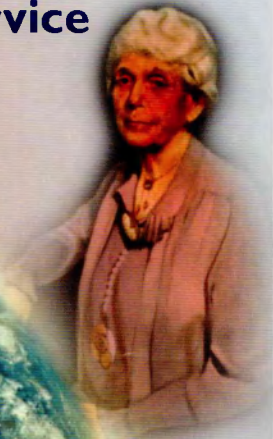




Association of Unity Churches International

**Its Beginning, Its Evolution,
Its Vision for Worldwide Service**



**Researched and edited by
Glenn R. Mosley
and
Rebekah A. Dunlap**

**THE ASSOCIATION OF UNITY CHURCHES
INTERNATIONAL:**

**Its Beginning, Its Evolution, and Its Vision for
Worldwide Service**

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Glenn R. Mosley & Rebekah A. Dunlap

Association of Unity Churches International
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ISBN

DEDICATED TO
Charles and Myrtle Fillmore:
“Bringers of the Light”

THE ASSOCIATION OF UNITY CHURCHES INTERNATIONAL: Its Beginning, Its Evolution, and Its Vision for Worldwide Services

Dedication

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The Association archives were an important source of much of the information contained in this book. Can you imagine researching through *decades* of books of organizational minutes, documents, letters, newsletters, etc., in order to distill the facts about our Association’s history? We are fortunate that it was possible to tap first-hand knowledge of many of the events described from persons who were “there” when the events occurred and personally experienced our history in the making.

A large debt of gratitude is joyously given to Bets Kirby and Glenn “Bud” Mosley, Jr. for their constant and dependable support and assistance in this project. Bets and Bud both developed “personal relationships” with the dust mites in the storage archives, invading their historical terrain and searching for (and finding!) information and documents pertinent to this book! Thank you both for the many hours and diligence you graciously gave to help this project become a reality.

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PREFACE

When Charles and Myrtle Fillmore began their public spiritual work in April, 1889 with the publication of *Modern Thought* magazine, they had no intention of presenting a new and original spiritual teaching. They felt a sufficient number of religions existed already in the world and strongly emphasized that Unity students were at liberty to belong to any and all churches or any organization. The Fillmores emphasized that understanding truth principles was an important focus for spiritual growth, and hard work and study were necessary to achieve this goal. Their purpose and commitment was to provide larger public exposure to those prevalent nineteenth-century metaphysical teachings and healing practices that had been useful in their own spiritual development.

A strong outgrowth of interest among Unity students occurred from the spiritual ideas presented in classes, lectures, letters, and various writings of Charles and Myrtle Fillmore. As a result, attendance grew rapidly in the Fillmore's various presentations. The natural progression was that people gravitated together whose interests, aspirations, thoughts, beliefs, realizations, and manners of expression were similar. As early as 1917, Unity magazine encouraged its readers in various towns and cities across the country to begin study classes. Unity study groups began to form in communities across the country.

As questions and requests for assistance began to arise from the study groups, the Fillmores realized that literature alone would be insufficient to provide the necessary knowledge and information needed for greater growth. They committed themselves to the support of these study groups and responded to the call for lecturers and teachers who could provide these fledgling study groups with counsel and advice.

In 1915, a field department of Unity School of Christianity was established to assist local centers. By 1918, Unity School announced they were prepared to send competent teachers into the field to help establish new centers and to aid already established centers in extending their work. By 1924, the study class idea was blossoming and Unity School was receiving increasing numbers of inquiries regarding the organization of study classes.

Unity emerged onto the American religious and spiritual scenes at a time when Christian Science, Theosophy, and Unitarianism — to name some of the teachings of what later became known as the New Thought Movement — were challenging the doctrines of

Catholicism and Protestantism. Increasing numbers of people seemed to be moved to search more deeply for a greater understanding of the ways of God and the individual's interaction with a "Creator/Source" and with all of creation.

Unity and New Thought share many of the same guiding principles. These include the centrality of mind, the focus upon the immanence of God and the divine within, the clear distinction between Jesus of history and the Christ, and the practice of metaphysical healing.

The history and evolution of the Unity movement is exceptionally well-documented in Neal Vahle's book, *The Unity Movement: Its Evolution and Spiritual Teachings*¹. His book follows the evolution of the Unity movement through the organization of Unity School of Christianity, the development of Unity Village, the history of Silent Unity and the practice of spiritual healing, the training of Unity students, and the development of Unity centers and churches.

In this present book, which narrates the history of The Association of Unity Churches International, we review the beginning of our Association, honor our past, acknowledge our evolution, and celebrate the vision for future expansion of the Association of Unity Churches International. We honor and acknowledge our connection with Unity School and recognize that our Unity movement is served by two organizations: Unity School and The Association of Unity Churches International. Historically, each of these organizations has experienced periods of great bursts of growth, stretches of not growing for a while, durations of licking its wounds, and opportunities for making changes for recovery, and opportunities for important flares of sustained or short-term growth again.

We review the New Thought movement and its participating members, briefly examine the world's great religions, and consider the position of the Association of Unity Churches International and how we may contribute to expanding spiritual growth, locally and worldwide.

Our missions often begin in our own back yards and in our houses of worship. We are disciples of our personal belief system and then we become "apostles" (teachers), but since there is no culture anywhere in the world without some form of religion, we can

¹ Vahle, Neal. *The Unity Movement: Its Evolution and Spiritual Teachings*. Radnor, PA, Templeton Foundation Press. 2002

increasingly understand, and enthusiastically and sincerely mean it when we say there are many paths to God.

The Association of Unity Churches International is in a solid position to choose our future. In fact, as you will read later in the book, we are participating in and launching some powerful programs and advances in visioning our future contributions. Some of these projects include areas of education, strategic alliances, community resources, leadership, science and technology, global positioning, and making a positive impact through living the Truth we know by expressing as the hands and heart of Christ by actively serving our neighbors and communities in many and diverse ways.

-Glenn R. Mosley

-Rebekah A. Dunlap

FOREWORD

For the many individuals who comprise the Association of Unity Churches International and experienced its growth from inception, it is a pleasure and the fulfillment of a long-held desire to bring an accurate history of our organization into publication. Glenn Mosley and Rebekah Dunlap have accomplished a major task through their intensive research and editing processes.

Many of us personally experienced the unfolding of our history. Thus, we recognize the deep sincerity and commitment from all participants who contributed to the growth and progression of our Association. These people “walk and talk” their ways throughout the pages of this book, which covers our 42-year history to-date, along with our plans and vision for the future. This book is especially valuable because it allows us to see our progress through the documents recording our activities, and to review the historic events and writings that shaped the events and future of the Association. We acknowledge the research provided by walking through the pages of the Association archives, the remembrances from presidents and chairs, CEOs, board and committee members, ministers, licensed teachers, and enthusiastic input from various contributors which came as a result of the call for input.

In reading the actual minutes of meetings held by the Unity leadership during the transfer of responsibility for the field movement of Unity from Unity School to what became the Association of Unity Churches, we were impressed once again by the leadership of Charles R. Fillmore. Not only have the decisions he championed proven to be wise, his articulation of the need and potential for growth has proven to be outstanding, as demonstrated by the new organization.

We especially acknowledge the contribution of our friend and the co-author of this book, Glenn Mosley, and his role in the successful development of our organization. He, like us, was a part of the first days of the Association and knew how much it needed to be reorganized and given a professional role in the Unity movement. His twenty years of leadership of the Association provided astute organizational ability, and Unity owes him much for his positive and tremendous contribution to the history of our movement. Our friend, colleague, and the co-author, Rebekah Dunlap, while serving as minister of Unity Church in the Rockies, also served the board and this period of innovation and growth for the Association.

For twenty-five years, the theme of our television program was "The Best Is Yet To Be!" We give thanks that, as you read this book, you will conclude this is a statement of truth for the past, present, and future of our Association of Unity Churches International.

With heartfelt love and appreciation,
Phillip and Dorothy Pierson
Co-ministers, *Prove Me Now*, Alternative Ministry

Chapter One IN THE BEGINNING

From the early years of the inception of the Association of Unity Churches (AUC), questions have been asked regarding the “What,” “Who,” “Where,” “When,” and “Why,” of our history. At various times, the history of the (now) Association of Unity Churches International has been articulated by numerous persons, through a variety of expressions, and with a multiplicity of nuances. Some accounts are accurate; some are not.

So, the time has arrived to gather the historical and interesting facts, stories, data, and remembrances, etc. into a descriptive volume that, hopefully, will be clarifying and informative and may become a research tool for our ministers, members, churches, and friends throughout the world. We envision this book being taught as an important part of the ongoing history of the Unity movement. This information can be especially meaningful to those newer members of our Association who may not have the longevity background that provided first-hand experiences of our beginning and continuing history and growth.

An essential tool in making a difference in following Spirit is the creation of an effective organization which utilizes the energy, time, and talents of as many dedicated people as are available. May we continue to grow together in unity of Spirit!

A Bit of Early History

In 1915, Unity School decided to support study group efforts by establishing a field department. This Field Department consisted of students who had completed the correspondence course, attended classes in Kansas City, and read and studied Unity literature. Those who were approved to go out into the field were required to complete a course in “methods and ideals for conducting centers and study classes,” and at least half of the correspondence school course. From the beginning, study groups and the emerging Unity churches maintained autonomy.

In his book *The Unity Movement*, Neal Vahle describes the Field Department in this way:

“The Field Department provided operating guidelines for centers and churches, facilitated the development of ‘study classes’ in local communities, published a newsletter—the *Field Department*

Bulletin—that kept ministers and teachers informed on matters of mutual interest and gave helpful suggestions about work in the field, published a directory of centers and churches in *Unity* magazine, sent Unity-trained lecturers to local groups to provide advice and counsel, and organized an annual conference each summer at Unity Village. In addition, the Field Department participated with the Unity Training School in the ordination of ministers and the licensing of Unity teachers. Since 1965, [*sic* (actually 1966)] these functions have been performed by the Association of Unity Churches, as an independent nonprofit organization that is not affiliated with Unity School of Christianity.”¹

Charles and Myrtle Fillmore gave high priorities to instructing Unity students in metaphysical principles, and applying the Jesus Christ standards in their lives and affairs. The Correspondence School (1909-1973) became immediately and immensely popular. Enrollment grew rapidly, with many students expressing their appreciation and belief in the course’s value.

In 1933, a ministerial training program was established at Unity Farm under the direction of Rickert Fillmore. This program was successful with an increasing number of graduating students as the years progressed. A board of Unity staff personnel assisted in the operation of the school, and Dorothy Pierson served as co-director of the training school with Rickert.

Field Department Study Committee Meeting

March 9-13

Unity’s 75th Anniversary Year

The report to the Board of Trustees from the Field Department Study Committee meeting, in 1964, Unity’s 75th Anniversary year, provides some historical insight and offers provocative questions and responses regarding the work of the Field Department. The Field Department Study Committee members at that time consisted of: Barney Ricketts, L. E. Meyer, May Rowland, Lillian Matthews, Elsie Shaw, Eric Butterworth, Sig Paulson, and David Williamson. Following are excerpts from this document that

¹ Vahle, Neal. *The Unity Movement: Its Evolution and Spiritual Teachings*. Radnor, PA, Templeton Foundation Press. p. 315. 2002.

offer an example of the sincerity, love, and care going into the ideas being reviewed that had an ultimate effect on our ministers and Centers and churches:

"During this past week (March 9-13) the Field Department Study Committee, established by the Trustees of Unity School, has been meeting to make a study of the Field Department and the needs of the Unity field today.

It has been an exciting week, for we have all been conscious that a progressive movement of the Spirit is flowing into and through the whole Unity household. And how the ideas have flowed in these meetings! In the spirit of love and cooperation, it has been absolutely breathtaking to see the pieces come forth from one and then another until, before our eyes, the perfect plan took shape. And we know it to be God's plan for Unity's posture in the new age that is at hand.

In this, the 75th Anniversary year of Unity's growth and influence as a world movement, great things are happening. We have faith that this leaven of greatness will 'leaven the whole lump' in this year of new birth.

In accordance with the directive of the Trustees of Unity School, a Field Department Study Committee was appointed and charged with the responsibility of making a thorough study of the entire programs of the Field Department and the needs of the Unity Field today, with recommending new programs, procedures, and organizational structure . . .

In a way, this report is difficult to make because any attempt to crystallize into words what we feel to be the great accomplishment of our week of sharing might seem to be more limiting than helpful. We have been increasingly aware that we have only been channels through which the progressive movement of the Spirit has been unfolding its right and perfect plan. . . . Even as we have felt the moving of the spirit through us as a group, so we have seen with new vision the sincerity and loyalty and dedication of each other in our respective activities within this Unity movement we all love. We have found a new awareness of, and we have agreed upon, the need to communicate to all our ministers and workers in the world-wide Unity household, an essential oneness of the Unity work.

We have recognized the importance of right emphasis. Many of our conclusions to consideration of weighty problems have indicated the erosion of spiritual ideals that has followed the undetermined or indecisive emphasis in such matters as: What is a Unity Center? What is

its place in the religious stream? What is the role of the Unity leader? What place does ordination have in this role? What are Unity School, Silent Unity, and a publishing house? Or, (what is) the Headquarters of a worldwide modern movement of practical Christianity?

In this report, we do not feel that we can or should answer these questions. We have actually been more concerned with asking questions than answering them. In some cases, the considering of the questions has suggested some new goals to shoot for. In other cases, the questions have simply remained large question marks which we recommend for further study and analysis. Following are the areas of consideration that fit into these two categories:

1. We recommend that Unity School, through its Field Department, build a new image that more adequately communicates its sincere feelings of interest in, respect for, and appreciation of the leaders and Unity Centers in the Field. This might be done by simply a change of emphasis. If the Field Department in all its communication with, and guidance and direction of, the activities in the Field give the emphasis that this is '*your* Field Department, serving *your* needs', then surely there will be a new response in cooperation and appreciation and a new manifestation of financial support. Many Unity leaders have erroneously developed the attitude that the Field Department was the 'iron hand of Unity School' seeking to regulate and control the Centers in the Field about which they had no basic interest nor understanding or experience. This will be dissolved, for the most part, by the impact of these study committees. And a new consciousness will be established as Unity School accepts the facts that the ideas that found expression through Charles and Myrtle Fillmore have given rise to a movement that is here to stay, that is reaching around the world, and that entails many activities and individuals that are not headquartered at Unity Village or on the payroll of Unity School, but which are, and must of necessity always be, the spiritual offspring of the Fillmore tradition that will always be requiring the statesmanship and active leadership of Unity School which must become, in fact as well as in name, the World Wide Headquarters of the Unity movement.

2. We asked the questions: Why do we have Unity Centers? Are they necessary? And we concluded that each Center, whether it be a formal, incorporated association in Kansas City or Detroit or Los Angeles, or a free assembly of Unity readers in Oshkosh, Wisconsin; Melbourne, Australia,

or in the hinterlands of Nigeria, is an outgrowth of the success of the Unity publications. Unity has triggered the interest in the dynamics of Truth on the part of those who have found their way into the pages of Unity material, and the development of local study groups, centers, associations, and Temples, and churches is the inevitable result. . . .

3. We asked the questions: Why do we have a Field Department? Is it necessary? If so, what does it do? What should it do? We agreed that even as it is inevitable that Unity activities will always spring up locally as an outgrowth of the success of the Unity publications, so will we always have definite responsibilities in coordinating, guiding, and supervising all things relating to these activities. We agreed that the Field Department is not, or at least no longer can be, simply a department at Unity School. It is an activity that is closely involved with every Unity group, Center, or Church in the Field. It serves as a clearing house for all inter-Center activities, and all the two way activities between Unity School and the activities in the Field. It is a placement and promotion bureau for all Unity teachers and ministers. This must be closely involved in the licensing, ordination, employment, and even retirement of all personnel involved in spreading the Unity message. It serves the leaders and the Centers in counseling and guidance, in arbitrating disputes, in administering policies and policing flagrant violations, in the services of the Youth of Unity (Y.O.U.) and Sunday school work, and in planning and coordinating the program of Field Lectures. Without a doubt, we can see that the Field Department has one of the most important functions in the entire movement. It is our purpose in these considerations to help to expand its vision, to update its program, and to implement its effective outreach.

4. We recommend that the Field Department institute a new system of personnel records of ministers in the Field. In the dossier of each minister should be a detailed history of his background, his talents, his experiences, his 'resume', his achievements prior to his entering the Unity Field, a complete record of his training at the School with comments and analyses of his teachers and counselors along the way, and a complete record of his experience in the Field. . . . It is also recommended that a similar file be set up to detail the history and experience of each Unity Center. The leader may move from place to place through the years, but the Center, by and large, remains in one place. Its record should show the roster of leaders and their years of service, the progressive history of

its growth, or lack of growth, and a confidential accumulation of the peculiar problems that have attached themselves to the Center.

5. We recommend that the Field Department Annual Report be extensively revised so as to provide information in detail and great depth through which the department can appraise the condition both of leaders and Centers in the Field

6. We recommend that, in addition to the Annual Report, which will list certain important financial figures, that every Center be required to furnish an annual financial report of the statement of condition of the Center or Church, and that as soon as possible, every Center be required to engage the services of a CPA for an annual audit and, where it is needed, for counsel in setting up proper accounting procedures. It should be stressed that this financial report is not a matter of someone encroaching on the private domain of ministers or Centers, but a matter of leadership in need of information through which to appraise the growth and stability of the movement as a whole, and a means of detecting symptoms of budding problems that can and will be healed by guidance and counsel before they develop.

7. We have seen the need of a more effective system of placement and promotion of Unity leaders. . . . We recommend that the work of the Field Department be strengthened so as to make placement and promotion of leaders a committee decision rather than individuals having to make the decision and receive the criticism and complaints relating thereto. An interim suggestion is that the Examining Committee serve also as the 'Placement and Promotion Committee.' . . . In the projected restructuring of the Field Department, as covered later in this report, the Placement and Promotion Board will be composed of the District Directors and Unity Village housed Directors of the Field Department. .

..

8. A study was made of the weighty problems of the number of Centers in which a leader has proven totally ineffective, for reasons of physical, mental, emotional, or even moral inadequacy. It was recognized that in the long course, these matters will be prevented by a revitalized educational program and better standards of screening, training, licensing, and ordaining leaders. . . .

9. It is felt that the privilege of granting un-licensed leaders to function under the dispensation of the Field Department must be used in the future with great care and

discretion. It is in these situations that the principle which the Board of Trustees has suggested to us — No representation is better than poor representation — might be brought into play. If the Center has a history of ineffectiveness, and if there are no complications of property ownership, etc., it might be advisable to simply close the Center until such time as a suitable and qualified leader can be secured and placed.

10. The matter of the Unity School Student Ministry program was considered at length from the standpoint of the ideals and effectiveness with which they begin their ministries in the field. It was agreed that new emphasis should be given to the importance of dedication, sincerity, humility, and an old fashioned 'call to the ministry'. . . .

11. Much thought was given to the matter of Unity Ordination. What are the reasons for being ordained? Is ordination necessary? It was agreed that ordination was conferred in the beginning, not because it was a goal in Unity's training, or an integral aspect of the Unity Center ministry. It was conferred simply because many leaders felt that they needed this tool to help them do the work of serving the community completely with a Unity program. It enabled them to perform marriages and to be accepted, with respect, as a minister. We agreed that ordination in Unity should be de-emphasized as a goal in itself. The true ordination of the Spirit is the dedication and covenant we make with ourselves and God when we give ourselves to the Unity work and its ministry of teaching Truth. The ordination certificate and formal service comes only as recognition that the inner dedication has been coupled with outer performance. . . . It is recommended that in the future, the ordination service at conference time be done in a private ceremony of dedication and dignity. And that in the future, we change the emphasis of the 'glory of the ministry' to the dedication of service in our educational program from beginning to end.

12. It was recommended that leadership in the Unity movement communicate its feelings that spurious degrees are not only unnecessary, but are an evidence of the inadequacy of the leader himself, bordering upon the unethical and dishonest. It was suggested that this idea be incorporated into the educational programs from the beginning, so that future leaders will know that getting recognition from 'diploma mills' or from metaphysical schools of inferior standing is not the Unity way.

13. A study was made of the matter of accepting into Unity leadership ministers of other denominations or fields

without their having to start at the bottom of Unity's educational program. We have the example of Emmett Fox as an evidence of missing a dynamic leader for Unity. There are many similar cases where fine, high-caliber, well-educated, dedicated, and Unity-oriented ministers have expressed desire to enter the Unity work and have been turned away because of our too-rigid standards of education. We recommend that a study committee be formed to work out the mechanics for accepting qualified people on the basis of negotiating their academic accreditation and with the possible provision of a refresher course of extensive enough duration to analyze the consciousness, the ideals, and the motivation of the individual. This study committee might be formed from educational department people and mature Unity leaders.

14. We recommend the creation of a Field Lecture Bureau that will be staffed by the most dynamic and effective Unity speakers available in the movement. . . .

15. At the end of this report will be found a chart that outlines a structuring of the Field Department as we envision it in the future. . . . As a means of working toward this ultimate restructuring of the Field Department, it is recommended that Unity leaders now in the Field be screened to determine those who might be qualified to serve as a district director. . . .

16. The future of the Unity Ministers Association (UMA) Department was given serious consideration. It was agreed that the experience of this past year has been invaluable to both the UMA and the Field Department in evaluating the work that needs to be done and also in the response to an emphasis upon the responsibility of Centers to give support. . . . It was also agreed that, in the future, it seems logical that the UMA Department become a part of the new structure of the Field Department as an integral department. It was recommended that it continue in its present form for another year to give added time for analysis of trends and achievements. However, it is recommended that Unity leaders and Centers be advised that, in the coming year, an agreement between departments has been settled that one-half of the Center gift may be given to the Field Department and one-half to the UMA Department. And, furthermore, that it be emphasized that the cooperation is so great that where the Field Department needs exceed the income and the UMA Department funds exceed the need that an exchange will be promptly made from the one fund to the other.

17. The Unity work in foreign lands was considered and though the question, Should we become involved in foreign Unity work? was answered in the affirmative since it is the logical outgrowth of the wide-spread distribution of Unity publications, yet, we all felt this as one big question mark in that we have no immediate solution. We recommend that a close study should be made of what is now being done, and that we evolve a loose set of standards and objectives. We should study the results of the Nigerian Training Mission now in progress as a slide-rule for future missions in foreign lands.

...
In conclusion, it has been our unanimous agreement that meetings such as we have had this week are invaluable in promoting understanding and in generating new ideas. We recommend that similar committee activities be re-convened in the future as frequently as may seem wise and needful. The leaders in the Field and the department heads at Unity School will gradually come to feel that they are in partnership in a great activity that is doing a great world-wide work. New ideas and plans and programs will flow forth like a living stream, and the whole Unity movement will be revitalized with the life and vigor and dynamic message that is needed if Unity is to make its effective contribution to the world in our times.

We of this Field Department Study Committee are also inspired and enthused by the accomplishments of the Educational Department Study Committee that met last week. We are thrilled with the projected plan for Unity's new educational program. And, more than this, we are delightfully impressed with the vision, the organizational planning, and the wisdom and sincerity displayed by Charles R. Fillmore. . .

We are grateful for the opportunity to be here this week, grateful for the prayerful support of the Unity workers, and grateful for the confidence of the Board of Trustees. It has been a pleasure and a privilege to be a part of the growing wave of progress that is sweeping over the whole movement. We know that it will bring new effectiveness, new readers and students, and new substance and supply. The future is secure for God is in charge.

Respectfully submitted,
Field Department Study Committee"

The Unity Ministers Association

The opportunity for Unity ministers and teachers to come together in fellowship unfolded in membership in the Unity Annual Conference, which was established in 1925. Annual meetings for the Unity Ministers Association (UMA) were held in the summer at Unity Farm. Fifty-six members ("recognized Unity leaders") were in attendance in 1933. The full list of members was published for the first time in 1935, featuring a membership of eighty-six. Not all members made the journey to the Farm every year to attend the annual meetings held each summer.

Along the way, some members of the Unity Annual Conference felt the name did not truly represent the organization and in 1946, the name was changed to the Unity Ministers Association. Until its dissolution in 1966, the Unity Ministers Association continued to address issues of common interest and concern at its annual meetings.

The 1965-66 Officers of the Unity Ministers Association who were elected to serve for the year ending May 31, 1966, were Ralph Rhea, President; Charles A. Neal, Vice-President; and Warren J. Kreml, Executive Secretary. The Executive Board consisted of thirteen members who were: Winifred Wilkinson, Victor Zarley, Ralph Rhea, Joel Baehr, William Helmbold, Harvey Jacobs, Mary Kupferle, Eric Butterworth, Mabel Donaldson, James Lewis, William Fischer, Charles Neal, and Johnnie Colemon.

One neat item of interest is that the UMA Yearbook, contained a "Ministers' Prayer." The Ministers' Prayer for the 1965/66 years of change was:

*Almighty God, grant me the courage to be
all that I hoped I might be when we chose
each other, that I may serve you through the
ministry of Truth. Amen.*

In 1976, the Ministers' Prayer was:

*My loving Father, I feel thy blessing as I continually
open more of myself to your will and work. I seek
with all my heart, mind and soul to fulfill the Ministry*

of Jesus Christ in the channel of the Unity Movement.

Show me, Father, through my every relationship with my fellow Ministers, your presence and your purpose. Let the power of your Spirit find me humble and teachable to work together in cooperation in every human relationship of my Ministry. Let me see so clear the way of integrity and moral rightness that it is not only what I teach but the example of my life that shows forth the Christ Teaching. I give thanks now and every day for the privilege of serving the Unity movement as a Minister and Teacher of the Jesus Christ way of life. Thank you, Father. Amen.

It seems we became more loquacious and “wordy” as time went on!

In December 1965, Unity School shifted its policy with regard to Unity centers and churches. The directors of the School decided to allow the field ministries to operate independently, with no guidance or control from the School. This decision was implemented by abolishing the Field Department, the organization that for five decades had been responsible for guiding, directing and supporting centers and churches. The School encouraged the Unity Ministers Association to incorporate and assume responsibility for church and center support functions.

In January 1966, Bulletin No. 8, from Charles R. Fillmore carried the subject, “Unity and the Search for Spiritual Meaning.” The bulletin noted that through its telephone, letter, and prayer ministry; through magazines, education, and retreats, Unity’s involvement was with individuals. Mr. Fillmore stated that “We do not teach a *class*, we teach a *classroom full of individuals*.” He concluded the bulletin with the statement: “We should prefer that churches become centers, that centers become centers of influence, that sermons become lessons, that ministers become teachers, that congregations become a gathering together of disciples, that ritual become devotion, and that religion become spiritual movement, but all of these are only names in the setting of the times and the language. What we call ourselves and our activities is not all-important. Let us seek out and strengthen the individual, knowing that externals, particulars, and names change, but the quality of the relationship between the individual and his Creator undergirds all that we call ‘spiritual meaning.’”

It seems obvious that a lot of soul-searching and consequential thought was being put into considering Unity's place in the spiritual movement and an analysis of the best ways to progress in its work.

Big Changes in the Making

The actual history of the Association of Unity Churches began in 1964. At that time, the Association of Unity Churches was initially created as a paper corporation as a "holding agency". Its purpose was to raise funds for investments in "for" profit ventures, then to pay our taxes on those profits and give any remaining balance of funds to expansion programs.

In 1965 Charles R. Fillmore strongly encouraged us to create our own organization and took steps to transfer the management of Unity centers and churches from Unity School to an organization funded and operated by Unity ministers. In Unity School Bulletin No. 4, dated December 14, 1965, Charles R., then Executive Vice President of Unity School, outlined the school's new position regarding centers and churches. He stated:

"Each year the Field Ministry has demonstrated its growing capacity to assume increased responsibility for the administration of its own affairs. The Unity Ministers' Association itself consistently has taken effective steps in this direction through the expansion of its Executive Board, the establishment of an Executive Secretary's office, and the assuming of a number of administrative functions.

"During the growth of the Field Ministry, the Unity School has, wholly or in part, performed many functions which by their very nature can be handled more efficiently by the field itself. These functions include licensing ministers and teachers; ordaining ministers; placing ministers; obtaining and keeping personnel and center records; matters of Field discipline and ethics, administering the Sunday School and Youth of Unity International (Y.O.U.) activities and many others. The Field Ministry now has both the capacity and the need to take over these administrative functions."²

² Fillmore, Charles R., "Planning Toward Self-government in the Unity Field Ministry," Unity School Bulletin No. 4, December 14, 1965, Unity Archives.

***Proposed Framework for Discussion Relative to Transfer
of Administrative Responsibilities to the Field***

The following information, which is also dated December 14, 1965, is excerpted from a discussion outline within the spirit of Bulletin No. 4. These discussion points give voice to the School's desire that the Field should develop a strong, self-determinant organization designed to deal creatively and firmly with problems peculiar to the field ministry.

"The Field Ministry, by its nature, is felt to be committed to the encouragement of strong and stable local societies in support of spiritual work within a congregational environment.

Unity School, for its part, is deeply committed to a broad, non-sectarian approach to spiritual development which cuts across denominational lines; a greatly enhanced program of integrative education and religious studies; the training of ministers, teachers, and counselors whose work may lie within or without a strict pastoral effort; and the development of a broad spectrum appeal by way of mass media communications (books, magazines, radio, television).

In fairness to the best implementation of these often divergent aims, the School feels that it should clearly state its aims and purposes and, thus, open the way for a productive division of responsibilities that will strengthen the field's ability to serve at regional and local levels.

The School feels that a wise delineation of responsibilities, prayerfully and vigorously pursued, will ultimately work to the benefit of both groups in their common endeavor to serve, each working through its unique channel of expression.

Within this framework, the best solution to a creative division of responsibilities lies in the direction of clearly stated aims, open and friendly dialogue, an atmosphere that permits the asking of all pertinent questions, a drawing together around serious and far-reaching questions, and the willingness of all to compromise for greater ultimate gain of the movement. It is therefore suggested:

A. ... That the School intends ultimately to dissolve its 'Field Department' and its concern with church and ministerial administration. That during the period January 1, 1966, to December 31, 1967, the School will progressively pass over all such responsibilities to the Unity Ministers Association or an agency of its selection or creation.

B. ... That during the two-year transition period, the School will work cooperatively on a "co-administrator" basis with a duly

elected representative of the U.M.A. for as long a period as is mutually agreeable and desirable.

C. ...That the School will meet with representatives of the U.M.A. on January 18th, 19th, and 20th, 1966, to begin to implement the orderly passing over of responsibility.

D. ...That the School desires the transition to be orderly, co-operative, and in keeping with the highest ethical and spiritual considerations.

E. ...that after a mutually agreeable date, but no later than December 31, 1967, the School will no longer ordain ministers unless they are to remain in the direct service of employ of the School. (Later Charles R. Fillmore and the Unity Board of Trustees changed this and said that while they would maintain the right to ordain, they would ask that the succeeding Field activity also ordain their candidates for ordination.) All other ministerial graduates will be accredited and ordained by the succeeding Field activity.

F. ...That the U.M.A. should erect a distinct corporate entity, incorporated under the laws of Missouri, to implement its purposes and aims.

G. ...That the U.M.A. should ultimately build, buy, or rent quarters adjacent to the School to facilitate co-operation and communications.

H. ...That the corporate purposes of the U.M.A. body should in no way conflict with, or usurp, the stated aims and purposes of the School or The Fillmore Foundation.

I. ...That the School, the Foundation, and the U.M.A. body shall have partially overlapping and shared directors operating at the policy-making level only, so as to give over-all cohesiveness and common purpose to the Movement.

J. ...That within this framework, the U.M.A. shall have a 'favored position' while leaving the School free to carry on its interfaith work. Each will work closely with the other to expand both mutual and separate interests.

K. ...That the U.M.A. Conference of June 1966 will be the last School-sponsored conference. Beginning June 1967, the School plans to sponsor a World Council on Spiritual Healing to which all countries and all religious persuasions will be invited. The U.M.A. will be invited to avail itself of the School's facilities to hold its conference in the days immediately preceding, or following, this world council.

L. ...that in matters of the conduct of church services and other matters relative to the specific concern of a Field ministry, the School will maintain a laissez-faire attitude.

M. ...That the School will continue to develop an improved school of the ministry and religious studies within the Unity School structure.

N. ...That the School will work to clarify and strengthen its spiritual message and to upgrade its editorial output. That the School publishing department will strengthen and broaden its efforts in editorial and printing services and in the preparation of unified teaching aids; and that in the School's book and periodical publishing programs, the editors will continue to welcome and encourage the valuable contributions that leaders and teachers in the Field are especially qualified to make.

O. ...That the Foundation will continue to be committed both to the Field and its particular needs and to the service of the School and its program of educational advancement.

P. ...that in its role of a growing laboratory for spiritual research, the School will share with the Field its format and knowledge of Science of Living and Retreat programs and the development of Wee Wisdom Schools.

Q. ...That the School will submit to the U.M.A. material it considers should be made available through such a channel as the Minister's Resource Book.

R.... That the School will make available material suitable for a Unity Source Book. Such material will include the School's statement of purpose, material aimed toward clarifying the editorial requirements of Unity publications, metaphysical background material, and curricular material pertinent to the development of religious studies and the training of ministers, teachers, and counselors.

S. ...That the U.M.A. should alter its constitution, bylaws, and code of ethics so that they will be in keeping with the spirit of this communication and the outcome of the January 18th, 1966, meeting."

In January, 1966, Ralph Rhea, then president of the Executive Board of the Association, called upon Charles R. Fillmore, Executive Vice-President of Unity School and a Trustee on its Board of Directors and asked for the reason Bulletin No. 4 was sent out.

Mr. Fillmore talked about how the School reached this decision. He mentioned Bulletin No. 1, which was an announcement of a series of informative bulletins that would be sent out to key personnel at Unity School and the Board of Directors of the Unity Ministers Association. These bulletins would result from an honest

attempt to foresee the future of Unity School and the Unity movement, in general, as expanding its service to humanity in the tradition set forth by the co-founders, Charles and Myrtle Fillmore. He stated that a great deal of soul-searching and prayer had gone into taking a look at these activities involving a re-evaluation of the educational outreach of Unity, a new look at the work of Silent Unity, and a review of the adult education program being conducted in the summer training programs.

In connection with this research, the role of the field ministers and their relationship to Unity School was also given a lot of prayerful consideration. Although the leadership at the School had been in close relationship to the leadership in the field activity, Bulletin No. 4 set up points for a framework of discussion for the role of the School and the ministers. Charles R. affirmed that the original purpose of the co-founders of Unity was very much in mind when Bulletin No. 4 was written, as well as the needs of the spiritual service to humankind today, and consideration given to the present changing and evolving needs.

Mr. Fillmore stated that, although the document was not perfect, it presented an honest attempt to arrive at an orderly transfer of responsibility for self-government from Unity School to the Unity Ministers Association, or whatever organization evolved from the UMA. (The above information is taken from the minutes of the Executive Board Meeting, January 17, 1966.)

Unity Leaders Plan Expansion Move

A press release was prepared by Unity School of Christianity and released with the title "Unity Leaders Plan Expansion Move." It stated:

"New plans for the expansion of the Unity Movement were announced following a mid-year council meeting of Unity ministers at Unity School of Christianity, Lee's Summit, Missouri, the week of January 17th (1966). The plans call for the formation of a new organization of Unity centers and churches which will take its place with the two already existing Unity organizations — Unity School of Christianity and The Fillmore Foundation.

"The proposed new corporate entity, to be called the Association of Unity Churches, will assume responsibilities formerly performed by the Field Department of Unity School. The field work has grown so large that it no longer can be administered

effectively without formal organization and incorporation. The newly proposed Association will be expected to encourage growth of this facet of the Unity Movement, and the Association will take its place alongside the other two bodies as an integral part of the Unity Movement.

"Some of the functions this proposed organization will assume, if the plans of the council are carried out, will be to ordain ministers, to place ministers, to offer help in the fields of Sunday school, young people's work, and adult spiritual education, to administer a ministers' retirement plan and field expansion plans, and to assume financial responsibility for all Association functions.

"With the release of the foregoing functions to the new Association, Unity School will dissolve its Field Department and concentrate on its principal activities of publishing magazines and books, conducting a worldwide prayer and healing ministry, and developing a comprehensive university-level educational program. The Fillmore Foundation will continue its financial and developmental activities related to both Unity School and the proposed Association.

"Charles R. Fillmore, Executive Vice-President of Unity School of Christianity, told the ministers at the close of the council sessions:

"We welcome this new Association to stand with Unity School and The Fillmore Foundation as mutual partners in spiritual service to humanity."

In January 1966, the Council of Unity Ministers Association's Executive Board filed a report. The report stated that a thorough consideration had been given to the points outlined in Bulletin No. 4 by Charles R. that was sent out by Unity School on December 14th. The Council's report noted that Bulletin No. 4 dealt with the proposal to transfer responsibility for administration of the field ministry from the School's Field Department to a separate body corporately responsible for self-determined groups among Unity ministers and centers.

The Council reported that some sixty Unity ministers and teachers from centers throughout the country met with representatives of Unity School and The Fillmore Foundation. After a thorough discussion was conducted regarding Bulletin No. 4, point by point, the following conclusions were arrived at and unanimously approved by the Council:

1. It was obvious that incorporation is necessary inasmuch as an association of ministers cannot be a tax-exempt organization. Consideration was given to adopting a corporate entity already in existence, but with complete revision so it could be adopted by the Unity Ministers' Association. Further information would be forthcoming.

2. It was decided that the new organization would take over the operation of field activities from Unity School's Field Department as rapidly as possible.

3. The Executive Office Committee of the UMA made arrangements with Robert Sikking of Unity House in England to become the new Executive Officer. This step was ratified by the UMA Board and the Council of Committees.

4. A packet of Unity background material is to be mailed to all Unity ministers as an aid to explaining plans and changes to their congregations and boards.

5. This new organization will be charged with the duties of maintaining its own national department, co-operating with people on a regional level in matters of Youth of Unity International (Y.O.U.), Young Adults of Unity (YAU), Sunday school ministries, placement of ministers, ordination of ministers, and many other activities.

All of these activities were adopted with enthusiasm in a complete spirit of co-operation among the ministers, Unity School, and The Fillmore Foundation. This report was signed by May Rowland, Silent Unity; Charles R. Fillmore, Unity School of Christianity; Ralph Rhea, Unity Ministers Association; and Dale Batesole, The Fillmore Foundation.

Although a majority vote could not be called for in January 1966, the official action of the Executive Board was to accept the Association of Unity Churches, Inc. as a corporate vehicle through which action could be taken as a corporate entity for the field work. This action was reconfirmed at the Executive Board meeting of June 15, 1966, to assure a majority vote would be available to enable this direction. This action did not mean accepting the charter as it was written, nor the bylaws as they were proposed, but for the purpose of expressing the decision to accept the Association of Unity Churches as the corporate structure through which we would operate.

We decided to change the bylaws to make the Association a "living" organization instead of a "paper holding company" and adopt the corporation we already had. Glenn Mosley was Eric

Butterworth's associate minister at that time, and Eric asked Glenn to draft the bylaws for the new organization since he was chair of the Ministry Bylaws Committee. Glenn requested the Committee's assistance in this project. The conference body made expansions, deletions, and corrections on the bylaws in June of that summer. (The conference was held in June, the legal work was completed in July.)

Motion was made by Bill Fischer and seconded by Bill Helmbold to reconfirm the decision made at the January council to incorporate as a body of centers and churches whereby the Association of Unity Churches, Inc. would be accepted as the corporate vehicle for our organization with the understanding that it would be completely restructured to meet our needs. Motion carried 12 to 1. Ralph Rhea reiterated that we have merely adopted a direction by accepting the corporate vehicle of the Association of Unity Churches and that this action must be ratified by the Unity Ministers Association at the next conference.³

A presentation, to be given by Eric Butterworth, was planned for the conference body on Monday morning. A committee consisting of Eric Butterworth, Joel Baehr, Victor Zarley, and Mabel Donaldson would meet with President Ralph Rhea to make plans for the best presentation. Charles R. Fillmore, who had been invited to attend the Executive Board meeting, was invited to present the thinking and purposes of Bulletin No. 4 to the conference body. The members of the Board were invited to sit in front row seats so they could be introduced to the conference body.⁴

Unity School's decision, presented in Bulletin No. 4, received mixed responses from Unity ministers. Some considered the abolishment of the Field Department as an opportunity for increased self-government by the field ministries. Sig Paulson, who at that time was minister at Unity Village Chapel, agreed that Unity ministries "should be responsible for its own operation because we will be responsible for our own areas of service."⁵

Robert Sikking, the Executive Secretary of the Unity Ministers Association who was hired in March 1966, was also

³ Minutes, Executive Board Meeting, June 15, 1966.

⁴ Minutes, Executive Board Meeting, June 17, 1966.

⁵ Executive Board and Committee Meeting, Council of the Unity Ministers Association, January 18, 1966, Unity Archives.

enthusiastic. He commented: "This is a tremendous time to be a part of the Unity Movement, because what has happened during the past four or five weeks is that we have grown up, in a sense. We have taken steps that have created the greatest sense of unity that the Unity Movement has ever been able to express. We have taken a tremendous, wonderful step of growth and unfoldment and fulfillment in the movement."⁶

Some ministers were more hesitant and slower to see these possibilities. Several considered they had been "kicked out" of Unity School. A few had literally "grown up" in Unity and felt abandoned and disinherited. In accordance with human nature, there were feelings of hurt, resentment, and abandonment. The School's motives were questioned by some, with several suppositions being mentioned, e.g., was the move a financial or educational consideration, or did the School simply no longer wish to be "bothered" with ministers and churches? Many ministers were taken by surprise and unsure of how to respond to what was happening. There were other ministers who felt no need for formal organization at all, feeling that the ministries should remain independent of each other and of Unity School.

The bottom line was that the School's decision created a lot of shock and controversy, and not all of the responses were of a positive nature. Whatever influenced the School's motivation, abolishing the Field Department and re-establishing the intent of the Founders to grant autonomy to the churches, signaled a major shift in the direction of Unity School of Christianity.

The historical business meeting of the Unity Minister's Association was called to order by Ralph Rhea, UMA President, at 9:30 a.m., Monday, June 20, 1966. Lowell Fillmore welcomed the conference body and Glenn Mosley, Chair of the Credentials Committee, reported that the total number of registrations for this conference was 298 persons.

Charles R. Fillmore was asked to share the purposes and thinking behind Bulletin No. 4 with the conference body, which he did. He concluded by saying that if our new Association would pay its own expenses and if its members would support it financially, that Unity School would not fund-raise from ministers or ministries. This

⁶ Message from the Executive Secretary of the Unity Ministers Association in a Talk to Unity School Employees on January 25, 1966. *Unity News*, February 1, 1966.

pledge has been agreed to several times in the intervening years, the most recent of which is dated July 13, 2005.

Mr. Harry Lamon, the incorporating attorney for the UMA from Atlanta, Georgia, told the conference body that the Committee on Bylaws had worked tirelessly to form a legal entity at the same time it was forming a vehicle that would bring stronger unification to the whole Unity movement. He noted the charter states that affairs of corporation are to be vested in a board of trustees, and they shall have the right to exercise all corporate powers. Mr. Lamon further stated that the charter could certainly be amended.

The primary question presented to the conference body was whether or not a new name should be given to the present UMA. Eric Butterworth made the motion that UMA should vote to ratify the action of the Board of Trustees, with the understanding this vote would not move to change the bylaws in any specific way. The new name given this new vehicle would then be the Association of Unity Churches. Initially, it would be basically unstructured; then after conscientious work on this new concept, it would be configured to meet the needs of all the members. The motion was seconded by Bill Fischer and discussion followed. A decision was made to vote by secret ballot. This was done and the results were 177 in favor of the new organization and 61 against it in 1964, out of a total of 240 votes.

The first proposed name of this organization was "Association of Unity Centers and Churches." It was shortened for simplicity and to assume greater credibility in our quest for Internal Revenue Service recognition and blanket exemption.

At the Executive Meeting of June 22, 1966, it was discussed that we needed to elect eight additional members to the Board of Trustees, making a total of twenty-one. Out of that twenty-one, we then needed to select seven to serve as an Executive Committee. After nominations and voting were conducted, the following persons were elected to the new Association of Unity Churches, Inc. Board of Trustees:

Johnnie Colemon, Bill Fischer and Ralph Rhea – 3 year term
 Warren Kreml, Dale Newsum, and Hal Rosencrans – 2 year term
 Phil Pierson and Ann Sandefer – 1 year term

The first meeting of the Association of Unity Churches Board of Trustees was called to order on June 22, 1966. The roll was

taken and all Trustees were present as follows: Joel Baehr, Eric Butterworth, Andrew Carlson, Thomas Coates, Johnnie Colemon, Mabel Donaldson, Bill Fischer, Max Flickinger, Winifred Hausman, Bill Helmbold, Harvey Jacobs, Warren Kreml, Mary Louise Kupferle, Charles Neal (newly elected president), Dale Newsum, Phil Pierson, Ralph Rhea, Hal Rosencrans, Ann Sandefer, Grover Thornsberry, and Victor Zarley.

An Executive Committee was elected and consisted of: Eric Butterworth, Johnnie Colemon, Bill Helmbold, Mary Kupferle, Dale Newsum, Charles Neal, and Hal Rosencrans. The Executive Committee would be subject to annual re-election.

The newly organized Association of Unity Churches was off and running!

Throughout all the surprise, confusion, concern, and shock, a commitment began to evolve toward something that argued to be much larger than the ministers as individuals and the functioning of churches.

A decision was made to revise the Association of Unity Churches' bylaws further and transform the holding company into a living organism. This was accomplished in the summer of 1966. Our Association of Unity Churches, officially and lawfully, became operational as of July 22, 1966. Robert P. Sikking's title was changed from Executive Secretary to Executive Director, remaining in that position through March 1977. Over the next years, Stan Hampson, Scott Sherman, Alan Rowbotham, Charles Neal, Al Tilton, and Paul Cook served as Director of Ministry Services, prior to Glenn Mosley taking that position in 1985. Their tenures were as follows:

Robert P. Sikking, Executive Director	1966-1977
Directors of Ministry Service:	
V. Stanford Hampson	1977-1980
R. Scott Sherman	1980
Alan Rowbotham	1980-1981
Charles A. Neal	1981-1983
Al Tilton	1984
Paul Cook	1984-1985
Glenn R. Mosley, Director of Ministry Services	1985-1987
Glenn R. Mosley, Executive Director/CEO	1987-1996
Glenn R. Mosley, President/CEO	1996-2005
James Trapp, President/CEO	2005 –

In the beginning, the functions of the Association of Unity Churches, Inc., included licensing of ministers and teachers - providing post-graduate education for both, ordaining ministers, employment of ministers in the field movement, keeping personnel records of ministers and licensed teachers, keeping church records, matters of field liaison activities and ethics of ministers and teachers, administering Sunday school and Y.O.U. activities. In July 1966, when the Association became fully functioning, 220 churches were recognized as full status member churches of the Association of Unity Churches, Inc. Ultimately, there were 24 hold-out ministries who did not join. By 1987, all but one had joined the Association. In the 1990s the 24th ministry joined the Unity movement.

In 1996, the title Executive Director and CEO was changed to President and CEO. This change operates in alignment with non-profit organizations with international status.

The functioning of the tasks for the Association of Unity Churches was quite massive as well as impressive for a young organization. The foundational feelings for this huge undertaking were a strong sense of abiding faith in the presence of God within each individual to execute his or her tasks to the highest and best of his/her ability; to hold high the vision; and maintain a firm awareness that life is filled with infinite possibilities!

We could also involve two of the most powerful qualities on earth — love and prayer. With these dynamic attributes as a strong foundation, surely we could make a meaningful contribution to the Unity movement's history through the activities of the Association of Unity Churches.

