is a pantheistic doctrine that presents a false sense of existence, and the quickening spirit takes it away: revealing, in place thereof, the power and perfection of a released sense of Life in God and Life as God. The Scriptures declare Life to be the infinite I AM--not a dweller in matter." She continues: "For man to know Life as it is, namely God, the eternal good, gives him not merely a sense of existence, but an accompanying consciousness of spiritual power that subordinates matter and destroys sin, disease and death." And further: "This Jesus demonstrated: insomuch that St. Matthew wrote, 'The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.'" This spiritual power, healing sin and sickness,

was not confined to the first century; it extends to all time, inhabits eternity, and demonstrates Life without beginning or end."

If we know this of ourselves, we know that we are good because God is the only good. We know we are intelligent because God is the only intelligence.

We are harmonious because God is the only harmony. We are the very presence of these things. We no longer feel that our demonstration lies in an appeal to a power outside of ourselves to do this or that; but that we are the very presence of these things, even the presence of something that may seem to be lacking.

A. fog can be dispelled only by the clear shining of the sun-that is, it takes the presence of the sun to do so. No more can we disperse an error but by being the very presence or power called God.

We easily accept the fact that an error in mathematics or discord in music can only be dissipated by the presence of the true or concord. So in C. S. practice we must see clearly and more clearly that we are the presence of God, and in this presence there is no sin, disease, death or inharmony of any kind. What else could Mrs. Eddy have meant in these words, "Felt ye the power of the Word" (Mis. 398:23)?

The world for centuries has been educating man to believe that his life is a life of existence, supply, health, separate from God. And so when he seemed to lack any of these things he was told to go outside of himself to get them; and he has gone to climate, surgery, money and position to find them. He is even taught to find God separate from himself-a good God afar off. But a C. S. is taught there is nothing he desires or hopes for, from the infinitesimal to the infinite that is not to be found within himself. Not only is he taught this, but that it is the only place these things are to be found, because God is his Mind, and Mind is, and includes, all things.

All of the wonderful statements of the oneness of Being that we see in S&H. and the Bible, and the ones that we ourselves unfold because of our deep conviction that Principle and its idea is one, and this one is God, are of no avail if we allow ourselves at the same time to feel a sense of depression and insecurity. The oneness of Being can be accomplished in but one way, and that is to BE it and DO it. Be the perfection of Mind and body that is our oneness with God.

...War-waging between good and evil-that is between suppositional forces of evil and the forces of good-must be understood. For centuries the world has pictured to us the result of war-waging between good and evil, as if evil was real. As a result, eventually, one side claims itself victorious, and the other realizes itself defeated, with all the resentment and injustices that go with it, until eventually it springs up again. It is not possible to shoot, kill, or blowup aggression, greed, dishonest; human will. These and other things which are The basis of war are not exterminated in this way. No one believes that any more. The way these beliefs can be exterminated is by scientific consciousness that "Principle and its idea is one, and this one is God" (S&H.465:15).

Omnipotent, omniscient, omnipresent Being leaves no power, no science, no presence other than. God. The prayer for England must be a prayer for Germany, but if we want those things to cease, they will only be stamped out by persistent and constant knowing that there is no evil in God, and therefore none in His idea, man. The only way to end war among nations is to see as unreal the desires of the aggressors and destroy the things which seem to create war, such as selfishness, greed, dishonesty, aggression, hatred. Whether they be expressed by Germans, the English, Italians, Americans, or any other nationality, God never gave such mental

characteristics to His idea.

When we realize that man has no other Mind than God, we see that the individual mentality is God. Now this proves that the errors of the aggressors are unreal. It is impossible to make nazism, communism, socialism out of individual being, for individual Being is God. In other words, these isms and ologies can't be. There is no one to be there and to make them active.

The wisdom of Mrs. Eddy in insisting that physical healing be the proof of God and man, is more and more apparent to the understanding of C. Sists, for in order to learn and understand how to do this, he finds he must carry this same reasoning into world affairs. As an illustration, let us say a practitioner is asked to heal someone. He begins with the basic truth that it isn't true and he hasn't got it, because of his oneness with God. The world today presents a picture of being very ill with totalitarian belief. The same belief which applies to physical ills must apply to world conditions.

One can no more credit the German nation, or any other nation, with aggression, cruelty, greed, than one could credit an individual with disease and wrong characteristics and then expect to heal them. No matter what human footsteps we may seem to have to take, our mental stand must be ever the same. The error is not true because God did not make it, and God made all.

Mr. Kimball said the treatment error is afraid of is not the hammer and tongs, but the one thing that makes nothing of it- not enough to hammer. I am afraid of the destructive calm by the one who knows I am nothing. There is the story of Mr. Kimball driving to a lecture, the horses became frightened and ran away. As soon as he saw what was happening, he said, "they can't do it," and they stopped running. Of course, the denial, "They can't do it," was based upon his understanding of the goodness and oneness of God and His idea. He did not credit the horses with wilfulness, or flight. In like manner should we credit man with injustice, greed, aggression, cruelty, duplicity, etc. Persistence and consistent work of this kind will accomplish something. Let no one think this means condoning error. But it does mean the scientific way, which sees the nothingness of evil-no matter what we have to do-because we know the allness of God and His idea.

In Revelation where John describes the city four-square, he says, "There shall be no night there, neither sorrow nor crying, neither shall there be any more pain." What is this "there" where there shall be no night? Is it a locality, here or distant? We have been told in C. S. that the place where there shall be no night is in individual consciousness, through understanding the oneness of God and man. Here in that individual consciousness there is no evil, ~war, or darkness, none in God nor in the idea which expresses Him. We cannot wait, hope and pray for it to take place anywhere else; just here where we are thinking.

In every deed, we are the temple of the living God, for temple is where we dwell, and we know consciousness is our dwelling place. This is equivalent to saying our consciousness is the living God. Then in order for God to be made manifest, this is the way-the place where it is to occur. Here in this God-consciousness there shall be no night, no belief in evil, sin, sickness, death, sorrow, poverty, dissension, hatred, jealousy, war, or the etceteras of mortal belief. The gates of this city-divine consciousness-are never shut, and nothing enters it which "defileth or maketh a lie," and nations of them that are saved shall walk in the light of it and the kings of the earth do bring their glory and honour into it.

You, each one of you; is in this city, and this is our work. Then shall come to pass, as stated in the book of Revelation, the end of all error. There was found on the back of an ancient measuring instrument this inscription: "Jesus saith, 'Let not him who seeks cease until he find and when he finds, he shall be astonished. Astonished: he shall reach the kingdom-he shall find rest.'" (Logio from Osyrinchus). "The kingdom of heaven is

within you, and whosoever shall know himself shall find it. Strive therefore to know yourself and ye shall know that ye are the sons of the Father and that ye are in the city of God and ye are the city."