Our efforts were born of noble purpose, and as we became a "living organism," our purpose and vision began to expand. As Piero Ferrucci stated in his book, *What We May Be*, "*There seems to be a way for things to happen which is intrinsically right for them; they become what they were meant to be. Aristotle called the end of this process 'entelechy' —the full and perfect realization of what was previously in a potential state. Whether it appears in a butterfly flying out of its cocoon, in a ripe fruit falling from a tree, or in the development of an acorn into an oak, this process clearly evidences qualities of harmony and underlying intelligence.*"⁷

⁷ Piero Ferrucci, *What We May Be: Techniques for Psychological and*

We seek to continue with that noble purpose as you can surmise from our current Mission, Values, etc. which are presented later in the book.

Chapter Two

TAKING THE NEXT STEPS

In 1967, after a year of functioning, with no precedents to follow and no guidelines to lead us, your Executive Committee had an interesting year of activity. The passing months reflected a time of research and development. Things were handled that needed to be accomplished. Each new adventure provided the experience and opportunity of evaluating what was happening, always with the view of developing guidelines for future operation. The Executive Committee had been extremely critical of itself and, upon reflection, gained the wisdom that some things would most likely have been handled differently if the year could be started again . . . but such is learning and growing.

The members of the Executive Committee approached the upcoming summer meetings with more experience, a wider field of awareness, somewhat awed by the great work that lay ahead as a movement, definitely humbled by the things that had not been accomplished, and heartened and encouraged by the dedicated spirit of unity that always existed within the Executive Committee and in our relationship with Bob Sikking and the Association staff. And, yes, there was an appropriate feeling of fulfillment by the accomplishments we had been able to achieve.

The Association of Unity Churches was an extremely simple organization, although in those early stages it may not have appeared as such. The Association was designed to efficiently serve the needs of our field movement. At this time, we saw our organization as having two major areas of administration.

First, the legislative function rests in the conference body and is implemented through its elected Board of Trustees. The body, through its Trustees, back then, created the broad goals and established the general and specific policies. It establishes and amends the bylaws. It formulates the code of ethics. It appropriates funds and oversees, through its Finance Committee, their expenditures. It creates appropriate committees of ministers in the field to investigate, correlate, and implement many of the areas of function that require wide participation of ministers. It provides the tools of authority and policy and human and material resources through which the executive director may adequately administer to the field.

Second, The executive function of our movement is handled by our executive director and his staff of associate directors and employees. This office carries out the day-to-day operation of the whole field movement. It has, and must always have, the authority to make decisions and to undertake creative programs within the guidelines set down by the Board of Trustees. We view the executive director as one in whom we should place increasing confidence to provide the kind of leadership the Association of Unity Churches must have in order to become the kind of movement we desire Unity to become.

The Executive Committee, we feel, has three important functions and we need to keep these functions in mind, while evaluating what has been achieved within the past year and also while planning the operations for the coming year.

A. The Executive Committee serves as a compact group of Trustees who can expedite the Board of Trustees' work by preparing agendas for meetings and providing detailed advance research to enable the Board to move quickly to render decisions. The Committee can also finalize activities that the Trustees do not have the time to complete and give further study to matters insufficiently researched. The Committee can represent the Board in handling matters that experience would lead us to feel should be handled in a more confidential manner. This might include personal problems of ministers, setting salaries of employees, etc.

B. The Executive Committee, as charged by our bylaws, represents the Board of Trustees through the year between meetings of the full Board in all corporate matters that call for immediate attention. The Committee has the power to commit the Association of Unity Churches through this exercise of Board power, subject to the ratification of the Trustees at their next regular meeting. With the constant needs of our expanding organization and the scattered nature of our large Board, this provision is absolutely imperative.

C. The third function of the Executive Committee is probably the least understood. Remember, we have given the executive function completely over into the hands of our Executive Office, its director and his associates. We provided the guidelines and regulations and precedents for its operation. Bob Sikking wisely realized, however, that in carrying out the executive function, he needed a council of experienced leaders in the field to consult with, to

support him in decisions he must make, to serve as a placement committee in making minister changes in the field, etc.

Much of the Executive Committee's work during the past year, and much of the work handled in our Committee sessions prior to the Trustee meetings last January, was advisory work being done with and for Bob Sikking. This work is technically an executive function. In other words, a vital aspect of the Executive Committee's work was to serve as an Executive Office Committee to assist Bob Sikking in getting facilities, workers, and support and also to represent the Board as a watchdog committee on their efficient use.

The Executive Committee provided an important pivotal function in the midst of our Association of Unity Churches' structure. It was the key to making the work of the Association run smoothly. We recommend that this Committee continue to evaluate its position and make annual reports to the Board of Trustees concerning guidelines for operation. After a few years of operation, a format will evolve in an increasingly effective and productive manner. Meanwhile, faith, love, understanding and a lot of patience are necessary attributes for each of us.

We are sharing some of these beginning historical documents with you to provide insight into the tremendous amount of work and tender loving care that went into the various and multiple activities of our Association during its inception period.

Getting Down to Work!
Association Board of Trustees Meeting,
January 18, 1967

The meeting of the Board of Trustees of the Association of Unity Churches was called to order by President Charles Neal at 1:00 p.m. Harvey Jacobs gave the opening prayer. The President recognized Charles R. Fillmore as being in attendance at the meetings.

The President commented that, although many ministers have not completed their application for membership in the Association of Unity Churches, all are considered full members until the June Conference. He reminded everyone, however, that when the Conference convenes in June, those who wish to serve on the Board of Trustees *must* have fulfilled the qualifications for becoming a member of the Association.

Executive Director Bib Sikking gave his report. He stated that with 238 Centers in the Field, about 70% have indicated their

intentions of joining the Association of Unity Churches. This does not mean that others do not intend to join, rather that we simply have not yet heard from them.

Ethel Higgins suggested we might hold a unified prayer for all members to make the right and appropriate decision. Dale Newsum suggested using the Devotional Committee.

Phil Pierson asked if a letter may be sent to ministers prior to the June Conference as a reminder to those who have not filed for Association membership. Bob Sikking offered to be of any assistance he might be to those who have not yet indicated their desire to become an Association member.

As Chair of the Executive Committee, Eric Butterworth reported on the meetings of the Executive Committee. Discussion was held regarding the matter of having the Regional Representatives come to headquarters to convene a study committee to analyze the area of responsibility of the Regional Director. The Board decided the Regional Directors should be called back for a three or four day brainstorming session in April or May so a regional plan may be worked out.

Harry Lamon, Association attorney suggested the Board give serious consideration to the possibility of creating an adequate retirement plan. Bill Fischer made the motion that a committee be appointed to look into the creation of a retirement plan with more beneficial provisions regarding a more favorable relationship to taxes. Discussion followed. Lee Norment suggested we look into insurance programs for health coverage. Bill accepted this as part of his motion. Andrew Carlson seconded the motion.

It was questioned whether the Finance Committee could handle this responsibility. Phil Pierson suggested a more centrally located committee and that the Finance Committee could meet with them during Conference to hear their proposals. The President appointed Grover Thornsberry as head of this committee and Jack Kern was appointed to serve on this committee. The President would appoint others to the committee after consultation with the Chairman of the new committee. Question was called for and motion carried.

Ann Sandefer, Chairman, reported for the Licensing and Ordination Committee. They met to consider what procedure needed to be taken regarding the ministerial students and decided an application form for ordination should be created. This was done. The plan is for the Ordination Committee to meet with student ministers twice a year for evaluation of the students prior to ordination.

The Education Department of Unity School has offered the Association of Unity Churches a chair in the Educational

Department. This would involve a full-time employee of the Association who would be assigned to work in harmony with the Educational Department in the development of Unity ministers. The Committee acted upon applications of the Licensed Ministers who were approved for ordination. An ordination service was planned for June, on Monday evening, during the Conference for Ordinands, their families, and the membership of the Conference body.

It was decided that Bob Sikking meet with the Education Department to determine how this idea could be implemented and report at the June Conference.

Lee Norment made the motion that this Board, on behalf of the membership of the Association of Unity Churches, express our sincere desire to cooperate, in every way possible, with the Educational Department of Unity School and that, further, the Board recommend all members of the Association take advantage of every opportunity to cooperate with the Educational Department, to render praise where praise is due, to make constructive suggestions when it may be helpful, and to refrain from undue and unjustified criticism. Bill Helmbold seconded the motion. Motion carried.

The next order of business was to consider an *alternate track* to the Ministry regarding Unity Education as it relates to the preparation of people with an expressed desire to become a Unity Minister, Teacher, or Counselor.

Ann Sandefer called attention to the proposed plan by the Educational Department of Unity School in their letter of June 1, 1966. The Ordination Committee was in agreement with this plan.

David Williamson presented the Educational Department's view on the Alternate Track. Max Flickinger moved that we adopt the Alternate Track as outlined in the letter of June 1966 and the enclosed brochure. Bill Fischer seconded the motion. Motion carried unanimously. Discussion of financing such a plan followed. Bob Sikking will meet with David Williamson and produce further basic information.

Meeting was adjourned.

Educational Expansion in the Field of Spiritual Leadership

We share excerpts here from the letter, dated June 1, 1966, from Unity School of Christianity's School for Ministerial and Religious Studies.

"Unity always wishes to be an open system where freedom through responsibilities is possible. Most of us agree an accredited graduate school that provides professional education for dedicated leadership is a first-order need of the movement today. However, we do not wish to make a graduate school an absolute system of bondage, but rather wish to offer a superior opportunity to learn, develop, and serve.

"Much time and thought is now being given to another special 'track' to the Unity ministry and it is being worked out. We plan to admit very select individuals, who are spiritually mature, successful, and self-educated, or possibly had not finished college, to this ministerial training program. Excellent personal references would be required from you, as you no doubt refer most of those people to the School. While we need to raise our admission standards for the School for Ministerial and Religious Studies in order to operate on a professional graduate school basis, we wish to make sure there will always be a place for the person who has a real contribution to make to the Unity work. While the graduate school will be open to a wider range of applicants, the Unity Ministerial Training Program will be for the purpose of exclusively preparing Unity Field leadership.

"It should be noted that the objective of the enclosed folder is to open a way for a flow of students who may wish to study at Unity on the graduate level, so they may be prepared for spiritual leadership, in a variety of areas or positions.

"However, for many reasons, there is a need for particular courses of study to make sure that Unity has dedicated people preparing for its field ministry. We are not planning to give the Unity Ministerial Training Program wide publicity, because this could injure all the efforts the movement has been putting forth in the last several years to attract highly select and responsible ministerial candidates. We wished you to know of this special select program so you may lend your prayer support and possibly refer certain high potential persons to it.

"A brief synopsis of the non-degree Unity Ministerial Training Program now being considered is as follows:

1. Successful completion of five full sessions of the summer Teacher/Counselor program, graduation as a certified Teacher-Counselor, outstanding achievements, and excellent faculty recommendations.
2. One school year (9 months) must be spent in residence at Unity School in this Ministerial Training Program. While students in this program will not be in class with those working toward a graduate degree (SMRS), the advantages of the facilities, the

professors, library, Silent Unity, community service internship opportunities and other resources will be utilized.

3. One year in-service training in an authorized Unity Center where the candidate should teach, counsel, do administrative work, and generally prove his capability. This work will be guided by the minister. Certain extension studies also are to be completed during this year of Center internship.

"These requirements are not completely final. They may be altered somewhat to suit individual situations. Generally, when the above requirements are completed, the student can become a licensed Unity minister. The distinction of ordination (may be) conferred upon those who have proved their worthiness by their training and by the character of their work in the Field.

"You may wish to save this information so you may refer to it in case you wish to tell some particular individual of this plan if it is appropriate.

"Thank you for your prayer support and help in building a strong and responsible ministry for Unity.

"In and through Jesus Christ,

School for Ministers and Religious Studies"

When the above requirements were completed, the student became a licensed Unity minister. The distinction of ordination was conferred upon those who had proven their worthiness by their training and by the character of their work in the field.

Interested students could apply to the Education Department of Unity School for an application. This was to be filled out and returned to the Education Department, providing present business and personal references, transcripts of any college credit held, and a recommendation from one's center leader. A personal interview at Unity School was necessary, requiring at least two days of time. Certain tests were administered to determine qualities needed for the conduct of successful ministry.

Some Thinking on Unity Education

The new School for Teachers and Counselors was considered as a lay training academy for those interested in helping others. Many of these people worked in Unity Centers. However, these people did not all fill a position that could be strictly categorized as "teacher" or "counselor." For instance, some may be church administrators, youth directors, directors of education, Sunday

school supervisors, etc. Even though there was such diversification of service and the areas of service, these, hopefully, would expand even further in the future. The present distinction of “Licensed Teacher” or “Licensed Counselor” appeared adequate unless the Association of Unity Churches saw a need for change.

One of the main considerations concerning teachers and counselors: Can people who are not near a Unity center, or who are involved in positions in various denominations become licensed Unity teachers or counselors? (E.g. Bud Moshier before he left the Baptist Church). Other considerations: Can we have study groups in outlying areas led by people who have completed the schooling and been examined, but did not have the opportunity to teach in a center under supervision of a minister? Also, should we review and set up norms for the kind of supervision we give such people in the field?

Another point which needed discussion and decision was: Does the Association of Unity Churches wish to recognize “Counselor” as a valid designation? Older people, hospital ministry people, and prayer group leaders are some who might benefit more from a background of training and status as a counselor, rather than a teacher. In addition, some people are definitely better in a one-to-one relationship than in teaching a class. If the Association wants to license counselors, some field practice program (as with teachers) will likely be needed.

Ministers from Other Orientations

There has long been discussion about allowing certain select ministers from various groups to “transfer” into Unity. The School thought that consideration ought to be given to such transfers, and the School was glad to assist the Association in orientation or training programs for these people, either in summer school or graduate school, depending upon qualifications. One example was the rejection of Emmet Fox when he wanted to represent Unity.

The Association might work out some careful screening process, require certain Unity training, and then put the person on a regular assignment, perhaps on a “trial” basis or as an assistant in some cases. Here again, the School could help on a “service requested” basis to assist the Association in screening through interviews and/or testing services. Of course, each applicant to the

executive director position needed to be handled with individual discretion.

One of the most important decisions to be made: Does the Association want to have an alternate track to the ministry besides the graduate school? The graduate school cannot accept non-college graduates, and there may very well be select individuals of proven success, who will make fine ministers.

The general suggested plan would be to follow the interview and testing procedures of the graduate school with additional tests of general knowledge, English, religious knowledge, and Unity knowledge to evaluate where the person may need additional study or improvement.

Historical Board of Trustees Meetings

Meeting of January 19, 1967

All members of the Board were present at this meeting and, after a moment of prayer, the business of the day was underway.

Some of the items covered were as follows:

Ann Sandefer gave a report for the Ordination and Licensing Research Committee. Ralph Rhea reported on the work of the Standards Committee.

Vera Tait presented a report on the Textbook Committee. It was important to clarify the work of this committee. It was stated that the Textbook Committee is one appointed in cooperation with the Executive Committee of Unity School which would explore and determine the kind of material that would go into a "textbook." This material would then be handed over to a professional writer for producing a textbook for presentation to the Editorial Department of Unity School.

Wilson Hembree reported on the Justus Credit Union, which had now expanded to include Association members, Licensed Teachers, Licensed Ministers and ordained Ministers.

Phil Pierson gave a report on the Finance Committee. This Committee had been meeting to consider preparation of a budget to be presented in June for the year beginning June 1967.

A report on the Ethics Committee was presented by Andrew Carlson. Discussion followed regarding how the Code of Ethics could be used and applied.

Mary Louise Kupferle gave a brief report on the Tape Lending Library Committee.

Winifred Hausmann reported on the Publications and Editorial Advisory Committee. The Minister's Manual has been produced during the past year.

The President reported on the allocation of committees with the recommendation that no changes be made at this time. He felt that all should be permanent committees with the exception of the Program Committee, Credentials Committee, Reception Committee and the Banquet Committee. These four would be Conference Committees. The permanent committees were set up on a three or five year rotating basis. As a member retires, he or she would be replaced by election of the Board of Trustees. The Conference Committee would be appointed by the President. It was felt there should be no duplication of chairs and the chairpersons should be members of the Board of Trustees. Bill Fischer moved that the President prepare a proposal for the June Conference where this would be discussed in detail. Dale Newsum seconded the motion. Motion carried.

Bill Helmbold reported on the By-laws Committee.

The Board of Trustees accepted the recommendation of the Executive Committee that a by-law change was required to permit Emeritus and inactive Ordained Ministers and Licensed Ministers and Teachers to have associate membership in the Association without the privilege of a vote. Bill Helmbold was instructed to meet with our attorney, Harry Lamon, to prepare a by-law change in time for it to be communicated to the membership at least thirty days prior to Conference.

In clarification of the position of the Executive Committee member, Grover Thornsberry moved that a member of the Board of Trustees elected to the Executive Committee should remain a member for so long as he is a member of the Board of Trustees. The re-election of such a Board member to the Board of Trustees would not automatically re-elect him as a member of the Executive Committee. Lee Norment seconded this motion. Motion carried.

Grover Thornsberry moved that the Executive Director be given the authority to prepare an attractive certificate that could be presented to member churches that could be displayed in the church foyer. Max Flickinger seconded this motion. Motion carried.

A lot of work was undertaken during the time between the January Board of Trustee meetings and the meetings prior to the Conference. Some of the historic highlights from those meetings follow:

Board of Trustees Meeting. June 15, 1967

The Executive Committee recommended that future meetings be closed and not include ex-presidents. It was also recommended (as a confidence builder) that Charles R. Fillmore be invited to attend the meetings as an Ex-officio member. Grover Thornsberry moved that the Board of Trustees meetings be confined to members of the Board of Trustees, substitutes appointed by the President, and those who have direct business with the Board of Trustees. He further moved that Charles R. Fillmore be given an open invitation to attend all meetings. Bill Fischer seconded the motion. Motion carried unanimously.

Eric Butterworth moved that the Finance Committee be charged with initiating discussion with Unity School relative to our future paying of rent for our facilities and that the Committee report back to the Board with information either before or at the time of their budget proposal. Bill Fischer seconded. Motion carried.

The Executive Director reported on the standing of membership in the Association to this point: 187 Centers have completed arrangements and will be authorized to vote, 26 have indicated their intention to join, 20 have made no indication, and 6 have determined not to join.

It was recommended to the Board of Trustees by the Executive Committee that Unity Village Chapel and its ministers be invited to become ex-officio members of the Association. Bill Helmbold moved to table this invitation until after consultation with the Association attorney on the legality of accepting the Chapel and its ministers as ex-officio members. Bill Fischer seconded the motion. Motion passed.

Bill Helmbold moved we continue to regard all existing chapters as members of the Youth of Unity through Conference, 1967. During the 1967 Youth of Unity Conference, only those members whose churches are affiliated with the Association would be eligible for election to International and Regional office. Only Youth of Unity Chapters of churches that have affiliated themselves with the Association shall, in the future, be eligible to participate in Regional and International Youth of Unity Conferences. Motion was seconded by Lee Norment. Motion carried with two dissensions.

A report, with proposals, was given regarding the Regional Representatives meetings of April 12-20. Subjects covered were non-affiliated members, placement of ministers, liaison work of Regional Representatives, orientation program for new Regional

Reps. Eric Butterworth moved to accept the report and its proposals, seconded by Victor Zarley. Motion carried.

Since the regional structure was an integral part of the Association, a need was recognized for broad and healthy communication between the Association and the regions. It was recommended that the Executive Director be invited to attend and participate in all regional conferences. Bill Fischer moved to accept this proposal of the Regional Representatives. Grover Thornsberry seconded. Motion carried.

Board of Trustees Meeting of June 16, 1967

Historic highlights from this meeting: the appointment of a Field Accreditation Guidelines Committee to make a study of all things relative to field accreditation and report back to the Board at their earliest convenience prior to Conference; appointment of a temporary Educational Liaison Committee; the decision to include the Director of Youth Education in all Board meetings; and the review of a proposed Code of Ethics presented by the Ethics Committee.

The Board approved appointing a temporary Educational Liaison Committee that would accept an invitation to meet with David Williamson and report to the body. Charles Fillmore was recognized as being in attendance at the meeting and invited to address any remarks to the Board he may wish to make. The Executive Director expressed appreciation and gratitude for Mr. Fillmore's spirit of cooperation.

Board of Trustees Meeting of June 17, 1967

Historic highlights from this meeting: Director of Youth Education, Dan Perin, gave a report on proposed Sunday school material, along with figures on costs and financing of this material; the consideration and approval of paying Unity School 15 cents per square foot for office space; and an agreement to present the Fillmore Foundation information to the conference body.

Board of Trustees Meeting of June 19, 1967

Historic highlights from this meeting: committee appointed to assist Dan Perin, Director of Youth Education, to re-evaluate the

direction of the Sunday School Curriculum program; consideration given to admit Robert Stevens and Christ Church, Christian of San Diego into membership in the Association; Harry Lamon and Grover Thornsberry were instructed to present annuity program to the conference body on Wednesday at general business meeting; proposals of Arthur Anderson & Company, an auditing firm, considered; agreement to extend an honorary membership in the Association to Unity Village Chapel.

Harry Lamon advised that if a church lost their ordained Unity minister as leader and was replaced by a licensed Unity Teacher, the church would lose their vote in the Association. This would have to be the case to protect our tax status.

Harry Lamon also presented a proposed retirement plan and explained how it differed from the present Banker's Life Plan. He felt the concept was valid and the approach had been used by other churches with success.

Board of Trustees meeting of June 20, 1967

Historic highlights from this meeting: Phil Pierson's report on the meeting of the Educational Liaison Committee with the Educational Department of Unity School that resulted in three proposals: 1.) that there be a working Committee of the Association to work with the Educational Department, 2.) that an Association representative occupy a chair in the Educational Department, 3.) and that we give consideration to possible financial assistance to students in the way of grants or loans. The Committee assigned to interview Robert Stevens made the recommendation that Stevens and his congregation in San Diego be accepted for membership after certain provisions had been fulfilled.

It is interesting to note that Unity Village Chapel declined the invitation to become an official member of the Association of Unity Churches. In a letter to Bob Sikking, dated May 23rd, Sig Paulson, who served as minister of the Chapel, as well as director of the Department of World Unity, stated that Unity Village Chapel was not a separate organization from Unity School inasmuch as it had no bylaws, voting membership, or elected board of trustees or directors. It was considered a part of the Department of World Unity and, therefore, a Unity School function. Sig also mentioned that Unity Village Chapel owned no estate property, held its meetings in Unity

School facilities, and was an integral part of the Unity School operation.

However, in subsequent years, Unity Village Chapel did become an honorary member of the Association of Unity Churches with the right to vote.

***Highlights from the Regional Representatives Meeting
April 17 – 20, 1967***

It was determined that the main purpose of this meeting was to prepare recommendations with new ideas for the Board of Trustees and the members of the Association and their regions. It was recognized that the regional structure is a sub-division of the Association and full membership of the regional organizations should be limited to members of the Association. (Bylaw reference: Article 3, Section 3:02).

It was recommended that all placements be in the hands of the Executive Office and the Placement Committees, who will work in cooperation with the regional representatives. The final decision would be with the Executive Office and its committees.

It was summed up that one of the responsibilities of a regional representative should be to be in communication with the centers themselves and to make it a point, conceivably once a year, to visit the centers and assist the central office in having a clear picture of the centers.

It was the consensus that a region elects a representative at a time of the region's choice, but that representative would not take office until the last day of Conference next and, during the period of time of his election and Conference time, he is the regional representative elect and should be working with the present regional representative. It was also recommended that each region elect an alternate. It was further recommended that the regional representatives have an annual meeting in April.

Discussion followed in regard to whether a regional representative's first responsibility should be to the Association of Unity Churches or to his region. A regional representative should not be a "rubber stamp" to either the Association or to his region, but should be free to act under the guidance of Spirit and vote in accordance with his conscience in the light of both the wishes of his region and the opinions expressed by his fellow Board of Trustees

members. We stand on the responsibilities as set out in our bylaws, Article VI, Sec. 6:03 Regional Representatives, and in the order in which they are placed.

After lengthy discussion, it was established that the main purpose of having a region was: to follow the democratic process; to discuss interests and needs and exchange ideas peculiar to regions; fellowship; and to provide a way for the Association to better serve the ministers and centers and for the ministers and centers to better serve the Association. Since the regional structure is an integral part of the Association, we are recognizing a need for a broad and healthy communication between the Association and the regions and we recognize and recommend that at all regional conferences, the executive director be invited to participate and to work closely with the regional representative in liaison. It should not be expected that the Executive Director spend all of his time in the meetings.

It was recommended that each region express freedom in being incorporated or not incorporated according to their individual needs and business interests. Three of the regions are incorporated and four of them are not.

It was the consensus that Sunday school and youth work in the regions could best be coordinated through the regional representative and the Executive Office. It was suggested that perhaps the key people in various areas could be brought to the School for meetings and sharing of ideas. It was also felt that the main responsibility of a regional representative toward the Sunday school and youth work is to help the Association office become aware of what is happening in their area and who is developing new ideas. The Association office needed assistance in planning Regional Seminar programs at which time new methods and materials could be presented and at which key people would take part, in addition to Dan Perin's active assistance.

From our continuing desire to help you understand our history, we thought you may find interesting the first "Annual Report to Membership," presented by Robert Sikking. So, here it is in its entirety.

Association of Unity Churches, Inc.
Annual Report to Membership
June 1967

Dear Friends:

In the business world there is the usual requirement of an annual report to the stockholders. In government, the elected representative of state or federal government presents an annual "state of the union" report. I have been trying to determine the best way to share with you as the "stockholders", the state of our Association. What I have to share is vitally important to our work and I want to put it in the most palatable and understandable form that I can. If I could sit down and talk to you personally, this would not be very difficult, for we are really in wonderful shape, considering the shape we are in! I realize that this is going to be a lengthy report, and I do ask for your patient attention for this is of tremendous importance to our work. I know that you will want to have assimilated this information thoroughly prior to Conference.

This, our first year of functioning as the Association of Unity Churches, began with quite a flourish. As you will recall, we had the largest ever attendance at the 1966 Conference. You came here with your fellow ministers and teachers and together, in a matter of four days, we created a new structure. It was a tremendous joy to see the way in which we all worked together to launch our new vessel, but it was a weird feeling to watch you all return home, leaving me to mind the ship even before we knew whether or not it would float! During the months that have passed, there have been a few who have expressed some concern about the "seaworthiness" of our craft. I hope that this report will allay that concern, for this has certainly been a year of accomplishment.

It is remarkable how frequently the minutes of the Board of Trustees' meetings in June stated, "refer to Executive Committee for action." As a result, a great many of the needed guidelines for our action had not been clearly laid down, therefore, special meetings were held during the months of August and January. At those meetings of the Executive Committee, there was a clearing up of much of the business that had been relegated by the Board for action. It was so valuable to us in the Executive Office to have the Executive Committee here with us to assist in clarifying the guidelines for our continuing procedure.

The Association Office has accepted its responsibility for representation at Regional Conferences and has been able to fulfill every request of center leaders and boards for liaison counseling

work in the solution of local problems. A fair proportion of my time, both in the office and out, has dealt with these matters.

We have set a goal for ourselves in dealing with your correspondence. We feel that every communication from an Association member, minister, or church is of primary importance and needs immediate and individual attention. This has been made possible by the fine staff of employees that we have developed in the office. Our overall objective in the creation of the Association of Unity Churches office is three-fold.

First, our purpose is to create a consciousness of unity among our ministers and teachers. All else is secondary to this primary purpose of making you feel that you are a vital part of this beloved Unity Family. In a world filled with fragmentation and dissention, it is absolutely imperative that we have a strong sense of belonging. Secondly, our purpose is to create links of communication between your Executive Office and yourself whereby we can channel our talents, our energies, and our substance toward the accomplishments of common goals. Thirdly, our purpose is to create as efficient and effectual an organization as we can for the orderly progress of our field ministry.

At Conference time in 1966, the Association Executive Office consisted of three employees. Through the intervening months we have added the services of Dan Perin, Director of Youth Education, plus two more secretarial staff and the part-time services of Ken Tiffany, who has accepted responsibility for keeping our books. We have also increased our office space here at Unity School by 100%.

During this year, we have, in conjunction with our Placement Committees, been instrumental in the working out of about forty changes of leadership throughout the field. This matter of placement and the attendant counseling, correspondence, and negotiations has been a vitally important part of our activity.

As far as formal application for membership in the Association of Unity Churches is concerned, at the time of preparing this report, we have 51% (121) of our membership who have completed all of the details for membership; 19% (44) who still have a portion of their papers to complete; 18% (42) who have indicated their intention to join in a letter; 10% (25) who have not yet indicated any intention of joining or not joining; and 2% (5) who have indicated their intention not to join.

You will recall that the Finance Committee presented a budget to the Association membership at Conference. That was a most commendable task on their part, since we had no meaningful figures with which to construct a budget. The total income for the old Unity Ministers Association during the previous year and the

total income for the Field Department for the previous year were combined and slightly increased to give an overall estimated income. After our first three months of operation, it was clearly evident that the estimated budgeted income was an unrealistic figure, for by then we had already fallen short over \$15,000 in income according to our estimated budgeted income. However, in the month of January, 1967, our actual income only fell short by \$45.00 for that month under the estimated budgeted income. Even though our actual income is only just now coming up to our estimated budgeted income, this office has always functioned within its actual income and never, at any time, spent more than it received.

This has been a wonderful year of accomplishment. We have precious few clearly defined guidelines for action, but our organization has proved itself to be an extremely effective one. In order for us, as an organized group of ministers representing Unity centers and churches to function efficiently, it is clearly evident that we must have a central office for the orderly conduct of our work. It is clearly evident also, that we must have those in a position to make decisions on our behalf in order that we can function from day to day.

It is true that in the creation of our Executive Office, staffed by a director and his co-workers, we have taken an unprecedented step in our organizational evolution. The creation of a Board of Trustees structure from which an Executive Committee is elected to carry out the duties of our organization, was an unprecedented step. After this year in your Executive Office, I find it difficult to conceive how we could function, after having accepted the responsibilities transferred to us by Unity School, in any other manner. It seems to me that we have a Board of Trustees that is large enough and representative enough to produce adequately mature and experienced leadership. We as members in one of three ways have elected these representatives. In turn, these representatives have elected from their number an Executive Committee that is able to assist me in making the decisions that need to be made from day to day in the operation of this organization. Our Board of Trustees has had adequate faith in its own members appointed to this committee to permit them to represent the full Board between board meetings.

Structurally, we have two needs within our movement. The first need is for a broad enough organization in which we, as members and ministers, can feel that we have a part in the over all Unity movement. This is a need that we individually have and this need has been wonderfully met over the years by the evolving structure that was the Unity Ministers Association. We

individually have the opportunity to participate in Conference activities, to make our individual contribution to the movement as a whole. This we must maintain because our needs as members of the Association of Unity Churches must be met.

We have, however, a second need for organization. This is the need for a structure that can function efficiently on behalf of all of us. The concept of an Executive Office carrying out the responsibilities accepted by the body as a whole according to plans conceived by the body as a whole is necessary. It is necessary, however, to assure the Executive Office and its officers of adequate support from mature judgment. The conception of an Executive Committee elected from the Board of Trustees to carry out the day to day responsibilities is vitally important to our continuing progress. All actions of the Executive Committee must be ratified by the full Board of Trustees at its next regular meeting.

To me, as your Executive Director, this group has been an advisory committee in the day to day management of the Association. I have had, with repeated regularity, the wise and prayerful counseling of these, your duly elected representatives, before taking action where there was uncertainty in my mind. This Committee, in its mature judgment, has developed insight through its experience into efficient procedures for our future development. At Conference this year we will be electing new members to our Board of Trustees and they, in turn, will be electing some new members to the Executive Committee. I have a lot of faith in our Association people and in the principle that the right people will always be drawn into those positions at the right time where they can best serve to call forth the Father's abundant good.

There has been some question in the minds of our members about the necessity of, and the reasons for, the kind of organizational structure that we accepted last June. From my position as your Executive Director, after a year of living and working with this structure, there is no question but what the plan that has been devised and is in operation is a wise one.

For the most part, we have had a wonderful evidence of trust and faith from you, the "stockholders." However, for continued success, we need your continued trust and faith, not only in your employees, Dan and I and the staff, but also your trust and your faith in your Executive Committee and the Board of Trustees. It is well to remember that we, your employees, your Executive Committee and the entire Board of Trustees are all people just like yourself. They are all dedicated, ordained ministers as vitally interested in the welfare of the Association of Unity Churches as you are.

We still have the need to work out the proper regulation of function and responsibility between the Board of Trustees and the Executive Committee and the Regional Representatives and the Regions. But good progress is being made in all areas. This first year has proved the effective maturity that you have shown by the election of your Board and by their acceptance of their responsibilities.

In April, there was a soul-searching, brainstorming session by the Regional Representatives here in the Association office. Much progress is being made toward clarifying their areas of responsibility. Already, you have received a report of these meetings.

We still have much to do in the Association of Unity Churches. There is much yet that we have not accomplished, but as we have increased financial support and human resources, we have had a remarkable year. This has been made possible by the efforts, not only of those of you whom you have paid to do the work, but by the generous, unstinted efforts of your elected representatives on the Executive Committee and the Board of Trustees. Your wonderful cooperation in the field has proven the rightness of our great unity of Spirit. My blessings of appreciation reach out to you for all that you are and all that you do in the Unity movement. Along with my appreciation to you comes my appeal for your continued cooperation. You must provide your Executive Office with the substance, the personnel and the authority to do the job that needs to be done. I know that you will, and I know that we go forward from strength to strength.

We are enclosing your Conference program. I do hope that you are going to be able to be with us again this year. I would imagine that this Conference will be even more significant than the last. You will note that we have included the Fillmore Festival in our program. Your rededicated consciousness as a part of the Festival will assure its success.

I hope to see you soon!

God Bless,
 Association of Unity Churches
 Robert P. Sikking

Chapter Three

COMMENTARIES FOR GROWTH: COMPLETING THE 60'S

The Association, with its first year of responsibilities completed, is now in full swing and moving enthusiastically forward. Our ministers are serving in various positions, taking responsibility toward fulfilling our organizational needs and developing a strong support system for our Unity churches. There is still much to be accomplished and visions not yet conceived to be fulfilled; however, the feeling among many of our ministers is that as we continue to move forward to do the job that is to be done by us, we can only increase our strengths, become ever-more self-supporting and, through our unfolding successes, make a meaningful contribution to the Unity movement.

Implementation of a Purchase Pension Plan

During the Board of Trustees Meetings in June, 1967, a copy of the resolution by the Board to implement a retirement plan was presented by Executive Director Bob Sikking. Bill Helmbold moved the adoption of this resolution, Max Flickinger seconded the motion, and the motion carried unanimously. The adopted resolution is presented as follows:

This resolution concerning the Association of Unity Churches, Inc., Purchase Pension Plan, I, Robert P. Sikking, Executive Director of the Association of Unity Churches, Inc., do hereby certify that the following resolutions were unanimously adopted at a regular meeting of the Board of Trustees of the Association held at Lee's Summit, Missouri on June 19, 1967. Resolved that the Board of Trustees of this Association does hereby adopt, with any amendments which may be necessary to obtain Internal Revenue Service approval, the "Association of Unity Churches, Inc. Money Purchase Pension Plan," and does hereby authorize its President and Executive Director to execute the Trust Agreement by and between the Association of Unity Churches, Inc. and Ernest Wilson, Eric Butterworth, Grover Thornsberry, and Robert Sikking as Trustees to be effective as of January 1, 1968, provided however that twenty-five members of the Association shall have adopted said plan on or before January 1, 1968, as separate employers on behalf of their eligible employees.

Further resolved that Harry V. Lamon, Jr., Attorney at Law, 3300 First National Bank Building, Atlanta, Georgia, is hereby authorized to proceed with the qualification of said Plan and Trust under the provisions of Section 401 (c) and 501 (a) of the Internal Revenue Code upon the adoption of said Plan and Trust by the requisite majority of members of the Association, and the President and Executive Director of the Association are hereby authorized and directed to sign an appropriate power of attorney for this purpose.

Further resolved that the following named individuals shall serve as members of the Employee's Benefit Committee under said Plan and Trust for and during the pleasure of the Board of Trustees of this Association and until their successors have been duly elected and have qualified:

Grover Thornsberry, Chairman	Thomas Coates
Ken Tiffany	Lillian Matthews
Charles Korfhage	Zelpha Thompson
Jack Kern	Phillip Pierson

In witness thereof, I have hereunto subscribed my name and the official seal of the Corporation this twenty-second day of June, 1967.

Robert P. Sikking, Executive Director

The Original Standards Committee's Report Regarding Ordinations from Other Religions

Also busily at work in our second year was the Standards Committee which consisted of William L. Fischer, Chairman, and members Andrew Carlson, Wallace Tooke, Charles Korfhage and Robert Kehoe. Later, the responsibilities of this Standards Committee were handed off to the Regional Representative Board members who then became known as the Standards Committee (later Ministry Team).

The Standards Committee's job, at this time, was to offer pertinent suggestions to the Board of Trustees so definite policy may be evolved regarding the standards by which persons affiliated with other New Thought movements and other religions may become affiliated with Unity. The members of the Standards Committee were polled by mail to receive opinions on the issues pertaining to the work of the Committee. In this poll, seven questions were asked and a summary of those questions and soul-searching responses are now shared.

Question No. 1: *Shall we accept the ordination of other religious organizations as the qualification for Unity Ordination?* The conclusion, by majority opinion was a suggestion that Unity would not automatically honor ordination by other religious organizations. However, there was some feeling that, if another school had a ministerial training program that compared favorably with that of Unity, this might be considered.

Question No. 2: *If so, what groups? Traditional denominations? New Thought groups? Others?* The conclusion was that no committee member indicated that a person should be accepted for ordination and affiliation who is not Unity trained. If someone is accepted, it would be on the basis of individual merit.

Question No. 3: *If not, what additional Unity training shall we require from these people?* By majority opinion, the Committee felt each case should be given individual consideration. Then, a prescribed course of study should be presented to the person on the basis of his ability, experience, success, and so forth. (This would obviously have to be worked out in advance with the Educational Department of Unity School. It also needs to be observed that this [Question No. 3] aspect of the Standards Committee recommendations is a precursor to one part of the Field Licensing Program to come.)

Question No. 4: *Shall we receive back any Unity minister who has left the movement, just on his application to return?* The conclusion indicated that consideration should be given to Unity ministers who have left the movement, but want to return. Why did the person leave? Why does he want to return? This is not a blanket acceptance, however, and would be based on individual consideration.

Question No. 5: *If so, does it matter how long he has been out of Unity, and what he has been doing while out?* Again the question of *why* the individual wanted to return to Unity was a strong factor along with consideration of how the individual handled his occupation while out of Unity. The conclusion stated that what the person has been doing and for how long should be taken into consideration. Once again, individual consideration was indicated.

Question No. 6: *If not, what shall we require to put him back on the rolls?* Conclusion stated individual consideration and a refresher course be given to such a person.

Question No. 7: *Any other thoughts Committee members may have regarding the whole area of standards for the Committee?* It was indicated in the responses given on this point that it was important to be careful about accepting anyone at all into Unity, because of past miscellaneous training. The standards of Unity must be kept high so that our quality is high. At the same time, it is important to not be rigid to the point of perhaps missing including some fine people in the movement. The keynote of many of the answers indicated that individual consideration be given to persons making such application so individual merit may be considered. It was noted that several applications, from persons associated with other religious organizations, for affiliation with Unity were presently on file. No action could presently be taken on these applications until policy is evolved.

The chairman of the Standards Committee noted that a permanent committee could be set up for handling these cases on an individual basis. Each applicant would be required to do the following:

1. Make a formal application to provide the Association of Unity Churches with the desired information.
2. Submit a recent photograph with the application.
3. Give a complete history of the person's training, experience, and background.
4. Have a personal consultation with the Committee at Unity headquarters.
5. Some training would be recommended in most cases, with well-defined training courses to meet the individual cases and needs worked out with the Educational Department of Unity School.
6. Any person who successfully meets the requirements should be ordained at the next ordination service conducted by Unity, and his church or center should be made an affiliate of the Association of Unity Churches.

Licensing and Ordination Committee

In June 1968, during the conference, the Ordination Committee came into being as a permanent committee, composed of six members, appointed for five years, of whom one shall retire each year.

The Standards Committee's work and report paved the way that ordination may be conferred on:

a) Any ordained minister of another religious organization who has satisfied the qualifications of the Standards Committee, as in accordance with Section 17.01, Article XVII, Ordination,

b) a person of outstanding ability who has graduated from the School of Teachers and Counselors and the Correspondence School (and has completed one year's resident training at the Unity School of Christianity, the right to make exceptions by Dispensation of the Association of Unity Churches) and has completed one year's work as assistant to an ordained Unity minister in the Field, in accordance with Article XVII, Section 17.01, Ordination, of the By-laws, and

c) The Licensing and Ordination Committee shall review the records and approve Candidates for Licensed Teacher and Licensed Minister. This Committee shall work in close co-operation with the Educational Department of Unity School in setting up a program for the training of Teachers and Counselors for assisting those who desire to become a minister.

Ordination will be conferred at a special service at Conference, with the details to be determined by the Licensing and Ordination Committee and approved by the Board of Trustees.

Licensing and Ordination, Article XVII, was modified by the Association of Unity Churches Board of Trustees on June 6, 1968.

(Section 17.01) ORDINATION. Ordination of ministers shall be performed by the Association of Unity Churches, according to the policies established by the Board of Trustees and approved by the membership. These policies shall be implemented by the Licensing and Ordination Committee of the Association to be appointed by the Board of Trustees. The Licensing and Ordination Committee shall work closely with the Ministerial Training Committee and the Department of Education of Unity School of Christianity in the planning and preparing of a curriculum necessary for graduation and ordination.

(Section 17.02) ORDINATION POLICIES. A candidate for ordination must submit his request to the Association of Unity Churches Executive Office by the first of January of the year he seeks ordination.

Required qualifications of candidates for ordination will be as follows:

A. Graduation from the School for Ministers and Religious Studies, or,

B. Graduation from the Unity Institute for Continuing Education as a teacher and counselor, plus two additional successive months of intensive training relevant to the active Unity ministry and presented under the direction of the Association of Unity Churches' Director of Ministerial Training, or,

C. License as a teacher granted by the former Unity Ministers Association and with satisfactory completion of two successive months of additional intensive training relevant to the active Unity ministry and presented under the direction of the Association of Unity Churches' Director of Ministerial Training, or,

D. Special recommendation by the Standards and/or Licensing and Ordination Committee which will make its recommendation to the Board of Trustees of the Association of Unity Churches where the final decision concerning ordination of candidates will be made.

All Candidates for ordination shall appear before the Licensing and Ordination Committee which will make its recommendation to the Board of Trustees of the Association of Unity Churches where the final decision concerning ordination of candidates will be made.

All Candidates for ordination shall be in charge of a full-time ministry, or serving on a full-time basis as an assistant or associate to the minister, or available to be placed in charge of a full-time ministry as the minister, associate or assistant minister.

Ordination shall be conferred upon Candidates at the Annual Conference of the Association of Unity Churches, Inc.

Upon approval of the board of Trustees, a Candidate may receive a Unity Minister's License when he graduates from the School for Ministers and Religious Studies in September since he cannot be ordained until the next Annual Conference of the Association of Unity Churches, Inc.

(Section 17.03) LICENSING. Licensing of ministers and teachers shall be performed by the Association of Unity Churches, Inc., according to the policies established by the Board of Trustees, subject to approval by the Board of Trustees. These policies shall be implemented by the Licensing and Ordination Committee of the Association to be appointed by the Board of Trustees. The

Licensing and Ordination Committee shall work closely with the Association of Unity Churches Ministerial Training Committee and the Department of Education of Unity School of Christianity in the planning and preparing of a curriculum necessary for the licensing of all ministers and teachers by the Association.

(Section 17.04) LICENSING POLICIES. The request for licensed teacher recognition must be submitted to the Association of Unity Churches Executive Office.

Required qualifications of a candidate for licensed Teacher shall be as follows:

Graduation from the Unity Institute of Continuing Education, one year of service in an active Unity ministry, twenty-four class hours taught and the recommendation of the minister where one has been currently serving.

All candidates for Licensed Teacher shall appear before the Ordination and Licensing Committee which will make its recommendations to the Board of Trustees of the Association of Unity Churches where the final decision concerning the licensing of the candidates will be made.

Also, during the 1968 June Conference, the Board of Trustees elected to the Board Hal Rosencrans, Lee Norment, and George Stone. The conference body elected Mary Stovin and Glenn Mosley to the Board. The only region electing their representative to the Board that June was the South Central Region. They elected Mabel Donaldson. Later that day, the Board of Trustees elected Glenn Mosley to the Executive Committee. The president of the Board and presiding officer at the business meeting was Mary Louise Kupferle.

Charles R. Fillmore and May Rowland Decline Ordination.

Like his grandfather, Charles R. Fillmore did not perceive Unity as a denomination or a sect. Rather, his perspective of Unity was of a spiritual organization with a "broad non-sectarian" approach to spiritual development which cut across denominational lines. He strongly felt that Unity was an educational institute and indicated that Unity's purpose was four-fold: prayer and healing, education and publication, professional preparation, and research and study. (V.361)

While Unity School considered itself as a nonsectarian spiritual organization, some ministers and teachers of the Association of Unity Churches, Inc. considered itself more nearly a religious

denomination. A simple review of its activities indicated it qualified as such. The Association is directly involved in church management, including licensing of ministers and teachers and service training programs. The Association is also committed to a specific spiritual training, which is one of the primary criteria for determining whether or not an organization is denominational. Our bylaws prescribe the nature of the teaching: "All teaching conducted in the center ministry shall follow the principles of practical Christianity as taught by the Unity School of Christianity at Lee's Summit, Missouri, and approved by the Board of Trustees of the Association of Unity Churches." ("Unity: Much More Than a Denomination," a pamphlet by Glenn Mosley)

An understanding of Charles R. Fillmore's thoughts and feelings regarding Unity as an educational institute could help one comprehend why he declined the Association's invitation to be ordained in 1968.

His response to the Ordination Committee, attention of Bob Sikking, Executive Director, stated:

"After much meditation and prayer, I am led to decline the opportunity to be ordained. I am convinced that my reasons are valid, and feel they are in the best interests of the Movement as well as for me personally. I will be glad to discuss them on a person-to-person basis with anyone who is truly interested, but feel no need to put them in written form. I certainly do not wish to depreciate the thoughtfulness, love, and good will which prompted this special invitation of the Association of Unity Churches to be ordained. I deeply appreciate your gesture and feel honored by it. I know it was prompted by the very highest motives and intentions, and for this I will be eternally grateful. Yours in Spiritual Unity, Charles R. Fillmore."

An invitation for ordination was also given to May Rowland at the same time. She responded:

"Dear Bob, Your invitation to become ordained is a great honor, but one which I feel is not in order for me now. Thirty years ago, I would have prized it very much, but now I do not seem to need it. In some way, I have always been a 'worker' or a part of Silent Unity. I love you and I bless you and I appreciate your thoughtfulness, but my feeling is

not to accept. God bless you, Bob. I love you and approve of you. I feel that you are the best man in the work for the position you hold. Your loving, kind, unbiased way is right for handling the 'problems' that come up. You always proved that you are God inspired. Love you, May."

Certainly, the declining of the Association's invitation for ordination by both Charles R. and May Rowland was accepted in the sincere spirit of personal introspection and integrity to the voice of Spirit within in which it was given.

By the time the June Conference of 1969 rolled around, the Association was moving forward in a number of effective ways. Gene Sorenson announced that the Youth Education Research Committee now consisted of three sub-committees: the Sunday School Research Sub-Committee, the Youth of Unity Research Sub-Committee, and the Young Adults of Unity Research Sub-Committee. A curriculum overview was in process and a teacher's manual and new material for grades one through six would be forthcoming in December.

Dan Perin needed additional members to his staff and a big question was whether to proceed in the present direction in developing Sunday school curriculum and the means of financing this program or, whether to return to a program of minimal expense. After considerable research by the Youth Education Research Committee, a recommendation was made and approved by the Board of Trustees that we continue with the development of Sunday school curriculum and the expenditure for development of this curriculum would not be a budgeted item, but would be met through the sale of the Sunday school material.

At this point in our growth, the Ministerial Training Advisory Committee presented their present areas of service. These were:

- 1) To serve as liaison or buffer between the Unity Centers in the Field and the office of the Director of Ministerial Training,
- 2) To serve in a supportive function to the Director of Ministerial Training much as the Executive Committee was serving with the Executive Director,
- 3) To generate new ideas that would keep educational progress current and increasingly effective, and
- 4) To focalize prayer thought on this part of the Association of Unity Churches.

Director of Ministerial Training Report
(Presented by William L. Fischer)
June 14, 1969

Last year, when the position of Director of Ministerial Training was outlined and appointed, one of the primary concerns was the curriculum for the students. We are continuing to affirm the students receive the requested curriculum. In addition, they are receiving training in public speaking and pulpit presentation. The students have involvement in Unity's teachings through a class called "Truth in Action" where they actually teach classes from Unity books to each other. This provides an opportunity to study their teaching techniques and make helpful recommendations.

The students continue to receive counseling classes, both first and second year. Bible study is included with the first year students receiving Old Testament Bible interpretation and the second year students receiving a course on the Prophets. The "Prophets" class, taught by Phil White, emerged from students' requests for more in-depth study on the Prophets.

A new course has been introduced this summer called "The Credo." The students are given the first seven weeks of this trimester to prepare a personal Credo on their beliefs concerning the Unity Teachings. In the second half of the course, each student will have an opportunity to present his ideas on these basic areas to his classmates. Faculty members Bill Fischer and Ralph Rhea, along with Harold Whaley, will present questions to the students regarding their Credos. This is to assist the students in having a firm idea of what they really believe.

An Intensive is presented each trimester where guest presenters are brought in to enable the students to receive benefit from the experience of people in the Field. For the January Trimester Intensive, Charles Roth and Catherine Ponder presented a week-long course on how to operate a prosperous and successful Unity Center. It was a fabulous week! We considered the recent Ira Progoff Workshop as the intensive for the present trimester.

This year we have aimed to accomplish several things as far as Unity School is concerned. One focus was to make the School for Ministerial and Religious Studies something other than "just" the Educational Department of Unity School or the Ministerial Department of the Association. It is now something of an individual entity and we have our own letterhead with which to handle correspondence.

Some responsibilities that were formerly handled by Unity School are now being done by the Association. We are in charge of Vesper Services on Sunday evening and the students present these services. We now have the responsibility of the Independence and Northeast Unity Centers. Bill Fischer is responsible for two-thirds of the three hour Integrative Seminar. This is where we have an opportunity to visit other organizations and learn more about what is happening in the world of religion. The School for Religious and Ministerial Studies is no longer solely administered by Unity School.

At this time, there are eleven first year students. Fourteen students are accepted for this year and six more are in the process of being approved. This means that we will have approximately thirty students to date who will comprise the student body. These are all fine students. There is a strong possibility we may have over forty students by the fall trimester.

In January, a meeting was held with Unity School. Representing the Association of Unity Churches were Bob Sikking, Hal Rosencrans, Chairman of the Executive Committee, and myself (William Fischer). Representing Unity School were Charles R. Fillmore, Ralph Rhea, Phil White, David Williamson and Warren Kreml. During this meeting we discussed the Association taking over major responsibility for conducting the School for Ministerial and Religious Studies. In cooperation with Unity School, the Association is now accepting greater responsibility in training our Unity ministers. These seven areas involve Student Recruitment, Administration, Registration, Record Keeping, Student Evaluation, Student Guidance, and Student Curriculum and Development.

Several recruitment trips into the Field have been made where the opportunity unfolded to talk with potential students. These trips were made by Phil White Bob Sikking Sig Paulson David Williamson and myself. One of these trips was to participate in a Prayer Seminar in San Francisco, and one derived from an invitation from Eric Butterworth to present a seminar at his Center. We stopped in Chicago on our return from New York as we were routed this way and, altogether, we talked to 68 persons in the Field. Several of those we contacted are considering attending the School for Ministerial and Religious Studies. Parenthetically, I might say that most of the trips I made were paid for through speaking engagements at Unity Centers.

Bob Sikking and I serve on the Admissions Committee, which is the Committee that interviews students as they apply for the School for Ministerial and Religious Studies. When interviews are conducted in the Field, the Admissions Committee accepts the recommendation of the Field interviewers. The Admissions

Committee is made up of two members of the Unity School Education Department (usually Grace Rose and L. E. Meyer) and two members of the A.U.C. (Association) (usually myself and Bob Sikking). This combination provides a marvelous balance.

The way we are handling Curriculum Coordination seems to be working well. Jim Freeman is in charge of what we call "Historical" curriculum and is teaching a course on World Religions to the students. He is doing a marvelous job. Phil White oversees the Bible part of our Curriculum and Ralph Rhea oversees what we call "Interpersonal" which includes counseling. I oversee the Meta-physical part.

We have taken over supervision of the Student Housing for this fall. We have asked Mail Opening, with Otto Armi's approval, to send student requests for housing to us so we can respond and advise what may be available, along with rates, and the reminder that final arrangements cannot be made until the student arrives.

The present financial arrangement with Unity School is that they receive the tuition paid by the students. Tuition is \$300 a Trimester; which means \$1,800 for six Trimesters. We ask that a student be prepared to pay for the first two Trimesters upon arrival. This enables us to have them in attendance for a while in order to evaluate who may need help.

In return for Unity School's retaining of tuition funds, they provide faculty members as we need them, which we do now. In addition to others, Margaret Conn (Mugsy!) is a marvelous faculty member. They also provide a school, the facilities in the school and financial aid to students.

Those of us who comprise the Admissions Committee, with the addition of Barney Ricketts, make up the Financial Aid Committee. Students make their application for financial aid on the basis of their current expenses and the maximum they may receive is \$220 per month. \$110 is an outright monthly grant and \$110 a month is a student loan. The interest on this loan is three percent and does not begin until the student graduates. The first payment is required six months after the student is placed in a Unity Center.

The Loan Grant System was started at the time Unity School became structured as an organization and could no longer employ students. This provides a wonderful advantage to the student. This system was an effort to make it financially possible, especially for married students, to attend school here when it was no longer feasible to be employed as it was in previous years. The money became available when Unity School received an estate. Through the foundation, a certain amount of money is in a type of escrow and only the income from this money is used. The amount in

escrow is \$300,000 and the income from that is used toward financial aid to students.

Since Unity School has asked us to take over the complete administration of the School for Ministerial and Religious Studies, this would require an additional office to be used as a business office for the School. It would require transferring a member of our present staff to our department to handle the business affairs and work with me.

This is a trend and I dare say the time will come when we will want our own faculty. I vision the need for such [courses] as Remedial English, English Composition, and Creative Writing. I feel eventually our whole faculty will be in the employ of the Association of Unity Churches. But this is a beginning and the thinking of the School is, folks, they are *your* ministers; you want them trained *your* way. You want them trained to do *your* job, to go out into *your* Field, and you ought to have the responsibility. This sounds pretty reason-able to me!

Respectfully submitted,

William L. Fischer, Director of Ministerial Training

Handbook for Unity Centers and Churches

What with the growing number of churches and centers in the field, the need for a handbook, or operating manual, for these churches and centers became apparent. Thus, a handbook was prepared under the prayerful guidance and direction of a committee of Association members appointed by the president. The material was presented as a set of guidelines for prayerful consideration on the part of Unity Ministers in the field and members of the boards of directors of such ministries that seek to conform to the standards and ethics of the Association of Unity Churches.

The Handbook has been prepared from a knowledge and appreciation of patterns that have proven effective over the years in Unity ministries around the world. This Handbook also emerged from recognition of the goals that we have set ideally for the expansion and development for a high standard of excellence in our Unity ministries. All who seek to utilize the information contained in this Handbook do so with the understanding that the guidelines set forth are not a set of arbitrary laws, but rather suggestions and guidelines that, through working together, we might develop the very best Unity ministries possible. This Handbook is offered in the Christ Consciousness of Love, knowing that it is accepted in that same consciousness.

Some of the topics covered in the initial Handbook were: Good Leadership; Co-Workers in the Center; Presenting the Unity Teachings; Center Finances – Spiritual Premise, Order in Finances, and Minister's Compensation; Center Activities; Center Organization; Some General Organization Suggestions; a Planning Outline; Board of Directors of a Unity Church or Center; Qualifications, Selection, and Duties of Board Members; Operation of the Board; and Articles of Incorporation and Bylaws.

These recommendations, suggestions and guidelines were approved by the Board of Trustees of the Association at its regular June 1968 conference.

The Ambassador Program

The Ambassador Program began in 1969. This informal program involved Unity ministers who traveled abroad and visited Unity centers and churches. Each ambassador was accompanied by an official letter of introduction from the Association. Scott Sherman and Maya Brandenberger traveled on this program to the German speaking groups. Glenn Mosley did similar work in the United Kingdom and Caribbean Island Nations. Others also paid ambassadorial visits on vacations. They took information from the Association and returned with reports from ministries visited. They held seminars and organizational meetings with area ministers and study group leaders.

Carmen Venus Baerga recently developed the Unity Worldwide Ambassadors Program for people visiting other countries. This program provides travel information, information about Unity groups and their structure in other countries, and the Ambassador's role when traveling and presenting the Unity message.

Tidbits!

Did you know that at the June 20, 1970, Board of Trustees meeting, Harvey Jacobs suggested that a well-prepared, dramatic story telling of the growth, function, and activities of the Association of Unity Churches should be written?

Discussion followed Harvey's suggestion. Then, Wallace Tooke moved, seconded by John Hinkle, that the Board appoint a committee to write a story about the Association, its history, function,

and activities, to be presented in a dramatic way for the purpose of being given out to all Board members, ministers, and members of their congregations.

It was the Board's consensus that this "Association Story" be presented to the Board for approval before printing. The Board authorized the president to appoint a committee to prepare and write the Association story.

Now, thirty-five years later!

Also, our beloved Harold Whaley, former long-time Unity School librarian, declined Unity ordination. He stated in a letter to Bob Sikking on June 1, 1970:

"I have learned that if I am ordained as a Unity minister, the accumulated retirement benefits during my fifteen years of ministry in the United Methodist Church will have to be forfeited. There is a provision in the Discipline that this time may be made valid once again by applying for re-entry into the United Methodist Conference, and being accepted on two-thirds majority vote. This one can do sometime before retirement.

"However, should my wife be left a widow before that time, she would not receive a pension. This is a disappointment to me, of course; yet since the Library is my first choice of vocation, and I will not be in the active Unity ministry, my name should be taken from the ordination list.

"I feel very rewarded, though, to be a graduate of the School for Ministerial and Religious Studies, and am proud of my diploma! This training, I feel, will help me to be a better teacher and librarian to our ministerial students.

"Thank you for your interest and cooperation, and let me know if any expenses have been incurred that I may reimburse.

*Blessings,
Harold Whaley"*

Student Chaplaincy Program

Beginning with the Fall Trimester of 1970, we inaugurated a student Chapel Service, held at the beginning of each school week at 8:00 a.m. on Mondays. This service is conducted entirely by the students and no critique is given, so the students feel free about their

contribution. Music for the service is also provided by the students, with a few of the Unity workers making contributions. This proved to be a worthy project and one in which the students find a great deal of satisfaction.¹ [Editors' note: The Student Chaplaincy Program continues as of mid-2005.]

Prison Chaplaincy Program

For many years Unity has conducted a program of service for the Kansas State Penitentiary. In the past few years, this program has been put on a more formal basis. Unity has one certified assistant chaplain assigned to the Kansas State Penitentiary. The schedule is for the student to conduct one Sunday service a month for both the men and the women. The student also goes to the penitentiary one day a week to teach a Unity class. The head chaplain at the prison indicated that attendance at the Unity meetings is traditionally greater than at the meetings conducted by other religious groups. The second-year student on this assignment receives "work study" credits for this participation.

Hospital Chaplaincy Program

We continue with our arrangement with the Research Hospital and Medical Center for a hospital chaplaincy-orientation program. Each second-year student is given a twelve-week (three hours a week) program under the direction of the hospital chaplain. The time is divided between classroom work and actual visitation experience. Initial visitations are supervised. Written verbatim and evaluations are required. After the student is qualified, he is assigned to some area of the hospital. The School for Ministerial and Religious Studies pays Research Hospital \$20 per student for this program.

Conscientious Objection Policy

During the Board of Trustees meeting on June 18, 1969, Bob Sikking read a copy of a letter that had been drafted in order to establish some type of policy to be followed by the Association of

¹ Director of Ministerial Education Report to Board of Trustees, January 1971.

Unity Churches with regard to conscientious objection queries that may arrive. The President instructed Bob to consult with Merrill Talpers, Attorney, and ask him to draw up a legal statement concerning the policy of the Association of Unity Churches in regard to this matter and report back to the Board.

On Thursday, June 19th, Bob Sikking gave his report from the attorney regarding the statement as to the conscientious objection stand to be taken by the Association. George Stone moved, seconded by Max Flickinger, that the statement concerning conscientious objection be referred to the executive director to be worked out with Unity School and to be presented to the conference body. Motion carried unanimously. The Conscientious Objection statement read as follows:

To Whom It May Concern:

The Unity movement has taken no position on the question of whether or not an objection to Military Service can be made on Religious grounds. The Unity movement has left such question to be decided by the individual concerned. If within such individual's own conscience such determination has been that Military Service is objectionable, Unity would support the position that is arrived at. If on the other hand, however, another individual, with his own God, determined that there did not exist an objection to Military Service, then Unity, likewise, would support this view.

Appeals Committee/Equal Opportunity Committee

The Appeals Committee was originally formed as the Equal Opportunity Committee in June 1969 by Jonnie Colmon. It had a three-fold purpose:

1) The Committee is to work out a program that will attract and include all people (black, white, and yellow) where these people are participating;

2) This Committee shall also function as a Committee of appeal and/or review for anyone — minister, ex-minister, center board member, licensed teacher who may feel unfairly treated by a decision or action of the Executive Office, Board of Trustees, or any committee; and

3) This Committee shall work on opportunities for Emeritus and inactive teachers and ministers, seeing that they have the opportunity to work with other ministers and have internship if needed before taking over a ministry.

On January 14, 1970, Richard Billings presented a report to the Board of Trustees regarding an Equal Opportunities Committee in which he outlined the purpose and responsibilities of this committee.

The purpose of the Equal Opportunities Committee is to provide individuals and/or groups affiliated with the Association of Unity Churches an avenue of expression through which their grievances may be aired. The committee will provide an impartial, confidential hearing of said grievances in a loving and understanding manner. The committee will serve as an administrative check and balance upon the powers of the Executive Branch of the Association.

The committee will in no way attempt to initiate action, but only act upon matters when they are referred to the committee by one or both parties involved. This committee shall have full cooperation of the Executive Office and/or committee(s) involved in the working out of a right solution. In the event this action should indicate the establishment of policy, careful consideration will be given to this area and action taken.

The procedures by which appeals are made are:

- 1) Contact committee member in your vicinity;
- 2) The member will relate the information to the Chairman or Co-Chairman of the committee;
- 3) The Chairman will determine if the matter is within the province of their action;
- 4) If so, upon receipt of the written grievance, the Chairman will act upon said material and render an impersonal viewpoint based upon principle; and
- 5) The Chairman will require a written, detailed explanation of the grievance and upon receipt of same, will initiate an investigation. A hearing will be called if deemed necessary. In the event a solution is not reached, the committee will then assure that the voice of both parties will be heard at top level for decision.

Chapter Four

LIVING OUR TRUTH

Heading into the 1970's, our focus moved in the direction of working together in a variety of collaborative efforts directed toward the highest good for the Association and the ministers and ministries we serve. In retrospect, this period was filled with an abundance of powerful growth experiences, many positive activities and some situations perhaps less than desired.

Johnnie Coleman was outgoing president of the Association at the Annual Conference in 1970. Upon calling the June 22nd Business Meeting to order, Johnnie requested the members of the conference body to join together in reading the Code of Ethics — as a reminder of the importance of our responsibilities. She shared her responses to the experiences of serving as president during the past year and then invited the members of the Executive Committee and the Board of Directors to come forward and be introduced to the conference body. We were off and running!

The Emeritus Program

An interesting point of discussion during the membership meeting came from the Emeritus Program Committee. The Committee stated that the previously accepted policy to no longer accept applications for the Emeritus Grant after July 1973 be rescinded. It was the decision of the Board of Trustees that the decision to discontinue receiving applicants for the Emeritus Grant after 1973 would stand. It was pointed out, however, that those participating in the Emeritus Program now would continue, but no new applicants would be received. There was no retirement program at that time to which ministers could contribute and receive after retiring. This program paid \$200 per month to retirees from the general fund.

Development of the Youth Education Program

Bob Sikking, the Association's executive director, approached Dan Perin in the late 60's with an invitation to join the Association staff as director of Youth Education and Dan assumed that position in January 1967. This was the first major step in expanding the services and staff of the Association. In retrospect, it is worthy of note the high priority of funds and time we dedicated to

Youth Education. Dan graciously responded to our request for input for our Association history by sharing the following information.

The projects that lay ahead for the Director of Youth Education involved travel to each of the Youth of Unity Regional Conferences and the planning and execution of the annual Youth of Unity Conference. Major changes were established in the approach to our teens at the annual Conference by including more input and participation by the teens themselves. We brought in the first contemporary band more suited to the tastes of the teens for the banquet and dance! After the first Youth of Unity conference, Michael Murphy was hired as the first Director of the Youth of Unity for the Association.

With Michael on board to handle Youth of Unity matters, Dan's attention was redirected toward curriculum development for our national youth education programs. Our staff consisted of Gladys Branscum, Lani Jones and Teresa MacMillan. By taking advantage of highly qualified persons within Unity Sunday schools as well as outside professionals, we began to develop more modern teaching methods and training programs for teachers in the Unity churches. The staff developed and edited a Youth of Unity Training Manual and a Youth Education Manual with hundreds of teaching tools, which served as a basis for training seminars conducted around the country. With the assistance of Dan's secretary, Judy Sherman (Grimes), the Department maintained constant communication with youth education directors and teachers throughout the Unity movement. Several newsletters were developed, aimed at youth education teachers and Youth of Unity sponsors.

Over the next five years, our youth education staff, under Dan's direction, developed a full curriculum from "K" through 12th grade, employing interactive activities and practical Bible lessons. The basis of the Unity youth education programs went from rote instruction to active involvement through experiential lesson formats. The overall name of the lesson program was *Image for Living*. Many Licensed Unity Teachers and ministers wrote lessons and made suggestions for program development.

During this period, the Youth Education Department also developed outreach to young adults who had moved beyond the Y.O.U. age group and really had no place to go to continue their growth and sense of fellowship in Unity. An annual conference for young adults was established and programs were implemented, aimed at promoting their growth and spiritual development. A committee representing young adults, ministers, sponsors and our

youth education staff was organized to work with local ministries as they developed their own young adult programs.

Our first Youth of Unity Conference, under the direction of the Association, marked a radical change from former conferences, both in content and attitude. We were determined to *listen* to young people, not just feed them our thoughts on what was important. It was a challenge and a joy to be involved.

Dan worked closely with the Character Research Project (CRP) at Union College in Schenectady, New York, to bring character development studies into the learning experience of Unity young people and their teachers. We invited the Project and Bob Proctor to develop the program for one of our Youth of Unity annual conferences based on their character development research. That conference was probably one of the most educational conferences produced up until that time. Dan was invited to write a report, which was published, on the outcome of the conference and our curriculum development program for the CRP Journal.

Between the years of 1968 and 1972, Dan traveled to all major Unity Centers and Churches and many smaller centers, presenting youth education training seminars. The seminars were based on the training manuals the youth education staff edited, and the new curriculum being produced. In the new materials, teachers were encouraged to bring living experiences into the Sunday school classrooms. Interactive exercises geared toward drawing the student into non-threatening experiences of our basic Truth teachings provided real opportunities to apply those teachings to every day living.

In 1970, Dan received an invitation to the *White House Conference on Children and Youth* held in Washington, D.C. This ambitious program, launched under the presidency of Richard Nixon, was attended by ten thousand persons from all over the world. The purpose of the conference was to seek a better understanding of the needs of young people and to develop programs for meeting those needs. Upon returning from the conference, Dan was invited to write a report for *Weekly Unity* outlining how information from the conference could be helpful in providing meaningful approaches to meeting the needs of young people in the Unity movement.

Summary of Curriculum History

Image Curriculum was published originally in 1976-1977.

Wonder Word was published in 1979 as a daily activity for children.

In 1984, the Youth Services Committee recommended that the committee evaluate curricula and provide a recommendation to the Board for approval and funding in January 1985.

According to a December 1987 memo, a revision process began using four activity writers. The plan was for a three-year Bible-based program for preschool through senior high. Its approach was based on a whole brain learning system designed to meet the various learning styles needs.

In a May 3, 1988, the staff recognized that the constant change in writers with varying degrees of background in Unity principles and curriculum development resulted in an inconsistency in material content and a dilution of focus. Thus, they recommended that full-time professional curriculum writers be hired and placed on a contractual basis for curriculum development.

In 1990, the Western Region proposed that the Association designate a task force to study the development of a top quality youth curriculum. The report indicated a previous resolution was submitted to the Board of Trustees in April 1989 and the staff felt that an update to the *Image Curriculum* currently in progress would satisfy the needs of youth education.¹

The Western Region felt that the rewrite was not a satisfactory alternative to a new curriculum. A task force was approved and a meeting scheduled for five days in May 1990. Each region was invited to send one representative to the task force.²

A mission statement for the task force was prepared.³ The idea was to develop a plan that could bring top quality curriculum into our churches by:

1. Setting clear guidelines for a curriculum.
2. Creating a workable plan for bringing it forth and for its financing.
3. Presenting to and fully informing the Board of Trustees those clear alternatives that respond to the needs of our movement.

The Vision was to provide an environment and program for young people and those associated with them that would bring about

¹ Item 1, January, 1990 Youth Curriculum Task Force Proposal.

² February 22, 1990 letter.

³ October, 21, 1990 and March 1991 reports

a transformation to higher expression of the Christ consciousness. Further goals were developed along with necessary elements to develop the goals. Specific content was suggested.

In a July 1, 1991 letter, the Youth Services Committee decided the revisions of *Image* needed to be far more extensive and deeper. Thus, the decision was made to look at new plans for appropriate curriculum. It was recommended that a person was necessary who could be devoted to coordinating a curriculum revision and development.

In June 1992, a final report, "The Living Curriculum: Living Spiritual Principles in Today's World," was presented during the June 1992 meetings.

A presentation was made to the June 1993 conference body with evaluation requested. The results are summarized in "Recap of Responses Regarding Curriculum." A draft curriculum was submitted by Charlotte Carter and responded to in an April 13, 1994, communication. Several approaches were suggested for fund-raising for the development of curriculum. A survey was conducted in October 1994 regarding *Children on the Quest, Part I*.

Training was established with Educational Learning Center for regional consultants, Association staff, and curriculum participants. We negotiated a four-month contract with Charlotte Carter.

In November 1995, we hired our curriculum coordinator, Anna Andes, who began January 8, 1996. Curriculum writing personnel included Mary Knight-Burdsal, a full-time contract curriculum writer living in Michigan, and contract layout person as needed. All layout work of *Children and Teens on the Quest* was subcontracted by the Association.

From January 1997 through July 2000, an MEP student was added for twelve hours per week to assist with letters, data entry, some editorial work, etc. Contract hours with Mary Knight-Burdsal decreased gradually to one-half time and we gained eight hours per week of clerical assistance. Layout of all materials became developed in-house through our in-house graphic arts staff, Cheryl Vestal. No hours were set, but time became available as needed per project.

From August 2000 until the present (2005), we hired in-house curriculum writer, Bernadette Swanson. Clerical assistance in the Education Department became half time when Joanna Carrell was hired. Joanna had graphic design skills and began development of

brochures in-house to promote all new products as well as handling all layout and clerical assistance. We began using people on a contract basis to accomplish specific projects in 2002.

1970 Expansion Committee Report

One activity of note during 1970 was the establishment of an Around-the-Clock Prayer Project and the Expansion Committee requested this project be continued for another year. It was the consensus of the Expansion Committee that a united prayer program was a vital necessity in our movement.

The Expansion Committee was also examining fruitful procedures that could establish viable *working* regions for our Association. Consideration was given to several areas of possibilities including geographical structure, closer contact by the Association with regional representatives, definition of duties of a regional representative, programs at every Conference that would expand the image of the possibilities of the Unity movement, and attendance of Unity ministers and teachers at Regional Conference at least once every three years.

Additional points considered by the Expansion Committee that may enhance the expansion of the Unity movement included upgrading of present centers and churches through the support and assistance of an Advisory Program; consider the direction in which growth would flow allowing freedom of movement but with enough organization to establish and maintain order; review means for establishment of new centers in smaller areas of not less than 50,000 population; and consider possible satellite programs that could be organized under direct supervision of an established work in the area.

Those dedicated members of the Expansion Committee at that time consisted of Chairman Ruth Seaton from the Great Lakes Region, Joyce Kramer from the Eastern Region, Dan Saunders from the South Central Region, Howard Armstrong from the North West Region, Ruth Holden from the West Central Region, Duane Fowler from the South West Region, Lillian Ichalen who was a member-at-large, and Katherine Bosworth from the Executive Board.

Responding to a request for guidelines to be given to the president and vice president of the Association, it was recommended by the Executive Committee and approved by the Board of Trustees

that the executive director, president or vice president be instructed to attend the regional conferences.

The Laymen's Professional Council

Phil Pierson, 1971 outgoing President of the Association Board, stated that when he took office as President, he held a vision for two major projects. The first project was to begin on the executive level to create an International Laymen's Council to help stir up new ideas for the growth and prosperity of the Association. The second project was a two-year pact with Vice President Glenn Mosley to organize a new outreach of involvement of lay people on the regional level to help create a greater sense of oneness throughout our Unity movement. Phil explained that the groundwork had been laid this past year and he expressed appreciation to all of the laymen who were participating in this conference.

Phil, on behalf of the Executive Committee, presented a report on a Laymen's Council meeting that was held in April 1970 along with the Executive Committee. He shared the feelings and comments of the laymen present that the Association should not be a "laymen run movement, but a ministerial run movement." The ministers are the spiritual leaders and the laymen could serve in areas of real estate, public relations, legal matters, investments, architectural areas and in other beneficial and supportive ways.

Phil explained that every center would have an opportunity to submit names of lay leaders with proven ability and dedication to the Unity movement. These names would then be pooled together and the Executive Board would make a selection. The Board of Trustees gave approval to move forward with the International Laymen's Council, which was also identified in some documents as the Laymen's Professional Council.

The Association Executive Committee assembled the Laymen's Professional Council without a mission or purpose. We asked them to set their own guidelines. Some of the following suggestions and questions by the Council to the Executive Committee reveal they were prepared to work. Basically, they were looking for agreement and approval to "begin."

The Council let it be known that they were prepared to raise money, which frightened the ministers. So the Executive Committee proceeded to tell them all the ways fundraising was inappropriate. It

must have been disheartening to the professional group of men and women and they recommended the Council be decommissioned in 1974. This recommendation was approved.

At the July 1972 conference body membership meeting, Richard Bucholzer was asked by President Glenn Mosley to present the Laymen's Report of their meetings that had been held during the conference. He asked that all laymen present stand and be acknowledged. There were eighty-plus laypersons present which was encouraged when the Association Board asked ministers to invite congregants. Two questions were dealt with by the laymen. One was what the Association could do to help laymen, and the other was what could the laymen do to help the Association.

Regarding the first question: What do we (the laymen) expect from our ministries and the Association of Unity Churches? Suggestions were as follows:

It is suggested that all regions encourage the centers, through lay publicity chairmen, to develop free publicity by placing as many stories and pictures of activities as possible into their local newspapers. This suggestion was amended to read "all media".

It is suggested the Association investigate the feasibility of leasing or owning outdoor boards which would carry regularly-changed positive Unity thoughts.

It is suggested that Unity School be approached to mention Unity centers in publications regularly.

It is suggested to explore how the Association could support the field through various communications, e.g., a full-page ad in *Life* magazine, getting on talk shows, or thirty-second spots on television.

It is suggested to explore outreach into military posts, colleges and community college campuses through classes, and investigate the possibility of serving as chaplains in the military and in hospitals.

We wonder why the Laymen's Professional Council was not listed in this year's Yearbook? Ask the Association to check into this matter.

We wish to establish a Laymen's Council in each region. We would like the Association to go on record suggesting that each region establish a Laymen's Council under guidelines of the Association, and appoint someone on the Executive Committee to represent laymen.

We would like to know what the Association is now prepared to do for laymen and what they would like us to do for them.

Specifically, could a page or paragraph of *Contact* be devoted to laymen's information?

We desire that a program for laymen be planned for the next Conference with advance notice and adequate time set aside for its meeting.

Regarding the second question: What, as Laymen, can we contribute to our ministries and the Association of Unity Churches? Comments were as follows:

We desire to help the Association by sending lay delegates from each ministry to the Association Conferences, and we will volunteer our efforts to communicate the importance of this to other ministries in our region.

We are going to establish a Convention Committee within each of our centers here represented and encourage other centers to do the same.

We, as members of the lay committee, are going to return to our centers and ask our prayer panels to specifically pray for the Association.

We will take back to our centers and our ministers the proposition that we would like to help sponsor student ministers (at \$1,900 a year) by sending funds to the Association to be used at the discretion of its Executive Committee in the establishment of a continuing scholarship fund called the Unity Laymen's Scholarship Fund.

Continuing Forward

In 1971, the Executive Director reported to the Conference body at the June Membership Meeting that a proposal had been received from Unity School to assist in the School for Ministerial and Religious Studies (SMRS). In essence, the proposal stated that since the Association of Unity Churches had conducted the School for Ministerial and Religious Studies for three years, we would now receive forty percent of all tuition money paid by the students enrolled in the School for Ministerial and Religious Studies. Appreciation was extended to Charles Fillmore and Unity School for this generous proposal.

Some of the historical highlights presented at the 1972 Association Membership Meeting included a report given by Francisca Mendez that, after much prayer and diligent work, the *Instituto Unity de Cristianismo Practico* was incorporated on February 4, 1971 and the Spanish-speaking school was established. The Board for this school consisted of Robert Sikking, William

Fischer, three directors who serve Puerto Rico and four students from the Institute. Classes were conducted for two weeks this year with an attendance of ninety-two students. Of this group, thirty-six were given group director certificates, four received student-teacher certificates and one received the provisional teacher certificate. The classes were a huge success and exciting plans are being made for an even larger group the coming year. Financially the school was progressing, with all expenses met and some savings in the bank.

This was also the year that the first foreign exchange International Youth of Unity student was brought to Unity Village from Trinidad and would later be presented to the Conference body. The purpose of the exchange program was to enable foreign students to become more aware of what was being done in this country and to help them relate these activities to their own Youth of Unity groups. In retrospect, we learned as much or more than our International Y.O.U. representatives did about "how to do Y.O.U. Chapters".

The Expansion Committee recommended that the Round-the-Clock Prayer Project be tabled for the present time with the idea that the Expansion Committee would work on a new approach and be alert to ways and means of spreading the truth in our modern times. The Committee also recommended that the student ministers write a paper on ways to spread Unity and, after the papers were graded, they be given to the Executive Committee for consideration.

Acting on a directive from the Board of Trustees, the Executive Committee appointed members to the Education Research Committee. Invitations were extended to laymen in the educational field, new graduates of the S.M.R.S. program and ministers who had teaching backgrounds. Four of those invited to attend met with the Executive Committee and Bill Fischer and presented several recommendations.

The Education Research Committee recommended, and it was approved by the Executive Committee, that it be a requirement for all student ministers to attend the Silent Unity Healing Meeting on Tuesday and Thursday of each week.

They recommended that a speech and English teacher be added to the SMRS staff. This recommendation was tabled until further research could be presented regarding cost of such a position and possible candidates.

The third recommendation of the committee was for steps to be taken to institute the use of multimedia teaching ideas in classes as

soon as possible, and orient these teaching ideas toward minority groups. It was the decision of the Executive Committee that Bill Fischer be allowed to purchase an opaque projector to be used in the classroom at a cost of about \$300. After Conference, the Detroit Unity Temple gifted the Department with a state-of-the-art camera, projector, and screen.

The fourth recommendation of the committee was that at least twice a year, the student ministers should be encouraged to fill out an evaluation form covering, not only the teachers, but also the entire SMRS program, and that these forms be sent directly to the Education Research Committee.

Following the passing of Dr. Herbert Hunt, the need for a Bible teacher became crucial for the SMRS program. Ed Rabel was approached and accepted an invitation to become a part of the Association staff and work with the SMRS program. In order that Ed's talents might be shared with certain areas of Unity School, such as teaching in the Unity Institute of Continuing Education (UICE), Unity School offered to share one half of Ed's salary.

On many occasions, important decisions were arrived at, and motions made, regarding particular subjects. Then, at a later date, these same matters would be brought up again for action to be taken. It was the consensus of the Executive Committee that the chairman of the committee would maintain a motion book, which would categorize each motion and enable the meetings to flow more smoothly. This idea of a motion book was accomplished, not only for the Executive Committee, but also for the Board of Trustees and for the membership meetings. What a timesaver that was! It was the recommendation of the Executive Committee that the vice president become familiar with the actions in the book and meet with all new members to the Board of Trustees for a time of orientation with them. This would enable new members to become familiar with past action in order that they may better serve.

Philip and Mary Stovin granted permission to the Association to reprint their pamphlet, "Twenty Questions about Unity," making any necessary changes. The Executive Committee revised the pamphlet and, after reviewing the revisions with Phil and Mary, the pamphlet became available for ministers and ministries. It continues in publication in late 2005.

Due to the number of divorces that seemed to be happening within the movement, the Executive Committee felt that policies

regarding such action should be reiterated. It was the consensus of the Committee that we reaffirm our acceptance of the established policy which stated that if a minister is involved in a divorce and if there is another person involved, it is our general policy for the minister to make a change of location or take a leave of absence. Our support and responsibility is to the ministry as well as for the welfare of our ministers.

Suggested Corporate Name Change

In 1971-72, Glenn Mosley, who was president of the Board of Trustees, asked Robert Stevens, in behalf of the Board, to do some research regarding the possibility of changing the corporate name of the Association of Unity Churches. Robert Stevens presented his recommendation to the Board of Trustees at its July 26, 1972, meeting. It was the unanimous recommendation of the Board of Trustees to the conference body that the name be changed from "Association of Unity Churches" to "Association of Unity Ministers." After discussion, a standing vote was called for and the motion passed with ninety-four in favor of the name change and ten opposed.

Our incorporating attorney advised that we should wait until we had been in existence for twenty-five years before changing our name. During our 25th year we asked regions to consider a new Association name. In 1991, we took a vote considering the four most popularly selected names. The conference body decided to leave it as we were incorporated.

Speaking of names, AUC was the way our Association was referred to for the first twenty years. Since AUC was the name of an organization, it was an egregious oversight on our part to use that acronym. We never said USC for Unity School of Christianity. Louise Iennacarro, our first management consultant with whom we contracted in January 1982, stated, "Never call yourselves by an acronym when nobody knows what it means. When you're as big as A.T. & T. or IBM, then you can use acronyms or initials!" We now refer to our full name of the Association of Unity Churches International, or simply the Association. Ruth Mosley was the president of the Board at that conference.

First Annual Conference Held Away from the Kansas City Area.

Phil Pierson presented the idea of conducting the 1974 annual Conference in San Francisco, California. This would be the first time to hold the annual Conference away from the Kansas City area. After much discussion, Mary Stovin moved, and Robert Stevens seconded, that we accept the invitation of the Northern California Region to hold our 1974 Conference in San Francisco, California. The motion carried with two dissenting votes. Dorothy Pierson was the president of the Board for this conference.

Barton Associates Study

The purpose of the Barton Associates Study was to determine where strengths may be needed in the temporal areas of the Association of Unity Churches, make responsible recommendations that would assure this extra strengthening, and refer those matters that needed expert advice from the business and structural point of view. Barton Associates recognized that the Association was a unique organization, composed of men and women of great spiritual dedication who worked unceasingly to accomplish their high aims and goals. Thus, here existed an organization, not only spiritually dedicated, but one that also needed strong business leadership.

In making recommendations, Barton Associates sought to take a full view of the Association situation in the light of all factors involved that made up measurable opinions, suggestions and reflections on the part of respondents to survey questions, taking into account the original card-poll, the letter of inquiry, the master questionnaires, and the follow-up card inquiry.

In as many cases as possible, they suggested self-help from within the organization, that is, the naming of committees to study various areas of conflict. Barton advised the retention of outside assistance only in those phases where secular expertise might provide better solutions.

During the first week of October 1971, 387 questionnaire assemblies were air-mailed from Akron, Ohio, covering the entire roster of Unity clergypersons. A total of 202 responses were received to December 22, 1971. This was a 52.2 percent return which is considered excellent in the realm of studies and surveys. While respondents were advised that it was not necessary to identify

themselves, 113 of the 202 did in some manner disclose their identity. As was expected, the quality of responses curve rose in direct proportion to the chronological curve. Initial responses were sparse and originated often from respondents who simply stated they were retired, etc. Carefully thought-out responses were received in numbers near the time-center of the study period, with replies tapering off toward the end of the period.

It appeared throughout the study that respondents made an effort to identify more closely with the Association of Unity Churches. Some seemed to have a sense of isolation while others desired reinforcement of their sense of "belonging." This was concluded from the many times the subject of communications was stated or implied. Statistics clearly indicated a general satisfaction, even delight, with the ministerial training and placement situation in the Association. It seemed evident the problem areas existed in post-placement activities and rapport.

1975-1976 Recommendations from the Barton Associates Study included:

- A) An authoritative study of the Bylaws, especially concerning regional representatives, appointed officers, and placement in its various phases;
- B) A review of the Purpose clause of the Articles of Incorporation;
- C) Purpose clause of Bylaws;
- D) General recommendations re: structure of the Association of Unity Churches as presently prescribed in the Bylaws;
- E) Study of structure of other organizations;
- F) Role of the layperson;
- G) Regional representatives;
- H) Executive Committee;
- I) Executive director;
- J) Structure of office and services provided;
- K) Placement; and
- L) Weekly newsletter.

From the findings of the Barton Associates survey, it was discovered that many of the ministers and ministries did not have a clear perspective of the organizational structure of the Association and how the services provided by Association could be of meaningful assistance. A packet presentation was prepared by the Executive

Office and an effort made to contact each ministry, individually, to present the packet and help them better understand what the Association has to offer. The plan was to cover all ministries in the near future.

As a result of the Barton Associates Study, an Outreach Resource Committee was appointed and made up of the following members: Hal Rosencrans, Marjorie Hartzell, Lillian Matthews, Daniel Perin, Robert Sikking, and Glenn Mosley who was chair of the Executive Committee, ex officio. This committee met in Akron, Ohio, with Richard Bucholzer, Chair of the Laymen's Professional Council, who was from the Akron (Ohio) Unity center and, through a partner, conducted the survey for Barton Associates. Out of this meeting came the idea that the timing may be appropriate for the Association to produce a weekly publication for the purpose of communicating information regarding the field and field ministry, as well as carrying listings of Unity ministries. The Executive Committee instructed the executive director to further research this possibility with regard to cost and what would be involved in producing such a publication. Research indicated a weekly periodical seemed too frequent and the idea was dropped. *Contact* continued along with the *Ministers' Letter* as monthly periodicals.

A monthly publication with newspaper format was created in the fall of 1986 called *Vision* when Nat Carter, minister in Kent, Washington, approached John Seymore to create a newspaper. John, with the help of professional friends, designed the format and produced a mockup for future use. Endorsements were sought in the Puget Sound area and by July 1987, advance advertising financed creation of the publication. The first issue was printed in August 1987. The regional conference body asked the Association to take over management, citing burdensome costs as a major reason. The Association adopted *Vision* in January 1988; it was later discontinued. The last issue was printed in April 1991.

History of the Urban Ministerial School

The idea for the Urban Ministerial School was born in the heart of Reverend Dr. Ruth M. Mosley-Hall. She knew first hand of the difficulties that African Americans endured in order to receive the training necessary to carry Unity's healing and transformative message into the world.

Ruth's idea was presented and rejected a number of times. She shared it with several individuals whom she thought could help her bring the idea to fruition, but to no avail. Ruth shared the idea with her colleagues at their area meeting and to the Board of Trustees for the Association of Unity Churches (they tabled it!), and felt she received no support.

Finally, in prayer, Ruth was directed to talk with Rev. Bernard Dozier who, at that time, was president of the Board of Trustees of the Association of Unity Churches. After listening to her idea, Bernard told her, "Ruth, put your idea in white folks' language so they can digest it!" Ruth was not one to easily give up when she felt Spirit had given her a workable idea. Her staunch belief was and is, "Greater is he who is within me than he who is in the world." Well, the Urban Ministerial School was founded in 1979!

Rev. Ruth shared with us that she is a firm believer of Principle and lives by Principle. The mission of the Urban School was what she saw in the inaugural message of Jesus Christ when he quoted Isaiah 61:1. *"The spirit of the Lord God is upon us; because the Lord hath anointed us to preach good tidings unto the meek; He hath sent us to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound."*

This scripture was selected as the mission statement for the Urban School because it provided the message of *how* to minister and to *whom* to minister. The School's first graduation class in 1982 consisted of ten people. Eight of those went on to Unity Village and two went to the Village the following year. There are ninety graduates from the Urban Ministerial School, and sixty-eight were ordained. Fifteen were Caucasian, thirteen have died, and thirty-three are ministering today.

Today, in 2005, the Urban Ministerial School ministers refuse to compromise their mission statement and their commitment to Unity. The School's infrastructure has a foundation based on the Unity Basics books, the books authored by our co-founders—Charles and Myrtle Fillmore—and Emily Cady.

The Urban Ministerial School's ministers are dedicated to their calling. Some of them have accomplished fantastic things in many ministries. One of these ministers serves as chaplain to the police department of the minister's home city. Two of them are serving as regional representatives and two of them have served as chairman of the Board of Trustees of the Association of Unity

Churches, as well as Rev. Ruth herself. Two more ministers are serving as hospital chaplains, one is the founder of Unity's first Association-assisted campus ministry, and many of them have worked in their residence cities with the police department, AIDS organizations, jail ministry, and with needy families. They serve in their churches and as a right arm to their community. One minister started a church with one Daily Word reader and that church is still going strong. These ministers continue to prove their teachings in every area of their lives and live their mission statement to bind up the broken-hearted, to free the captives, and the opening of prisons to those that are bound and free the minds of many people to God. "And the people said, 'Amen.'"

Ruth closed her sharing of the Urban School information with this statement: "We, the Urban School, do give thanks to the Association of Unity Churches, especially Dr. Glenn Mosley and the Rev. Martha Mosley who have shown their light throughout our movement. We also want to thank Unity School of Christianity and its wonderful people like Toni Boehm, Bob Barth, and John Anderson and many, many others who have helped us in our Urban Ministry. We can never forget the support of field ministers and the Great Lakes Unity Conference for their kindness. We thank you, very much."

Organizational Controversy

An organizational controversy occurred within the Unity movement in 1979. An idea that began with the best of intentions seemed to balloon into a sad state of affairs. Even though its policies in the mid-1960's seemed aimed at the reversal of its previous efforts to nurture Unity centers, churches and ministers, Unity School of Christianity provided headquarters space at minimal cost in its administration building for the fledgling Association of Unity Churches, once the Association was organized.

On September 26, 1979, a letter — signed by Charles R. Fillmore, President; James Dillet Freeman, First Vice President; and Otto J. Arnie, Vice President of Unity School — was written to the Association of Unity Churches Executive Committee. The letter stated:

"This year of recognition of the 90th Anniversary of the Unity movement has been a time of reflection upon past growth and of

planning for the future. Each year an increasing number of people look to our movement for help in meeting challenges in their lives and assistance in more fully developing their understanding of spiritual principles.

"Our joint responsibility to respond positively to these needs requires that both Unity School and the AUC (Association of Unity Churches)⁴ continually develop an even more effective working relationship. As a step toward realizing this objective, we believe it would be helpful to communicate to all members of the AUC a clearer understanding of the support and cooperation given to the field ministries by Unity School. We are, therefore, in the process of establishing procedures to be utilized by the School in projects involving the cooperative efforts of our organizations. These procedures will be implemented on May 1, 1980, the School's next fiscal year. We expect the details to be finalized between now and the end of 1979. This time schedule will provide an opportunity for the AUC Board to be fully informed of the new guidelines at their meeting in January.

"In general, we are developing a more complete financial picture of operating costs which will enable Unity School to advise the AUC of actual expenses incurred by the School on joint projects. The School's contributions to and for the benefit of the AUC will also be more clearly defined. The procedures being developed will provide information to answer questions directed to the School from the news media and governmental bodies regarding financial disclosure.

"In addition, the AUC will be invoiced for the fair market value of office space, storage facilities, and related services. The School's contribution will be computed so that the amount to be reimbursed by the AUC will equal only the actual costs required to provide these facilities and services.

"In order to communicate this information to the field ministries, Unity School is hereby requesting the AUC to reflect the total amount of expenses for joint projects and charges for facilities in your monthly statement of operation published in *CONTACT*, and to show the total contribution by the School as a separate line item under the Income section. This information would also be shown in AUC's audited financials.

"We believe these procedures will facilitate a better understanding of the School's support of the AUC and provide member ministries with a more comprehensive view of the overall costs required to operate the AUC.

⁴ Parentheses in letter are ours.

"The Unity movement has an exciting future! We feel particularly blessed to be working together with you in our unity of purpose. God bless you.

"In spiritual unity, Unity School of Christianity"

Jack Boland, President of the Board of Trustees of the Association of Unity Churches at that time, responded to the letter from Unity School on October 22, 1979. His letter began: "So we may seek to cooperate with your requests of September 26, we have consulted our attorneys and auditors who have expressed need of answers to the following preliminary questions concerning Unity School of Christianity."

Jack's letter then noted several areas of concern: the financial structure of Unity School; incorporation papers; shareholders; indirect benefits; Silent Unity; and bylaws. On page 2 of his letter, Jack requested: "In order that our Board can fully analyze the financial position of Unity School and also its tax exemption status and also in order that the Board of the Association of Unity Churches can determine the appropriate information that should be published in our *CONTACT* magazine as outlined in your request of September 25, 1979, we require the following information: . . ." Jack then asked for information in areas of a detailed financial statement prepared by the School's auditors; a statement of the current shareholders and the current value of the shares; information regarding income and expenses of Unity Country Club, Unity Inn, Unity Village Chapel and rental incomes from various properties such as the orchards and Unity Villa.

A meeting occurred in the office of Bill Dale, Director of Public Relations, on October 22, 1979. This is deduced from a letter dated October 23, 1979 to Bill from Jack Boland confirming some of the salient points that were covered at the meeting. Jack stated that in addition to Bill Dale and himself, others present were Frank Guidici, co-minister at Unity Village Chapel; Jim Sherman, Vice President of the Association; and Peter Libman, attorney for the Association of Unity Churches (Canada).

Two documents were presented at the October 22nd meeting: a letter dated October 22, 1979, and addressed to Charles R. Fillmore, President of Unity School, and a memorandum with regard to the proposed structure for Unity International. Although the two documents were presented at the same time, they were not necessarily interconnected. The letter was in response to Charles Fillmore's letter

of September 26th, and the second document presented the Association's Board proposed structure for the future of the Unity movement. Both of these documents had been unanimously approved by the Association Board of Directors.

Jack also stated in his letter to Bill Dale that all members of the Association Board had copies of the above mentioned documents and that this matter was to be confidential until the January Board meetings. He requested the same confidentiality be observed by Unity School.

Well, you have probably heard of the "Cosmic Grape Vine." It must have gone rampant!

On December 4, 1979, Charles R. Fillmore sent a letter to all Association of Unity Churches Ministers. He stated in his letter that numerous telephone calls and letters were being received by Unity School from Unity ministers in the field, indicating a growing concern over certain information that had been communicated to them by the Association Board of Trustees and members of the Association executive office staff.

Mr. Fillmore reiterated some of the items from Jack Boland's letter. He also noted that two significant questions raised in recent communications from field ministers were: Does Unity School care about me as an individual? And is Unity School interested in maintaining a relationship with the field ministries? He stated the answer to both questions was yes!

Mr. Fillmore also noted in his letter, "Since the AUC's chosen course of action reflects the unanimous view and had the unanimous approval of your Board of Trustees, we of the School feel that our response should properly be directed to your entire Board. This we intend to do at a joint meeting of the two Boards in January. We would also welcome the opportunity to simultaneously respond to any and all ministers present at the Village for the called meeting on Monday, January 14, 1980, at 1 p.m." He closed his letter by asking that we all pray together so we may be guided and directed to the right answers.

On February 1, 1980, Charles Neal, Chairman of the President's Advisory Council sent a letter to all ministers. Other names at the close of the letter were Dorothy Pierson, William L. Fischer, Lillian Matthews, Hal Rosencrans, Mary Kupferle, and Warren Meyer. Because of the importance of this letter, we share its entirety.

"The purpose of this is to bring you news of the outcome of the January meetings of the AUC (Association of Unity Churches)⁵ with representatives of Unity School.

"Jack Boland, AUC President, had previously named a President's Advisory Council formed entirely of UMA (Unity Ministers Association)⁶ and AUC ex-presidents. This group of experienced ministers worked and prayed diligently to find a formula that would be acceptable to both the officers of Unity School and the AUC Board of Trustees.

"You will recall Jack Boland had written a letter on October 22, 1979, to Unity School which caused the Officers of Unity School great pain. This letter was accompanied by a proposal for a new combined organization to be called Unity International.

"The case of the AUC Board appeared to hinge on the existence of a Trust formed by Unity School many years ago which the AUC Board reasons entitles them to share in the management of Unity School. The School unequivocally affirms there is no basis for this claim and states the field movement has no interest in this Trust.

"Leaving aside the merits, if any, of the AUC Board's claim, there remained the fact that Jack's letter was at least, unfortunately phrased. The President's Advisory Council therefore counseled a retraction of the letter, and the formation of a Coordinating Committee comprised of mutually acceptable representatives of Unity School and of the AUC for the purpose of opening a friendly dialogue about our individual aims and common goals for the ultimate good of the Unity movement.

"Jack Boland, on behalf of the AUC Board, then wrote a further letter to Charles Fillmore, in which he apologized to his fellow ministers, to Unity School, and to each member of the Board of Unity School for the great pain, unrest and division that has resulted from his letter of October 22nd. He proposed the formation of a Coordinating Committee on the lines previously mentioned.

"There followed two open meetings at which many expressed their deep feelings. The Boards of both the AUC and Unity School also met in two joint meetings for a further exchange of views.

"The School has expressed its willingness to enter a Coordinating Committee when a majority of the AUC membership has been fully informed and has declared its intention of abandoning the course set by the AUC Board of Trustees. Jack

⁵ Parentheses are ours.

⁶ Ibid.

Boland has stated to me that the AUC Board has completely backed away from its proposal for the implementation of Unity International. He has also publicly declared his definite intention of not returning to the Board of the AUC after his present term expires in June 1980.

"Throughout this period, it has been our earnest desire that the field movement should not be fragmented, and that Unity School should not in any way be harmed. We ask you to join us in prayer knowing that there is a perfect way in which this breach in our relationship can be healed—a way that will permit the School's interfaith work and our ministries in the field to each perform their own vital parts in bringing Unity's Truth message to ever-increasing numbers.

Yours in the Spirit of Truth,
President's Advisory Council"

From the flow of correspondence and meetings over those past months, it was apparent that a serious conflict had arisen between Unity School and the Executive Board of the Association of Unity Churches.

On March 14, 1980, a letter was sent to Unity ministers from the newly formed Interim Executive Council. (Note: The Council consisted of Miki Bowen, Arthur Hammons, David McClure, and Ruth Mosley from the Board of Trustees and Joyce Kramer, Dorothy Pierson, Robert Stevens, and Eric Butterworth from the group of past presidents.) The letter stated, "For three full days we engaged in a careful review of the chronological events leading to the impasse, investigating allegations and counter-charges, and searching for points of contact and a basis for mediation. Finally, after long deliberation, and in a spirit of love so typical of Unity people, a five-point proposal emerged that was mutually acceptable."

The five points of the proposal involved:

1) a recommendation to suspend the Association Bylaws through Conference in 1982; that an Executive Council be formed to serve during the period of the Bylaws' suspension, consisting of four members of the present Association Board and four members from the body of past presidents acceptable to Unity School.

2) To work with Unity School of Christianity in a Jesus Christ spirit of love, tolerance and cooperation to support the goodwill of Unity as a spiritual movement; to promote the growth and expansion of the Unity movement; and to subscribe to the principles and in the spirit of the founders of Unity, Charles and Myrtle

Fillmore; to seek and maintain an affiliated status with Unity School of Christianity, and at all times to demonstrate our spiritual unity of purpose; and to state that though we recognize and cherish our commonality of purpose and function with Unity School of Christianity, we do acknowledge the sanctity of Unity School of Christianity as a corporate entity distinct and separate from the Association of Unity Churches. As such, the Association of Unity Churches recognizes that it neither has, nor can claim entitlement in the government or to the assets of Unity School of Christianity; nor does the Association of Unity Churches have any right to demand an accounting from Unity School of Christianity, financial or otherwise.

3) Because of their close working relationship with Unity School, the executive personnel of the office of the Association of Unity Churches shall be acceptable to Unity School.

4) A Coordination Committee be formed and will be comprised of mutually acceptable representatives of Unity School and the Association of Unity Churches. The Committee's purpose is the pursuit of the following objectives: clearly stated aims, open and friendly dialogue, an atmosphere that permits the asking of all pertinent questions, a drawing together around serious and far-reaching questions, and the willingness of all to compromise for greater ultimate gain of the movement.

5) A joint statement by past presidents and the Executive Committee of the Association of Unity Churches would be made to the press on the outcome of these meetings.

Reflections

On the surface, the space rental arrangement between the School and the Association appeared to be a simple business arrangement, with the Association paying a nominal rent rate based on square footage used. A decade after the Association was formed, it became obvious that the lack of appropriate office space was severely handicapping the function and growth of the Association. Cubicles were set up to maximize available space on the ground floor of the Administration Building's west wing. Conditions were extremely cramped and the Association's Board of Directors was concerned about employee comfort and productivity. In present surroundings, were we reaching the limits of the Association's service and growth?

Bernard Dozier and some other Unity ministers, seeking to find a workable solution to the problem, drove around the Lee's Summit and Raytown areas, looking for potential "off-campus" headquarters space for the Association. They were acutely aware of the Association's serious space problem and that Unity School seemed to rebuff pleas for more Association space at the Village.

Concerns stemmed from the fact that at one of the quarterly Board meetings in 1979, Unity School officials requested time to make a presentation to our Board. Bill Dale came to the meeting to inform the Board that Unity School was raising the Association's rent! This may not have seemed like such a big deal, but the resulting energy was like tapping on a hornet's nest! The mouse roared, and the Association members balked at a rent increase. There were mixed feelings of surprise, shock, hurt, and frustration. Heated questions were raised. Aren't we already paying enough for cramped space? Is the new rate consistent with that of other commercial space in the area? Are we simply being told what was what? Is there no avenue for conversation or negotiation?

Rightly or wrongly, some members of the Association felt discriminated against. Are we not family? Do family members pay rent to other family members? Is the Association a family member or merely a tenant? These questions led to a lot of prayer and soul-searching. Other questions arose, like: What is the School's authority?

During a Board of Trustees meeting, the group was collectively seeking a means whereby additional office space could be obtained from Unity School for the Association's offices. The Board was simply asking "What if" questions like: What if we asked Unity School for a few acres of land on which to build a new Association headquarters building? What if we asked them about sharing the cost, or perhaps even building it for us? Are we not part and parcel of the same organization/movement? Many of our church/center member ministries contributed quite liberally to Unity School, thinking it would benefit their minister and ministry. Even after years of trying to explain that the School and the Association are two separate organizations, people in the field ministries still do not know or understand the difference. So, the thought manifested of asking for a share in the prosperity of Unity School with a valid and workable proposal. This idea resulted in the proposal for Unity International.

Unity International

In October 1979, the president and Board of Trustees of the Association of Unity Churches designed and proposed a new organizational structure for the Unity movement. Due to the increasing growth in Unity study groups and ministries abroad, it seemed that focus on international growth would be a likely next step. In a communication to Unity School, the Association's Board recommended that the activities of Unity School and the Association be brought together under the umbrella of an organization to be called "Unity International."

This new group would be governed by an eight-member board, with four members from Unity School and four members from the Association. A ninth member would be selected from outside the Board and that person would serve as chairman. Unity International would be granted full financial responsibility and the power to allocate resources. Both Unity School and the Association would be required to divest themselves of all funds and assets and place them under the control of the new organization.⁷ The complete proposal to Unity School from the Association may be located in Unity Archives.

The primary objective behind the Association's proposal was to enable the Association to become an equal partner with Unity School in the Unity movement. This proposal would give both Unity School and the Association an equal voice in the allocation of resources and determination of policy.

At the time of the proposal, Unity School's income was in the \$15 million range and it held assets of over \$27 million. The Association's income was approximately \$300,000. Since the Association was a tenant of Unity School and had no endowments, the Association had relatively few assets.

The sequence of events that apparently led up to the Association's proposal appears to have been initiated by a letter from Charles R. Fillmore, President of Unity School. Mr. Fillmore's letter indicated that Unity School wanted the Association to pay "for the fair market value of office and storage space and related services." As mentioned earlier, Unity School also requested that the

⁷ Vahle, Neal. *The Unity Movement: Its Evolution and Spiritual Teachings*. Philadelphia & London. Templeton Foundation Press. 2002. (p. 363)

Association establish accounting records that would show the value of Unity School's financial contribution to the Association and publish this information in the Association's *CONTACT* newsletter. At the time of Charles R.'s letter, the Association was occupying office and classroom space in the Administration building at Unity Village. Some of this space was donated by the School and some of it was paid for by the Association.

In retrospect, a number of ministers held the view that the concept and organizational structure envisioned in the proposal for Unity International had merit and, if implemented, may have benefited the Unity movement. A greater number of ministers did not share this viewpoint. In any case, the ungracious manner in which the proposal was presented and the resulting chaos precluded its being accepted by Unity School. Certainly a cognizant understanding of the history and tradition of Unity School could have indicated the School would most likely not accept the proposal and grant the Association equal status. Thank God, through the sincere and dedicated efforts of several of our Unity movement's advocates, a conflict that could have resulted in a split in the Unity Movement was resolved.

Chapter Five

TRANSITIONAL TIMES (1980's)

Unity School for Religious Studies is Established

For several months Unity School had been considering the question of education within the Unity movement. One result of this thinking became the proposal to the Association Executive Committee on September 11, 1980, in which the School recommended that the two organizations, the Association of Unity Churches and Unity School, make a "study of our common interests in education with a goal of greater cooperation and shared responsibility in all aspects of Unity education."

Unity School's Ad Hoc Committee on Education met to evaluate the School's current educational situation. An awareness of the necessity to strengthen the School's educational activities became evident and Unity School began working toward several goals. These goals included preparing a consistent body of knowledge and a uniform presentation of Unity ideas, a resource for other Unity School departments, a more effective teacher training program, Unity School employee development, and better quality teaching when invited to participate in the Unity Ministerial School.

To accomplish these goals, on December 15, 1980, Unity School established the Unity School for Religious Studies (U.S.R.S.) to be staffed by full-time professional Unity faculty dedicated to the development of a high-quality educational program. The five designated departments of USRS included Biblical Studies, Historical Studies, Metaphysical Studies, Communications, and Counseling and Interpersonal Studies.

Duties of the Unity School for Religious Studies staff included: fulltime teaching in USRS programs—including Unity Institute of Continuing Education (UICE), teaching for Unity Ministerial School (UMS) as invited, committee work as needed, curriculum development, research, production of education materials, and furtherance of the faculty's education.

In a memo dated January 12, 1981, when announcing the formation of Unity School for Religious Studies, Unity School stated, "Unity School wishes to reaffirm its commitment to cooperate with the Association of Unity Churches in the area of ministerial education." The Association, in turn, welcomed every opportunity to discuss any facet where we could increasingly work together.

In June of that year, the Unity ministerial faculty offered some thoughts and remarks about the future of ministerial education in cooperation with Unity School for Religious Studies. They commented that during the last several months, a strong, positive, working relationship developed between the Unity School for Religious Studies faculty and the Unity Ministerial School faculty. These joint meetings focused on several areas of common interest and concern, including licensed teacher training, ministerial education, and efficient and maximum use of both faculties. From these meetings, ideas emerged regarding the future of Unity education as a whole and possibilities for the future of ministerial education.

With the establishing of Unity School for Religious Studies, Unity School committed to strengthening its educational program. Some of the School's objectives involved providing training for its employees in management and in Unity principles, continuing strong education programs for those interested primarily in spiritual growth and successful living, and strengthening and upgrading the teacher training programs to provide a stronger faculty for availability to the Unity Ministerial School. USRS, at that time, had created a professional staff of five persons to cover five areas of study and committed that staff to curriculum development. USRS would continue to invest in continuing education for that staff.

With the kind of program that Unity School for Religious Studies organized, the USRS/UMS Committee recommended that when the Unity School for Religious Studies program was established in 1983, all ministerial applicants (except where exceptions were necessary) be required to complete that program before admittance into Unity Ministerial School. It was felt the admissions process would be strengthened by having prospective candidates in contact with both UMS and USRS faculty for an extended period of time before commitment to ministerial training.

One of the more significant advantages was that students entering the Unity Ministerial School would be well-prepared in fundamental knowledge necessary for ministry. U.M.S., therefore, would be in a position to focus its energies specifically on training for ministerial skills.

Unity School planned to have its first Unity School for Religious Studies sessions in 1983. With this goal in mind, Unity Ministerial School could plan to make 1983 a transitional year for this new program. A small class of approximately 30 students could be

admitted to the ministerial program as it presently existed. This would provide a graduating class for 1985. Every year thereafter, all applicants for ministerial training (other than exceptions) would begin their work in USSR.

On December 14, 1981, Charles R. Fillmore wrote a letter to Rev. Ruth Mosley, president of the Association Board at that time, extending an invitation to members of the Association Executive Council and Jack Barker, vice president of the Association Board, to a special meeting with the Unity School Board of Trustees on December 28th to "discuss a matter of mutual importance."

The suggestions advanced by Unity School to the Executive Council of the Association of Unity Churches on December 28, 1981, in which the School expressed its desire to resume full responsibility for ministerial education contained certain disadvantages for the Association, the most obvious being:

1. The Seminary responsibility of the Association created an image and a goal for the field to identify with and support. Without this stimulus, contributions would undoubtedly suffer, thereby threatening other vital services.

2. The Association would lose control over the information and instruction being imparted to students whom the Association would be expected to ordain and place.

For these reasons, the Association preferred to discuss shared responsibility and offered the following as a basis:

1. Unity Ministerial School management and admissions be governed by a joint committee of an equal number of representatives of Unity School and the Association.

2. Unity School can provide the faculty to teach Bible studies, Historical Studies, and Metaphysical Studies.

3. The Association can provide the faculty to teach Center Administration, Communication Skills and Counseling.

The quality of education and caliber of student was constantly being upgraded and we could determine no advantage to the Association of Unity Churches, to Unity Ministerial School, or to the ministries in the field to make a complete transfer of responsibility. It was possible a shared responsibility might be beneficial to all.

After the regular January committee meetings of the Association of Unity Churches, during which time the Board of Trustees of both the Association and Unity School met several times,

the following report was given. The report was jointly signed by Ruth Mosley and Charles R. Fillmore.

"The Association of Unity Churches has just concluded its regular January meetings of Committees during which time the Boards of Trustees of both the Association and Unity School met together several times. At these meetings, consideration was given to a challenging proposal put forward by Unity School. The School has been studying the role and the function of education within the Unity movement and has proposed reassuming responsibility for ministerial education.

"The Association of Unity Churches Board has studied the proposal and approved the broad principle. Accordingly, the Association of Unity Churches has appointed four individuals to work with representatives of Unity School as a task force to work out a unifying proposal for your consideration. These individuals are Scott Sherman, Jim Rosemergy, Bill Cameron, and Charles Neal with Ruth Mosley as ex-officio. Their recommendations will be presented to the Board of Trustees and forwarded to the Association of Unity Churches Conference Body for your decision in June.

"We realize this concept needs much consideration and every opportunity will be afforded for open discussion. Regional and sub-regional meetings will be held at which representatives from Unity School will be available for open dialogue. We encourage your prayerful consideration. We are knowing with you that the Christ Spirit is in charge, guiding us for the highest good of all concerned."

A letter was prepared and jointly signed by both Rev. Ruth Mosley and Charles R. Fillmore which contained the above information and was sent to all ministers on January 25th, 1982. A handwritten note, found in research with these files, by Charles R. Fillmore stated, "Unity School has no interest or desire to resume responsibility for the administration of the Unity Field movement. However, we continue our initial concern for the welfare of the Unity centers and churches."

In January, a Unity School/Association of Unity Churches Task Force was appointed to examine Unity School's proposal to reassume primary responsibility for the education of Unity ministers and suggest ways to put it into operation. In March, Charles R. Fillmore stated in a letter that was distributed to the entire Association membership, "In response to the request of the Association of Unity Churches President, Ruth Mosley, and the

Association office, we are mailing the Draft proposal to all the ministers so you may have the opportunity to consider it in its entirety. We trust that this will help you understand the proposal which affects the educational outreach of our entire Movement.”

Hal Rosencrans, Chairman of the Executive Council (after Eric Butterworth resigned as chair), sent a letter to all Association ministers with the following advice:

“As members of the Executive Council, we are writing to you to urge your careful participation in the coming Association of Unity Churches conference meetings. The Executive council is made up of four Association presidents and four members of the Association Board of Directors. We have been commissioned to sit with the Board and the Executive Committee of the Association of Unity Churches as well as with officials of Unity School with the idea of a constructive, harmonious relationship in mind. In this capacity, the Committee has functioned during the past many months. The experience has been rewarding and we hope that we have played some part of the growing unity in Unity.

“In our advisory capacity, we have observed and participated in the discussions between Unity School and the Association that led to the draft proposal prepared by the Association of Unity Churches-Unity School Task Force and sent to you with a cover letter from the Association Board dated April 28, 1982. We commend the Association Board and Executive Committee, as well as Unity School, for their thoroughness and fairness in handling this proposal and have confidence that we all will be guided in our vote at conference time.

“Because of the South Central Unity Churches Association (SCUCA) letter suggesting postponement and the Educational Council letter urging disapproval of the plan, we are asking you to give deep, fair, and careful consideration to your vote. To refuse the proposal or even delay its approval could seriously limit our continued part in Unity School’s efforts to improve and expand the educational thrust for the benefit of the whole Unity movement.

“After having studied the proposal carefully, we know that you will come to the conference prepared to listen, ask questions, make suggestions, vote your conviction, and continue in your dedication and support of the Truth ideas we all have come to love.”

Responses

Several ministers immediately responded to the January 25th letter with commentary and varying perspectives. On January 12, 1982, after reviewing notes made during recent meetings at Unity Village, Rev. Arthur Hammons wrote to Charles R. with these comments:

"The Seminary responsibility of the Association of Unity Churches generates an image and a goal for the Field to support and identify with. Not having the responsibility of a seminary will present us with the challenge of coming up with new, fresh alternatives, which will stimulate the Field to contribute to the Association's support.

"The Association budget would be lessened by not having a seminary. This could present a challenge financially. The leadership of the Association of Unity Churches would have to educate those who tithe to our seminary to tithe to new projects. Our efforts that now go into our Seminary could be put into these areas: forming new field ministries, forming new field satellites to eventually become field ministries, television outreach could be developed and specialized, starter kits for satellite ministries could be developed and convey consistency, ministering to ministers for inspiration, caring, and healing through retreats and workshops could be developed. We could refine our existing pastoral and church services. Workshops for review and consistency could be held at Unity Village and in the field. These workshops could present what is being taught in the Seminary and would update our field ministries, establishing further consistency.

"Possible benefits of the proposed change in Seminary responsibility could be: a more flexible teaching schedule could allow some students to take more time to reach ordination while others could concentrate on studies. More than 40 students could be attending each year. Continuity with what is being taught in the field could be established and vice versa. Areas of specialization could be centered in the areas of Youth Education, Center Administration, Lay Ministers, etc. A longer school day could possibly be established. An advisory committee of members of the Association and Unity School could choose 'visiting teachers' from the field. Each member of the faculty is presently a member of the Association of Unity Churches. The Urban Studies program would continue as it does now. A more refined education system would dissolve existing problems with Licensed Teacher procedure."

On February 1, 1982, Charles Neal sent a letter to Charles R. Fillmore, offering a couple of observations:

"About a year ago, members of the Education Council of the Association of Unity Churches, myself included, were assured that the School would not take over or influence any aspect of the Association's commitments. This assurance, of course, applied in particular to the training of prospective ministers. On the basis of these assurances, I gave my word to several ministers in the Field that they had absolutely no reason to fear a School "takeover" in this particular area. Now, a little over a year later, just such an eventuality has arisen.

"I am unable, of course, to answer for other former or present members of the Council, Charles, but I should hate to feel that I had broken faith with those ministers, or that my work had been betrayed. I can only hope that the School's decision, made so plain after assurances to the contrary were given, was taken in good faith some time after those assurances were made, and was not already in the minds of those who sat with us on that occasion.

"Having said all that, Charles, let me say that I am by no means opposed to the plan as I hear it outlined. (I trust it does not come in the form of an ultimatum!) From the administrative standpoint, I believe the idea makes good sense. The School has on hand the resources, the personnel, the physical plant, and the possibility of instituting some coherent policy for the government of the training program — a policy which is not subject to change at whim. I am concerned, however, that the program not return to the predominant psychology of an earlier period when it was last run by the School. Then the administration was often undemocratic and unyielding and the student ministers were treated as adolescents, even though some of them were! Generally, I find folks act as we expect them to. And, naturally, I should like to see the Association's 'input' in terms of advice from ministers in the field actively preserved. With these provisions in mind, Charles, I feel, for what it's worth, that I could support the School's move. I look forward to watching developments."¹

¹ During sub-Regional meetings, a major concern was that the absence of loyalty displayed during the 1979-80 fracas was the School's major reason — wanting to recreate loyalty and further financial support.

On April 19, 1982, in response to Charles Neal's request that Board members convey their views regarding the Unity School proposal, Polly Dozier wrote:

"... Let us approve the task force committee's outline along with the South Central Unity Churches Association's proposal to extend the planning and collaboration efforts of both the Association of Unity Churches and Unity School for at least one year. Let us exhibit our goodwill and faith by moving forward to implement the task-force proposals and do our part to establish the Ministerial Education Council (MEC) on an interim basis for one year. . . . Let us employ a liaison officer, or ombudsman, who would serve both Unity School and the Association in the capacity of facilitating communications and negotiations on the highest level possible for the greater good of the Unity movement."

John Wingfield, Regional Representative of West Central Unity Ministers Council (WCUMC) wrote, "I just want to register that I am in favor of the takeover of Unity Ministerial School by Unity School. After meeting with the Board of our region and talking with several of our ministers, I sense that they are in favor of the transition. I will vote according to their will, if it comes to that, but personally, I am in favor of it."

In May 1982, Glenn Mosley, elected Regional Representative, wrote to Charles R. Fillmore,

"... If the feedback I continue to receive is accurate throughout the whole of the Great Lakes Region, I would venture to say that our region is about equally divided in terms of the proposal worked out by the joint Association of Unity Churches-Unity School Task Force. In his letter, Gene (Sorenson) indicated that you might surmise that from various regional meeting reports and from the Association of Unity Churches Council of Education report that the proposal will probably prove to be unacceptable. That comment caused me to call Regional Reps and/or Association Board members regarding reflections from their regions. Those conversations reveal the following consensus: three regions are nearly unanimously in favor of acceptance next month, one is in favor by a slight majority, one seems equally divided in its opinion, one is for its acceptance in June 1983, and the seventh I have been unable to get information about. Whatever our joint decisions may ultimately be, I trust we shall remain as one."

Conference, June 1982

Regardless of the conjectures by leaders of both organizations about how a vote would go when the conference body met in June 1982, leaders of Unity School and many of the Association leaders were certainly convinced of one thing from the protracted business meeting discussions and final vote: the conference body opposed allowing the ministerial school program to return to Unity School.

The parliamentary question concerning this shift was divided into five questions. In almost script-like fashion, votes on each of the five questions were identical: 180-30 opposed. No abstentions.

The message was clear to our Board and to our Executive Committee. They were to negotiate with Unity School for classroom space but we were to maintain the ministerial education program.

However, our Executive Committee members reported that there was not going to be any negotiations that did not have the ministerial program returning to Unity School.

Our Executive Committee's way was clear. If we were going to have a ministerial school, then we would have to do it elsewhere because Unity School was going to have a similar program and would need their space.

In the end, representatives of neither organization wanted that to happen. So, the only course possible to negotiate was a way in which the Association would have a continuing role and that the voices of field ministers could still have an influence on the ministerial program. Hence, we have the agreement which was and is called the "Ministerial Education Council." Essentially, it was the "price of admission" both Unity School and the Association were willing to pay in order to continue cooperating in behalf of the total movement.

Agreement Between the Association of Unity Churches and Unity School of Christianity Regarding Ministerial Education September 30, 1982

With this agreement, we, the Association of Unity Churches (AUC) and Unity School proceed with the implementation of a new educational concept for the Unity movement.

The Association of Unity Churches reaffirms and Unity School recognizes the strong desire of Association of Unity

Churches ministers and member ministries to work in concert on matters of common concern. There is a continuing strong desire for our movement to create programs and projects that promote cooperation and mutual trust. We recognize that this requires increased maturity and a growing commitment to communicate openly. We see this agreement to work together concerning ministerial education as an important step in promoting cooperation, mutual assistance, and trust.

The Boards of the Association of Unity Churches and Unity School have agreed that it is appropriate that the educational efforts of the movement be administratively unified in order to promote even greater excellence and continuity. To accomplish this, (the) Association of Unity Churches will transfer administrative responsibility for ministerial education to Unity School for the duration of this agreement. Due to its continuing commitment to an effective ministerial education program, the Association of Unity Churches will continue to be deeply involved in the education process.

With this awareness, a number of functions and responsibilities will be specifically reserved for the Association of Unity Churches:

1. Authority for licensing and ordination.
2. Placement of ministers and teachers in field ministries.
3. Admissions to the Ministerial Education Program. The Association of Unity Churches Board of Trustees will set admissions policy and standards. The Admissions Committee will be composed of an equal number from each organization.
4. Faculty position. The Association of Unity Churches will recruit and hire a qualified, experienced minister to serve on the Unity School for Religious Studies (USRS) faculty as Chairman of the Ministry Studies Department. He will be responsible for teaching and curriculum development in areas specifically related to field ministry. He will also coordinate the visiting field faculty program and plan additional seminars and workshops on field matters. He will participate fully in general curriculum development and implementation for Unity School for Religious Studies (USRS) and the Ministerial Education Program (MEP).
5. Ministerial Educational Committees:
 - a) Licensing and Ordination Committee
 - b) Exception for Licensing Committee [Predecessor program to the Field Licensing Program]
 - c) Education Liaison Committee

- d) Standards Committee [Committee to evaluate possible acceptance of non-Unity ordained ministers and/or their churches. Over the years this responsibility was given to the Regional Representatives who were the new Standards Committee.]

The principal agency for the cooperative ministerial education efforts of the Association of Unity Churches and Unity School will be the Ministerial Education Council (MEC). The Ministerial Education Council will be composed of three representatives from each organization: one member from each Board and two who represent the educational functions of each organization. These members will be appointed by their respective Boards and will be mutually acceptable. The chairman will be from among the Association of Unity Churches representatives and designated by the Association Board. The Ministerial Education Council will be responsible for managing the ministerial education program's operating direction, curriculum, faculty hiring, and Ministers in Training (MIT) standards. Operating and programming functions that relate to ministerial and licensed teacher education will be managed by the MEC.

The Association of Unity Churches will take the following actions to implement this agreement:

1. Recruit and hire the Director of Education. His duties will include:
 - a) Association responsibility for ministerial education, including the Urban Ministerial Program
 - b) Supervision of the Chairman of Ministry Studies
 - c) Teaching in USRS/MEP
 - d) Overview of Association efforts in youth education, Youth of Unity, Young Adults of Unity, Professional Enrichment Training, and Licensed Teacher matters.
2. Recruit and hire the Chairman of Ministry Studies.

Unity School will take the following actions to implement this agreement:

1. Faculty development of the following departments:
 - a) Biblical Studies
 - b) Metaphysical Studies
 - c) Communication Studies and Skills
 - d) Counseling Studies and Skills
 - e) Historical Skills
2. Provide facilities and funding as required for USRS/MEP
3. Day-to-day operating and programming functions for USRS/MEP

4. The Association to be included in appropriate communications regarding ministerial education.

The Association of Unity Churches and Unity School enter into this agreement for a five-year period. It is effective until September 30, 1987. It is understood that this agreement will be reviewed annually. If it is found to be satisfactory, it will be renewed for five years. For example, the first review date is September 30, 1983. At that time, the agreement can be extended until September 30, 1988. The five-year term provides commitment and continuity, while the annual review allows for improvement.

We the undersigned acknowledge that no written agreement can encompass our higher intent. We hereby commit ourselves to excellence in ministerial education in a spirit of true cooperation and trust.

Signed by: Association of Unity Churches Executive Committee: Jack Barker, Chairman, Jay Dishman, Charles Lelly, Gwen Norment, Jim Rosemergy, Hal Rosencrans, Scott Sherman, and Larry Swartz, and

Unity Board of Trustees: Charles R. Fillmore, Chairman, James Dillet Freeman, Otto J. Arnie, Claborn Brandts, William B. Dale, Charles McGill, Connie Fillmore Strickland, and John A.V. Strickland.

The Association and Unity School has continued to reaffirm that each will honor all agreements that exist as procedures and as formal documents in their respective institution's files until such time as any changes are negotiated by both parties, and approved by their respective Board of Trustees; decisions to change or discontinue will not be made unilaterally." (See Agreements document dated and signed on March 16, 2004.)

A comprehensive list of all written agreements dated July 13, 2005, signed by Tom Zender and School UMAC representatives and Glenn Mosley and Association UMAC representatives is available from the Association offices, c/o the President/CEO.

Ministerial Education Council (MEC) is Established

On January 12, 1982, a proposal was put in place for the Ministerial Education Council (MEC), and a ministerial education agreement was signed September 30, 1982, and entered into by and between the Association of Unity Churches and the Unity School of

Christianity. Item No. 3 of this agreement provided the foundation for the Ministerial Education Council.

"For the purpose of implementing and achieving this new cooperative education concept, the Association and Unity School agree to form a joint ministry team that shall be responsible for the cooperative ministerial education efforts of the Association and Unity School. Said ministry team shall be designated the Ministerial Education Council (MEC), and will be composed of three representatives from each organization. The Board of each organization shall appoint three representatives from each organization. The Board of each organization shall appoint three representatives to serve on the MEC as follows:

(a) One representative shall be the Vice President of Education of each respective organization.

(b) One representative shall be appointed by each Board to represent the educational functions of each respective organization. The representatives appointed by each respective Board shall be mutually acceptable to the other Board. The first Association Board representative to the MEC was Glenn Mosley.

(c) The Association Board will designate the Chairperson of M.E.C., who will be one of the Association representatives.

The MEC will be responsible for managing the Ministerial Education Program's operating direction, curriculum, faculty hiring, and Minister's in Training (MIT) standards. Operating and programming functions that relate to ministerial and licensed teacher education will also be managed by the MEC."

Soon thereafter the licensed teacher education was given to Unity School and final evaluation and credentialing to the Association.

Basically, the MEC was formed because the field wanted its influence felt in the ministerial program after USRS took the program back. The Association and the USRS worked out the MEC Agreement and it has functioned well. It has kept the ministerial training and the two organizations united through difficult times. MEC keeps USRS/Unity Institute and the Association coming back to the table to work together to make the Unity movement stronger.

So, the process was underway. In April 1986, the USRS faculty and administration provided a report on their three-year study of the program. The Ministerial Education Program continued to improve. Students were given the opportunity to provide responses and generally agreed with changes that had been made, e.g., increased

time in the credo class, added terms of Bible interpretation practicum, and improvements in the counseling curriculum. The students felt a sense of cooperation and responses to their concerns.

The Educational Liaison Committee felt that with continued cooperation, the education of student ministers would attain a greater degree of proficiency. Communication between students, faculty, MEC and the Licensing and Ordination Committee was improving. The overall feeling was that the primary concern and objective was for the highest and best for the Unity movement.

A summary of prior agreements of the Ministerial Education Council, dated November 2004 provides the following update:

The Ministerial Education Council is responsible for managing the Ministerial Education Program's operating direction, curriculum, faculty hiring, and Ministerial Student standards. Operating and programming functions that relate to ministerial education will also be managed by the Ministerial Education Council.

Functions and Responsibilities

Reserved for the Association via M.E.C. Agreement

- ◆ Authority to license and ordain.
- ◆ Employment of ministers and teachers in field ministries.
- ◆ Admission to the Ministerial Education Program.
 1. Policies and Standards.
- 2. Equal number of representatives from each organization.
 - ◆ Faculty position as Chair of Ministry Studies.
 - ◆ Employ a Vice President of Education.
 - ◆ Urban Ministerial Program.
 - ◆ Ministerial Education Ministry Teams (Committees).
 1. Licensing and Ordination.
 2. Field Licensing Program.
 3. Standards Committee.
 4. Education Liaison Team (identified in the agreement) disbanded in 1993 or 1994.

Functions and Responsibilities

Reserved for Unity Institute via M. E. C. Agreement

- ◆ Faculty development of:
 1. Biblical Studies.
 2. Metaphysical Studies.
 3. Communication Studies.

4. Historical Studies.

- ◆ Provide Facilities and funding as required.
- ◆ Day-to-day operating and programming functions.
- ◆ Include the Association in appropriate communications regarding ministerial education.

Update Notes:

1. Association representatives no longer are members of its Board due to conflict in meeting schedules.
2. Association Board has designated its vice president of Education as chair of MEC.
3. When the vice president of Education reports to the Association Board of Trustees concerning MEC, a representative of Unity Institute is present.

Added Note:

Meeting of November 8, 2004, identified that ambiguity exists between the purpose statement and the responsibilities reserved for Unity Institute concerning the “day-to-day operating and programming functions.”

This document was signed by Glenn Mosley, President/CEO, and Juan Enrique Toro, Chair, Board of Trustees, for the Association, and Thomas Zender, President/CEO, and Duke Tufty, Chair, Board of Trustees, for Unity School on June 1, 2005.

Ministry Services and Perspectives

In 1984, with the reluctant release of the training of ministers to Unity School, the ministers within the Association began to more purposefully plan for its future and the following statement of purpose was created:

The Association of Unity Churches is a global network of ministries, ministers, teachers and laypersons sharing the vision and aim of furthering the Fillmore tradition of “Practical Christianity” as demonstrated by Jesus Christ. While maintaining a viable central organization, one of the Association’s larger purposes is to support the spiritual development of individuals through local ministries. As an international service organization, dedicated to spiritual unity,

The Association supports the inter-dependence of its members through prayer, communication, and the combining of energies and resources to serve humanity. Support services provided by the Association include administration of international Association affairs, training and materials in youth education, media and communication of dynamic ideas, educational and inspirational retreats and conferences, placement and support of ministers and other evolving functions deemed beneficial by the membership. The Association is people in churches, centers, temples and study groups around the world in spiritual fellowship spreading the universal Christ message of love in action.

In 1985, the Association of Unity Churches welcomed Glenn R. Mosley as its director of Ministry Services. You may be interested, from an historical perspective, to read his first letter written to ministers in this capacity.

"As I write this column for the September *CONTACT*, I am still in Akron, Ohio, and the date is July 15. The announcement of my appointment as Director of Ministry Services has not yet officially reached the field, and I am overwhelmed by two things. First, that so many field ministers already know about it (my, our news vine is quick!) and second, that I have already received so many telephone and written messages of congratulations and well wishes. Each message has been one of support and one of commitment to help in whatever ways are needed. You will be appraised at least monthly of ways you can assist your Association to assist you, your ministry, and all our colleagues. Thank you for your willingness to help to continue expanding the Association's field services.

"Thanks also to all those who "recruited" me so diligently during Pre-Conference and Conference weeks (both Board and Conference members) in June. By the way of explanation to all those of you I told I was not going to apply for appointment as Director of Ministry Services, I didn't, during Conference. I was not inclined to consider the possibility, except ever so briefly.

"However, during my drive home, I prayed, and thought about the possibility. By the time I reached home on June 22, I knew that I should pursue this appointment. In seven days from now, I will celebrate the 28th anniversary of my beginning to work in the Silent Unity Prayer Ministry, along with beginning ministerial studies. I feel as though I have just completed a 28-year course of experiential study in preparation for being able to serve

our Association and you, specifically, in this way. During the nineteen years of the Association's existence, I have served on the Board of Trustees for fourteen of those years and on the Executive Committee for more than ten years. I feel very blessed with this kind of preparation.

"As an Association of Unity Churches and as the ministers representing those churches, we have some exciting goals already on line, and we will systematically work toward the fulfillment of each of those goals. With the continuing sharing of the flow of the divine ideas you become a channel for, with our fine Board of Trustees, Executive Committee, our committees generally, and our member-ship, we shall continue to add to the list of goals and necessarily, to the list of Association accomplishments.

"During the next several months, we shall work to decrease the amount of training necessary by outside expertise; we shall identify our human resources to take management training who can then deliver trainings to ministers, boards, and congregations. We shall continue developing a specific training program for interim ministers and increasing our training for conflict management, work on our 'national image', introduced during our recent Conference, and revive a thrust toward greater development of study groups in our expansion efforts. Another immediate goal is to get our new computer 'up and running.' Additionally, with Sally Ford at the Center for Management Assistance, we shall be developing a Model Church Policy Manual, (ultimately named "Policy Manual for a Unity Ministry")² aimed at assisting you by facilitating church management.

"Dr. Albert Schweitzer once said, 'Where your talents meet the needs of the world, *that* is where God wants you to be.' That is true for you and for me. Together our talents will help meet the needs of that world. Thanks for being you, and thanks for being in this world during my lifetime; it makes my life richer."

Also in 1985, with Glenn on staff, a contractual agreement was made with Barbara O'Hearne to visit member churches, providing the minister and the church board with church management training on site, beginning in 1986.

The Association had contracted in 1982 with the Center of Management Assistance (CMA), a not-for-profit organization. Through our contractual agreement with C.M.A., working procedures and policies were developed for the home office staff including job

² Parentheses in letter are ours.

descriptions for each position of staff. These were already in place by mid-1985.

Alive, Well, and Continuing!

In another of his *Ministry Services Perspectives*, Glenn shared some thought-provoking statements:

“Periodically, someone says, ‘the Association of Unity Churches is dead,’ or ‘the Association died four years ago (or however long ago it was the one speaking feels something went wrong).’ I don’t know for sure about *your* Association, but *my* Association is alive, well, and strong, and living wherever there is a member ministry or representative minister, as well as right here in the heartland of the United States.

“Like each of us, the Association of Unity Churches has struggled from time to time, but it did not die. It has only become stronger through the struggles. So, where do we go from here? Perhaps we may first ask, ‘Where are we now?’ We are an Association with tangible and intangible services to offer one another. Four of our present tangible areas of assistance are minister/ministry, literature availability, youth education helps, and miscellaneous resources.

“For ministers and ministries we can include suggested bylaws and charter, guidelines for Unity board members, CMA board/minister training and consultation, a special services manual, membership certificates, wedding and christening certificates, guidelines for Unity ushers, ‘Dedication and Covenant’, and many others.

“Literature presently available through our Association as teaching and ministering aids include: study of the *New Testament*, *Lessons in Truth* notebook, *Christian Healing* notebook, *Synoptic Study/Teaching of Unity*, my pamphlet to assist the bereaved ‘The Healing Quality of Grief’, ‘Unity: A Ministry of Service’, and placement procedures (both for the minister seeking placement and the ministry seeking a new minister).

“Youth Education assistance is available in the form of human resources and literature. The Association assists in the training of the regional youth education consultants and the Youth of Unity coordinators who then deliver trainings regionally and sub-regionally to your youth sponsors and Sunday school superintendents and teachers. The literature includes *Images for Living* (seven graded levels of curriculum), certificates, infant christening, ‘Sing-Be Happy’, children’s cards, and a youth

education manual. In this category, we also provide such things as 'God and Country' Scouting information, general Scouting Program helps, an annual International Youth of Unity conference, and a Young Adults of Unity retreat.

"Our miscellaneous resources include a health program, two retirement programs, promotion materials for new study groups, public relations and media aids for established ministries, annual regional and national conferences, each providing professional enrichment programs.

"In considering an idyllic side to the question, 'Where do we go from here?' we have to know where we want to go, and what we want to be. To assist, let's create our Association's destination in our imagination. Just picture an Association where there is no unmanageable conflict, no sense of a need for competition, just initiative and cooperation. Imagine an Association free of thought pollution, 'want' pollution, disease and disaster pollution. Picture an Association filled with happy, smiling, radiantly healthy, joyous, loved and loving, and abundantly supplied members.

"On the pragmatic side of the question, 'Where do we go from here?' we are identifying and training Association ministers in the use of 'Performax', management for strengths, etc., who can and are willing to take other management training seminars, who will then deliver trainings to ministers, boards, and congregations. We are continuing development of specific education for interim ministers. Here in the Association office, we are in the midst of getting our new computer 'up and running.' In the near future, we foresee this computer providing possibilities of additional services, especially for those ministries who do not own a computer and/or who do have a computer and would like assistance with local accounting and a host of related services and ease of communication.

"We all know the power of an individual consciousness. Everyday, we affect matter, bodies, and lives through prayer and meditation. Just picture what the collective consciousness of all Association members can do when working together in a common cause, using common means, to affect an uncommon end. Unity is nearly one hundred years old; we are taking our place not in denominationalism, but as a force for transformation. We have to do it together! Yes! Our Association is alive, well, and strong in the 1980's!

"During these past twenty years, our organization has functioned and non-functioned, grown and not grown, experienced 'victory' as well as the 'agony of defeat' (albeit temporarily), has supported and been supported by ministries, and has provided those member ministries with a great deal.

“We held ‘People’s Conventions’ in Kansas City in 1970 and 1973, in Philadelphia in 1976, our country’s bicentennial year, and the fourth ‘People’s Convention’ will be convening in San Diego in our twentieth year.

“We’re learning from our history, so we’re choosing those parts of history we wish to relive and those upon which we wish to build with new and very different outcomes. Twenty years ago we looked to the present and the future after reviewing briefly our history. Now, we look again to the present and the future.

“Who knows? By 1990, Unity can truly be a household word! Where will we, the Unity field movement be by the next time Halley’s Comet appears in 2062? Or by 2066? How will our Unity grandchildren and great-grandchildren view what we are creating? Individually, our efforts cannot accomplish what we can do together. Together, by 2089, Unity’s bicentennial, we can cut a major swath across the face of the universe.”

It was in the early days in office that Glenn Mosley began discussions with the Executive Committee and Board of Trustees about the need for acquiring our very own space. The Board, committees, and staff all joined in those early discussions.

Unity Movement Advisory Council (UMAC) Created

Do you recall, in an earlier chapter we mentioned the conflict that occurred over the proposal for Unity International? As the number of international ministries and countries increased, it became apparent that better communication was necessary between Unity School and the Association of Unity Churches. In November of 1987, in an effort to promote better understanding between the two groups, coordinate their joint activities, and facilitate the progress and growth of the Unity movement, the Unity movement Advisory Council (UMAC) was organized. Created at the instigation of Connie Fillmore Bazzzy, president of Unity School, the council met regularly to deal with issues of common concern. The presidents of both the School and the Association are members. Originally, Unity School had board members who were also management team members. In addition to the CEO of the Association, UMAC members were rotating board members who were officers and there were two “permanent” field ministers who were not on the board. The council serves as an arena where issues of common concern are addressed. It

is a place where problems that cause difficulty in the day-to-day business of both organizations may be resolved.

Prior to the establishment of the Council, there seemed to be a tendency for Unity School and the Association to "step on each other's toes," usually without realizing it, or even aware that it might be a problem. The council provided a wonderful vehicle for bringing the leadership of the two organizations together. It serves as a place where each organization may exert a "gentle influence" on the other and on the entire movement, rather than an arena where major policy decisions are made.

One of the joint projects undertaken by the Unity movement Advisory Council was the creation, development, and publication of the popular "Quest" series of books for adults. (The Youth Education books are by the Association). Another has been the conducting of surveys of Unity readership and church members to discover what people in the Unity movement are thinking and saying. Perhaps one of the most important achievements of the Council has been to create a friendly atmosphere between the School and the Association. Possibly, a most important work of the Council has been dispelling the atmosphere of suspicion and distrust that followed in the wake of the controversy over the proposal for Unity International.

"Goal Setting or Goals Being Set, Which?"

As a frame of reference for the awareness in which the Executive Committee worked as the Planning and Goals Committee in their April 1987 session, we share a quote from Jim Rosemergy's *CONTACT* letter as vice president of the Board of the Association, which appeared in June. The letter was titled, "Goal Setting or Goals Being Set, Which?" Jim wrote:

"During a Sunday service not long ago, I found myself saying, 'I don't believe in goal setting anymore, but I do believe in goals being set.' For me, the difference is the beginning. When I engage in goal setting, my human consciousness is the beginning. I am aware of what I do not have and, therefore, this 'item' heads my list of goals. There is another way — IN THE BEGINNING GOD. When a consciousness of the Presence is the beginning, I am running the Good Race. Goals come, but not because I feel deprived or do not have something. The goals rise from within,

out of a consciousness of contentment, and are an activity of God.
In truth, I am about my Father's business."

An essential tool in making a difference in following Spirit is the creation of an effective organization that utilizes the energy, time, and talents of as many committed people as possible. It is also necessary to objectify the spiritual principles a group lives by so that what has already been accomplished truly becomes a launching pad for future development in terms of spiritual, financial, numerical, etc., growth.

As a reflection of the Association's growth generally and ministries' growth and development specifically, the Planning Committee (in June, 1998) began with appropriate revisions to the Mission Statement.

"The mission of the Association of Unity Churches is focusing on the vision of unity by assisting Unity ministries in sharing with people everywhere the transforming principles as demonstrated by Jesus Christ."

The members of the committee also developed an extensive listing of specific Strategy Plans under the five major organizational goals of:

1. Continue developing and evaluating programs that relate to the Association's defined purpose statement.
2. Continue developing an operational structure which enhances existing or new human resources for the organization.
3. Continue collaboration and definition of mutual goals with Unity School.
4. Develop an ever-increasing base of financial support.
5. Develop effective public relations and marketing programs for The Association and for all ministries.

The Committee then identified the following strengths as a basis for the developing of further strengths: Convention/Conference refinement and professionalism; current staff individuals who get the job done; our Board and Executive Committee and the way they operate; growing number of ministries; less crisis management; more vision-driven; better Youth Education curriculum; the School is improving and producing better trained ministers; Licensing and Ordination Committee reorganization and Standards Committee Ordination Process Evaluation (SCOPE) refinements; greater variety

of types of ministries; active personnel evaluation at staff level; successful ministers and ministries, models and resources; management training; building a history; and resilience. We have come a long way in 2 years!

In addition to already-existing strengths and the goal of the continuing development of them, the committee considered the following opportunities for Unity ministries into the 21st century:

Target the baby-boomer population; the 20 million who live alone; day care; open bi-multi-lingual churches; radio call-in and talk shows; image of the Association and ministries; and move to increase electronic media.

To meet these opportunities for growth, numerous goals, bearing from one-to-fifteen-year timelines were established, accompanied by action steps with designation of which positions and/or committees are responsible for following through. They include: programs that foster deeper spiritual relationship during our meetings; addressing the needs of single men and women in the field; continue developing ways of supporting ministers in the field; greater sense of connectedness among field ministries and ministers; continued developing of expansion programs; training and developing a resource pool of interim ministers; a program for banking to permit building funds and loans for member ministries and affiliates; a solid financial plan for raising funds for operating and capital projects; minister renewal; a retirement home or center for retired ministers; a committee to research and develop statements regarding New Age; and an Association retreat.

Resources required to fulfill these goals included all Association members, committees, and staff. The goals also included a self-supporting field lecture plan utilizing recruited ministers a week at a time, regionally; provision of increased economical products and services; use of liaison representatives as Goodwill Ambassadors for "happy house calls"; re-establishing an Overseas Ambassador's Task Force to continue developing a sense of community and global belonging with overseas ministers, and to provide overseas ministers official access to Association resources. Additional goal statements and action steps included the appointment of the Unity movement Advisory Council to oversee the review of international ministerial policies and strategies; and creation of multi-media and video training tapes.

A complete update of the goals accomplished in the past year appeared in the Association's Annual Report for 1987 on pages 14 and 15 of that (June) issue.

In the May 1988 issue of *CONTACT*, a few of the services then provided by the Association of Unity Churches to its nearly 800 member ministries and study groups, 500 licensed teachers, and 600 active ministers were listed. The fulfilling of present and continuing needs of our Association provided the reasons for our goal-setting and strategic plans and actions.

As the "decade of the '80's" came to a conclusion, many memories of those attending the "Gathering Together in Unity" Conference/Convention in Dallas, Texas, will linger on. Stan Hampson was president of the Board in June 1990. Hopefully, those attending returned to their ministries with renewed zest, fresh ideas for program implementation, personal transformation, and a spirit-filled determination to share with the community of humankind that transformation.

We draw closer together through our mutual support systems.

Incidentally, in researching the beginning of *CONTACT* newsletter, the earliest copy extant is in Unity Library Archives and is Issue No. 2. In the beginning, publication was irregular and became monthly in 1967. The publication began late in 1963 with David Williamson as Executive Secretary of the Unity Minister's Association. Warren Kreml had the position from mid-1964 until early 1966, when Bob Sikking became Executive Secretary of the UMA and served for a few months until the creation of the operational Association of Unity Churches began.

Unexpected Inspiration!

Occasionally, a Conference business meeting is inspiring and exciting as well as informative and fulfills fiscal responsibility. The second business meeting on Tuesday, June 13, 1989, from 11:30 a.m. to 12:30 p.m., must rank among the top in the Unity movement's conferences and conventions since early in this century. It was inspiring, exciting, and informational, and involved a major step in fiscal responsibility.

Maya Brandenberger was president of the Board but was unable to be present at her conference.

Scott Sherman, the Association Board's newly elected 2nd Vice President of the Board and Executive Committee member and former Development Committee chairperson, "set the stage" for the excitement that followed.

Scott discussed the recent history of relationships between Unity School of Christianity and the Association of Unity Churches which led to the formation of the Unity movement Advisory Council. He referred to exhaustive research done by staff in late 1985 and early 1986 which clearly indicated the rate of growth of Unity ministries in the past 23 years. The rate of growth had risen steadily since 1976 and rapidly since 1984. (Forty-three new ministries in that year!) In view of our continuing expansion department efforts, we anticipated doubling our 1984 total of 440 ministries and 175 satellite ministries by 1995. We were well on our way toward fulfilling that projection. Just to provide the same level of products and services as we were currently doing, we would immediately need twice the space presently occupied. Projection indicated our space needs would be doubled again by 1992, and quintupled by 2000. Our personnel and equipment needs would possibly more than double in the next eleven years.

With projections made by several staff members, in April 1987, the Executive and Development Committees presented a proposal to Unity School, asking for a gift of ten acres of land on which the Association could build its own Field Ministries' Headquarters.

After Scott's opening comments, in her own words, Connie Fillmore, President of Unity School of Christianity, stated,

"Our boards met. We had questions about the relationship. We had an ongoing challenge with communication, as much a result of the mission as the differences of the two organizations — rotating leadership versus static leadership. In that setting, the Association would bring plans, leadership would change, and it seemed nothing was carried through. The transition would be lost. With all these things in mind, I was reluctant to give a gift without doing some work first. I proposed we sit down in a room together, six representatives from each organization. We agreed to change membership only when absolutely necessary. The Association representatives were charged with communicating to you.

"It was the activity of Spirit at work in this, the start of consciousness that has spread out. We agreed to continue to do this. Prayer is very much a part of these meetings. The School

asked to have a hiatus on the land question. We wanted to wait and see.”

Connie then said that the Unity School Board had reconsidered the land gift and decided to give 10 acres to the Association for building the Association headquarters.

It should be noted that of the three Unity School and the three Association representatives on the program in this business meeting, each shared that the best thing that had happened in the past two years was the “unity in Unity” that had been built, and continued to be built as an ever-widening experience. The land represented a symbol of this oneness experience that was shared by the more than 600 ministers, spouses, licensed teachers, and lay delegates. Standing ovations by all present punctuated the increasing feelings of oneness several times through the presentation ceremony.

Of the work of the Unity movement Advisory Council, Connie concluded, “By sitting down together we are allowing Spirit to work. We decided to trust instead of fear, believe instead of doubt. It really is Spirit that has brought this about. We recommitted to the teachings, communicating, and mutual support.”

Charles R. Fillmore, Chairman of the Board of Unity School, then read a letter of intent from Unity School to the Association to convey approximately ten acres (parcel has been surveyed and deed was in preparation) in Lee’s Summit, Missouri. The property boundaries would be contiguous with those of Unity Village. Charles presented the letter of intent to Association President-elect Stan Hampson and the Association’s executive director/CEO, Glenn Mosley.

Stan then presented roses to both Connie and Charles Fillmore. Stan proceeded to express appreciation in behalf of the members of the Association, both the members with representatives present and those who were present in spirit. Stan announced that we created a line item building fund three years ago, and had recently created a separate Building Fund account. He also said that “seed money” gifts were welcome. We needed \$30,000 just for initial exploration fees. The next day a gift box was placed in the front of the meeting room to receive the many “seed money” gifts. Stan announced that bus transportation had been arranged to take delegates to the property on Wednesday evening and Scott Sherman and Shay St. John would lead the celebration on the site.

Stan then introduced the executive director, Glenn Mosley, and Glenn began by reviewing the Mission Statement of the Association of Unity Churches.

"The mission . . . is focusing the vision of unity by assisting Unity ministries in sharing with people everywhere in the transforming principles of Jesus Christ."

"With the acquisition of ten beautiful acres of land adjacent to Unity Village upon which to build our Association Headquarters, our Mission has not changed. Naturally a collective evolution in consciousness will necessarily evolve new phraseology for this Mission, but the basic premise will continue — to provide more and better products and services economically and effectively."

John Strickland, Director of the Silent Unity Prayer Ministry and a vice president of Unity School, offered a building project blessing and a closing meditation. In his comments, John stated, "The new Silent Unity building is a great accomplishment for Unity. The new Education building is a great accomplishment for Unity. The forthcoming Association of Unity Churches building is to be another great accomplishment for Unity. . . . We know that unity in Unity will produce great good in this movement and in the world. This new home that we envision is an outer example of a new and greater spirit of cooperation, harmony, and understanding. It is a dream come true, but more than that, it is a prayer come true."

Some Notes on Visioning

As a brief overview, the visioning program by the Board and Executive Committee for the Association of Unity Churches actually began in January 1982 with our first management consultant, Louise Inneacarro (a former nun) who was Barbara O'Hearne's predecessor. At first, we did a visioning annually, with mid-year "adjustments" to our vision, mission, values, etc. Visioning and prayerfully creating (or re-creating) our mission became the stars by which the ship known as the Association was guided. The visioning process accomplished in the summer of 1985 was seventy pages in length with a three, five, ten, and fifteen year strategic plan! Among scores of other important items that we envisioned was building our own building. As previously mentioned, in June 1989, we had acquired ten acres of land in Lee's Summit as a gift from Unity School upon which to build.

As our growth continued, however, we needed the space urgently so we decided to purchase a building whose builder went “belly up” during the construction of the building. We then designed the interior and completed construction on the building. This gave us a building valued at \$1.4 million which we paid off in two and one-half years. As of 2005, we still have the ten acre gift from Unity School on which to build by 2015.

Thanks to our collective prosperity consciousness and our visioning, the Association pulled out of the red figures in 1985 and we have remained in the black as of September 2005. From four foundations, one ministry, and a few individuals, our President/CEO helped to raise \$16 million during the past 20 years up through 2005.

Part of our visioning included a “living” Youth Education curriculum. It was necessary to add two and one-half positions in the Education Department to help this happen.

We envisioned having a Radio/Media Department and committees, a Development Department and committees, a graphics department, and having international ministries with the United States Association because the international ministries needed and asked for hands-on service assistance.

We envisioned a Peacemaking Department and a bastion of trained people to help. We anticipated the Association “growing up” and taking its rightful place as an international association. We envisioned a management team to be in place in not more than four years that would include the executive director and five associate directors.

After the year-long study and visioning of 1995-1996 (more on this later), we decided to change the titles from Executive Director/CEO to President/Chief Executive Officer and 5 Vice Presidents. The former president of the Board became the chair of the Board, befitting a fully international Association. We envisioned a director of Worldwide Services and a staff and ministry team of Worldwide Services to replace the single, part-time position of “Expansion Clerk” for the United States only. We felt the need to do this even before Unity School gave full responsibility for assisting international ministries to the Association.

One staff member commented that “being part of the Association as a professional on staff has been like changing a set of four tires on an automobile going eighty miles per hour!”

Through the years of setting three-year plans, we usually accomplished them all in less than a year. Our dedicated staff and some committed volunteer ministers on ministry teams helped this to happen. We often revisited the Vision et al. and “tweaked” the ideas. Strategic steps were added in accomplishing the vision of re-organization.

Then, Barbara O’Hearne asked the Executive Team in 2005 if we wanted to take a half day for visioning. We said “We have other work to do first.” We all agreed to two things:

- 1) We did not want to saddle the new Board of June 2005 with the current Board’s visions.

- 2) We needed to take that time to plan (not vision) for the “handover” of details, which would not be completed until June. Six hours were spent reviewing and planning for those details.

Thank You, Barbara O’Hearne!

We mentioned Barbara O’Hearne earlier in the book and take this opportunity to say “thank you” to her for the variety of services she has provided as the “Church Management Consultant” for the Association of Unity Churches. As a consultant, Barbara has facilitated multi-ministry learning experiences, individual minister and Board of Trustees consultation and training programs. She has also visited our national regions and a few international regions and facilitated board education and planning sessions with regional boards and the Association Board of Trustees. Perhaps many of our ministers can recall visioning sessions with Barbara with the meeting room being wallpapered with newsprint white sheets and a basket of magic markers sitting nearby!

During the years of service to our Association, Barbara has committed to “being a force for innovation and creativity in the Unity movement.”

We are also grateful to the John Templeton Foundation and their grant assistance in helping to provide Barbara’s services to the Association.

Chapter Six

MOVIN' ON! (1990's)

As the Association moved into the 1990's and celebrated the start of the second century of the Unity movement, we realized that none of us were here when Charles and Myrtle started Unity 101 years ago. Yet, Spirit has drawn us together in this time and in this place to begin a new century and create a continuing vision for the Unity movement.

The future depends on our ability to perceive and achieve new, exciting, and effective possibilities and potentials. What possibilities are being stirred in each of us by our God-presence regarding all aspects of life — health, prosperity, communications, marriage, church, organization, service, etc.? We consider the history and legacy of our past as well as the kind of future we desire. In 1990, the Association was expanding our services to member churches by offering chaplain services, retreat activities for renewal, national radio expansion, more trained interim ministers and national publicity programs. It is not only conceivable that, in our lifetime, the Unity movement will enjoy more common name recognition throughout America and internationally as well, it is occurring as we write and as you read!

That which is true of us individually is also true of us collectively as ministers, teachers, and members of Unity ministries and readers of Unity literature. We need only to be still long enough to let God set goals within our hearts and minds.

We know that whatever the numerical size of a congregation, in order to impact a community, its denomination, or itself, it must be God-inspired and committed to principle.

An essential tool in making a difference in following Spirit is the creation of an effective organization which utilizes the energy, time, and talents of as many committed people as are available. It is also necessary to objectify the foundational principles by which a group lives by, as far as possible, so that what has already been accomplished truly is a launching pad for future development in terms of spiritual, financial, numerical, etc. growth.

The mission of the Association of Unity Churches focuses the vision of unity by assisting Unity ministries in sharing with people everywhere the transforming principles as demonstrated by Jesus Christ. Working alone, we grow and progress; working

together, we can grow and progress in colossal ways. Full speed ahead!

"Whom Say Ye . . . ?"

If you have heard some of the predictions of "doom-sayers" about the economy of the world, or about freedom efforts, or any other current "breaking news," you have most likely heard that this third millennium would be the beginning of the end. And we agree!

We are closing an era so we may begin a new experience! Charles Fillmore once described Unity as a "return to first-century Christianity." That description refers to a true community of spiritually-bonded friends. We're going to return, to a certain degree, to the old form of Christianity; to the one that Jesus taught and not the one that was taught about Him. What He taught *was* so vitally alive and it is *still* vitally alive today.

When Jesus returned from Caesarea Philippi before the crucifixion, He knew people were talking about Him. In fact, they were "murmuring." Some were happy about Him and His ministry, some were not. (Sound familiar?) Some thought of him as a renegade and others were positively impressed; however, almost every person living within the vicinity of his message was impacted by His presence and by what He taught.

Jesus knew he was being talked about, and He wanted to know what people thought and were saying. So He asked the disciples, "Who do men say that I am?" As spokesman for the group, Peter replied: "Some say you're Elijah or Jeremiah, or John the Baptist, or one of the other prophets." Actually, Jesus wanted to know what the disciples themselves thought. So He asked, "Whom say ye that I am?" In a flash of inspiration Peter replied, "You are Christ, the Son of the living God." And Jesus said, "Flesh and blood has not revealed this to you." In other words, no person told you that. "But my Father who is in heaven revealed that truth to you."

Now, what came next has been mistranslated because of a misplaced comma in the King James' version of the Bible. Most of us still know the King James' version; the old message is that Jesus said, "And I say also unto thee, that thou art Peter." Why would Jesus tell Peter that he was Peter?

What Jesus said was, "And I say unto you that *you* are, Peter; the *son* of the Living Christ. And upon *this* rock I build my

church." If anyone in the world knew that Peter was not a rock, it was Jesus. There was nothing stable about Peter! He later denied Jesus just as Jesus had predicted he would.

This paraphrased thought is paramount. "Peter, you are the Christ, the son of the living God, and upon that rock I build everything that I teach." Nothing else! That is the gift we have inherited as Unity students; the model that we have a chance to advance in the 1990's (and ongoing) for our children, grandchildren, and so forth. We have an opportunity and the responsibility to lay down a model of the conviction that each of us is the Christ and that each whom we meet is a Christ.

The vision Jesus lived was that He and the Father were one, and that we, too, are one with this same God-Spirit. Further, because of this oneness with the One, our potential was and is and will be illimitable. If we strip away the dross of what "churchianity" has taught about Jesus, and go back to experience what He taught and what many first century followers of His believed, we discover what He believed about humankind.

In its twenty-five years as an Association, a tradition had developed. The incoming president would express his or her preference for a year-long theme. The theme was based upon the president's sense of the special needs of our Association or its members at that time. Nancy Neal, the out-going 1991 president's theme had been "listen." So, she became the "listening president." As Scott Sherman moved into the president's chair, he set the year's theme with two words: *authenticity* and *understanding*. Scott wrote in the June/July 1991 *CONTACT*:

"Authenticity produces understanding. One of our greatest needs as men and women is to be known just as we are and to be loved and appreciated anyway. We are in the midst of an incredible planetary explosion — an explosion of information. But information is not necessarily communication and communication is often not understanding. Understanding is communicating with your heart open. Understanding is seeking to "get" the essence of what another is seeking to communicate, not in trying to critically evaluate whatever the message may be. Understanding is like love; critical listening is like litigation.

" . . . So I invite you to join me in authenticity and understanding. I hope you'll communicate what is really on your mind and in your heart. I promise to do my best to understand and to reach out for the essence of your words. Will you please do the same for me?"

Later, in a *CONTACT* article (February/March 1998), Scott asked the question, "What does the Association look like now from the perspective of one who helped to lead it twenty years ago?" Then he answered his question:

"In a word, better! Then it seemed we were really devoting our energy to three main issues: placement, conflict resolution, and ministerial training. The kind of services we now may take for granted were just ideas that our Long-Range Planning Committee talked about: supporting churches and ministers with strategic planning, radio and television, public relations, development, choices of pension plans, conventions around the country, truly helpful regional teams, and expansion.

"One of the other issues that kept nipping at us twenty years ago was integrity. Rumors often swept through the field about preferential treatment of some ministers versus others. While there may still be some who believe this, I am certain that most ministers sense the deep integrity that characterizes our 'home office' now. I believe this new trust has been earned by our present leadership.

"A second important improvement is the involvement of so many of our Association ministers in truly key roles in committees, task forces and the board of trustees. I had served on committees and the board for several years before coming to work for the Association. We were proud of the work we did, but it never struck me that we had a true partnership with the Association staff. This feeling of partnership is clearly there now.

"The final thing that strikes me each time I call or visit the Association offices is the overall excellent quality of our employees. We have always had dedicated people working there, but as the years have gone by employee development has produced a very positive result. Not only are our co-workers there professional, but they seem happy.

"When other ministers asked why I left the Association staff in the spring of 1980, I jokingly answered that having 400 ministers as bosses was just too much. Actually, it was really simply a change of relationship . . . from staff member to center minister and Association member. Within a very few months, I was back on committees and the board to serve all of us in that way. I am very, very proud of the progress that all of us have made in the past twenty-five years."

"Making History"
By Mary Katherine MacDougall

In the April/May 1991 *CONTACT*, Mary Katherine MacDougall wrote the following article. It is as noteworthy today as it was then.

"Making history is not confined to presidents and kings, Nobel Prize winners, discoverers of cures, or literary giants. They make world history. We make our history. Our history is important. What we are, what we do, what we become are all so important. It is important because we are special God-creations with a God-given mission. What God creates is important and we are God-created, God's beloved, and lovingly and wisely created.

"A few months ago one of my sons suggested that I write a family history. He believed it would especially benefit the three younger sons who had been very small when their father died. So I am in this process. It is taking longer than I anticipated because there has been so much more in my life than I realized! I am amazed at what I am remembering, and it is all-important because it is all part and parcel of what and who I am. A friend had lunch with my husband and me recently. She celebrated her one hundredth birthday the month before. A year ago, her book, *Interesting People I Have Known*, was published by Texas A & M Press. During our long visit, she told us of the accomplishments and tragedies in her life. She was the first woman to be hired by a Houston newspaper. She was one of the first, if not the first, woman to head a successful advertising agency. She helped Lyndon Johnson, one of our United States presidents, become successful in communication. She had several tragedies. To her they loomed larger and more important than her successes. She was not appreciating her history or the very alert, knowledgeable, recognized and well-loved person she is. She has helped and inspired so many and continues to do so. Her speech at the city-wide celebration of her successful century was highly lauded and enjoyed. She is a maker of history. She has made her history. You, too, are a history maker. You are making history right now.

"You've been making history as long as you have been. Right now you are adding to your history. It's desirable that we recognize historic events in our country's life and in other countries' lives. It's desirable that we feel proud and happy about the good and the great of the world. It is equally important that we feel proud and happy about the good and the great persons that we are. It will help us make still more wonderful history."

Well said, Mary Katherine. And those words are true for our Association as well. Perhaps a workable equation for “making history” could be Model and Empower = M.E. Our assignment, if we choose to accept it, could be to continue to “model” for others the joy of being loved and loving and then continue to “empower” them to do likewise!

We Have A New Home!

Space was growing close with our Association staff members working in small cubicles with no windows. It was time to move on. In the spring of 1991, the current building, located at 401 SW Oldham Parkway, was purchased. The partially finished downstairs was occupied by tenants and the upstairs was totally open space. After careful review of the space available and the needs of our Association staff, Martha Mosley designed the layout of the upstairs offices to allow everyone a practical work area with a window. The center space of the upstairs was occupied with the elevator, library, and kitchen. Loving care went into designing our Association building to make it accessible to all people, regardless of physical challenges.

From the moment your Board of Trustees approved the purchase and began completion of our new building, the staff morale began to rise and continued to do so daily. We no longer had to back out of our offices to change our minds! We gave heartfelt thanks for the many and creative ideas that were presented through committees, board members, staff, volunteers, donors, our co-workers at Unity School, and all who participated. We were especially grateful for God's abundance to be able to acquire and finish and furnish your new Association headquarters. We thank each of you who gave so much to help us in dream-making and who generously contributed so this dream could be paid off ahead of schedule.

We were keenly aware that the newly purchased building was only a vehicle, or tool, to help us support our ministers and ministries and to expand Unity's message and movement through coming years, but we wanted to share our joy with all of you. We praised God for the quarters which housed us for the first quarter-century of our organization in Unity School's Administration Building and we praised God for our new home.

Another highlight of 1991 was the architectural rendering of a potential dream for our Association's new home to be built on the land donated by Unity School of Christianity. We would like very much to accomplish this by 2015. At our current rate of growth, we will need larger quarters.

Honoring Diversity

Our Association encourages ministers, teachers, and others within Unity to honor the strength of diversity within their spiritual communities. It was with love and in celebration of our unity in the midst of our wondrous diversity that on January 23, 1995, the Association adopted the credo of: *Honoring Diversity within the Unity movement*.

"We believe that all people are created with sacred worth. Therefore, we recognize the importance of serving all people within the Unity family in spiritually and emotionally caring ways. We strive for our ministries, publications, and programs to reach out to all who seek Unity support and spiritual growth. It is imperative that our ministries and outreaches be free of discrimination on the basis of race, color, gender, age, creed, religion, national origin, ethnicity, physical disability, or sexual orientation. Our sincere desire is to ensure that all Unity organizations are nondiscriminatory and support diversity.

"In our effort to reach out to all people as did our Way-Shower, Jesus Christ, we support the modification of our facilities to make them accessible to all people, regardless of physical challenges; the translation of our materials into Braille and other languages; and respect for the wonderful variety of human commitments and relationships.

"We encourage ministers, teachers, and others within Unity to honor the strength of diversity within their spiritual communities. It is with love and in celebration of our unity, in the midst of our wonderful diversity, that we affirm this position."

In the early 1990's, staff members of the Association took the "Honoring Diversity" workshop. Two members of the Association management team, Young Bae and Martha Mosley, joined with two Unity School faculty members, Adrienne Dorfman and Maurice Williams in co-facilitating the workshops with staff and at Association conferences and spiritual Board retreats. The

invitation to attend these workshops was extended to churches and regions so that all could be aware of the importance of inclusion and of honoring diversity.

Degree Requirements for MEP's

The decision to require academic degrees of MEP applicants/candidates beginning in 1997 came up for discussion during the Admissions Committee meetings in April 1995. Glenn presented a list of considerations as rationale.

It is interesting to note that in January 1995, when requirement of a four-year degree or academic equivalent was first considered, the Board of Trustees makeup was ten members with no degree and eleven members with a degree. Although we realize that our Board is representative of the field, degree requirements were reconsidered and the decision was remanded to the Executive Committee in September, pending a report by Jimmie Scott's office.

Several considerations of the importance of degree requirements were:

- ◆ How would degree requirements fit in with the Board's proposed visioning for the 21st century?
- ◆ It was important to consider commitment to leadership positions in the New Thought Movement, i.e. offering professional quality goods and services.
- ◆ Church boards are increasingly composed of professionals.
- ◆ Research skills are increasingly necessary skills for professional survival.
- ◆ Basic Unity prerequisites have increased and academic skills also need to be updated.
- ◆ An updated Continuing Education Program was in place and in line with increased emphasis on excellence.
- ◆ Over the past three graduation/ordination years reviewed, non-degreed students tended to be among the last placed.
- ◆ Increasing awareness in professional community that Unity has "the most credible and compelling contemporary Christian theology-philosophy."
- ◆ Increased credibility with mainline Christianity.
- ◆ Foundation grant applications require documentation of qualifications of leaders of recipient organizations and

those who administer funds from the grants made. Churches cannot fundraise outside their own church communities without recognized professional standards.

Further discussions included Unity School for Religious Studies administrators, Association administrators, and the Admissions Committee, the majority saw the validity of the degree requirement. Additional discussion resulted in a request to consider phasing in the requirement over the next three years. Glenn Mosley and Joel Baehr had conferred on, and were in agreement with, the following recommendations that were presented for consideration.

RECOMMENDATION:

1. That an **associate degree (AA)** or **business** equivalent be required in **1997**.
2. That an **associate degree (AA)** or equivalent **studies** be required in **1998**.
3. That a **bachelor's degree** or equivalent **studies** be required in **1999**.

Glenn had spoken with Ruth Mosley, who agreed that a degree requirement was needed. It was thus necessary to approve a phase-in component for the Urban School in April.

The Renz Report

To stay on the cutting edge of organizational progress, the Board of Trustees, in January 1995, requested Glenn Mosley to interview several companies and recommend a systems analyst to look at the way we were functioning, to help us maintain what continued to work well, to modify areas that needed modification, and to add and delete as needed. Our Board of Trustees then contracted with David O. Renz, Ph.D., to undertake the identified task. Dr. Renz began his study in May and it was scheduled to be completed early the following year. The analysis was similar to the one begun with Louise Iennacaro in 1982, which took approximately three years to complete and to make initial changes.

In his early conversations with us, Dr. Renz allowed that since we had continued self-evaluation through focus groups and strategic planning at least biannually since 1986, we were already a

"progressive" organization that admittedly needed "fine tuning," but may not need total reorganization. He would look at the functioning and interrelatedness of committees, board, regional bodies, and staff.

To accomplish these things, among others, Dr. Renz visited all seven regions and/or regional boards. He was present during the January 1996 meetings and conducted a random sampling of interviews.

In Dr. Renz's Synopsis of Systems Analysis Report to the Board of Trustees in June 1996, he stated he felt Unity has phenomenal potential toward meeting the spiritual needs of people. He felt we were on the threshold of the next generation of development and advised looking again at long-term goals, objectives and action plans, with emphasis on a visioning piece. He recommended that the Board adopt a renewed position statement and develop still another strategic plan.

One of the recommendations from David Renz to Joel Baehr, President, and Glenn Mosley, Executive Director, of the Association, pertained to leadership titles. The recommendation stated: It is recommended that the Association of Unity Churches revise its bylaws to reflect a new system of titles that more accurately reflect the nature and scope of its staff and board leadership roles. It is suggested that the chief voluntary officer be labeled "Chair of the Board" and the chief staff officer be labeled "President." Subordinate board and staff positions should be renamed to reflect their relationship to these two positions (e.g., vice chair, vice president).

These positions were currently known as "President" (for the chief voluntary officer who heads the board) and "Executive Director" (for the chief staff officer). Dr. Renz further commented that at some point in the evolution of the typical U. S. nonprofit organization and association, it became typical for these titles to change to reflect the change in the scope of the organization and the nature of these roles. The chief voluntary officer usually became known as the "Chair of the Board," "Chairman of the Board," or "Chair, Board of Trustees," and the chief staff officer became known as the "President/CEO." This recommendation was based on his assessment that the Association of Unity Churches had reached the point in its evolution and development when such a title revision was warranted. What image and message did we wish to present to the rest of the organizational world: to sister organizations, customers, potential collaborators on projects, etc.?

Dr. Renz presented his recommendation to Joel and Glenn on April 12, 1996, in order to allow adequate lead time required to initiate such action. This change required a revision to the Association Bylaws, and such action must be initiated immediately during the upcoming convention, or wait a full year until the next convening of the membership. Ultimately, this matter needed to be presented to the full membership for decision through its vote during the business of the Convention.

It is interesting to note that Barbara O'Hearne had recommended title changes for the Association in 1989, just as we were about to begin a Building Fund Raising Campaign. The recommendation was not pursued at that time. She again made the recommendation in April 1996.

"Blessed Are the Peacemakers . . ."

As with most situations involving relationships, from time to time, ministers, ministries, boards, and congregations would experience differing opinions or thoughts regarding perceived needs, concerns, and/or issues. Often regional representatives and/or someone from the Home Office would be called upon to serve in the role of consultant to assist in a situation through conflict management or resolution. As needs in this area grew, one answer to a prayer emerged in the form of Rev. Gary Simmons and some meaningful ideas. With his awareness of our Alban Institute "Liaison Program," Gary Simmons began his study in the field of conflict management in 1993 with George Parsons of the Alban Institute along with numerous colleagues. Combining his background of thirty years in martial arts with the metaphysical Christian principles of Unity, Gary pioneered a pilot project that introduced a new method of working with conflicted church communities. His success later led to the establishment of the Ministry for Peacemaking serving Unity, New Thought and spiritually based organizations internationally.

During the January 1996 committee meetings, Gary Simmons offered a course in Conflict Management in which the method of "Enrollment to Resolution" was presented as a tool that became distinctly helpful in defusing conflict. This method of conflict management was designed to create a more positive and receptive attitude by a process that enrolled the parties concerned in

moving beyond anger, justification, or blame by finding creative solutions to their concerns together.

The purpose of the Ministry for Peacemaking was (and still is) to assist ministers, boards, lay leaders and congregations in embracing the opportunities and challenges of ministry, and when necessary, to create a path to God amidst interpersonal and organizational conflicts. The Ministry for Peacemakers serves to guide individuals and communities into a greater demonstration of harmony and cohesiveness by providing several programs and services.

Conflict Transformation and Peacemaking as a congregational process assists leaders and the community in identifying interpersonal, organizational, and systemic issues underlying church tensions and conflicts. Peace teams work with conflicted congregations to create a principled and purpose-based plan of recovery and renewal.

In circumstances where there is disagreement between groups or tension among key individuals within a leadership team, meditation is a powerful problem-solving process that honors all parties' concerns.

Making peace with our past is a congregational healing and reconciliation process that maps recurring patterns of dysfunction rooted in a church's troubled history.

Transition consulting assists churches in transition. This helps to clear the way so that a healthy relationship with the new minister can be created.

The Ministry for Peacemaking also provides training in peacemaking, conflict transformation, mediation, collaborative problem-solving, communication and team building to ministers, boards, licensed teachers, ministerial students and lay leaders.

Looking Forward, Even Back Then!

In the June/July 1997 *CONTACT*, Glenn Mosley wrote an article titled "The Future of Unity Churches (2020 and Beyond); A Reasonably Good Flying Guess." Because it is interesting, and sometimes informative, to "look back" at our projections, we include excerpts from that article. Glenn began the article with the comment, "I am wary of any who pretend to KNOW what the future holds."

Glenn stated that much of the future status of churches generally—and Unity churches specifically—would take fifty-plus years to evolve. What had happened in recent years, what was presently in process, and what may happen in the near future (namely, by 2020) presents interesting ideas to consider. When this article was written, we seemed to be in the midst of a spiritual revelation/revolution and presented at least one time in history when religious institutions were not leading the way.

Glenn felt that by 2020, ministry by laity will be the norm and not the exception. This would occur in local churches and throughout our organizational structures (sub-regional, regional, state, national, and international.). Ministry by laity will help grow large churches especially in large cities, and larger churches than the norm in small cities. Regardless of size, churches will increase in effectiveness. More than half our churches will still have fewer than 100 in weekend attendance, but more than one third will have more than 1000, several with 1500 and above.

There will be improved quality in the “community” that is Unity. Prior to 1990, (with exceptions, of course) people began attending Unity because of what we teach. Since that time, the majority (seemingly by a wide margin) have been attending because of “relationships,” with teachings being important but secondary. By 2010, for at least half of Unity worshipers, the majority of friends in their social network will come from among fellow worshipers.

The way our churches are structured will change; congregants will give up “administrivia” and professional clergy will give up ministry. Congregants will no longer be “on committees”; they will instead be enrolled in ministry such as the hospitality ministry, visitation ministry, prayer ministry, etc. These ministries are the beginnings of what Glenn preferred to call “churches within churches,” “nurture church,” or “nurture groups.”

New definitions will emerge about what authentic spirituality is. It will not be defined by reading the *Bible*, the *Daily Word*, *Educational Links*, *Discover the Power Within You*, or *The Power of Prayer Around the World*; nor by teaching or attending adult or children’s classes either in classrooms or online. Authentic spirituality will address first the taking in of spiritual literature and meditation and then will address: “How can I use what I’ve absorbed and truly serve in relationship to those in my Unity community and then to my larger community of humankind?” With new “ears” we

will hear Spirit tell us to heal one person and for another we are to “carry water.”

Unity will learn what a “teaching ministry” means with a 21st century “twist.” Historically, Christianity has been bent on “missionary-izing” the heathens “over there”—wherever “over there” is. Our missions are in our own backyards and in our own houses of worship and reaching out to assist internationally when asked to do so.

These points speak of pervasive, deep-tissue change. Over the next twenty-three years, changes and “transitions” will occur rapidly. . . . Of course, the road is smoother as our perceptions are made finer. We draw the beginning and the ending of both changes and transitions closer together.

How do these ideas parallel your present observations of the present Unity movement? As much as the Truth message is eternal, and the methods and manners of bringing this message to humanity are increasing through various technologies, we could say, “What exciting decades we have experienced and what equally exciting decades we have to look forward to!”

The Transition Team

One of our Board’s responses to the Renz Report was to name a Transition Team of lay members, ministers, and Association staff. Their charge was to help transition our Association into the 21st century.

The September 7-8, 1997, minutes of the newly formed Transition Team (that eventually led to the Future Search Project) included some historically interesting background information.

The overall charge to the Transition Team was to articulate what the paradigm shift for the Association would look like, focusing on what the end result would be; design the implementation process with timelines and accountability measures; collaborate with the board of trustees, committees, and staff in gathering information and building support for the process; monitor the implementation of the shift and advise as needed; and provide timely information on progress to the board, staff, and field.

Members present were Nancy Clark, Steve Cumbe, Barbara Jeschke, Myrna Santiago, Charlotte Shelton, Jimmie Scott, John Strickland, Ken Williamson, and Lisa Wittman; ex-officio members

present were Norma Rosado, Glenn Mosley, and Carl Osier. Barbara O'Hearne was facilitator and Bets Kirby was staff member present.

An update on the Renz report recommendations, presented by Glenn, indicated that two regional meetings had considered decentralization and five more regional meetings were forthcoming. We would have further feedback by January. The new conflict manager, Gary Simmons, would be attending all regional meetings. Renz suggested not using active ministers in conflict management, rather, creating a cadre of lay persons in regions plus retired ministers. Two licensed teacher task forces were in place, one to recommend revisions to the licensed teacher code of ethics; and one made up of both ministers and licensed teachers to develop suggested guidelines for positive cooperative working relationships within ministries. There was also an update on the ministers' code of ethics as presented to the conference body in June. Most denominations were developing strict codes in response to increasingly serious legal ramifications. The conference body asked for further educational programs at regional conferences. Two training sessions on sexual misconduct issues would be presented by professionals during the 1998 January and June meetings prior to a vote on a revised code of ethics during June business meetings.

Discussions were held regarding items from a list that had been generated in June. These discussions included the Transition Team's role in creating vision for the Association; parameters for involvement with the Board in this process; possible creation of a Team vision; setting a course for the direction we were going, e.g. setting goals, how to accomplish these goals; how to communicate the Team's process and work with the field; and building a process for feedback from the field to the Team.

Part of the process involved taking a look at what was presently centralized, what decentralization might look like, what the components of global paradigm shift might be, and to review the basic tenets of Unity and how they meshed or fit.

It was time for big-picture thinking. Religious and sociological changes were happening that involved tensions of those wanting to hold onto the past and those wanting something new, keeping tensions in the same household and learning to be comfortable with it, both/and rather than either/or, chaos as an engine of rebirth, educating people to manage chaos and enjoy the process, processes for inclusiveness and diversity, and personal responsibility.

The Team took a look at aspects of “leadership” in New Thought: recognition of who we were as Unity’s part of the community of faith—as a legitimate expression of faith. We could expand from our strengths—our theology and our image in the community—to make a difference in the world. The Team asked questions. What is our spiritual gift to the world? What are the core basics by which we are identified? What is our “language” and our self-responsibility? What do we *do* most effectively? Who are our stakeholders? Are our churches ready to serve people who have heard the message?

The Team looked at possible ways to encourage creativity. How could we take the ideas that are powerful and help them become a powerful way to live? How can we be inclusive enough to entrust, facilitate, and act as a catalyst for different ways to “do” church? How may we encourage ministers and ministries into the new technology, i.e. fax, internet? How can we build administratively and offer a variety of ways that allow people to give their gifts? How can we re-establish a sense of continuity with new and fresh perspectives?

The components were bonding and a sense of connection. What are people drawn to now? We can look at indicators of the next trends, anticipate effective responses, and then equip ourselves to fulfill the needs. What are the models of connecting? How do we go about capacity building, ministers to congregants? How can we equip ministers to move to the next level? What would the new or emerging model of community look like? What is the real time planning? How about Future Search Conferences?

The consensus was that it was important to remain grounded in principle with periodic reflection on principle and where we were on principle. A self-audit would provide a guide for living the principles organizationally and personally. We could build our confidence in self-reflection. The Association could serve as a conduit for ideas generated in the field. We could also encourage more outreach by field ministers.

The Transition Team looked at Management Team responsibilities which constituted a broad spectrum of activities. These areas included Shay St. John as vice president of Development; Young Bae as vice president of Finance; Martha Mosley as vice president of Education; Carl Osier as vice president of Organizational Services; Lisa Wittman as director of Marketing; and

Joann Landreth as vice president of Ministry Employment and Expansion Services.

The Transition Team then went into a brainstorming process with the Management Team. This activity included alternative ministries, tax ramifications, legal use of Association ID number, a need for some guidelines to insure the 95% standard ministries and 5% alternative ministries to remain in compliance with IRS guidelines, ministers' code of ethics, more ownership in the Association by lay people, MEP enrollment and re-enrollment, communications research, and prioritizing the next steps.

The Team looked at the implication of values shift as they impacted the 1950s churches, 1990s churches, the Association in the 21st century; and how this values shift could play out over the next twenty to thirty years. The values considered were: from hierarchy to partnership, diversity/inclusiveness, partnership, establishing community, decentralization, paradox, technology, sustainability/social responsibility (economic and environmental), spirituality from religion/wellness, teaching faith/living it, individuation for the greater good of all/part of social responsibility, and entrepreneurship (by 2030, 50% of all people will be self-employed).

The Transition Team agenda included meeting in clusters to brainstorm how value shifts might play out, share interest areas with full group, view a technology presentation by Wayne Manning, discuss feedback from regional meetings, and begin some action planning.

Other prioritized items from the June 1997 meeting included reiterating the "why" of the Team's charge, how to be "in the loop" on what is going on—i.e., feedback from the task force on lay representation, get a clear picture of what decentralization means, how follow-up would be accomplished, impact of Team's work on how ministries do business (relating to corporate organization and results of national changes), how we are defining the Association, and answer some questions. What is the mandate to do this work? Is it a mandate from the membership? Where did the need come from in hiring Renz? Are there other units in the Association that are driving the change actions? Do we design the psychological component a la the Bridges model? Some answers: Renz felt the organization was at a pivotal point, empowered by the Board to be the Transition Team; look at what the 21st century organizations are doing; set standards for

our organization and the New Thought movement; and staff giving form to committee work.

Future Search: 2010

Ministers, licensed teachers, other Unity students, and Dr. David Renz reported at the 1996 Cruise Convention that our Association of Unity Churches was in a solid position to choose its future. There was little corrective or remedial work to be done and what was to be done was done quickly.

On Memorial Day weekend in 1999, we held a "Future Search." One hundred sixty-one people came together in Kansas City. It was a giant-sized visioning group. Through a series of experiences, which included creating a timeline, developing a mind map, and presenting skits that were set in 2010, participants honored diverse perspectives and discovered common ground.

Actually, two complete future searches took place, with lay people, licensed teachers, ministers, staff, youth, Unity School staff, vendors, and other constituents. For two and a half days, these folks worked to create a vision for the future of the movement. Eleven key initiatives were identified, and people committed to work on these initiatives according to their interest. (A twelfth initiative was added by the convention body at the 2000 Convention in Hawaii.)

What happened was unexpected, because, although people committed to these areas, they found it difficult to actually take action. Meeting from remote locations was part of the challenge, so the teams eventually fizzled out. However, in looking back over the initiatives, it is interesting to note that most of them were moved forward, several were fully accomplished, regardless of the challenge, and mostly by 2002. These areas were simply brought to the larger consciousness and worked out in other ways.

Future Search became a winnowing process more than a negotiation. One of its important assumptions was that creative, powerful agreements could be made without first sorting and settling disagreements.

Initiatives from the May 1999 Future Search Conference included the following:

1. **Education:** Expanded, diversified, accessible education programs, and distance learning.
2. **Prosperity:** Creating abundance to do God's good.

3. **Technology:** Expanding and optimizing utilization of cutting edge technology.
4. **Global:** Creating and supporting a growing Unity presence around the world.
5. **Inclusivity:** Supporting values, attitudes, programs, services and facilities for inclusive diversity of all people.
6. **Leadership:** Promoting shared and empowered leadership among all stakeholders.
7. **Community Resource Centers:** Co-creating multi-use in multi-generational centers to enhance community, personal growth, and spiritual awakening.
8. **Strategic Alliances:** Bringing oneness to Unity, exploring structural and organizational integration and cooperation.
9. **Living Unity Principles, the Teachings of Jesus and the Wisdom of the Bible:** Sharing and promoting life choices and styles which come from our Christ center.
10. **Influence for Peace:** Exploring and implementing ways to become peacemakers within ourselves, our communities, and our world.
11. **Positive Impact on the Human Condition:** Being the hands and heart of Christ by actively serving our neighbors and communities in many and diverse ways.
12. **Environmental Harmony:** Recognizing the unity and interdependence of all life, promoting life attitudes and choices that nurture our planet. (Added during the convention in Hawaii.)

Chapter Seven

GREETING THE MILLENNIUM!

Of those of us on Earth at the beginning of the year 2000, many recognized that a rare and precious experience beckoned. Few people had the opportunity that was ours: that is to live not only in two centuries, but also in two millennia. The question in many inquiring minds was, "What shall we do with the opportunity to help in planning an enjoyable, safe, pleasant, growth-filled new millennium for ourselves and for worldwide posterity?"

Naturally, the response to this question depended on who was answering. Some may respond, "There is a spiritual revolution going on around the world and one would be hard-pressed to say that any one religious institution was leading the way, one over another. Certainly, it would be meaningful to be part of planning that would provide improved solutions."

We recognize that we are all in this revolution together: religion, education, medicine, and science, including the non-religious social sciences, mathematics, physiology, biology, physics, astrophysics, and cosmology. The world, not just the United States, is a melting pot, and we have far more than just a worldwide spiritual hash being prepared. We have a hash derived from the disciplines named above and perhaps hundreds of others not mentioned. A major component is the speed with which electronic media report the changes that are being made moment by moment.

Electronic or print, the news media report not only changes, but also news, both good and bad. Youth educators in Unity point to statistics of the 1940's and the 1990's regarding seven major concerns on the part of educators for the children they teach. In 1940, the concerns were: talking out of turn, chewing gum, cutting in line, making noise, running in the halls, littering, and taking part in dress code infractions. In the 1990's, concerns were: drug abuse, robbery, rape, assault, alcohol abuse, pregnancy, and suicide.

It would be easy if we could point to a single source of influence that has brought about the 50-year shift in concerns; that way we could excise, exorcise, educate, or imprison the population responsible and "the problem would go away." The problem didn't happen overnight, however; there was an incremental continuum between 1940 and 1990. And day by day, night by night, and year by year, those of us on Earth now have walked that continuum and have

contributed in whatever way we contributed. The call arises for us to make new choices and new contributions.

What would it be like if we all decided to take at least five steps to help improve the first crop of young adults of the new millennium who are now children?

During the January 2000 mid-year meetings, your Board of Trustees decided to begin working with the idea of a Noble Purpose Project, which may have multiple elements, some of which may change from year to year, and may also have elements that do not change. The first Noble Purpose Project was to search for a company who embodies spiritual principles in action and to present an award to them at the Convention in Hawaii. The intention was to make this an annual event, sponsored by the Board of Trustees.

Unity: Much More Than a Denomination

Remember the book *Megatrends 2000* by John Naisbitt? He was the most noted of authors who, in the 1980's, suggested that Unity was the religious wave of the future. He may have been correct in his observation, but possibly in not quite the way that even this farsighted futurist envisioned. He saw Unity as having a message that was unique, and we stood out when he wrote *Megatrends* because of our message.

Much of what we have taught has been revised, adapted, improved upon, or adopted wholly by many organizations and institutions. Some of them are religious, some are televangelists, some are social, some are psychological, some are educational (religious and secular), even some are scientific institutions and medical researchers, and some of them are corporate. The world of corporations might have been expected to be the least of those in the spiritual revolution but, in fact, many corporations are among the leaders.

In 2000, the Unity movement had been at the forefront of spiritual revolution for 111 years with its message, early publications, and the beginning of Silent Unity. Of course, the people and factors that were progenitors of the Unity message were simultaneously influencing other New Thought origins, as well as other non-religious institutions. So, they, too, were cutting major paths of influence into the consciousness of humankind.

The result is that we no longer have a message that isn't being presented from many pulpits, corporate training lecterns, and literature of every description. There is a mega-Baptist church and a mega-Methodist church in metropolitan Kansas City, in which the messages being delivered can scarcely be distinguished from the Unity message.

Statistically, membership and attendance in the five or six major traditional (not fundamental) religions is still declining, even though they all have rare anecdotal mega-churches as the exception which supports, if not proves, the rule of the norm. The common denominator among the mega-churches of the Methodists, Lutherans, Congregationalists, Episcopalians, Dutch Reform, and Presbyterians is that their messages sound like each other and they all have a "Unity-ring" to them. Most important to note is that they do not sound like the message of the denomination they represent. It is no accident that almost no one knew that the late Dr. Norman Vincent Peale was Dutch Reform or that Dr. Robert Schuler is Dutch Reform.

The Baptist denominations are still growing in numbers; however, their anecdotal mega-churches are easily distinguished from their denominational sister churches because their messages sound much like the other six denominational churches, (and therefore, also like the Unity messages).

Perhaps Naisbitt foresaw Unity as a major force in societal-religious change, but largely while acting like a church or denomination. Most of us have colleagues with whom we've discussed the consideration: "Unity is a denomination" vs. "Unity is not a denomination." Some believe it is not and most of those who contend it is devoutly wish that it wasn't. Perhaps those of us who are part of the Unity movement would be served well by not trying to "lock us in" to a position, but to look beyond "boxes" to a greater and more purposeful identification.

The *Trends Journal* predicts people will find fresh answers in a new faith movement that mixes Eastern thought, Western religion, mysticism, and native teachings. For a movement such as Unity who has admittedly been influenced by large segments of some of the world's eight great religions, (Islam, Confucianism (considered by some to only be a philosophy), Hinduism, Judaism, Christianity, Buddhism, Taoism, and worldwide Native Spirituality), we are well-

positioned to go beyond being “just another denomination” to being much more if we can envision it happening.

The *Trends Journal* also suggests that traditional faiths will not like the new movement and will call its leaders heretics, etc. However, the new religion will avoid the sociopolitical and moral issues of denominationalism, but will instead “. . . focus on the spiritual development that brings people closer to the peace and salvation they seek.”

So, folks, December 31, 1999, wasn't just any New Millennium's Eve and Unity isn't just any denomination; it's so much more. So, where do we go from here?

Good News and “Challenged” Good News

The August/September 2000 *CONTACT* provides a thought-provoking article. It begins, “We have good news regarding admissions to the Ministerial Education Program . . .” Since the ministerial program's point of beginning in the mid-40's, there have been efforts to improve the admissions procedures. Representatives from both Unity School and the Association have invested considerable time in the past few years to enhance development of increasingly effective leadership for the 21st century.

The really good news was that we felt we had both the curriculum and the admissions procedures; along with the evaluation procedures (Licensing and Ordination review) which could help minimize our mortality rate (Ministers leaving ministry in the first five years especially). In the mid-60's, we had one class with a 100% mortality rate within five years. It has not been uncommon for classes to have a 50% or more mortality rate in the same time period.

The “challenged” good news was that we needed more highly qualified candidates from which to select ministerial candidates. We continued to have enough applicants so that after the resume-reading part of the process, we could invite 40 domestic (Canada, Puerto Rico and United States) applicants for interviews. An international admissions process assessed international applicants at a different time of the year.

We took a look at how we have evolved in this process and found that for many years we actually interviewed 40 applicants, usually with the intention of accepting 30-34 candidates. Add to that

the Urban School ministerial candidates who would join the class in the second year, plus 2-3 Administrative Leadership Program staff candidates from Unity School and/or the Association, and 1-2 International candidates, making a class size close to 40.

With our evolving methods of interviewing and psychiatric evaluations at admission time, the not-so-good news was that we needed to accept fewer of the forty who came for interviews. More of the good news was that with the curriculum and admissions procedures, at that time, the mortality rate was on a steep decline. In the "not-so-good news" category was the domestic shortfall.

In 1996-97, our collective admissions task group adopted a collection of desired qualities (to be used in our interview process) from an article on "Discernment and Development of Religious Professionals" by Bishop David Richards, et al.; other sources included material written by Roy Oswald of the Alban Institute. Some of the interviewing focus addressed the question: "What are *You?*" to the candidate. This helped us understand, for example, that individuals have a family history, a unique and individual course of psychosocial development, and a set of needs, conscious and unconscious.

Other criteria considered the applicant's maturity, flexibility, good judgment, personal value system, responsibility, self-understanding, intuition, sensitivity to emotions, modeling reflection of values in outer actions and communications and leadership behavior for others, prayer consciousness, ambition, empathy and nurturing, balance of reality with fantasy, sexual understanding and comfort in one's own sexual orientation, and inner control with stability based on inner resources to fall back on under stress.

These traits and characteristics were assessed in conjunction with the individual's in-depth understanding of Unity philosophy and principles as demonstrated in life experience; intellectual competence, skills, experience and capacity to learn; with helpful feedback provided to the applicant.

Global Expansion for Unity Ministries (Quickly Changed to Worldwide Services)

The exciting news of January 9, 2001, was that the Association of Unity Churches International had assumed primary

responsibility for working with international Unity ministries. (A proposal made to Unity School, at their request, that we take full responsibility for international ministries during a September 2000 planning session of the Executive Team, Management Team, and several others was gratefully given to Unity School for taking on the responsibility for international ministries and study groups. Full responsibility was turned over to the Association in May.) The Association had requested this opportunity for international service for several years at UMAC meetings. With this event, the Association of Unity Churches' family experienced a leap of growth. The official addition of international ministries (since the United States is also international) into full working relationship with our Association added another 200-plus ministries and study groups to our family. The Association assumed responsibility for assisting international ministries in the early stages of their development locally and for assisting those areas that were already flourishing to become increasingly organized and self-sustaining. Exciting times lay ahead for the Unity movement and exciting opportunities for providing services and products for international ministries abound!

Rev. Carmen Venus Baerga became director of our International Department to be known as Global Expansion Ministry Services. (GEMS's name was recommended by the Expansion Ministry Team and approved by the Board of Trustees.) In January 2002, the name was changed to the Worldwide Services Department. Carmen Venus, an ordained Unity minister, pioneered in Puerto Rico and has served as our bilingual, bicultural coordinator of the Expansion Department since May 2000. Carmen Venus worked closely with Ron Tyson and Norma Rosado of Unity School's International Department to make a smooth and easy transition of responsibilities so that delivery of services and products would be as seamless as possible.

We certainly expressed heartfelt thanks to Unity School for their financial gift to help in the beginning stages of our undertaking this endeavor.

Initially, voting members of the Association were representatives only of ministries in Canada, Puerto Rico, the United States, the U.S. Virgin Islands, and Guam. As a result of an impassioned speech by Ralph Seelig from London, England, on the conference floor at which he was being ordained in 1978, our

membership sought a way to include the right for international ministries to have membership and voting rights in the Association. Although ministers representing full service ministries internationally were not disallowed a voice, they actually did not have the full right to vote. From 1978 onward, that was changed. Full service ministries have had the right to vote ever since.

Along with that decision, there continued an increasing interest on the part of our membership to find ways to assist international ministries. Although we did not have primary responsibility for working with international ministries, we assisted in whatever ways we could and often at the request of the director of Unity School's Overseas, World Outreach, or International Services departments.

We are grateful for many things and perhaps the most important is the amount of increase in the international ministries that has occurred as the result of the work of many people. We begin our thanks to the Fillmore family through the years: Charles, Myrtle, Royal, Rickert, Lowell, Charles R. and Connie; Elsie Shaw, Ralph Rhea, Sig Paulson (of the School's former Field Department), Foster McClellan of World Outreach, and Ron Tyson and Norma Rosado of the International Services Department.

We are grateful, too, that there were many twists and turns, partly in the airwaves, that allowed Charles (Papa Charlie) Fillmore to be heard on radio overseas and eventually to listeners and readers in Africa in the late 20's and 30's. We are grateful for the field ministers who went to Africa in the early 1960's that helped set up the ministerial school in Nigeria that continues to serve today. We are also grateful that there had been pioneers in Africa for four decades before our domestic ministers went to help with the school.

There have been Unity ministries and/or study groups for many years in Australia, the Bahamas, Jamaica, St. Croix, Barbados, Grenada, Haiti, Guiana, the Ivory Coast, Angola, Benin, Tanzania, Togo, and Zambia. Some ministries come and go; there are, or have been, also ministries in Zimbabwe, Congo, Ethiopia, Kenya, Liberia, Libya, Malawi, South Africa, Trinidad and Tobago, New Zealand, Venezuela, Germany, Greece, Iceland, Sweden, Switzerland, The Netherlands, Colombia, Dominican Republic, Austria, Bermuda, Belize, Honduras, Argentina, Mexico, Nicaragua, Denmark, Panama, and the United Kingdom.

In relatively more recent years, there have been added ministries in India, Costa Rica, Russia, Brazil, Antilles, Netherlands, Czechoslovakia, Cuba, Israel, Myanmar, Nepal, Portugal, Romania, Bolivia, Ecuador, Guyana, Chile, Ukraine, Grand Cayman, Scotland, Barbados, St. Kitts, and St. Lucia.

Essentially what seems to have happened over the years has been a not-so-gradual “falling in love” and identification with the people of other nations. Along with that have come strong desires on the part of much of our Association membership to help in whatever way possible, both in services and products, as well as financially. We have continued through the years to assume a secondary role in support, and now we have a primary role. Surely we will join in the efforts so that the Unity message will continue to be a major influencing voice in the world. God bless us all as we assume new roles of helping both at home and abroad.

Albert Einstein said something that reminds us of our unity:

“A human being is part of the whole called by us universe, a part limited in time and space. He experiences himself, his thoughts and feeling as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

Imelda Shanklin in *What Are You?* stated that we are souls who have forgotten our true identities; that we are “struggling to remember, in the mists of time and in the confusions of experience,” that we are living children of the living God. Let us awaken and remember and widen our circle of compassion to embrace all of life.

Transition Task Team

During the January meetings of 2001, the Board of Trustees authorized formation of a task team to review options and make possible recommendations for Association restructuring to accommodate our new international responsibilities. Richard Mantei, chair of the Board at that time, asked David Durksen to chair this team with Carmen Venus Baerga, Marilyn Muhlbach and Young Bae to join the core team. George Blackwood was to be in on the first bridge call to

share information regarding what was necessary from a legal perspective, both minimum requirements and maximum options, to qualify as an international organization operating from the United States.

Results from a February 27, 2001, bridge line regarding the Reorganization Task Team were as follows, i.e.:

1. Transfer of Responsibilities: Glenn Mosley reported that Ron Tyson was completing projects already in the works and working with Carmen Venus Baerga and Joann Landreth in the transfer of information and records by the end of April 2001.

2. Budget: Finance and Budget budgeted \$120,000 for set-up of international services. A completed budget would be set by June. Young Bae advised that the budget needed to be broken out for both domestic and international expenditures. It was agreed we needed to maintain clarity that service to internationals was a supply side budget. We cannot dilute the U.S. base of support and services to churches.

3. International MEPs: Nine new incoming international Ministerial Education Program students have been approved jointly by Unity School and the Association. Unity School provided the MEPs \$500 per month living and \$273 per month medical allowance. Unity School would continue scholarship for first year; second year was not automatic; and tuition would be determined by need. The Association gave international MEPs \$200 per month from STARlight.

4. Division of Responsibilities Re: Staff/Board/Task Team: It was agreed that the Board and, by extension, the Reorganization Task Team are responsible for vision, mission, and delineation of action steps. The staff is responsible for clarity on what the Board sets and for execution of the plan.

5. Legal Counsel: It was necessary to obtain counsel from George Blackwood on how to go international without jeopardizing the current structure of the Association. Carl would talk with George concerning the minimum and maximum we may need to do regarding legal structure and provide information to the team before the first bridge line call.

6. Reorganization Task Team: Needed to address (a) whether to restructure or not; (b) whether/how to phase in restructure; and (c) what is urgent for now and set priorities. Discussion was held on Task Team recommending policy and vision of structure of the Board for approval to go to staff and Standards. There was a possibility of some changes in internal structure, e.g. reconfiguration of Board makeup and possibilities.

There was also discussion regarding make-up of the task team after initial meetings and whether to include both visionaries and pragmatists on the same team. It may be most effective to have only one team.

7. Discussion and Consensus around Task Team Planning:

(a) Don't try to define too much up front; it will unfold over time (5-10 years). (b) Have beginning of vision of worldwide organization by June. (c) Be cognizant of international expectations based on precedents set over time by Unity School (Preferential treatment, accountability issues, etc.). (d) Be clear in communicating that we need to find monies before proceeding. (e) Enroll internationals – e-mail, at conferences, etc. Vision will continue to change as internationals get involved. (f) Task Team will collate preliminary visioning; outline what is known; delineate principles that will guide us into unknown; and the Board will bring the vision together by June 2002.

The primary focus of the Reorganization Task Team was to present information to the Executive and Board teams so they may, as a committee of the whole, create the policy statements that would move the task of reorganization from mind to manifestation. To accomplish this, it was decided the Reorganization Team would meet in the Kansas City area in September prior to the Executive Team and UMAC meetings. During this time the Task Team arranged meetings with David Renz, Leonard Young, George Blackwood, and others to seek input on non-profit organization and transition models.

All of us are “internationals” (including Americans!). As we, the Unity movement, proceeded on a path of restructuring so that we would truly be an international organization, the primary phenomenon that we wanted to avoid was internationalization without contextualization. In other words, we wanted to move into this new garden of growth with a willingness to sow and to harvest; to be sown and to be harvested.

Although the desire to believe otherwise is sometimes strong, no one “carries the light” from the West to the East, nor from the East to the West; neither from North to South, nor the other way around. Each person, each group, and each nation has her/his/their own lights. What is required is to help in the igniting of the lights is developing the rich resources within people and in all cultures interested in joining with those of us who have already self-identified in 58 countries. In this respect, we are all together in our efforts to

help where and when we can and to refrain from helping where help is clearly not needed. In short, our challenge is to go “glocal.”

Let’s take a look at some statistics. In April 2001, there were three Associations of Unity Churches: the Canadian and Nigerian Associations were national and the United States was international. Organizationally, these three Associations were not, and are not, monoliths. We still have one international Association and since May 1, 2001, the movements in several countries have created their own local associations.

Added to the Canadian and Nigerian Associations are five more local associations. They are in Argentina, Australia, the Dominican Republic, Jamaica and Mexico—a total of eight. In April, 2001, there were three schools for Unity leaders. There were national schools in Nigeria and Puerto Rico and the international school in the United States. Since May 1, 2001, we still have these three schools and have added national schools for Unity leaders in Australia, Canada, Dominican Republic, England, Germany, Ghana, Guyana, Jamaica, and Mexico—a total of twelve. We anticipate continuing growth in all nations as we jointly create national schools, thereby making acquisition of leadership training more easily possible.

Perhaps you will recall the movie “Groundhog Day.” Progress often feels like that. No matter how much progress is made, it often feels as though we get pulled back to “go” the next day which also feels “normal.” A desire to change is often accompanied by a pulling and tugging at our own known “present behavior” with a desire not to change. We experience the comfort of the known and the discomfort or fear of the unknown.

Now was the time for “seven league strides” in the Unity movement’s transformation. We set for ourselves June 2005 as a time to have our reorganization work completed and operational. Who knows? Since the June Convention in 2005, perhaps we’ll create a Future Search for UNITY: 2015 — just to insure continuing change! It is tentatively set for 2007 C.E.

What is called for by the Association Board of Trustees and the Global Expansion Ministry Services Team is the wisdom of Solomon in creating policies and procedures that are for the highest good of all concerned. This provides our constituency a look at two sides of an issue. The good news is that the Association Board of Trustees is not inflexible and is responsive to the needs of the people

we serve. Our Board of Trustees also does its prayer work and constantly looks to the higher power, that Spirit of God indwelling us all, as decisions are made.

Joint Visioning Between Unity School and the Association

A question surfaces from time to time about the policies and procedures by which new activities are developed in our Association. One school of thought is that policies and structure are a necessary part of orderly growth. Integrity mandates that our Association policies reflect our principles. Our Unity foundational statement is "There is only one presence and one power at work as our lives, God, the good, omnipotent." The apostle Paul wrote, "We know that all things work together for good for those who love God, who are called according to his purpose." (Romans 8:28). Paul also wrote, "But all things should be done decently and in order." (I Corinthians 14:40).

On January 28, 2003, a joint visioning process took place with representatives in leadership positions from Unity School and the Association. Dr. Toni Gregory was the facilitator and the purpose was to explore ways that the two organizations could best serve the world.

The ground rules for the open forum discussion were simply to set aside any assumptions, don't make judgments, think out of the box, put everything on the table, and be "radical." Time could be allowed for silence, chaos was okay, repetition was okay, hitch-hiking ideas was good, and share *all* ideas.

Some questions to explore were: What has already been done? How has it worked? If the results were great, why were they great? What else needed to be done? How can we do it? What is critical for you to have on the table?

Those present took a look at what had already been accomplished by Unity School and the Association working together.

The *QUEST* books were co-published. When we put our teachings into a form we could basically agree on, then congregations responded well. This was a venture into small group ministry and became a good resource for building lessons. It was translated into Spanish to reach a larger audience and demonstrated that the two organizations could work well together.

Unity School and the Association worked together on education of ministers and licensed teachers. Basically the system worked well. The evaluation process was a cooperative endeavor. Longstanding traditions of conversations between staffs and making adjustments to the program as needed through the Ministerial Education Council (MEC) continued. The Licensing and Ordination process for ministerial candidates was truly collaborative and brought in field ministers to participate. It was felt there was cooperation among leadership and all support staff in both organizations.

The Millennium Celebration was a success as a result of the joint planning team working for a full year to make this event happen.

The World Day of Prayer was also felt to be successful. Staff from both organizations participated annually and churches in the field held a prayer vigil that coincided with the event at Unity Village.

Random Acts of Kindness was successfully promoted by both organizations. CEOs Tom Zender and Glenn Mosley were attempting to build a good working relationship. Joint executive management meetings were held quarterly.

Additional needs were considered that included ways to work cooperatively, ways to balance the goals of both organizations to meet the needs of constituents (Unity and non-Unity). Both organizations would find ways to maximize opportunities to work together. We would look at ways to balance the non-denominational/denominational focus in each organization as well as how to balance the mission/vision/goals of each organization. It was noted that many people generally did not understand there are two separate organizations; how could this be remedied? What collaborative efforts could be implemented to bring in a diversity of people that can carry the Unity message outward? How can Unity School serve field ministries while meeting the mission to reach a broader market? Both organizations agreed to be aware of more opportunities for the executive teams and strategic planning groups to get together.

An interesting aspect of this joint meeting was looking at the ways Unity School and the Association were similar and different. Unity School is trans-denominational while the Association is thought by many members to be denominational. The School is gathered in one place and centralized while the Association is

actually larger, but decentralized through regions and internationally. Unity School has a denominational “wing” in USRS and in the planned Unity Institute. The boards of both organizations are volunteers. The two organizations are structured differently with different service focuses. Each has its own mission statement. Both have the same distant history and present spiritual principles. The commonality as two spiritual organizations is that the reason for both is to share the Unity message. The School is more individual oriented while the Association is more group oriented.

What Do We Do Next?

Do you remember where you were when the spacecraft Challenger exploded? Or where you were when you heard of it? Do you remember where you were when President John F. Kennedy was assassinated? Or where you were when you heard of it? Do you remember where you were or what you were doing when you heard Dr. Martin Luther King was assassinated?

Probably few anywhere in the world will forget where they were on September 11, 2001.

About an hour after the second airplane hit the second tower on that day, our Association staff went to our prayer room (we waited for a couple of staff members who were over at Unity School to return) and we prayed together . . . a great deal of silence, followed by spoken prayers by whoever chose to pray aloud. Then, with prayer complete, we sat with eyes open in total silence for about twenty minutes or so.

Once the silence was broken, we talked and most of the staff members spoke reflectively. Whatever emotions humans were heir to were all expressed. Anger, fear, search for peace, search for “making sense” of a senseless act. There began to emerge through that high level of fog a lower fog index. Several expressed understanding, not so much for the terrorists, but for the underprivileged and shared desires for peace and clearly a desire for avoiding blind retaliation.

Historians, some social psychologists and observers, as well as much of the news media tend to speak of “defining moments in time” necessarily as tragic, such as the ones cited in the above paragraphs. But not all social observers agree. Is it also possible that some “defining moments” may emerge from some positives?

The world was watching to see how America would respond: would we be committed to fly flags of love and peace or flags of hate and war?

The statement, “the world will never be the same again,” is true largely because of the evolutionary changes all citizens of the planet will make. Some persons may only find peace in their houses of worship while some find peace by the side of a babbling brook. We need to find peace beside a babbling person . . . or nation!

In the two or three weeks after 9/11, we, in the Association offices, received dozens of e-mails, some short notes, and some long letters. They all had a common theme — “God bless America,” with a second common theme running through most of them, “God bless us all.” The defining moment, not just for Americans, but for all people which prompts this prayer, “God bless us all,” is tragic. The deep realization that we truly want to “bless all” everywhere is also defining and it is “very good.” Not one of the six-billion, 300-million-plus people on earth has been untouched by the events in New York City on Tuesday, September 11, 2001, vicariously if not directly.

To take a look at another “defining moment,” do you remember where you were when you first realized (not just were told the first time because you probably didn’t ‘get it’ the first time) that *you* were a Christ? How did this awareness feel? What were your thoughts?

“His story” as it relates to Jesus (and everyone else as well) was articulated by the Apostle Paul in Colossians when he said that he would reveal the “. . . secret hidden for ages and generations, Christ in you, your hope of glory. . .” Paul was setting the framework for humankind to finally “get it” that each of us was/is a Christ in expression. Or, considered in another way, that the spirit of the Christ (or God by whatever name people call God) dwelled in each person. In many ways and on several occasions, Jesus said the same thing.

Certainly these thoughts are not new to Unity ministers, teachers, and students of Unity. Their reiteration, however, sets up a framework for spiritual accountability and items for consideration regarding the shift from His story to My story. We can relate these ideas to our personal and professional lives, and to our lives as leaders in the Unity movement, whether professional or volunteer.

The goal is here for each of us to identify with and to be able to say that His story is also My story!

We can come to know: Jesus was the Christ and he fulfilled his Christhood (History or His story). In a variety of ways Jesus said that you and I and all of humanity are also Christ(s) (Mystery or My story). Once we accept that His story is also My story, it removes the question of “how can we do the greater things than he did?” If we avow we are Christ in expression, then we’ll be expected to act like it! To experience the “peace that passes understanding,” we need to develop the peace that passes misunderstanding too. Sometimes we cling to serious mental, physical, or emotional problems, without realizing there is a benefit or payoff for being in those positions. We could add to the 23rd Psalm, “. . . He maketh me to lie down in green pastures . . .” whether I want to or not! If we abuse our bodies, eventually we will be made to lie down even when we don’t want to. A major strength is often also a major weakness, viewed from the other end. For example, Faye’s strongest and best quality is her leadership in work groups . . . she always takes the lead. Or, Faye’s weakest and worst quality is that she is domineering and doesn’t listen to others in either work or social settings very well. A good reason for not setting a goal is that then we won’t have to do something about it (individually or collectively)! There is a difference between being “called” and being “driven.” There is no difference between loving and being loved; they are one.

Two Days of Visioning

During the mid-year meetings in 2002, your Board of Trustees and Association Management Team spent two days of visioning and assessing recent and longer-term accomplishments, using the four main goals from the Mission/Vision/Goals for the Association of Unity Churches document. Many of our more recent accomplishments had been fostered directly by the Future Search — Unity 2010 conference in May 1999.

Items from the following list that was made may be especially meaningful to you.

1. GROWING UNITY

Purpose: Create and support a growing Unity presence around the world.

- * We're now serving ministries and groups worldwide.
- * Building a strong mutually cooperative relationship with Unity School of Christianity
- * Continuing collective visioning.
- * Common use of media for outreach at the Association and member ministries level.
- * Growing internet presence and service.
- * Five associations within the Association established so far worldwide.
- * Maintaining and valuing our tradition while expanding our outreach.
- * Broader range of Field Licensing Programs providing more paths to ministry.
- * Growing awareness of our language in international concepts.
- * Unity ministers involved in a variety of community outreach activities.
- * Redefining how to effectively encourage growth of the Unity movement.
- * Better mechanisms to communicate with ministers and ministries.
- * Continuing support of international M.E.P. candidates.
- * Increase in lay involvement in our conferences, programs, and on ministry teams.
- * Plans being completed for an International Summit activity at our upcoming June conference.
- * Growing regional activities in expansion.
- * "Healing our past" activity at the 2001 and 2002 conferences.
- * Exploring strategic alliance opportunities with like-minded New Thought organizations, e.g. Religious Science.
- * Fourteen new churches established in the U.S. in 2001.
- * Reaching out in service to Unity movement as a whole.
- * More paths to ministry offered through the Field Licensing Program.
- * Established Restoration Policy as a way for ministers to re-enter active ministry.
- * Continuing approval of new alternative ministries offering innovative services and programs.
- * Senior team ministers now in several churches.

2. LEADERSHIP

Purpose: Promote shared and empowered leadership among all stakeholders.

- * Increasing lay participation on ministry teams, at conferences, in the Minister/Ministry Review process.
- * Peacemaking work and training expanding at all levels nationwide.
- * Growing cooperative interaction between Unity School and our Association.
- * Chaplaincy programs increasing.
- * Unity Ministers Executive Institute equipping ministers to be leaders.
- * Training increased number of interim specialists to work in churches in leadership transition.
- * Training of international leaders outside the U.S.
- * New associations forming in several countries internationally.
- * Greater use of spiritual discernment in decision-making.
- * Recognizing and honoring spirituality in business through an annual award.
- * Open communication.
- * Peacemaking as internal leadership function in churches.
- * More substantial roles available for licensed teachers in their training and in the field.
- * Leadership Forum for church leaders offered by education department.
- * Expanded service in healing ministers' personal history issues.
- * Acknowledgement of leadership in corporate world.
- * More support of self-organizing groups across a range of interests and activities.
- * Tried Open Space as another way for group visioning.
- * Good representation on board from across the movement.
- * Small group materials provided to churches.
- * Involving teens in leadership.

3. DIVERSIFY EDUCATION

Purpose: Expand and diversify accessible educational programs and services.

- * International groups establishing training schools.
- * Unity Ministers Executive Institute.
- * Next Generation (Young Adults).

- * Developing distance learning opportunities.
- * Campus ministry programs.
- * Diversified specialization training for licensed teachers.
- * Regional and national conferences.
- * Regional peacemaking training for ministers and laity.
- * Stronger youth and family ministry presence at regional and national level.
- * Peace by Piece program for Youth of Unity.
- * Retirement planning and education.
- * Sexual misconduct policy and other policies/procedures that are designed to educate.
- * Diversity training — trans-racial, trans-cultural.
- * Greater depth of Unity-based websites at national and local levels.
- * Virtual library resources.
- * Use of e-mail and bridge line as tools for timely communication.
- * Greater cooperation among ministries for education — sharing materials, coordinating classes, developing curriculum.
- * Churches providing teaching sites for community and for regional cooperative activities.
- * Ongoing curriculum development for children, youth, families.
- * Increased use of technology in conferences, etc.
- * Fax Just in Time offers update information on trends.

4. PROSPERITY

Purpose: *Build a financial base that is grounded in Unity prosperity principles.*

- * Balanced Budget.
- * Contributing Friends is growing.
- * Fundraising training for church leadership.
- * Leadership practicing prosperity principles effectively.
- * Effectiveness of 4T Program in building personal prosperity principles.
- * Building bridges for government funding of faith-based initiatives.
- * Effective professional leadership in finance.
- * Increase in participation in pension program for ministers.
- * Charitable Trust donations.
- * STARlight program that assists international ministerial students financially.

- * The inspiration of John Templeton as a role model in servant leadership and philanthropy.
- * Increasing support from a range of grant sources.
- * Increased financial participation by greater number of churches.
- * Paid off mortgage on Association building.
- * Regional funding of peacemaking and other programs.
- * About 60% paid participation in the *Unity Wings Across Time* book.
- * Have not taken the major hits experienced by other nonprofits impacted by September 11.
- * Expanded usage of our building by Association offices; creation of a new board room through renovation of formerly-rented space.
- * Gift from Unity School to start international work.
- * Investment in new ministries — expansion funds have grown.
- * Supported 11 international ministerial candidates with grants in 2001-02.
- * Consistently clean annual audits.
- * C.E.P. scholarships to regions.
- * The Association sets aside 10% of love offerings to our General Fund for our Expansion (tithing) Fund. Our Expansion tithe includes support to Silent Unity, expansion grants to new churches, pioneer gifts, literature grants for expansion churches, outreach packets, and overhead expenses related to expansion work.
- * Association tithe projects and tithe equivalents from other funds include: international MEP scholarships (STARlight), special love offerings to some retired ministers, annual contribution to MEP class trip, international ministers' travel subsidy, Unity Grade School in Jamaica (Montego Bay), contributions to other institutions (Alban Institute, International New Thought Alliance, John Knox, Worshipful Walk), MEP emergency fund, love offerings to Unity Training School in Puerto Rico, the Urban Ministerial School, the Association for Global New Thought (AGNT), International New Thought Alliance (INTA) and printing and distribution of free literature. These gifts total approximately 20% total tithe, including the Expansion tithe.

In June 2002, the Board, the Management Team, and the Reorganization Task Team that had been working on long-range planning since the Association assumed full responsibility for international ministries and groups spent two days visioning how we could most effectively meet expanding responsibilities and needs in the years ahead.

Prior to the beginning of the 2002 Convention, our Board of Trustees, Reorganization Task Team, Management Team, and Executive Assistant experienced an intercultural training. This program was designed for us as a continuing-to-grow association with increasing international responsibilities and a need to integrate all parties into a working whole. The training was also designed to further hone our skills in communicating international community concerns and in addressing identified needs. Dr. Toni Gregory, of the School of Educational Leadership and Change at the Fielding Graduate Institute in Cincinnati, Ohio, facilitated these sessions.

What Might a Reorganized Association of Unity Churches Look Like?

Spiritual vision allows one to see beyond what is ordinarily assumed to be invisible and to perceive that which is extraordinary. Our Board of Trustees, Management Team, members of the Reorganization Task Team, and board and management support staff experienced an opening of the heart and saw with the “eye of the soul” through to spiritual objects, and a discernible “theistic metaphysics” emerged. This was not ethereal but the nuts and bolts business of the Association. It was not necessarily easy work either, but was creative and enjoyable.

What are we talking about? During the mid-year meetings in January/February 2003, the assembly noted above experienced visioning for two full days. Then the Board met again for several days. At the end of ten days, a discernible possible model emerged. Much brainstorming, visioning, discussing, and listening since the summer of 2000, by many small groups and by the larger convention bodies of 2001 and 2002, had planted the early seeds of a possible model(s). Small groups and large had shared an abundance of ideas and for four hours we met as the full convention body.

This organic process remained fluid, open to discussion, and with the intention that the very best product might emerge for a provisional vote at the Convention of 2004. Our bylaws may be changed and we may be fully functioning by the close of Convention 2005. (Also, at the conclusion of Convention 2005, we planned to once again assemble a two and one-half day “Future Search: Unity, 2015, for 2007.”)

The subjects of major consideration included:

- 1) Reduced size of the board
- 2) Governance Leadership Development Ministry Team (GLD); later became the Leadership and Recruitment Team (LRDT)
- 3) Best qualifications to serve on the Board;
- 4) Selection/election process;
- 5) Board functions, and
- 6) Involvement of regional teams.

Regarding the reduction in the size of the board, the current size of 24 members is unwieldy. Over time we have added board members to insure a “representative board” as the Association has grown. This practice has made decision-making a slow process. The emerging plan was that the Standards Ministry Team (nine members of the Board) would be removed from the board but continue to function as a policy recommending body to the board so that we continue to insure regional representation.

Considering the national associations in other countries, we already had 17 regional associations. The present idea was to eliminate the Executive Ministry Team and create a 12-person board with a 13th member who would be the “Keeper of the Flame,” a representative of the Pool of Wisdom, for the board. The 13th member would most likely be retired, would attend all meetings, and keep a prayer vigil without vote, but “with voice” to be determined by the new board. After recalling discussions during the Future Search meetings in 1999, of having a Y.O.U.’er on our board, for pragmatic reasons, we felt we would probably need to look for a member of the Next Generation of Unity group.

The Governance Leadership Development Ministry Team (GLD) would replace and expand the functions of the current Nominating Ministry Team, which meets in a limited time frame. The team would meet throughout the year to increase their knowledge

and understanding of our Association, and so they could visualize the ideal board and ultimately recruit and make recommendations for *best-qualified* individuals to serve on the board. Governance is about governing the organization, not managing it. The GLD Ministry Team would receive nominations throughout the year, including self-nominations.

Both the need and the desire to move from a representative board to a *best-qualified* skill-based board may be grounded in the following:

a) A grid would be designed to include diverse, functional, leadership and interpersonal skills, etc. The grid was in the early stages at that time.

b) The GLD Ministry Team would pursue potential board trustees worldwide (including the United States) and would be open to ministers, licensed teachers, and laity who were interested in the Unity movement.

There would be shared responsibility on the part of all stakeholders to identify potential board trustees. The continuing growth of the Unity movement in this century will require trustees to perform in new ways that generate high levels of interest, and demand broad participation and widespread support.

Regarding the selection/election process, from all the stakeholders' nominees, the GLD Ministry Team would select "best qualified" candidates in at least twice the number of vacancies (three or four, depending on whether the terms are three or four years). By 2004, this team morphed into the Leadership Recruitment and Development Team (LRDT). The conference body would elect one or two from among the nominees, the board would elect one, and the Standards Ministry Team would elect one.

Proposed board function would include capturing the vision, being responsible for financial stability, approving and implementing policy, evaluating the work of the CEO and board, and serving as communication impetus and conduit. The board agenda would continue to be driven by primary programs that met stakeholder needs and would maintain accountability to stakeholders for achieving vision, mission, and goals.

The Standards Ministry Team name could be changed to Council of Representatives. In either instance, the group would continue to have ongoing input from all regions. As the number of

regions increases, so would the size of the Standards Ministry Team. A Standards Ministry Team representative could be elected to the board. They would elect one of the potential board members from among the GLD Ministry Team's selection of candidates each year. They would help in creating what regional involvement would look like and would continually evaluate. There is an awareness of a possible disconnect with people outside of the U.S. and ability to travel to meetings (more and more ministry team and board meetings may be conducted electronically). Even as the Standards Ministry Team grows in size, electronic communication may perhaps provide quality time for regional boards to dialogue.

Council for the Parliament of the World's Religions

An article from Unity's Public Relations Department indicates that Charles and Myrtle Fillmore traveled to Chicago to participate in the first Parliament of the World's Religions in 1893. For eight days in July 2004, 111 years later, the Unity movement was officially recognized as part of the New Thought movement in the fourth Parliament to be held in Barcelona, Spain.

The Council was established "to cultivate harmony among the world's religious and spiritual communities and foster their engagement with the world and its other guiding institutions in order to achieve a peaceful, just, and sustainable world." The Parliament's theme for 2004 was "Pathways to Peace: the Wisdom of Listening, the Power of Commitment."

The 2004 Parliament of the World's Religions was the only event of its kind and inspired, challenged, and energized people from around the world who are committed to peace, understanding, and the international ecumenical movement.

Unity School and the Association of Unity Churches International presented a joint program to create a "Unity presence" in anticipation of receiving the Parliament's recognition. The program was titled, "Affirmative Prayer as Common Ground: the Path of Personal Transformation and Spiritual Harmony," and included a panel discussion on the relevance and practical aspects of affirmative prayer. The Association of Global New Thought (AGNT) has shepherded the development and acceptance of program presentations at the Parliament of the World's Religions.

During the Parliament, there was a call for religious and spiritual communities and other institutions to develop and enact practical and transformative, “simple and profound,” responses to four issues. The issues were:

- 1) Improving the plight of refugees;
- 2) Relieving the crushing burden of international debt on poor and emerging countries; (In July 2005, the eight most economically sound nations agreed to “forgive” all the indebtedness of the fifteen most economically deprived nations.
- 3) Creating access to clean water; and
- 4) Overcoming religiously-motivated violence.

The participants of the Parliament were invited to commit and to take action.

With more than 7000 attendees, representing 80 countries and hundreds of denominations—to be sure, there were thousands of views and experiences of the Parliament. More than half of the attendees were from the United States. Some were experienced in preparation for participation, some were experienced while we were present, and certainly there were thousands of aftermath experiences.

“Outtakes!”

The movie industry often uses the word “bloopers” for the “outtakes” that end up on the cutting room floor. Often these “bloopers” are quite amusing and are used as a humorous trailer to the original video or movie.

Like the moviemakers, we sometimes have “bloopers” we would like to take out of our lives. However, if we use the word “outtake,” instead of “bloopers,” we can recognize that these are the experiences “of a lifetime,” sometimes planned and sometimes unexpected. They are the elegant essence that you take out of a given experience.

Our 2004 convention surely provided quality “outtakes.” Among them were included our own chair of the board and senior minister of one of the largest and most exciting ministries in the Unity movement, the Detroit Unity Temple and the Rev. Argentina

Glasgow; there was the work of the Rev. Toni Boehm, director of Unity Institute. These two wonderful beings joined in a dynamic Biblical workshop using the Four Gospels as their template.

Rickie Byars Beckwith led the “fantasmagorical” 150 person choir from Agape International Spiritual Center. His Holiness, the Dalai Lama, described the process in which Rickie shared her music as an “active meditation.” Another “outtake” was the President and Senior Managing Partner of Easum, Bandy, and Associates (formerly 21st Century Strategies), the Rev. Bill Easum. Bill specializes in helping ministers to be successful in sharing the message they have to give, including anyone adventuresome enough to “suit up and show up.”

A bright light that certainly became an “outtake” was the Rev. Dr. Michael Beckwith, founder and senior minister of the Agape International Spiritual Center. We could continue naming others who contributed “outtake” experiences in a variety of ways: hair-raising insights and eye-moistening breakthroughs abounded at the surface of this convention and at the edges of lives. So, what if the “Best of Life” were the “Outtakes”? Well, they really are, you know!

Chapter Eight

SERVING YOU WITH LOVE

In the June/July 2005 issue of *CONTACT*, Juan Enrique-Toro wrote an article titled “Pulled Home by a Vision.” He asked the reader to reflect for a moment on our Unity movement and connect our greatest vision for the fulfillment of its divine plan. How does our heart’s vision of our spiritual home reflect in the actual experience of the vision we are living? How does our heart’s first recognition of Unity as “home” parallel with our day-to-day experience of Unity?

If we hold a splendid global vision of “spiritual home,” and live each day to the best of our ability to express that vision, could we build a bonfire of ideas and actions to ignite our souls with the bliss of absolute being? Juan Enrique then asked how we could create a splendid global vision that would outlive all us. What a tremendous uplifting and inspiring idea!

As we move forward under the leadership of our new CEO, the Board of Trustees is looking for effective leadership and excellent management skills. Leadership is the ability to move people and processes to achieve a desired vision. Effective leaders inspire.

We are given a magnificent flame to hold high and shed light throughout our planet. Ever since the Fillmores, we have excelled at building a home for an expanding unity (Unity!) consciousness on planet earth. Visioning activities like Future Search have provided a wealth of ideas to help us fulfill our mission and move us out of the “box” of ordinary thinking.

Together we are all designing our future. We are providing a deep sense of love, unity, purpose, and oneness with God and all of the family of God. As we look around us at this point in time, it seems that our world is crying out for this experience and we have an abundance of love to give!

Juan Enrique concluded his article with these inspiring thoughts, “Imagine uniting around a splendid global vision that is embraced by one and all in our Association. Envision our leaders letting go of personal agendas and working together toward a common good. Visualize the fulfillment of this vision as the most exciting topic of conversation at our dinner tables and at our conferences. Get the feeling of joy that comes from being part of something magnificently huge that is on track. Enjoy the love that will flow

from peace with our identity and clarity of purpose. Our hearts . . . are now content as we consciously actualize our divine plan.”

Association of Unity Churches International Selects New President/CEO

On July 14, 2005, the Board of Trustees of the Association of Unity Churches International named Rev. James Trapp as its new president and chief executive officer. James succeeded President/CEO Glenn Mosley, who served in this position for twenty years.

Roger Goodwin, Chair of the Board of Trustees, stated, “After a careful and prayerful search process, we believe we have found the perfect leader to guide the Association of Unity Churches International further into the 21st century.”

James was ordained in 1994 and served at Unity on the Bay in Miami, Florida, for eleven years. Over the 80 years of this ministry that began as the Unity Center of Practical Christianity in January 1925 (founded by May Cornell Stoiber), there is a list of “Senior,” “Associate,” and “Co-” ministers that reads like “Who’s Who” in the Unity movement.

The list includes John Lee Baughman who replaced May in 1953. Catherine Ponder recalls guest speaking for John when there were 1,500 – 1,600 people present. Among other “Who’s Who” leaders were Ralph Rhea, Charles and Nancy Neal, William Cameron, Alan Stanley, and James Trapp, who first went as co-minister and then became the senior minister.

Through the years, both the community around the ministry and the Unity ministry itself experienced both growing and declining years. While James Trapp was serving Unity on the Bay, James was instrumental in creating a growing and dynamic spiritual community that is racially, ethnically, and culturally diverse, mirroring the wide spectrum of people who live in Florida. Under his leadership, Unity on the Bay grew from an average Sunday attendance of 125 to more than 1300.

James holds a bachelor’s degree in economics and a certificate of concentration in Afro-American Studies from Princeton University and a law degree from the University of Florida. He joined the Association of Unity Churches International as resident staff in November 2005.

James' comment upon being selected was, "I am deeply honored and humbled to have the privilege of serving as the next President and CEO of our Association of Unity Churches International. I look forward to working with our collective Unity movement as we go about carrying out the great commission of spreading the good news and co-creating with spirit to transform lives and our world."

A Creative Look at Our Association in 2005

BELIEF STATEMENT AND CORE MESSAGES

As the Association of Unity Churches International, we believe in our common unity with all life and in the community of all humankind empowered by love. We teach the universal principles and spiritual values as revealed and demonstrated by Jesus and the continuing revelation of the Christ Presence. We practice prayer, meditation and service as our primary means of becoming conscious of our oneness in God.

OUR VALUES

Our Values include:

- Caring, responsive and spiritually nurturing relationships.
- Trustworthy, clear, open and timely communication.
- Standards of excellence in all we do.
- Teach and live a God-centered life.
- Quality spiritual education.
- Outreach that is global.

OUR MISSION

Our mission as the Association of Unity Churches International is to pray, serve, educate, and empower ministries and individuals worldwide to realize their spiritual potential.

OUR VISION

We are a positive force for good as we serve our ministries, ministers, the community and the world.

OUR GOALS

Growing Unity

Create and support a growing Unity presence around the world.

Leadership

Promote shared and empowered leadership among all stakeholders.

Diversify Education

Expand and diversify accessible educational programs and services.

Prosperity

Build a financial base that is grounded in the Unity prosperity principles.

GOVERNANCE AND SUPPORT FUNCTIONS

Governance * Employment and Expansion * Finance * Organizational Services Development * Planned Giving * International Support and Expansion Unity 2010 Action Teams * Church Management Consultant * Peacemaking Professional Development * Lifelong Learning * Marketing

LEADERSHIP ROLES

- * Develop spiritual leaders
- * Strengthen world society through spiritual practices
- * Foster spiritual communities

An Integral Look at How We Serve You

It takes a great deal of planning by our Board of Trustees and other stakeholders and multiple activities at our Association headquarters for everything to flow and operate smoothly. It takes a commitment to listening and an understanding of the needs of those who are served to provide the products and services that are requested. These Association departments of dedicated people stand ready to hear and to serve field ministers and ministries.

Financial Services

The Financial Services Department under the direction of the Vice President of Finance is responsible for the recording of all incoming funds and oversight of disbursement of those funds. Young Bae has directed these activities since 1985. He was named Vice President in 1996.

Incoming funds include tithes from member churches and contributing friends (ministers, church congregants and Unity friends), proceeds from inventory sales, money from various fundraising campaigns such as STARlight, Caring NOW, *UNITY Wings Across Time*, *Wall of Honor*, and planned gifts. It also includes bequests, registration fees to Association events such as Convention, Youth of Unity Conference, Adults of Unity Conference, Peace by Piece Conference, Spiritual Board Retreat, Skills Demonstration Seminar, Licensed Teacher's Week, Fundraising Seminar and Planned Giving Seminar. A portion comes from foundations—notably the John Templeton Foundation.

To accomplish fiscal goals, the Financial Services Department prepares the annual budget, engages outside auditors, discusses accounting and tax recommendations with ministries, oversees the ministers' pension plan and liability insurance for churches through a national carrier.

Sub-divisions of the Financial Services Department also provide support service functions: Building and Shipping operations, and Technology. Building operations include maintaining building facilities, tenant relationships (in mid-2005, we have only two tenants remaining), vehicle maintenance and office remodeling. Shipping operations are responsible for the sending and receiving of mail and other goods, as well as inventory control. The director of operations gets bids and places print jobs for Association publications. Marketing assists member ministries with community outreach efforts based on a thorough understanding of the community and the mission. The Technology staff provides maintenance for the computer system, telephone system, copiers, fax and the Association website.

In these tasks, various staff positions work with ministry teams, which include Group Services (insurance and pension), Finance and Budget (annual budget matters), and Technology (website).

Our Financial Services Department continues to grow in responsibilities with the growing number of ministries we increasingly serve. Inventory has grown from a few ministry resources, typed and copied, to professionally written and published resources covering all aspects of ministry.

While we continue to disseminate much information via paper, we are using broadcast e-mail and website as an effective and economical means to inform our stakeholders.

Our Financial Services Department looks forward to serving our Association of Unity Churches International staff and member ministries and continuing the excitement about utilizing new technology and techniques that continue to grow us into the 21st century.

Organizational Services

Organizational Services provides direct service to Unity ministries and ministers. This department reviews church bylaws to ensure that each of the key participants in the church — membership, minister and board — has a voice in the church's decision-making process. Carl Osier is vice president and has directed these activities since 1996. His predecessor was Martha Mosley, who was named vice president in 1996.

When a policy question arises in a Unity church, Organizational Services is a resource. This department can answer policy questions and act as a sounding board when church leaders want to talk through issues or situations.

Organizational Services also has a role in providing support to our Association of Unity Churches' Board of Trustees, researching questions that the board is examining in its policy-making role. Once policy decisions are made, Organizational Services implements those decisions to support our Unity churches and centers.

Organizational Services sees a growing unity of purpose in our ministries with increasing numbers of people experiencing peace, support, love and the gratitude that accompanies a living faith.

Ministry Employment Services

In 1965, when Unity School presented Bulletin 4 to the Unity Ministers Association with the request that the ministers form

their own organization to serve field ministries, the Placement Department was created to facilitate the placement of ministers in churches. It was later renamed the Ministry Employment Services Department. The function of the Ministry Employment Services Department is to act as a clearinghouse for ministers to find employment in a church and for open churches to employ a new Unity minister. Joann Landreth has directed these activities since 1984. Her predecessor, who was also the director of Ministry Services, was Charles Neal. Joann was named vice president in 1996 after the David Renz report recommended title changes in both the Board and the staff.

The staff in this department educates ministers and church boards on the employment process. The Minister's Employment Packet, including sample resumes, is mailed to ministers entering this process. The staff from this department also provides assistance to the Board of Trustees of churches seeking new leadership. A ministry employment services packet is mailed to them.

The ministry employment procedure is a two-way interview process. The board interviews the minister and the minister interviews the board. This helps to facilitate the right employment for ministers and churches. All parties involved allow the activity of God to guide them through the process.

Staff from the Ministry Employment Services Department is responsible for the Interim Ministry Specialist Program. Ministers serving as interim ministry specialists are provided education from the Interim Ministry Network. An interim ministry booklet is available for interested ministers as well as for the Board of Trustees of open churches. An interim minister can assist churches through the loss of a long-time minister through retirement, changing ministries, or death as well as churches that may have conflict resulting from factions in the congregation.

Global Expansion Ministry Services (GEMS)—May 2001

The function of the Global Expansion Ministry Services is to provide assistance to ministers, licensed teachers and laypersons on the process involved in starting a group and/or pioneering of a Unity church. Our GEMS Department has a wide variety of resources, information and assistance available.

The GEMS Department's vision for the new millennium is to establish more and more healthy, prosperous, loving and transformative Unity groups, ministries and churches throughout the world! Working hand-in-hand with the Worldwide STARlight Fund, through which your designated gifts have global impact, Unity's positive, practical teachings are circling our world!

The staff representative (then director) Carmen Venus Baerga and the Ministry Team changed the name of the department and ministry team to Worldwide Services in January 2002. Carmen Venus was named vice president of the Worldwide Services Department June 15, 2005.

Development and Radio/Marketing Department

Development provides educational assistance through up-to-date materials, exciting spiritually-based seminars, interactive workshops and on-site training. Lisa Wittman became vice president of Development and Radio/Marketing Department combined when she returned to full-time status with the Association January 2, 2003. Shay St. John was her predecessor in the Development Department. Shay became vice president in 1996. Lisa had been part-time or full-time marketing director since late 1995.

The Development Department is committed to the long term financial health of the Association. This can best be accomplished by achieving our mission of educating and empowering people and ministries to realize their spiritual potential. The Development Department works to build life-long relationships with constituents in order to serve in ever-widening ways. This includes educating constituents about the Association and collaborating with other staff in the stewardship of funds. To support ministry fundraising, we provide publications, such as a Development manual, tithing and planned giving brochures, to support churches in their fundraising efforts. Internet and multimedia presentations are also available, along with onsite training for ministries. All of these materials focus on the idea that the act of giving is part of our spiritual journey.

The Radio/Marketing Department functions to supply marketing materials to ministries so that they can attract people to their congregations. Each year, two campaigns are created that include radio spots and print advertising materials. Also available are customizable surveys for churches to learn more about congregant

preferences, welcome packet items, and supporting how-to information for using the media to promote the church. Added together, these aids are a complete marketing/media solution for the church. Consultations and training in all of these areas are also available.

Radio/Media Awards

The Voice of Unity award is designed to honor, recognize and celebrate an individual who has used broadcasting to reach and inspire a “second congregation” within their city or community. The recipient will be an individual whose works of excellence in broadcasting serve the Unity movement through the positive, creative treatment of Unity principles. The staff coordinator of the activities is Barbara Quinn; her predecessor was Linda Harbin.

Nominations for the voice of Unity Award are made by Unity ministers. A voting form listing all the nominations is mailed to all Unity ministers in the fall of each year. The award recipient is determined by the votes returned and announced in January. The crystal Voice of Unity Award is presented to the recipient during our Association of Unity Churches’ June conference.

Lifetime Achievement Award

The Lifetime Achievement Award is designed to honor an individual who has made a significant contribution to the Unity movement through a history of broadcasting excellence. The Lifetime Achievement Award will honor an individual who may not be currently involved in radio or television, but has a history of broadcasting excellence over an extended period of time.

The recipient of the Lifetime Achievement Award is selected by the Radio/Media Ministry Team, and may be given on an annual basis or not, at the Radio/Media Ministry Team’s discretion.

Gift Planning; a Legacy of Love

Gift planning is a way to leave your legacy while building the Association’s and local churches’ future. As Mahatma Ghandi said, “*The future depends on what we do in the present.*”

The 21st century brings excitement and unlimited possibilities. Gift planning has a significant potential for our ministries and the entire Unity movement. A planned gift to our Association and/or a church is a concrete expression of our faith that builds a legacy for the future. Gift Planning is always ready to serve you.

Why is Gift Planning important?

Planned gifts create a lasting legacy of love and support.

Planned gifts are some of the largest donations.

Planned gifts usually come from assets, not current income, providing additional opportunities for donors.

Many planned gifts come from people who have never seen themselves as being able to part with cash.

Gift planning expands donor options for taking care of their own and their family's financial needs, while fulfilling the dream of providing significant support for our Association.

Planned gifts will help us to build our financial stability and insure our future.

We are so appreciative of our donors. Over the years, many special people have contributed financially to the work and outreach of our Association of Unity Churches International. Every gift, at every level of giving, makes a real and positive difference in the services we provide. The love and generosity of our donors continue to richly bless us and we are forever grateful for each one of you. Thank you!

Conferences and Conventions

The Unity Ministers Association officially became the Association of Unity Churches on July 22, 1966. Added were pre-conference meetings for ministers and teachers only, and opening up the conference again to ministers, teachers and lay people. 1986 marked the 20th anniversary of our Association and it became the first convention in ten years held off-grounds in San Diego, California. This was referred to as a Unity People's Convention. From 1986 to the present, conventions for all even-numbered years have continued to be held around the country. Odd-numbered years are either at Unity Village or in the nearby Kansas City area and are called conferences. The convention coordinator, Debbie Ball, has directed these activities since 1992. One of her predecessors was Ron Tyson.

In 1998 it was decided that all conventions and conferences would be called the Association of Unity Churches Convention and be open to everyone interested. The convention continues to offer inspirational workshops, keynotes and music, provides educational credits for ministers and creates an opportunity for ministers to discuss issues in their business sessions. It offers programs for children as well as adults, embraces diversity and world cultures, offers entertainment and recreation, honors the arts, provides celebratory banquets and other meal gatherings, recognition and award events, and is an opportunity for hundreds to serve as volunteers. Most importantly, it offers opportunities for spiritual renewal and the joining together in thought and purpose to express oneness in Unity.

Music in Unity

Music had an early role in the Unity movement and it continues to be a vital force in our spiritual path today.

Throughout the 1900s, music was expressed in many ways in the Unity movement. Music in the role of healing. Music for meditation. Music for creativity and dance. These were among its many expressions. The Unity Band spent many years providing summer concerts on Sunday evenings for thousands of people under the direction of Carl Frangkiser, Unity's Music Director, and the Unity Village Amphitheatre was a showcase for musicians, guest vocalists and theatre performances. Conferences and conventions have featured music from different cultures and traditions, as well as training and providing resources for music ministry, such as the Music and Arts Conference in 1995.

"Love Notes," a quarterly music program, was originated in 1994 by our Association of Unity Churches Support Services Department in response to the need for diverse vocal and choral music that expressed truth as taught by Unity. Featuring musicians from all over the country performing songs selected by the Music Ministry Team, this resource offers sheet music and a multi-use CD. A musician's listing was developed out of our ministries' need as a resource for musical talent and education.

A music conference, "Sound Connections 2005," held at Unity Village from September 29th through October 1st, featured workshops on New Thought music resources, technology, sound

equipment, forming and working with choirs and bands, and making music truly a ministry.

As we stand poised to meet new challenges, we hold new dreams for the vision of Unity music and its role in ministry. Regional music conventions have already formed as an outgrowth of heightened music awareness. We anticipate more inspirational and educational events which promote vibrant and innovative music. Just like Charles Fillmore, we realize the creative and transformative power of music in our ministries.

Unity Hymnals and Songbooks

Unity Song Selections was published in 1955 by Unity School of Christianity and had 309 selections.

Unity in Song was published by our Association of Unity Churches in 1975 and had 186 selections.

Wings of Song was published in 1984 by Unity Books and had 388 selections.

Your Music Ministry Team is putting the finishing touches on a new songbook, *Holy Now*, which will be released at the June Conference in 2006.

Music has such power! It connects hearts, provides healing, motivates ministries, and helps build churches! Our Association of Unity Churches International will be offering more contemporary music and more inclusive language in various formats.

Educational Programs

The vice president of Education coordinates these programs and teams and is chair of the Ministerial Education Council. This position oversees programs for children, preteens, and teens as well as the adult education programming. Martha Mosley became the Vice President of Education in July, 1996. Her predecessor before the change of titles in June, 1996 was Mick Dustin who was the Director of Education.

Adults of Unity

Adults of Unity (AOU) began a transformation of the Young Adults of Unity in the early 1980's. Their mission is to dedicate and

consecrate themselves to expressing the living Christ and honoring the Christ expression in others. Committed to all people experiencing the Presence of God and celebrating life, A.O.U. is dedicated to creating an atmosphere of love, safety, and support that allows all to experience oneness in Christ. The Adults of Unity work with Association coordinator Rebecca Avery and they annually come together for a Sacred Reunion at Unity Village. A volunteer board plans prepares and executes the richness of a safe, loving, supportive conference experience on behalf of and with those of like minds.

What distinguishes the A.O.U. Conference from other retreat programs is the emphasis on having fun and, at the same time, taking the necessary steps to experience authentic, in-depth spiritual transformation.

Young Adults of Unity – Next Generation

Young Adults of Unity – Next Generation is a group of energized participants, ranging in ages 19-28, who are dedicated to the principles of Truth as taught by Jesus Christ and interpreted by Unity teaching. Young Adults of Unity began in 1958, and Next Generation of Unity was founded in February 2001 to allow continuing development of a closer relationship with God and the Christ presence within — building a support system of loving, caring, like-minded friends. Otherwise, many who are phasing into the adult world and releasing the Youth of Unity (Y.O.U.) experience find themselves on their own.

The mission of Next Generation is to encourage young families to attend their local group, thereby strengthening and expanding the overall consciousness of their local Unity church. Promoting participation in spiritual, social-recreational activities and service projects, the vision for Next Generation is to see it continue to expand in the new century and have an annual Young Adults of Unity Conference at Unity Village.

The Next Generation of Unity, International Youth of Unity, and Uniteens are also coordinated by Rebecca Avery. Her predecessor in Uniteens, A.O.U., Next Generation, and International Y.O.U. was Pat Anderson-Williams.

International Youth of Unity (Y.O.U.)

The Y.O.U. is called the International Youth of Unity under which the Peace by Piece Program operates. (It has been called “international” for about 25 years.) Peace by Piece brings international students from countries throughout the world to attend conference each year. Their plan is expansion to other countries of the world. Host families house these youths and their sponsors, allowing the opportunity to not only learn more about the Unity movement, but to expand their awareness of America.

The vision of the International Youth of Unity is to embrace the awareness of their perfection, celebrating being “Simply Divine” and to empower the intention of Unity.

They seek to learn and experience their spirituality in an interactive format with a focus on spiritual, social, and service activities, truly incorporating it all into their daily lives.

We also extend our gratitude to Neal Carson, the Carson Foundation, the late Frank Abraham and S.A.F.E., Student Aid Foundation Enterprises, for their generous support of the International Peace by Piece Program.

Uniteens

In the early 1950’s, Uniteens was formed to present a non-academic safe, yet comfortable, format of fellowship for adolescents at the junior high school level. This dynamic youth group is experiencing intense adolescent changes. The goal of Uniteens is to bring out their spirituality, aligned with a healthy development of the physical. Uniteens aids in the fulfillment of their self-confidence, creativity, and needed self-esteem.

Children

One of the great gifts to the Unity movement is the result of Myrtle Fillmore’s love for the children. Myrtle asked, “Who will take care of the children?” The answer: “You are to take care of the children. This is your work.”

Several publications for children resulted. *Wee Wisdom*, a monthly magazine, was first published in August 1893. A periodical publication for teens began in 1927 which was called *Youth*. It at-

tracted approximately 20,000 subscribers its first year but did not continue to grow.

The "Unity Sunday School Leaflet," a publication of materials for use in Sunday schools, began in 1923 to assist teachers with metaphysical understanding. This developed so much interest in Sunday schools that Unity School created a new division, the Sunday School Department.

When our Association was formed, publication of materials for Sunday school became one of its responsibilities and pleasures. *Image* curriculum was published during the 1970's for children and teens, and was used extensively during the latter 1970's and 1980's. A proposal in 1989 from the Western Region led to the foundation of a Curriculum Task Force.

This study resulted in development of *A Living Curriculum* that: "draws forth" the Truth mainly through experiences, storytelling, and creative expressions; is issue-centered; honors the process of creativity as a primary human activity; and seeks at all times to facilitate an experience of God.

Using writers from many Unity churches, our Association has since developed numerous curriculum pieces for intergenerational use as well as for children and teens. These include *Children on the Quest*, *Teens on the Quest*, *What a Wonderful World!*; *Uniteens Quest*; *A Time of Family*; and Small Group Ministry booklets. Additionally, other resources developed include *New Directions in Spiritual Education*, *Uniteen Program Guide*, the *Youth of Unity Handbook*, and our quarterly publication, *Educational Links*.

The purpose of the Children's Ministry Department of our Association is to inspire, motivate, guide, and support Unity churches to enhance and expand their ministries with children. We continue to move forward in new and innovative ways to meet the needs of our Unity children, as well as the volunteers and staff who have stepped forward to love and facilitate the Truth principles that Unity embodies. In the grand tradition of the Unity movement, the Association of Unity Churches International Education Department publications communicate our messages of inspiration, encouragement, wisdom, peace, and sharing.

Our teaching staff reaches out through Unity School's ministerial and lay education department as well as taking workshops and classes to churches throughout the country.

Regional education services consultants around the United States link us closely with the directors and teachers of our children through training and consultation.

We honor with love the thousands of people who have given so much of themselves and their creativity to the children of our hearts. We honor the yet unseen hands that will reach out to join us for the expression of Truth and goodness on this planet we call home.

Field Licensing Program

The Field Licensing Program was created in the early 1990's and grew from the Exceptions and the original Standards Committee programs which were begun in the early 1970's for licensing and ordaining. It was a response to the need for a viable and comprehensive program that allowed licensed teachers who were center leaders an avenue into ordained minister status that would not create a hardship on the center they were serving. Also, we could not create ministers as fast as we were creating ministries. The intent was to forge a cooperative effort between our Association, the center or church and the candidate while he/she served as the center, church, or study group leader. To this end, a Ministry Team was formed by our Association and first chaired by Rev. Donald Jennings. The first class accepted in 1992 included Anne Marie Acacio, Margaret Serenity, Sandy Jasmer, Jo Ann McClellan (Dubrouillet), Betsy Salunek, and Lois Ryan. All were ordained in 1996. Twelve were accepted in March 2005, and there are twelve anticipated applicants for March 2006.

Over the years, classes of field licensing candidates have ranged from five to eight members. Each has worked closely with mentor ministers, had contacts with their local ministry that helped to support them, and attended regular trainings and programs at the Association of Unity Churches International home office and Unity conventions and conferences at the regional and international level.

The Field Licensing Program has certainly not provided an *easier* way of becoming an ordained minister. However, it has proven to be a valuable alternative when attendance at the full-time school at Unity Village was going to impair the continuing function of a Unity church or center. The other main benefit is that people with young families can study for ministry while providing for those families uninterruptedly. We are proud of and honor those who worked so

hard to both create and maintain, and those who have graduated from, this Field Licensing Program.

Seminaries and ministerial schools generally count themselves fortunate if they can keep in active ministry 50 percent of their graduates five years after graduating. Because this statistic, many mainline denominations have created a field training course leading to ordination. After 13 years of operating, we have 92 percent retention rate for the Field Licensing Program graduates. Kathryn (Kathy) Kellogg is coordinator of both our Field Licensing Program and our Children's Program. Her two immediate predecessors were Martha Mosley who was also vice president of Education and before Martha, the field licensing coordinator was Linda Poole Kennedy. Her predecessor as children's coordinator was Juli Ann Boehm.

Licensed Teacher Program

During those early years, Charles and Myrtle taught classes in their home. Later, they taught throughout the United States, presenting as many as 400 lectures annually. With the dawn of the Correspondence School in 1909, enrollment peaked at 2,000 students by 1911. As a result, in 1925 the Fillmores realized the need for trained teachers; and in 1931 the Training School at Unity Farm opened its doors.

Not until 1941 did we see a separation between teachers and ministers. For legal reasons initially, center leaders needed the title of minister for such ceremonies as weddings. Over the years, many states have changed their laws so that licensed teachers may also perform weddings in those states. The 1941 conference decided to designate those running a center as licensed ministers, while those whose focus remained on teaching continued as licensed teachers. In 1945, a year-round ministerial training program was added to the summer Training School. In 1968, our Association of Unity Churches International assumed the training of ministers through the program the Association named "Unity Ministerial School." Eventually, Unity School's USRS program resumed training Unity ministers and the Association evaluated and ordained or licensed those graduates.

Eleven teachers were licensed in 1967. Seeing the need for better training and recognition for licensed teachers, the Association developed the first Skills Demonstration Seminar (SDS) which was held in the fall of 1978.

Presently over 1,000 candidates have been licensed as Unity teachers. Due to the growth of our churches and centers in our Unity movement, our Association has jointly produced with Unity School a “new” leadership program that allows each candidate a choice of four focus areas in which to specialize as licensed Unity teachers. The four focus areas are: administration, adult education, pastoral care, and youth education. Since 1997, 357 candidates were licensed in our “new” Leadership Program as of Summer 2005.

The future of our Licensed Unity Teachers’ Program is unlimited. The vision of our licensed Unity teachers is that as vital leaders they will continue to have the opportunity to serve by working with their sponsoring ministers in helping to grow their Unity ministries as an integral part of our Unity movement. The licensed teacher coordinator is Dorothy Genske; her predecessor was Trish Robinson.

Spiritual Board and Leadership Forum

The Spiritual Board and Leadership Forum is designed to respond to the desires of its audience, and to address current, relevant issues in church leadership. At its inception in 1990, it was a skills training program for members of boards of trustees of Unity churches. These programs included such topics as the balance of responsibility among the minister, board of trustees, and the congregation; how to prepare and utilize a budget; and how our Association of Unity Churches serves their ministries. As the program grew, it became obvious that participants strongly needed inspiration, motivation and shared experience to complement the skills training.

Today the program balances retreat and renewal with skills building activities. It includes an opportunity for participants to share their wisdom, to discuss topics that they have chosen, and to experience key speakers and presenters. The vice president of Education is facilitator of this interactive learning environment.

Sir John Templeton

To mention the name of Sir John Templeton brings to mind the portrait of a visionary and the description of a vision being realized. He has called this moment in human history “the

blossoming time of mankind.”¹ It is truly a new beginning in which humble persons in science and theology can forge an alliance of research for new knowledge of God and of our spiritual potential.

A world leader in finance and global investment, Sir John Marks Templeton is truly a self-made man. He attributes his success to his religious beliefs, a keen sense of the brotherhood of all humanity, and managing money using spiritual principles. He says cultivating a thankful spirit has been key to his success.

As a boy growing up in Winchester, Tennessee, Sir John, whose mother was a student of Unity, came to know *Daily Word*. Its positive impact continues to touch Sir John’s life. As a result, both he and the John Templeton Foundation generously support the work of our Association. Thank you, Sir John!

In keeping with his life’s focus, Sir John established the annual Templeton Foundation Prize for Progress in Religion. It is the world’s largest philanthropic award, given annually to a living person who demonstrates innovative ways to contribute to spiritual progress. Sir John founded Templeton College at Oxford University and, in 1987, was knighted by Her Majesty Queen Elizabeth II.

He has an abiding interest in promoting progress in understanding within and between science and religion and the John Templeton Foundation gives awards of over \$30 million yearly to fund programs in various areas of spiritual research. The Humility Theology Information Center (HTIC) brings together international religious leaders and leading scientists in this work. Over the years, its board has become quite diverse, with experts in comparative religion from both Harvard and Oxford, with academics of Indian extraction and the Muslim faith, and with philanthropists and journalists, publishers and political leaders as members.

Our former Association president and CEO (*emeritus*) is a member of the Humility Theology Information Center, the John Templeton Foundation Board of Trustees, the Templeton World Charity Foundation, and the Turks and Caicos Island Foundation. Sir John convenes every meeting with prayer. It is the guiding force of his most extraordinary life.

¹ Hermann, Robert L., *Sir John Templeton: From Wall Street to Humility Theology*, Templeton Foundation Press, Philadelphia and London, 1998. Book jacket.

To reach and influence a broad readership globally, Sir John is the author of a number of books, including *Discovering the Laws of Life* and *Worldwide Laws of Life*, as well as virtual textbooks on applying spiritual principles from the world's religions in every aspect of life. A recent publication, *Why are We Created? Increasing our Understanding of Humanity's Purpose on Earth*, co-authored by Sir John Templeton and Rebekah Alezander Dunlap, has recently been produced in an unabridged compact disc audio version.

Catherine Ponder: A Living Legend in Unity

Dr. Catherine Ponder has become a living legend in Unity, across New Thought, and beyond. She has demonstrated prosperity principles in her life, which she describes as a “rags-to-enrichment experience.” She has written books on prosperity, love, healing, prayer, and Bible interpretation.

Her nondenominational ministry, Unity Church Worldwide, in Palm Desert, California, was founded in 1973 as an outgrowth of the work she began as a field minister and writer. That path began when she arrived at Unity Village for summer study and found that “people from all over the world, from every walk of life, were gathered together to study age-old truths that made us feel we were special and could be winners, no matter what life had thrown at us.” She combined summer vacation trips to study at the Village with Unity Correspondence courses while she continued working as a legal secretary for a corporate attorney.

Writing and working in a demanding job prepared her for the path that was to become her way of life as she began work toward ordination in Alabama in 1956. Another strand in the tapestry of Catherine's life taught her the discipline, concentration, and consistent work ethic that contributed to her success.

In writing her memoir, *A Prosperity Love Story*, Catherine says she came to understand that “my life had come and gone in cycles: when one cycle was completed, often the people, places, and work connected with that cycle faded too. And a new cycle in new surroundings with new people, places, and events would appear.”

Her book, *The Dynamic Laws of Prosperity* has been a bestseller since the 1960's. It was the start of her successful and productive writing career and was an outgrowth of the prosperity class she conducted in her first ministry in Birmingham, Alabama, during

the recession of 1958. When her articles on prosperity led to speaking engagements, a lecture ministry was born.

The principles she embraced and built on in more than fifty years of ministry speak volumes. She began tithing faithfully when 10 percent of her weekly income was only \$2.50. All these hugely successful years later, she can attest with utter assurance that the “simple act of putting God first financially seems to supercede and encompass all the other prosperity laws, even as important as they are individually.” Her generosity continues to help us serve nearly one thousand ministries worldwide. So the ripple effect of her dedication to walking her talk touches the lives of millions who reach out to Unity and to New Thought ministries for spiritual nurture.

We truly thank our friend and colleague, Dr. Catherine Ponder, for being the teacher that she is, the person that she is, and the generous tither to the Unity movement and to the Universe that she is.

Catherine’s generosity knows no limits. She has contributed books to readers and study groups and ministries in more than 80 countries around the world, and especially throughout Africa. Centers are named for her as well as the titles of some of her books.

She has truly been supportive of the Association of Unity Churches International in prayer and thought as well as financially. In addition to her regular tithes, she quickly offered a large matching gift to get our building fund-raising “kick started.” She did this again when we were remodeling a suite of offices into an International Room of Prayer and Peace. Again, thank you, Catherine. You are a bright star in the life of our world.

Frequently Asked Questions About Our Association

1. What staff positions comprise the Administrative Department of the Association?

The department is comprised of the president/CEO, an executive assistant and part-time administrative secretarial assistant. Also included are Ministry Employment, Financial Services, Unity Worldwide Services, Organizational Services, and Development and Marketing/Media. The “Church Management Consultant” and “National Conflict Manager” positions also serve under the umbrella of Administration.

2. Who is responsible for the day-to-day home office activities and services to field ministers and study groups?

The president/CEO, who is assisted by a management team comprised of six vice presidents: the vice president of Organizational Services, vice president of Finance and Comptroller, vice president of Ministry Employment, vice president of Education, and vice president of Development and Marketing/Media, and vice president of Worldwide Services.

3. Who is the official spokesperson for the Association of Unity Churches International?

The president/CEO is the official spokesperson in conjunction with the chair of the Board of Trustees. The president/CEO also serves as the corporate liaison of the Association with/to Unity School of Christianity.

4. What is the president/CEO's primary role as a spiritual leader?

A primary responsibility is to be both a visionary and a pragmatist. Another primary responsibility is to spiritually nurture Unity ministers, teachers, and Association staff members, providing a loving, listening ear for those in need or pain, giving prayer support and counsel on methodologies, resources for recovery, maintenance and transformation. The president/CEO's inner perspective of the heartbeat of the movement helps in developing new policies and programs.

5. What are the president/CEO's primary administrative responsibilities?

The president/CEO is responsible for providing direction to and overseeing staff in carrying out the policies of the corporation as established by the Board of Trustees, and is responsible for ministerial and board consultation, over-all administration of operations, and fiscal management of the corporation. Additional responsibilities include organizational planning, programmatic and teaching projects, and financial management.

6. Does the president/CEO help resolve conflicts within member ministries?

The president/CEO acts as a consultant to the National Conflict Manager, in conjunction with the vice president of

Organizational Services, to deliver conflict management services to the Association's member ministries.

7. How does the Association's Board of Trustees function?

The twenty-four member Board was reduced to twelve plus a "Keeper of the Flame" at the June convention, 2005. They represent the Association's convention body, meeting formally in January and June. They also meet as needed (monthly if necessary by electronic means). Critical issues requiring immediate attention are handled through fax votes, e-mail, or conference call. The president/CEO keeps the chair of the Board and the Board of Trustees apprised of progress and issues, and recommends new and revised policies and programs as indicated for the consideration of the Board. Throughout the year, the president/CEO and chair of the Board consult weekly by phone, or more often as necessary. The thirteen member Board is involved in programs, and provides direction through ongoing visioning and planning with the management teams and others.

8. How does the Association and Unity School work together in service to the Unity movement?

The Association and Unity School (Unity) work as sister organizations, each with separate areas of service and responsibility. In 1987, the Unity Movement Advisory Council (UMAC) was established to consider and implement joint projects (such as co-publishing *The Quest*) and address topics of mutual interests and/or concern. The UMAC is comprised of Unity's president/CEO and five Board and/or management team members and the Association's president/CEO and Board and/or convention body members. They meet formally in May and November. The meeting sites alternate between Unity Village and the Association's offices in Lee's Summit. The convener is the CEO of the hosting organization.

9. Does the president/CEO have final authority over the business of the Association?

The president/CEO works under guidance and direction of the Board of Trustees to implement Association projects and services. The president makes recommendations to the Board, is part of the visioning process, and may delegate activities and programs to staff personnel, but retains responsibility for the sound financial and program management of the corporation.

10. Does the president/CEO have additional professional commitments outside the Association organization and its membership?

The former president/CEO (Glenn Mosley) serves as a trustee of the John Templeton Foundation, is on the International Board of Advisors of the Templeton Foundation's Humility Theology Information Center, on the editorial board of Templeton Press, and on the board of two other Templeton Foundations in two other countries. He is also a member of the American Association for the Advancement of Science, a member of the Concerned Scientists for Environmental Solutions, a "Life Member" of the International New Thought Alliance, and an advisory member of the Association for Global New Thought. He has served the editorial board of Unity Magazine. The future president/CEOs may also serve in outside activities.

Alcohol Policies

A number of ministers, at various times, have asked if the Association had a specific policy regarding the use of alcohol in the church or on church property. Since we have no set policy in this regard, vice president of Organizational Services, Carl Osier, requested input from member ministries and ministers. Following are some of the responses that were received. The names of the ministers and churches they serve have been edited out.

"We do not allow alcohol to be consumed in the church or on the church property for any occasion. We feel the liability is too great and that it was inappropriate to be drinking in the church."

"Yes, it is a problem, knowing when to say when — as in when to allow wine in a church that does not serve communion. Our policy for fifteen years has been to honor our members who are in recovery by not allowing alcohol in the church. This does crimp the style of wedding receptions, which means lost bookings, which translates as lost revenue. . . . All in all, even with the disadvantages that accompany a no tolerance policy, I feel better with no alcohol in the church. I especially feel this way early on Sunday mornings when picking up the empty beer cans and bottles that were tossed onto the parking lot by area teens the night before."

"Our Board just went through this process again and reaffirmed an earlier decision that NO alcohol would be allowed in the church. . . The liability is an open question we learned."

"We considered wine-only at weddings. We considered a champagne-toast only at weddings. Personally, I think that would be fine. It depends on how your board feels, what you know about the law in your state, and what your insurance company thinks."

"Our church has no policy on this matter, although I plan to recommend to the board that we adopt a policy of not allowing alcohol in the church. I'm glad this question came up and would appreciate receiving a summary of the responses you get to this request."

"We permit no alcohol on the premises."

"We have a number of such instances in our church. We do allow alcohol for weddings and special rentals, provided that they obtain and provide us with a copy of appropriate liability insurance. We are very careful never to assume any responsibility for consequences of serving alcohol at such events. . . . When we held our annual fundraiser, which is a dinner dance and auction, on site, we served wine and had an open bar, for which we obtained appropriate insurance. It has grown to the point that we now hold it in a downtown hotel, and I can't think of any church events since then that included liquor."

"Our insurance company will not allow us to serve alcohol on premises which adversely affects our rent-ability."

"In my experience with three churches that I have been affiliated with, there has not been a policy on the use of alcohol. We have had weddings in which champagne has been served – nothing more. I personally would not have hard liquor or beer served at any church event."

"We are very simple about this. No drinking! Liabilities and lack of self control are the key factors. . . For champagne, we use Sparkling Cider. For wine, we use Sparkling Grape Juice. We all stay sober and the clean up is easy."

"At Unity Village Chapel, no alcohol was permitted on the grounds for any events including the many weddings and receptions held there. . . There was not only a belief that it was

inappropriate and unnecessary for church functions on the property, but the question of liability for challenges that might occur was foremost . . . Regulations were made very clear to visitors who, for the most part, respected the guidelines, and we did many receptions.”

Chapter Nine

HEARTS TO HEARTS

Can you hear the song of love that is being sung in your soul and mine? Can you hear the lilting melody of friendship and community and vision that is being sung throughout our Association? As we join hands and hearts in an even closer connection, may we sing more clearly with the divine melody of life coursing through each one of us. Let's respond to the resonating chord that is activating a deepening desire to continue to find creative and practical ways of nurturing and serving one another. In fact, let's lift our voices in oneness of harmony and purpose as the Great Singer sings creation's song through us.

In this book about our Association's history, we wanted to include a chapter that highlighted *your* thoughts, feelings, experiences, memorable events, and gave voice to your song. Several of you responded to our request with some terrific stories and permission to share those stories. Thank you. We're here to "hear" the song from one another's heart and we're here to love. The loving is easy and we do it joyously. The hearing is also easy although a problem may arise when what we "hear" is not necessarily what you said!

There's a wonderful audio cassette based on the book, *Managing From the Heart*, by Hyler Bracey et al.,¹ that contains really "good stuff" for managers and ministers. And since all ministers are managers, to a certain degree, Bracey's work seems especially appropriate.

The audio cassette takes the form of an allegory throughout. A fictional manager is allowed to relive his life based on the five management (ministry) principles being championed. These five principles form the acronym, "heart."

H ear me and understand me. When people feel they have been listened to and understood, they will be ready to hear what the manager (minister) has to say.

E ven if you disagree, please don't make me wrong. (People resent having their self-worth questioned.)

¹ *Managing From the Heart* (Audio Cassette) Bantam Audio Publishing, 666 Fifth Avenue, New York City, 10103.

Acknowledge the greatness within me. (Everyone has the potential for growth and tends to respond positively when that potential is recognized.)

Remember to look for my loving intentions. (Recognize positive motivations.)

Tell me the truth with compassion. (Talk to people respectfully.)

So, with an open mind and a loving heart we “listen” to the heartfelt sharing and historical remembrances of some of our Association members. In the archives, we even found a wonderful “historical perspective” on Unity centers and churches by Eric Butterworth. Since he seemed to be speaking from his heart, it seemed appropriate to include his writing later in this chapter.

Rev. Warren Meyer

“During the year that I was President of the Conference (1957), I was a guest lecturer in many of the Unity ministries in all of the regional conference areas. I drove my car to visit these ministries throughout the year. During my journeys, the book, *How to Let God Help You*, which I compiled for Unity School, had been printed. I took copies of it on my trips and sold them in every center where I spoke. That book is still being published and has been one of the standard texts Unity School has used for many years. I used various writings that the School shared with me that had been written by Myrtle Fillmore. One of these writings was from a lecture that Myrtle presented while attending a conference in Chicago, Illinois.

“Although I am 87 years of age, I am active doing creative writing and drive my car locally. I am in good health, and I am always present in consciousness to bless all of the doings of our Association. My prayers and blessings are with you all daily.”

Rev. Charles A. Neal

The following is an article by Charles Neal that appeared in the October/November 1997 issue of *CONTACT*. Charles, a colleague and previous CEO (and first president of the Board, 1967), shared a longitudinal and historical view of our Association:

“The Unity ministry has changed over the years. Following attendance at the Unity Training School over four consecutive

years, and completion of the Correspondence School Course, I entered the Unity ministry in 1958 as a licensed Unity minister appointed by the Field Department of Unity School to be minister of the Center in Colorado Springs, Colorado. (The local board was not consulted.) The following year, having satisfied the standards set by the Field Department, I was invited by Elsie Shaw, a lay employee of the School and head of the (Field) Department, to accept ordination. The Field Department was comprised of Elsie Shaw, assisted by Ralph Rhea, an ordained minister who doubled as minister of the Village Chapel. Ralph did all the leg work of visiting the centers in the field to put out brush fires caused by erring ministers or overbearing boards. In addition, Ralph served as secretary of the Unity Ministers Association (UMA)

"In about 1962, Unity School asked the UMA at its annual conference to fund the employment of a third person in the department. There was resistance among ministers to paying the salary of a person over whom they had no control. For some years there had existed a feeling among ministers that the department was paternalistic and condescending in its approach and this attitude was holding back the development of local centers. The UMA conference body authorized the employment of a full-time secretary; one to be quite independent of the Field Department and so relieve Ralph of this task. David Williamson was appointed (in 1963). In the meantime, [Editors' note: actually a year after employing a secretary] a group of ministers had united and formed an independent corporation, the Association of Unity Churches (AUC), with a view to promoting nonreligious commercial activities for the purpose of raising funds to develop the Unity movement.

"By this time, Charles R. Fillmore, grandson of the founders, had become president of Unity School and was grappling with the many challenges of piloting the movement in a much changed world. As part of this, he issued Bulletin IV (4), a document in which he stated the School would concentrate on its two primary purposes, namely: (1) providing a centralized prayer ministry, and (2) the publication of helpful literature, and no longer be responsible for overseeing local centers. A deadline of about eighteen months was set for the UMA to set up such an organization.

"At the next UMA annual conference, the already existing, but inactive, the Association of Unity Churches offered to allow the UMA to take over its corporate structure. This was accepted, new bylaws were adopted and Robert P. Sikking, then Unity minister in England, became the Executive Director (in 1966). Space was rented from Unity School to house the new secretariat.

The AUC also took over the training and ordination of ministers (in 1968), and William L. Fischer was placed in charge of the new educational department. Bob Sikking laid the foundation for our present Association providing much needed services, and the number of field ministries has steadily increased from that time.

"There were those who felt that during Bob's regime the number of employees had grown excessively. When in 1981 I succeeded to that post, with the title of Director of Ministry Services, I discovered it was impossible to reduce the size of the staff without impairing the services the office existed to perform. With the increased number of centers and churches within the organization today, and the services provided, this is probably still the case despite the views of those on the outside looking in. Prior to my taking office, the decision for the School to reassume responsibility for training Unity ministers had already been taken. [Editors' note: Decision was made mid-way through Charles Neal's term in 1982.] The AUC, however, retained the power of ordination.

"Over the years there have been organizational changes. One of these is the emphasis that has, of necessity, been placed on the works in the field generally being known as churches rather than centers. This was brought about by the need to clearly identify our organization as being one of churches for IRS purposes. The present practice of the church board to have the decisive voice in the selection of a minister rather than there being an arbitrary appointment is good. The appointment of a person trained in conflict management to handle disagreements between ministers and boards is an excellent step, and should relieve the executive office of being accused of being partial to one side or the other. The admissions process now in place has gone a long way toward reducing the number of persons who are potentially unsuited to become ministers. Another step forward may be accomplished if there could be a way of lovingly advising some ministers that the ministry is not necessarily their path of service, and so avoiding the mishandling of some churches.

"There will doubtless be other changes in the future. I note a tendency in some quarters to seek to include the laity more in the decision-making process. This would be a retrogression despite the seeming attractiveness of appearing democratic. Unity is *not* just another Christian denomination. It is a way of life that is not easily come by. Traditionally, those ordained by Charles Fillmore and appointed to be in charge of Unity works in the field were known as leaders, spiritual leaders. To most lay people, Unity's teachings are literally a new and unfamiliar line of thought. They most definitely need leadership! An ordained unity minister has been exposed to a discipline of thought that is not available to the

average lay person. Expertise gained in service on the board or other office of a traditional church rather than compensating for this lack, in fact, can prove to be a detriment to the conduct and growth of a Unity movement that is faithful to the Fillmore teachings.

“Christianity as presented by the traditional churches, whether evangelistic or conservative, has failed to meet the need of humanity. It presents the myth of the exclusive deity of Jesus Christ, and sadly omits the heart of His teaching — the universal presence of the indwelling Christ or the shared deity of all mankind. If Unity ministers have the courage to fearlessly espouse this unique teaching, it can continue to grow and prove to be the truly significant benevolent influence of the next millennium.”

A Short Note from Rev. Richard C. Everts

“One item came to mind regarding our Association’s history. In 1981, I was asked by the Association to be the first Unity Chaplain to ever participate in an International Boy Scout Jamboree. It was held at the U.S. Army’s Camp A. P. Hill in Virginia. There were over 350,000 scouts attending. It was a wonderful experience to visit Unity scouts at their camp sites. Most were quite surprised to see Unity represented. This was a first. Although each chaplain represented their respective denominations, we supported all the scouts as needed throughout the Jamboree. It was a treat for me to represent Unity and serve with colleagues from other denominations.”

Blanche Bartolone, Licensed Unity Teacher

“I have been a member of Unity of the Palm Beaches, Florida since 1984, when Lassie and Hal Rosencrans were the ministers there. I recall Hal’s story of how he drove into the Village in a blue convertible to start his training. At that time, Lassie was secretary to May Roland, and wrote the personal letters for Silent Unity. I believe she was the number one secretary to May Rowland. The interesting part is that Lassie had a treasure map she made that contained her future companion driving a blue convertible!

“Lassie usually just smiled when Hal told that story from the platform of our 600-seat church. She had little interest in nostalgia, I thought. Hal died in the spring of 2001, and Lassie is living in an assisted living facility in Boynton Beach, Florida, not far away from her former church.

"With their encouragement, I attended classes to become a licensed Unity teacher, graduating in 1986. I have been teaching since then and continue to do so at age 84. Until last year, I was the only licensed teacher at the church and am a strong supporter of my ministers to this day."

Rev. Alan Rowbotham

The following sharing, taken in part from *CONTACT* August/September 1998, and in part from Alan's response to our request for historical information and remembrances, is another longitudinal view by a colleague, past president (1994) and previous CEO.

"On the day that I am writing this article, a former member of our church will be ordained a Unity minister. Along with a sense of pride at the graduating minister's accomplishments, the event triggered a host of memories.

"My own ordination, in 1971, took place in the old Unity Village Chapel. Jim Freeman was the ordaining minister. What a day that was! The person later to become my wife, Kathryn, was ordained on the same day — we were married a few months later in Roanoke, Virginia, where I joined Kathryn in pioneering a new ministry. I had served for a brief time as associate minister with Victor Zarley in Akron, Ohio.

"Kathryn and I have treasured memories of our time in ministerial school and the wonderful teachers and mentors we came to know during that time. We were in Bill Fischer's first two-year class when he was Director of Education for the ministerial school and Bob Sikking was Executive Director of the Association. Dr. Hunt was our Bible teacher, Margaret Conn taught fundamentals, Grace Rose sharpened our English language skills, Phil White helped us identify and express our belief system, while Jim Freeman challenged our independent thinking abilities and David Williamson, along with Ralph Rhea, guided us through emotionally-charged experiential exercises. As Bill Fischer polished our speaking and administration skills, our prayer life was enhanced by regular contact with the now legendary figures of May Rowland, Lowell Fillmore, Martha Smock, Ernest Wilson, Billie Freeman and Sig and Jane Paulson.

"There has been a lot of water under the bridge since our early days in ministry. Kathryn and I were co-ministers in Roanoke from the beginning, sharing our ministry equally, following the guidance of mentors Sig and Jane Paulson and Dorothy and Phil Pierson to "never compete with each other but complement each other in

loving service.” We developed the Unity of Roanoke Valley church successfully for eight years.

“Then we were called to serve the Association at Unity Village in the summer of 1979, with me as Field Services Projects Coordinator working with Stan Hampson and Scott Sherman as they shared the Association office leadership, and Kathryn served as a member of the ministerial school faculty. After first Stan and then Scott left to go back into field ministry, I became acting Director of Ministry Services (CEO position) in the spring of 1980. I was amazed and mystified at this turn of events, but set to work to do what was mine to do. I remember that two of the biggest things I had to deal with in those first few months were raising the low morale of our office staff and the reorganization of the office itself.

“We were at the Village during a time of great change in the Unity movement. The Association and Unity School were working through some challenging issues to eliminate tension and reestablish a harmonious working relationship. I was told sometime later that one of the considerations of our being hired was that both Kathryn and I were apolitical and had good relations with Unity School *and* the Association. We are happy to have been a part of those interesting years, and to see that both organizations have come a long way since then.

“The Association had its offices in the Administration Building of Unity School at that time and our space had grown more and more cramped. Before he left, Scott had arranged for some of the old offices to be dismantled and modern office partitions to be assembled so as to create new individual work spaces for our office staff. I inherited all of that in its early stages. When, in addition to the partitions, a new couch and armchairs in a trendy purple color and a similarly colorful wall hanging arrived, Unity School staff and workers began to look a little askance. We immediately arranged to re-cover the furniture in softer earth tones, and exchanged the wall hanging for a more complimentary one.

“Raising the morale of the staff took a little longer. I hired additional help and moved some of our office staff into more responsible positions. Before long, we were beginning to settle in and experience a more harmonious working environment. Some of those same staff members, such as Joann Landreth, Cheryl Vestal and Myra Moore, are still working after many years of faithful service. Rather than fill the two vacated executive positions, I spread out some of the field services projects among others, brought Joann Landreth up to Director of Placement, and assumed the role of CEO. In January of the following year, the board confirmed my position as Director of Ministry Services.

"A lot of things were still in flux, but tension was easing somewhat between the Association and Unity School. Connie Fillmore had assumed more responsibility in Unity School and, together, we were able to form a joint Coordination Committee with principals from both organizations, with the goal of greater communication. After a while, some of the decision-makers left the committee and it became apparent that the committee had served its purpose. Although the Coordination Committee was disbanded, I feel it was a seed idea for the better-defined Unity Movement Advisory Council (UMAC) that was formed in later years.

"That same year, Paul Barrett left his position as Director of Education for the Association. Kathryn Rowbotham assumed some of his teaching responsibilities for speech and Bible, in addition to teaching fundamentals, serving on the Ministerial Education Committee and the Coordination Committee, teaching some UICE classes, and serving as progress counselor for twenty-five or more students. The other two Association faculty members were Hypatia Hasbrouck and Gary Jones. I also taught a class in center administration for a while.

"One particular time I remember in 1981 was when David McClure was president of the board of trustees. Kathryn and I had purchased Scott and Judy Sherman's house at Raintree Lake when Scott left. It was a fairly large house so when the board members convened for their meetings, I invited all twenty-one of them out to dinner at the house. My mother was visiting from England and Kathryn was called away to be with her children in California when their father died. I went ahead and prepared spaghetti and salad for everyone, making the spaghetti sauce from scratch using a Pritikin recipe. My mother pitched in wherever she could but, for the most part, looked on in amazement! We had dessert on the outside deck and a mini-meeting and prayer, and a good time was had by all.

"Kathryn and I enjoyed opening up our house to visiting ministers, whether we were living in the small apartment at the Village or at our house on Raintree Lake. We will never forget that extraordinary period of our ministry, when we were part of all the joy and wonder as well as the challenges of working at the Village for those two and one-half years. We will be eternally grateful for the support of friends and co-workers in the Association and in Unity School for it was truly a special time in our lives.

"After leaving the Village, Kathryn and I took a four-month sabbatical in California. Then we were fortunate enough to be able to "go home again" in March of 1982 as ministers of Unity of

Roanoke Valley where we continued the successful development of a ministry that will always remain dear to our hearts. We were there a further twelve wonderful years, thus serving two terms with a total of 20 years. When we moved to St. Petersburg, Florida, in February 1994, I was in the middle of my term as President of the Association and certainly wasn't planning to change ministries. But I truly felt it was a movement of Spirit and have felt confirmed in that since. I love the First Unity Church here and although Kathryn and I are not officially serving as co-ministers any longer, we still feel we are working together in the spirit of this ministry. Kathryn shares her strong prayer consciousness and still serves on the platform along with doing some counseling and teaching. Then only a couple of weeks ago she was there for me again, teaching and doing the service when I had to go to England unexpectedly. So together we serve, and together we are still building memories.

"Today, as a former church member is ordained, I remember not only my own ordination, I remember when I, too, as Director of Ministry Services and again as President of the Association, had the very special privilege of blessing others through the ordination experience. Now I see these ministers establishing their own ministries and building their own special memories. And at this time of writing, Kathryn and I are looking forward to seeing not only these ministers but all our friends this coming week at our Association Convention in Portland, Oregon.

"It is true that so many things have changed over the years. The personal computer I am using today was just a figment of imagination when I started in ministry. This September, I'm taking a group of about 60 people from our church to China for 10 days. Who would have thought that possible not so long ago? But some things never change — our opportunities for love, fellowship, service and spiritual growth remain constant. It is through such things as these that truly special memories are made.

"One of my recollections of being President of our Association Board of Trustees from 1993-94 is what an honor it was to serve as President and to be an integral part of the work accomplished by that body. The special friends I made and the bonding we experienced is a memory that remains close to my heart.

"I've noticed over the years that being in that leadership position has called forth sometimes quite dramatic changes in the lives of the people thus involved and I was no exception to that experience.

"Of the special events I recall, holding the convention in Washington, D.C., during my presidential year has to be a

highlight. I remember that I really wanted to have the Dalai Lama be our keynote speaker. Unfortunately, he had another engagement, but he very graciously made a special video for us to show and he sent along a high-ranking Tibetan monk as his substitute, plus several monks who created a sand mandala during the convention.

"Two delightful memories of that convention included the amazement Kathryn and I felt at being provided with a wonderful suite for our stay in the hotel, and the privilege of officiating at the wedding of the then Harriet Baumeister and Jim Valliere during the convention.

"Another not-so-delightful memory was that in the midst of all our pre-convention board meetings, I had a telephone call interview with a TV station in Canada which was airing a story of a dispute in a Unity church. I handled it in the most diplomatic way possible and I called the minister, both to talk with him about the situation and to assure him of our prayers and support. In fact, I had forgotten all about that phone call and then just last year (2004), the minister of that church was at the convention and told me that the phone call at that time made all the difference. He expressed his gratitude and said that many things began to turn around afterwards. I am constantly in awe when reminded of how the seemingly small things we do have such an important impact on people.

"Of course, another outstanding memory and privilege of my presidential year was being able to officially ordain the ministers from the class of '94. There is nothing quite like that special moment of ordination as a Unity minister when the connection with Spirit is so self-evident. It's fun, too, to follow the careers over the years of those whom I was fortunate enough to ordain.

"As part of the memories of serving the Association at Unity Village, I'd like to add this for the record:

"It was my wife, Kathryn Rowbotham, who originally developed the "Five Basic Concepts of Unity" when she was on the faculty of the ministerial school at Unity Village. This was in response to the many requests of the students for a simple answer to the question, "What does Unity teach?" Kathryn never felt it necessary to claim authorship over the years as it has developed a life of its own, but I think perhaps it's time to set the record straight.

"I notice that you have a somewhat distorted version of the original 'five basic concepts' on the Association web site. In my opinion, it loses both its punch and its simple flow. Let me suggest the following in its place. I have included a variation of some of the phraseology from the website version in with the original

description, so that it updates the original but still retains the flavor of the original creation.

FIVE BASIC CONCEPTS OF UNITY

1. THE OMNIPRESENCE OF GOD

There is only one Presence and one Power active in all the universe, God the Good, Omnipotent.

2. THE DIVINITY WITHIN ALL PEOPLE

The Presence and Power of God is individualized and active within all people ("Christ in you, the hope of glory." Col. 1:27). It was fully expressed through Jesus, the Christ, and is available to all of us.

3. THE POWER OF THOUGHT

As co-creators with God we are aware of the law of mind action, that thoughts held in mind produce after their kind. Denials and affirmations are tools we use to correct our thinking.

4. THE PRACTICE OF THE PRESENCE OF GOD

Through prayer, meditation and mindfulness, we align heart and mind with God.

5. DEMONSTRATION IN DAILY LIFE

Through thought, word and action, we apply the above four principles and live the Truth we know."

"Dear God"
By Vesta Barth

The following sharing by our beloved Vesta Barth is taken from the April/May 1998 CONTACT. Vesta's husband Robert (the one with the brown eyes) served in Bremerton, Washington (Robert as minister, Vesta as licensed teacher). They were co-ministers in Seattle; Kalamazoo, Michigan; and Gleneden Beach, Oregon. For years Vesta wrote her humorous series, "Dear God" columns in ministry newsletters. May you enjoy the touch of light, love, and laughter that is part of Vesta and part of our Association history.

Dear God:

You may or may not remember that a year or so ago, I told You that I was going to help You update Your Book because I don't think You realize You are not quite with it as far as the world is today. Also, in reading the best-seller book list in the paper these past few years, I have not seen Your Book listed as it had been at one time.

I care about You. I would not want to be standing at the checkout stand at the grocery store with tabloid headlines leaping off the page at me which say such things as "A cover-up in high places" or "A Heavenly Hush Up." That will not do. So, here I am my dear Friend, ever ready to help as best I can.

Of course we shall begin at the beginning with Genesis just as You have done. Now then, You are doing fine up until You get to verses 20 through 25. That is where the BIG problem lies and BIG it is.

Your words in the Book sound so lovely. There is a sense of peace and calm about all this "creationing" You were doing, but I fear You left out some important information. I have before me several articles from our local paper that I cut out a few months ago, along with little bits and pieces of information I have gleaned along the way from watching television.

My one article is about a 50-foot fossil skeleton found in Montana I believe it was. The article didn't say where, but I try to keep up on these things and I am pretty sure I am right. Anyway, the article states that this beastie is a *Tyrannosaurus Rex* named Sue. See, it had a name and if something has a name that means that it is loved and is important to someone. Sue is so important that she was worth \$8,000,000 at one of the better auction houses. What I am saying is that it is kind of hard to keep something that size hidden for any great period of time, even if she is 65 million years old. You are the One that made us eternal beings, remember?

I was so enraptured with all of this I had the one with the brown eyes take his steel tape and measure the length of our house. The reason for that being I didn't have any idea what 50 feet looks like. Our home is a modest dwelling. We downsized when we retired and moved to be nearer to some of our family. The house is quite cozy and we like it a lot. However, even though modest in size, the house is 54 feet long and, personally, I would not care to find a family pet that size on our front porch — even if she is named Sue.

My other articles mention there have been more than 6,000 fossils of 80 various and sundry types along the same lines as Sue. They were found in Utah. These are a bit older than she by about

45 million years, give or take a few. There have been other such findings in other lands.

Now then, Dear, it seems to me that some of this interesting lot should have been included somewhere in with all the other “moving creatures and fowls that fly above the earth.” Surely they were noticed. Haven’t You glossed over a few things? Also, they ate up much of Your flora and fauna.

I can see where You thought You might have made a mistake in bringing them forth upon Your earth, but You should have known Your secret would come out sooner or later.

I leave the rewording of these verses up to You. I am sure You will come up with some appropriate way to say You goofed and did leave out a few things. As for me, I like to be as much help as I can in these matters and I am now preparing our next project, Adam and Eve. Surely, I didn’t hear a sigh just now.

Love,
Vesta

Cisley Stewart

“My experience at Unity Ministerial School from 1980-82 was mostly painful. Our class started with Paul Barrett as head of the school and, within a few weeks, he left. Next we had Alan Rowbotham, Charles Neal, another person whom I don’t remember, and then Glenn Mosley. [Editors’ note: Alan Tilton and Paul Cook were between Charles Neal and Glenn Mosley and all five were in the CEO position. Paul Barrett was followed by Gary Jones and Gladys Branscum co-chairing the Director of Education’s responsibility.] The entire time seemed filled with conflicts from (what was termed) a “hostile take over” of our ministerial school by Unity School.

“We, in Unity ministry, do not like to speak about things like this, but they did hurt. We came to Unity Village for peace, harmony and prayer and it was truly difficult to go through this time.

“I am especially grateful to Glenn for the stability he brought to the Association of Unity Churches. AUC was propelled to move off the grounds to find their own home, and the rest is history. We have weathered many changes over the years, but the stability that Glenn and Joann Landreth brought truly helped us stay firm. We are an organization with tremendous potential for growth, power, healing, and prosperity. I hope we will stay “prayed up” and focused as we prioritize God and the Christ in us, our hope of glory.

"There are new changes to come, but these have been planned and are coordinated. 1980-82 was like being on one of Paul's boats."

The Year of the Child
By Rev. Judi Venturini

"My becoming a Unity minister is testimonial to the teachings of Charles and Myrtle Fillmore and the influence they had on me. For years, I used an affirmation: "Fulfillment is my heart's desire." I had been a special education teacher for years, and although I loved children and loved teaching, I never felt quite fulfilled by that role. That "inner voice" kept whispering in my ear. Each time I heard, "Become a Unity minister" I would respond with, "Yes, when my children are grown."

"One day, in a class being offered by Rev. Richard Dale Billings at Unity of Oak Park, Illinois, this conversation replayed itself in my consciousness. This time, immediately after an attempt to defer what I was hearing on the inner level, Richard said, "Why do you people keep putting off until tomorrow what you should do today?"

"I got it! From that day forward, I put God in the driver's seat and kept surrendering to the process. The ride had its ups and downs but it was thrilling and amazing and fun.

"I was a single mom with two children ages 8 and 10 at that time. Many people cautioned me during the CEP and application process. I was repeatedly told that "Unity School did not accept many MEP students who had young children, especially single parents." My standard reply became, "If it's God's will that I go through school at Unity, I will be accepted." With each of these conversations came an opportunity to let go of any doubt and fear and place my trust in God.

"It took me only two years to complete my CEP requirements to make application and I was accepted into Unity School on my first application. In 1990, I sold my home, packed up our belongings and made my way, with my two children, to Lee's Summit.

"Upon arriving in Lee's Summit, I knew I had a limited amount of funds for my family and, although I received a full scholarship, I still needed to work to supplement our income. My prayers each day were to let God open the way to my work and supply. When six months passed and nothing had opened up for

me as far as work, fear began to seep into my consciousness. Then, in a meditation, I was told by Spirit that "Is-ness was my business." Again, I surrendered.

"The following week, Robert Ellsworth, the Director of Education at the Association of Unity Churches at that time called and asked me to come and see him. I had no idea why anyone from the Association would be calling me just before L&O. Can you imagine the surprise and relief I felt when Robert told me that the Association wanted to offer me the part-time position as the Year of the Child Coordinator. It was a position he said I applied for. I told Robert that I never applied for the position. In fact, I didn't even know about it! Robert said that I must have applied for he had my resume and I had been recommended for the position! Who was I to argue when Divine Order opened a door!

"The Year of the Child Coordinator position was perfect for me. Not only was a part-time position exactly what I needed, my entire life had been dedicated to children and youth. So, I rolled up my sleeves and began to prayerfully figure out how I was to take the helm of this project.

"The purpose of the Year of the Child project was to encourage and inspire our ministers and their ministries to make a deeper commitment to our children and their spiritual education. As I began to network and interview people in the field, I identified three areas of need: 1) more training for our spiritual educators; 2) better communication among our churches and the Association; and 3) more resources and curriculum. The Youth Education Services Committee was my foundation and they undergirded all I did.

"I must say that since 1993, the Year of the Child, so much has transpired. Some of the successes and accomplishments of the Year of the Child Project were:

1. Publication of the Year of the Child Newsletter, which continued under the title of the Education Links after 1993. Prior to this, there were no written resources for our Youth Ed Directors, Regional Consultants, and Sunday school teachers.
2. The certification program for Spiritual Educators.
3. Quality spiritual programs for children at the annual ministers' Conference/People's Convention, as well as special sessions for Spiritual Educators of children and teens.
4. Twenty-eight publications for children and teens. This included the *Children on the Quest*; *Come Share My Joy* cassette and songbook; *The Story of Unity for Children*; and *Truth for Tots*, to name a few.

"The Year of the Child was celebrated at Ministers' Conference that year. We had an opening play based on the

Metaphysics of the *Twelve Powers*, a special visit from the Postman from Mr. Rogers' Neighborhood, and a performance by the children at our annual banquet. As I think back to this time, I believe we had a paradigm shift in our Unity movement. I believe nothing would please Myrtle Fillmore more than the changes that have occurred in so many of our Unity ministers who have put their priorities on the children. In reply to Myrtle's question of 'Who will take care of the children?'—I believe we can say we are doing it! I hope and pray that we continue to find ways to make children our priority and use our creativity to enhance the lives of many through this work. Our children are our future!"

Doris E. Conaway, L.U.T.
"My Story"

"I was happy to hear about your request for contributions to the history of the Association through my friend, Rev. M. Francesca Gomez. Francesca and I talked about Unity's continued growth in the Spanish movement. She says I am a good source of information since I was very much present at Unity Village from 1953 through 1966.

"I was aware of Unity because my mother, Maria Molinary and my father Luis Molinary, became Unity ministers in 1961. They started the ministry, Unity Panamericano, in New York City.

"My mother learned about Unity in the '40s when a friend brought her a Unity pamphlet to be translated. Mom not only got the "bug" herself, but transferred it to the entire family! All of us had to go to the Unity Center. My brother, Luis, went to Sunday school, my sister and I attended the Y.O.U. group; and my parents attended the Unity group started by Rafaela Melendez.

"Rafaela was instrumental in encouraging my parents to go to Unity Village for further study. She was a visionary and quite a pioneer in her efforts. At this time, the Unity Field Department was carried on by Lowell Fillmore who always wanted to expand the movement into other countries. He was fond of the Spanish people who came to Unity School, especially the ones from Puerto Rico who were able to converse with him in English. [Editors' note: Lowell Fillmore was President; Elsie Shaw was Director of the Field Department.]

"I am telling you this because I feel it is important to realize that the expansion of the Association of Unity Churches had its inception with the first workers, regardless of what they were able to do at that time.

"In the early '50s, I was fortunate to start at Unity with . . . one of the translators of the Spanish letters that were received requesting prayers and magazines. This enabled the Unity staff, and the Silent Unity Departments to answer the letters and fill their requests for literature, Prosperity Banks, and other information. We would then translate Unity's letters back into Spanish so the recipients would be able to understand in their language. As you may imagine, this was very time-consuming.

"Since my department was part of the editorial staff, I got to know many of the Unity editors of the time: Roland Rexroth of *Weekly Unity*, Clara Palmer and Anna Thompson of *Wee Wisdom*, Clint Bernard and Jim Decker of *Good Business* and, of course, Arthur Quintana of *El Sembrador*.

"We were located on the fifth floor of the Administration building. The rest of the editors were on the sixth floor. *YOU* magazine was edited by Jim Sweeney and *Unity* magazine was edited by George Carpenter. Rod Friend was editing manager of the entire staff. Another advantage of being part of the editorial department was that of getting to know "who's who" of the Unity writers. They would often come to visit and discuss their articles and books. So, it was not unusual to meet such wonderful speakers as Dr. Marcus Bach, Dr. Ernest Wilson, Catherine Ponder, Rocco Errico and George M. Lamsa. It was quite thrilling for us.

"After two years, I became "homesick" and in 1954 returned to Puerto Rico. But Spirit called and I felt the need to return to Unity School. So, I wrote to May Rowland, Director of Silent Unity, and whom I had met through my after hours Spanish class for several Silent Unity workers. My class consisted of May Rowland, Ed Rabel, Dr. Herbert Hunt, Helen Garver and a few others from the Unity staff. Helen was instrumental in asking me to do this class for interested persons in their department while I worked as translator with Arthur. (I still have our study books for this class!)

"May responded in a brief hand-written note saying, "Your desk is ready in Silent Unity. . . Let us know when you will arrive and we will have Mr. Green (from the tower staff) meet you at the airport."

"After graduating from the ministerial training program, my parents would have liked to remain at Unity Village and work toward the establishing of classes and training Spanish leaders and teachers. However, Unity was not ready for this step at that time. So, they requested permission from Lowell Fillmore and May Rowland to translate Unity writings into Spanish with the vision to help in establishing this training in the field. With the approval of the Field Department, they went to New York City and established

Unity Panamericano for Latin American people. They were true pioneers in the Spanish movement for the promotion of the future Association of Unity Churches International.

"My parents' work gave many of the Spanish Unity teachers and ministers their initial training to help them return to their countries and establish the first seeds of this wonderful Truth teaching. One of their first students was Elvira Gil Caceres, who became the first Unity minister in Santo Domingo. [Dominican Republic.]

"The Spanish Department was now being transferred from the Editorial Department to Silent Unity, where I was already working. There were only two of us in that area. . . . I did the translations while learning the Letter Writing skills. My training started with the Silent Unity Files Department, then on to Junior letter writing, then Senior letter writing, inspecting the letters and, afterwards, learning to write the "theme letters" such as Christmas, Lent, New Year, Healing, Prosperity, Harmony, Justice, Order, Children, Pets, and Special Question letters. All my Silent Unity training was given by teachers and ministers who were staffed in the Silent Unity Department. How I remember studying under their loving care so our letters expressed true feelings of love and understanding. . . .

"In the '60s, the Field Department had very capable leaders, including Elsie Shaw, Ralph Rhea, and Sig Paulson. They were all interested in the Unity foreign work along with Lowell Fillmore.

"Once in a while I found myself in controversy. I remember a gentleman who had a "Unity group" and was taking Correspondence Lessons, which I had learned to grade. I had to tell him that he was not allowed to use the Unity name because he did not meet the criteria. This is part of "the bad and the ugly!"

"However, I was privileged to see "the good and the beautiful" when Spanish students were taking their "board examinations." Panchita Mendez and I could recommend them accordingly.

"In the late '60s my parents, Luis and Maria Molinary, together with their dear friend Panchita Mendez in Puerto Rico, offered training classes in Spanish in the Puerto Rico center in Santurce. Many of the students remember these first efforts in establishing the School for Unity Ministers and Teachers in Puerto Rico. It was not possible to expand at that time so my parents continued their efforts at Unity Panamericano in New York and Panchita continued in Puerto Rico.

"In the '70s, my parents assisted with the growth of the Santo Domingo group when the minister, Rev. Elvira Gil Caceres, became ill. Mom was called to come and help with the church

ministry and went with the Field Department's approval. In the mid-'70s I was married and living in Kingman, Kansas and decided to visit Mom in Santo Domingo. While there, I gave one of the night classes which, by the way, consisted of about four hundred students!

"When the Unity Correspondence Course was discontinued in the '70s, this was hurtful to the Spanish movement for many of the students could not afford to take the trips to Unity Village for continuing their studies.

"When my parents decided to "retire" in the late '70s, they returned to Puerto Rico, and Mom started the ministry in Bayamon, P.R. in the building where they lived! Dad began to write and translate material for classes.

"In the '80s (I believe) the new minister at Unity Panamericano, Mary Cruz, decided she wanted to move to Miami to be closer to her family. Bob Sikking, the Director of Unity Churches, asked my parents to go back to New York to help with the ministry and prepare a new minister to serve there. They did and remained in New York City for two years doing center work, translating and training teachers as well as helping the new minister that took over the ministry, Maria Teresa Vazquez. She was a capable minister and we remained good friends until her passing about two years ago.

"As you can tell, the few events I've told you about all contributed to what the Association of Unity Churches International is today . . . as far as the Spanish movement is concerned. I would like to honor the many pioneers of the group that I had the privilege of knowing: Roberto Lopez, Esteban Rodriguez, Luis Mora, Rafaela Melendez, Conchita Melendez, Panchita Mendez, Dr. Herbert Hunt, Fern Hunt, Maria Molinary, Luis Molinary, Doris (Molinary-Stoneberger) Conaway, Olga Rojas, Evaristo Rojas, Nicolina Benitez, Elvira Gil Caceres, Carmen Fe Figueroa, Flor Maria Silva, Esther Mantilla, Zoraida Colondres, Emma Jackson, Beatriz Vargas, Angela Carrillo, Torcuato Fernandez, Juan Enrique Toro, Luis Alfredo Perez, Norma Rosado, Luis Montero, Maria Josefa Amaro, Prospero Amaro, Raul Mejia, Alinda Ramos, Coco Ramos, Francesca Gomez, Enrique Amoros, Mary Cruz, Maria Teresa Vazquez and there are so many more that I cannot name them all.

"Thank you for letting me journey through memory lane.
Doris E. Conaway"

Rev. Argentina Glasgow
“Memories”

“I came into Unity in a formal way somewhere in the late ‘60s. Rev. Ruth Mosley was my minister and served as Chair of the board of Trustees in 1981-82. This designation put the church in the flow of knowing how our Association works.

“Prior to that, Rev. Mosley founded the Urban Ministerial School (UMS) and presented numerous opportunities to her congregation to submerge themselves in the Unity way of life. She had several Licensed Unity Teachers and brought in numerous well-known speakers such as Rev. Jack Boland, Dr. David Williamson, Rev. Richard Billings and others.

“I was called to be a minister in the late ‘80s and went the pathway of the UMS, graduating as an ordained and licensed Unity minister with the 1989 centennial class.

“My Unity indoctrination was thus that of service. I have served Unity nationally and internationally since 1989. My service has been a great blessing to the congregation at Detroit Unity Temple where I am currently the Senior Minister. I have held this position for 10 ½ years.

“I served as Chair of the Board of Trustees for 2003-2004 and found it to be an enriching experience to be a leader in Unity. My theme was “Now is the Time for Us to Live, Spread, and Celebrate Truth.” The idea is it is not what you know but how you put that knowingness into practice. That’s why this movement is often referred to as “practical Christianity.”

“My year as Chair (2004) and my eight years on the Board afforded me to be in touch with the great minds of Unity. Among the relationships that helped me grow most was with our CEO, Dr. Glenn Mosley. He is indeed a walking history book on Unity and knows how to support and help each Chair to shine. I am eternally proud to be in Unity and hold our Fillmores in the light of being two of New Thought’s greatest and grandest souls.”

Eric Butterworth on the Early Development of
Unity Churches and Centers

“Unity Centers and ‘churches’ started as fellowship groups devoted to studying the Truth ideals of the Fillmores. From city to city, the methods and manners varied but the process was the same: people were getting together informally and groups were emerging spontaneously. None of these groups were formed by Unity, but because of its broad and altruistic interests, there came a

time when many of them were recognized by a listing in *Unity* magazine. In the early publications there was a section titled, 'Where Unity Publications are Sold.' The groups were called: 'Home of Truth,' 'Unity Truth Center,' 'Metaphysical Library,' 'Unity Center,' 'Unity Society,' 'Unity Assembly,' and 'Unity Association.' There was no formal affiliation or accreditation and, of course, no Unity ministry.

"Many of the leaders of these groups, who were most interested in Unity School and its teachings of Truth, prevailed upon Charles Fillmore to give some kind of special recognition to 'Unity Centers' as distinguished from various 'Truth Centers' and 'Occult Societies.' Unity School did two things: (1) It established a Field Department, which was essentially one secretary who handled correspondence from these groups in the Field; and (2) It made a study of the various Centers with a view toward categorizing them. This led to a special kind of listing in *Unity*: Four-star Centers, Three-star Centers, Two-star Centers, etc. The top rating indicated those groups that were considered to be totally dedicated to teaching Unity and selling Unity literature.

"In time, these teachers banded together and formed a loose kind of organization. They came in a body to Unity School and prevailed upon Charles Fillmore for some kind of ordination and formal recognition. They created an association called 'The Unity Annual Conference,' which was a forerunner of the Unity Ministers Association. Unity School graciously invited them to meet every year at 'Unity Farm,' now known as Unity Village. . .

"The Unity Ministers' School, now known as SMRS, had an interesting and unglamorous beginning. It actually commenced purely as an accommodation to a few veterans returning from World War II. I was one of this group that included Ralph Rhea, James Sweeney, Parker Stokes, and John Hinkle. We prevailed upon May Rowland to let us set up, on paper, an educational program that would enable us to qualify for support under the GI Bill of Rights. Jim Freeman was designated as our teacher. The early weeks of 'classes' (on Silent Unity work time) were devoted to spiritual discussions, dreaming up the kind of school we would like to have, and coming up with a list of textbooks which the government was eager to furnish for us. Actually, I, for one, left to go out to take a Center before we got into any kind of study program. . ."

Chapter Ten

SPIRITUALITY IN THE 21st CENTURY

Throughout our history, the Association has averaged a completely new revamping of the way we operate approximately every 5 years. Our present Board of Trustees (2005) represents the eighth major renovation in the past 41 years. If one can see only a small part, perhaps a few years, of the 41-year history, it is difficult to know just how much has changed through the years, let alone since we began. It can be easy to mistakenly believe that not much has changed.

In fact, the past history of this organization has been built on changes, e.g., the three and one-half years to go from a twenty-four person board of mostly United States Nationals to a blessed twelve-plus-one, a voting board of twelve plus one greatly admired “pray-er” and “discern-mentarian” and greatly diversified internationals.

One of the “progression” changes was that of changing our name. In 2002 (January and June) we announced at Convention that we were going to consider a name change to reflect our increasing status as an International organization. In June 2003, we distributed surveys asking people what they felt the name of our organization should be and received several recommendations during the convention. We had done an e-mail blast prior to the summer of 2003 and received several more recommendations. We received 198 suggested names. From the feedback, one-fourth of which was from international ministers and ministries, the Board of Trustees chose a new name during Convention, 2003.

The name is Association of Unity Churches International. A concern was raised about how the international people would view the name. Carmen Venus had earlier stated that, with the name change, we would be viewed as the guide for other countries and they are fine with “International.” Len Young, our parliamentarian, suggested we seek legal counsel regarding changing our name officially or accepting a DBA: Doing Business As.

The Association is not named the “Association of Unity Centers and Churches” because the tax attorney specialist we used in Georgia in 1964 said that the Internal Revenue Service does not know what a “Center” is, but they do understand the meaning of “Church.” He suggested we wait for twenty-five years and consider changing our name at that point. Twenty-four years later, we did a year-long survey that came up with four names that were repeated at least ten

times. We presented those four names as options at the Convention in 1991. The Association of Unity Churches name won by a four-to-one ratio at that time.

The Association has been international since 1966 (Canada, Puerto Rico, and U. S. Territories and the United States), and even more so since 1978 when all internationals present were given a vote (they already had a voice). By 1991, we had at least 20-25 other-than-United States internationals at almost all Conventions.

Probably the “Future Search Unity: 2010” conducted in May 1999, was one of the most thorough “visioning” sessions we ever put together. This group was a conglomeration of many categories of stakeholders, both in the Unity movement and outside of it. Our Association U.M.A.C. group, during the previous January, had ceased asking Unity School to turn over full responsibilities for international to us. (This was a “conversation” of about 7 years’ duration — the only item we ever gave agenda time to at every meeting! Perhaps it was a minor discussion but it definitely became a “thought held in mind.”) Unity School of Christianity spontaneously offered us international responsibilities in July 2001.

“Lazarus Laughed!”

Eugene O’Neill’s play, *Lazarus Laughed*, is a dramatic, non-funny play. After having been restored to “life” by Jesus, Lazarus led a very different life from that which he had lived prior to his death. The behaviors he thought important, those deeds that must be done, other deeds that must never be done, and the words he once thought were as tasteful as the finest wine were now different. Now they occur before his eyes, within the hearing of his ears, and behaviors are acted out in his presence, all of which he too had done before his death, and Lazarus can now only laugh because of the folly of them all.

The situations are not funny, but instead are problematic — because people think those behaviors, deeds, and words are important.

Maybe our movement is like that. Maybe someday we’ll all laugh. What we think and do (or don’t think but do) is extremely important and we often behave as though it had no impact (and Lazarus laughed) on the world (or universes) at all. But it does! Wiggle your finger and tickle the furthest star!

The increasing rise of both religious and governmental fundamentalism around the world is part of the way the “whole” of humanity conducts its efforts to maintain status quo. It is far more a concern today about unquestioned answers than about unanswered questions. There is no way the light of day can get in if we are 100% sure of our thoughts and feelings. It is not what we *know* that gets us into trouble; it’s what we *know that isn’t so* that gets us into trouble.

Whether religious or political, in North America, South America, Europe, Asia, Africa, or Australia, fundamentalism allows us to avoid deeper issues and the *real* need to listen to one another. Not only what we believe and teach, but also the way we teach it can be pretty fundamental. If we reach the point that we think our belief system is THE belief system and that our way of teaching is THE way of teaching, it may be time to sit back and laugh at ourselves.

Just as in the world community, we are the first generation, moving into the 21st Century, faced with the decision of whether we might be the last generation of Homo sapiens. Could we become the first generation of Unity students who might be faced with the decision of continuing or severing our partnership?

It seems the majority of us clearly want to maintain and regain our close and mutually supportive relationship. A genuine partner is one who wants for the partner at least everything that he/she wants personally (or collectively). Because of that desire we are returning now to our partnership efforts of the past, which were especially successful from the mid-1980’s onward. Our Healing Initiative Design Team, made up of representatives of both the Association and Unity School, is working on an initiative in which we can participate together. This is not about merger. It is about healing our relationship. As we engage meaningfully and insure that all who want to be heard are engaged fully in sharing their concerns and their heartfelt dreams and ambitions, each of our organizations will be healed and all of our partnerships with each other, a thousand ministries, other New Thought, Ancient Wisdom movements, and all our stakeholders will also be immensely blessed and abundantly prospered.

New Thought; Ancient Wisdom¹

Great spiritual teachings often contribute toward uplifting the consciousness of the masses and helping raise levels of human awareness. The truth of one's spiritual self can be discovered through the pathway of everyday life and living. Doors may open. Opportunities often occur. The aspirant embarks on a process of discovery and, ultimately recognizes a great truth—that he or she is a significant expression in the universe!

It has taken humanity perhaps thousands of years to learn that we have the ability and the power to control our destiny. Scripture tells us, “As he thinketh in his heart, so is he.”² Since thinking and the energy connected with thought represent a movement in consciousness, it is easy to understand how working with the process of thinking, in alignment with universal principle, contributes greatly to the effects of our life. The thinking process is a creative force that is constantly at work in humanity.

“We live in an intelligent universe which responds to our mental states. To the extent that we learn to control these mental states, we shall automatically control our environment. This is why we study *the power of thought* as we approach the subject of spiritual mind healing.”³ Thus, wrote Ernest Holmes, founder of the Science of Mind, a meaningful and impacting element in the unfolding New Thought movement. In Holmes’ teachings, as in those of other New Thought participants, we find the distilled wisdom gleaned from many eras and many cultures and manifested in a great soul who shared his wisdom with many others.

Philosophia Perennis—the phrase was coined by Leibniz.⁴ It is a metaphysic that recognizes a divine reality substantial to the world of things and lives and minds. It is the psychology that finds

¹ Mosley, Glenn R. *New Thought; Ancient Wisdom: The History and Future of the New Thought Movement*. Philadelphia and London. Templeton Foundation Press. 2006. (See Chapter III).

² Proverbs 23:7, KJV

³ Ernest Holmes. *The Science of Mind: A Philosophy, A Faith, A Way of Life*. New York. Penguin Putnam, Inc. © 1938. 1997 Edition. P. 139.

⁴ Huxley, Aldous. *The Perennial Philosophy*. New York, Harper Colophon Books. 1944. p. vii.

something in the soul similar to, or even identical with, divine Reality. It is the ethic inherent in the knowledge of the immanent and transcendent. It is *ancient wisdom*. Ancient wisdom has inspired countless millions down through the ages. It has seeded the growth of spiritually innovative philosophies, and inspired numerous religions and their multitudinous offspring!

If one does not consider himself or herself to be a sage or a saint, then perhaps a good thing to do is to study the works of those who were! Many of the founders of the New Thought movement did just that! Then, these great teachers (from several perspectives) offered their wellsprings of wisdom to those individuals who gathered and walked through a central door of inspiration, dedication, and commitment into what has become an international activity involving spiritual truths.

New Thought is an interesting term, but what do we mean by it? Horatio W. Dresser, a prolific early New Thought author, described the term *New Thought* as being more comprehensive than any other that has been applied to the mental-healing movement. In his book, *A History of the New Thought Movement* (Chapter 7), Dresser stated:

“Like other terms, it (New Thought) had a natural history implying changes in human interests. From the first, the mental-healing movement was a protest against old beliefs and methods, particularly the old-school medical practice and the old theology. Quimby set the example in this direction and his followers continued the protest. Evans believed that Swedenborg was the ‘messenger’ of a new age, and he saw in Quimby’s teaching an expression of a new spiritual philosophy of life resembling Swedenborg’s doctrine on its practical side. Later, he emphasized the rebirth of idealism as an expression of the new age, pointing out the need for a ‘new mode of thought.’ Another devotee of Swedenborg, Dr. Holcombe, was the first writer in the mental-science period to employ the term ‘New Thought,’ capitalized to designate the new teaching in the sense in which the term is now used.”

After 1890, devotees of mental healing acquired the habit of speaking of this new teaching as “this thought” in contrast with the old theology. In 1894, the name “New Thought” was chosen as the title of a magazine devoted to mental healing, published in Melrose, Massachusetts. The term became current in Boston through the organization of the Metaphysical Club, in 1895. At about the same

time, C. B. Patterson used the title in his magazine and in the titles of two of his books: *New Thought Essays* and *What is the New Thought?*

Perennial Philosophers and Their Messages

New Thought evolved as a movement with no specific dogma to which the member religious movements must adhere. This idea stands in contrast to Christian Science, which does have a more strictly outlined set of beliefs that define the organization. The first focus of the New Thought point of view is on the idea of metaphysical healing. Secondly, the different sub-organizations place varying degrees of emphasis on the traditional Christian religious beliefs that are practiced in tandem.

Many of the founders of the different branches of the New Thought movement were magnetic and inspiring speakers, talented authors, and prominent leaders of far-reaching vision. Although there are varying opinions on who actually founded New Thought, since the essence of the movement is rooted in the interpretation of the teachings of Phineas Parkhurst "Park" Quimby, he is credited as the overall intellectual father of New Thought.

Let's take a step back to the forerunners of New Thought: Swedenborg, Mesmer, Quimby, and Emerson. Franz Anton Mesmer heads the chart of the evolution of the New Thought movement. Mesmer was a Viennese psychiatrist who brought forth the theory of "animal magnetism" and produced healings by the laying-on of hands, hypnosis and suggestion, later known as Mesmerism. It is from Mesmer that we get the word *mesmerize*. He also used the armonica, a glass harmonica, as an important part of his therapy.

Emanuel Swedenborg was truly one of Europe's great minds, and it is to his thinking processes and manner of delivery that we can attribute the success of his mission as a teacher and philosopher of the Spirit. And in the late sixteen hundreds and early seventeen hundreds, Spirit needed a vehicle to help lay the groundwork for what was to follow! A respected someone was necessary who could catch the attention of the people and open the eyes of men and women to the realities of spiritual communion and communication, without creating a cultural or theological shock.

Swedenborg's theology encompassed simple concepts.⁵ He believed that the Bible was the Word of God; however, its true meaning differed greatly from its obvious meaning. He believed that the world of matter was a laboratory for the soul, where the material is used to "force-refine" the spiritual. In many ways, Swedenborg was quite universal in his concepts, for he believed that all religious systems have their divine duty and purpose and that this is not the sole virtue of Christianity. He believed that the mission of the Church was absolutely necessary inasmuch as, left to his or her own devices, humanity simply could not work out its relationship to God. He saw the real power of Christ's life in the example it gave to others and vehemently rejected the concept of Christian atonement and original sin.

Ralph Waldo Emerson was an American essayist and poet and a leader of the philosophical movement of transcendentalism. He was influenced by such schools of thought as English romanticism, neo-Platonism, and Hindu philosophy. Emerson is noted for his skill in presenting his ideas eloquently and in poetic language. Several of Emerson's ancestors were ministers, including his father, William Emerson, who was minister of the First Church (Unitarian) of Boston.

Emerson graduated from Harvard University at the age of eighteen and taught school in Boston for the next three years. In 1825 he entered Harvard Divinity School and, a year later, was sanctioned to preach by the Middlesex Association of Ministers. In 1829 he became minister of the Second Church (Unitarian) of Boston. While abroad in England, Emerson made the acquaintance of such British literary notables as Samuel Taylor Coleridge, Thomas Carlyle, and William Wordsworth. His meeting with Carlyle marked the beginning of a lifelong friendship.

Now, let's go back to Phineas Quimby. Several important elements in Quimby's life led to the development of his ideas of mental healing. The first important milestone was when Quimby developed tuberculosis and became disillusioned with the method of treatment prescribed by his physician and gave up hope of recovery. One of his friends suggested he take up horseback riding as an outdoor physical activity to improve his condition. Physical ailments prevented him from utilizing this suggestion, but he did the next best thing and embarked on carriage trips. This course of action produced

⁵ Excerpted from article on www.fst.org/spirit2.htm. Dated 12/6/04.

remarkable results and his recovery prompted much thought on the matter.

Quimby began to study Mesmer and his works in 1838 after attending a lecture and began experimentation with the help of Lucius Burkmar.⁶ He quickly saw the mental and placebo effect of the mind over the body and developed theories of mentally aided healing and opened an office in Portland, Maine. Quimby became so busy practicing healings that he failed to publish his writings. Among the students and patients who joined his studies and helped him commit his teachings to writings were Warren Felt Evans, Annetta Seabury Dresser, and Julius Dresser, the founders of New Thought as a named movement, and Mary Baker Eddy, the founder of the Christian Science movement. Later, in 1921, Horatio W. Dresser published the large but less than complete, *The Quimby Manuscripts*. Still later, in 1988, *Phineas Parkhurst Quimby: The Complete Writings*, was edited by Ervin Seale, who devoted much of his life to this task, as did his friend Errol S. Colley.

Warren Felt Evans was one of the first individuals who wrote seriously on the teachings of Quimby. Although he did not establish a movement under these teachings as some other students had done, he did open a practice in Salisbury, Massachusetts. Although the most important gift that Evans left to New Thought was his written work, he also took the important step of integrating the philosophies of Swedenborg and Quimby.

Mary Baker Eddy developed a movement out of the ideas she derived from Quimby's teachings. Through the treatment for her poor health, Eddy became a student of Phineas Quimby and began to develop her own unique ideas about metaphysical healing. In 1862, she received treatment from Quimby and was quickly cured.⁷ In 1879, the Church of Christ, Scientist was assembled and soon ordained Eddy as the pastor.

Ernest Holmes and The Science of Mind

"There is a power for good in the universe greater than you are and you can use it."⁸ Dr. Holmes stated this affirmative belief,

⁶ Material excerpted from <http://phineasquimby.wwwhubs.com/>

⁷ Ibid.

⁸ www.religiousscience.org/ucrs. Article written by James Reid, "Dr.

speaking these exact words, to a group of students sharing the twentieth century with him. Because of this illustrious man and his work, countless numbers of searchers have discovered, and countless others still to come will discover, a rewarding awareness of their infinite potential.

A lifelong searcher and student himself, Dr. Holmes was inspired to write a book that would become a textbook, a guidebook, for other searchers and students. This book, *The Science of Mind*, correlates “the laws of science, the opinions of philosophy, and the revelations of religion applied to the needs and the aspirations of humankind.” This correlation, something completely new to the world, was also the beginning of the Institute of Religious Science and School of Philosophy, Inc., where he and others were to teach and inspire. This, in turn, would lead to the beginning of the Church of Religious Science, later to become the United Church of Religious Science and Religious Science International.

As Dr. Holmes always insisted, he did not legislate any of the laws that govern the universe, and he did not invent a secret new way by which humankind can partake of the unlimited good in the universe. He sought only to explain the infallibility of the laws and express the essence of the ever-existent way. In Volume 1, No. 1, of *Religious Science Magazine*, Ernest Holmes made this announcement:

The purpose of this magazine will be to instruct ethically, morally, and religiously, from a scientific viewpoint of life and its meaning. A semi-religious periodical, ethical in its tendency, moral in tone, philosophical in its viewpoint, it will seek to promote that universal consciousness of life which binds all together in one great Whole. . . . It will also be the purpose of Religious Science to present to its readers a systematic and comprehensive study of the subtle powers of mind and spirit, insofar as they are now known; and to show how such powers may be consciously used for the betterment of the individual and the race.⁹

An interesting aspect of *The Science of Mind* is Holmes' method of prayer as a spiritual mind treatment. He wrote:

“The things we need, we are to ask for—and we are to believe that we receive them! This plumbs the very depths of the metaphysical

Ernest Holmes: The First Religious Scientist.” p. 1.

⁹ Ibid.

and psychological laws of our being, and explains the possibility of an answer to our prayers. . . . *When we pray we are to believe that we have.* We are surrounded by a universal law which is creative. It moves from the thought to the thing. Unless there is first an image, it cannot move, for there would be nothing for it to move toward. Prayer, which is a mental act, must accept its own answer as an image in the mind, before the divine energies can play upon it and make it productive. . . . But let us remember that true prayer is always universal. There can be no good to us alone, only as that good is for all.”¹⁰

In beautiful writings that are powerful and precise, *The Science of Mind* offers a blueprint for the remaking of the mind, redirecting the thought processes, and grants the individual tremendous ability to construct our world through the extraordinary working power of our minds.

Later New Thought Leaders

Dr. Masaharu Taniguchi was known as the “Miracle Man of Japan” and founded the Truth of Life Movement of *Seicho-No-Ie* in 1930. Dr. Taniguchi held a deep inborn love and compassion for humanity and was deeply concerned over the contradiction in life; his heart was troubled with the suffering of mankind. He studied many philosophies, both old and new, of the East and of the West, seeking answers to the problems common to all people: “What is man?” “What is the meaning of life?” After extensive study, contemplation, and while in deep meditation, the new light — the Truth, was directly revealed to him.

This realization came as if it were a commanding voice: “All evil things are nothingness. They could never be the product of Divine Will but of man’s deluded mind.” After this revelation, Dr. Taniguchi developed a marvelous healing power and many were healed of their disease merely by listening to his lecture or by receiving his visit.

An interesting story is told that at the time of Dr. Taniguchi’s revelation, he held a position as an English translator with a certain

¹⁰ Ernest Holmes. *The Science of Mind: A Philosophy, A Faith, A Way of Life*. New York. Penguin Putnam, Inc. 1997 Edition. p. 458.

business firm. He began to save portions of his income in anticipation of the day when he could begin publishing a non-denominational truth magazine. Soon after he had saved a certain amount of funds, however, he fell victim to a theft. He searched within himself for the answer to this problem, and heard intuitively a heavenly voice saying, "The world is a reflection of the mind. The source of all necessary supply is already within you. Rise now! Begin your mission now!"¹¹

Immediately after this inspiration he published the first issue of his magazine, *Seicho-No-Ie*. Surprisingly enough, this magazine brought another sequence of healings to the readers. People began to realize that this spiritual movement was, indeed, divinely founded and guided by spirit in order to help humanity. Under his direct leadership, *Seicho-No-Ie*, a non-denominational religion, grew into an extensive religious movement, having over five million followers.

During our present day period of tremendous social change, many are seeking new and effective ways of coping with everyday living. The message of practical Christianity can bring a message of hope for people all over the world. Another New Thought leader is the Rev. Dr. Johnnie Coleman, founder of Christ Universal Temple in Chicago, Illinois. Often referred to as the "first lady of America's religious community," she brings a message of hope, peace, love, joy, and happiness.

Christ Universal Temple is a teaching ministry that inspires and empowers people to live from the Divine potential within them, thereby meeting the needs of the total person. Christ Universal Temple is a thriving, spirited, and progressive New Thought church that has more than 20,000 members. The Temple's philosophy is not to attempt to teach a person *what* to think, rather, to teach one *how* to think so the individual may go forth and experience a revelation of Truth that is right for him or her.

Dr. Coleman's book, *Open Your Mind and Be Healed*, tells her remarkable personal story along with describing universal principles of healing. After learning she had an incurable disease (1953), Johnnie enrolled in the Unity School of Christianity in Lee's Summit, Missouri, where she received her teaching certificate and became an ordained minister. Always a trailblazer, Dr. Coleman pioneered many "firsts". Out of a sense of knowing that a need for a vital, new affiliation of independent New Thought churches existed,

¹¹ www.snitruth.org/dr.htm.

Johnnie Colemon's dynamic leadership led to the organization of the Universal Foundation for Better Living, Inc. Her message is simple, "God's desire for everyone is absolute good." And many have been molded, shaped, and inspired by Dr. Colemon's insightful and loving instruction.

In addition to serving as district president for the International New Thought Alliance and president of the Association of Unity Churches, Dr. Colemon has been a pioneer in the media ministry, hosting a weekly telecast that aired in nine markets during the 1970's. She continues to be the subject of feature articles in major print publications and is a popular guest on radio and television.

Dr. Barbara Lewis King is another outstanding leader in the New Thought movement. Founder and Minister of the Hillside International Chapel and Truth Center, Inc. in Atlanta, Georgia, Barbara began this non-denominational, ecumenical ministry in 1971 in her living room with twelve members. Now, the Hillside International Chapel and Truth Center incorporates nearly twelve acres with a growing congregation numbering more than 10,000!

Dr. King, a native of Houston, Texas, was raised as a member of the legendary Antioch Baptist Church. Drawing from her extensive spiritual history and rich background, Dr. King's ministry has extended worldwide. She has traveled extensively in the United States and several countries abroad including Finland, Russia, England, Israel, Egypt, Kenya, Senegal, South Africa, the Caribbean, Brazil, and British Guyana. Her universal appeal, coupled with Hillside's espousal of international ministry, makes it appropriate that Hillside Chapel was the first African-American New Thought affiliate to establish a sister-church in South Africa. The South Africa branch was ordained in May 1994.

Beyond a busy speaking schedule, Dr. King is author of several books, and contributes to the activities of the International New Thought Alliance.

A review of modern-day New Thought leaders wouldn't be complete without touching with the work of Dr. Michael Beckwith, founder and spiritual director of Agape International Spiritual Center in Culver City, California. Dr. Beckwith held a visioning meeting in his home with approximately 20 people in attendance. The purpose of this meeting was to become, in consciousness, the kind of church they would want to attend. In 1986, Dr. Beckwith's inner vision revealed a world united on an ethical basis of humankind's highest spiritual and

social development. Today, Agape is a spiritual community of God with outreach programs that care for the Agape community, the community of the city, country, and internationally.

The Agape Church is one of the largest multi-cultural churches of its kind in the United States. It has been said that walking into a service at Agape is like walking into the United Nations. Michael's commitment as a world citizen is evidenced by his position as founding member and president of the Association for Global New Thought, convening organization of the annual Synthesis Dialogues with His Holiness, the Dalai Lama, and as an elected assembly member of the Parliament of the World's Religions.

Further evidence of Michael Beckwith's "world influencing consciousness" is a guided visioning process he facilitated after the Leadership Council of the Association for Global New Thought had met with His Holiness, the Dalai Lama, in Rome in June, 2004.

A sought-after meditation teacher, Dr. Beckwith is the author of *40 Day Mind Fast-Soul Feast* and *A Manifesto of Peace*. Perhaps an insight into Dr. Beckwith's credo can best be described in his own words:

"Speaking for myself, what I know to do is to keep meditating, keep praying, keep opening my heart wider and wider, keep listening more deeply. I am going to love more profoundly and express more passionately. This is my contribution as I walk the path of an emissary of peace, a cosmic citizen. I am committed to being, saying, and doing what is necessary to create the kind of world I want to live in."¹²

Matthew Fox and Wisdom University

Matthew Fox is truly a mystic, both from ancient wisdom and from the modern era. He created the "University of Creation Spirituality," has been its exceptionally creative president for eight years and is about to officially hand over the presidency to another, Jim Garrison, at the Spring Equinox, 2005, C.E. At the same time, the university changes its name to Wisdom University. Matthew, a former Catholic priest, and now an Episcopal priest, will remain fully engaged as the University's president emeritus and its creative director.

¹² Beckwith, Michael, D.D. *A Manifesto of Peace*. Culver City, CA. Agape Publishing, Inc. 2002. p. 42.

Because Matthew Fox, Wisdom University, and—to all appearances—Jim Garrison all epitomize the ancient wisdom traditions (and have a fascinating way of bringing that wisdom to shine in the dimly lighted corners of our present world) they clearly belong alongside, and more, they clearly belong to the genre of New Thought and Ancient Wisdom believers, followers and leaders.

The Unity Movement

New Thought and Unity share many of the same guiding principles. These include the centrality of mind, the focus upon the immanence of God and the divine within, the clear distinction between Jesus of history and the Christ, and the practice of metaphysical healing. As a result, many teachers whose works are based on New Thought themes and principles and who identify themselves as part of the New Thought movement hold Unity in high regard and acknowledge Unity for the contribution it has made to spirituality in the twentieth century.¹³ Two of the most influential supporters were Emmet Fox and Dr. Norman Vincent Peale of New York City's Marble Collegiate Church. In a lecture at Unity Village in 1972, Dr. Peale stated, "I have been spiritually fed by this place for many years. I am personally glad to acknowledge the debt of gratitude that I owe to Unity for many spiritual insights and growth, and for the help that it has given me in my ministry over the years."¹⁴ Also, in a lecture at Unity Village at the Ministers' Conference in 1964, Dr. Peale said, "I consider Charles Fillmore to be my spiritual father."

So where do we go from here? As a movement, Unity faces a variety of perspectives as it proceeds into the 21st century. Certainly there is a continued commitment to provide the prayer ministry and spiritual healing work through Silent Unity that brings widespread benefits to a wide range of constituents, both Unity and non-Unity members. The ministerial training program offered through the Unity Institute equips its graduates for leadership in

¹³ Vahle, Neal. *The Unity movement: Its Evolution and Spiritual Teachings*. Philadelphia and London.

Templeton Foundation Press. 2002. p. 422.

¹⁴ Ibid. p. 423. (Taken from an article in the *Kansas City Star*.
1 April, 1972, 2B.)

Unity ministries. There is another pathway to ministerial leadership as well. It is the Field Licensing Program conducted by the Association of Unity Churches. Both of these programs continue to hone a fine edge toward cutting a major swath across the consciousness of humankind. In a cooperative way, both of the programs receive input from both unity® (Unity School) and the Association of Unity Churches.

The New Thought message has been, in a sea of troubled waters, a rock. Now it is a seed upon the wind, taking root in numerous traditional religions; they often are difficult to distinguish from New Thought ministries.

What are some areas for investigation regarding how Unity may interact with other New Thought organizations? We can look at our individual strengths and weaknesses to find areas where we might be complementary. How are we alike and how are we different in terms of governance and benefits and drawbacks? We have begun to investigate and/or participate in possible areas for implementation of cooperative community service initiatives, in the Random Acts of Kindness program, and cooperation in the Season for Non-Violence program, initiated by the Association for Global New Thought.

Perhaps we could consider ways to exchange programs of leadership education, e.g. the Association's Board Leadership Forum, Licensed Teacher Post-Graduate Week, youth education teachers' programs (national and/or regional), fundraising and planned giving seminars, Adults of Unity Conference, and exchange of ministry directories and newsletters. We have begun to compare programs of ministerial education and practitioner/licensed teacher education and investigate possible sharing of cooperative programs.

Other avenues for exploration could be a program of sharing development ideas, helps, and setting up annuity programs; investigate ways to exchange church-specific education and administrative services; and discuss sharing information on how our organizations handle tax exemption for 403(b) plans, manse allowance after retirement, etc. Our Peacemaking Department has been invited to help other New Thought movements with peacemaking training and is helping in this way.

***Internationalization of Unity and New Thought
Worldwide, With a Caveat***

The Association of Unity Churches International continues to evolve in a committed way to serving all international Unity ministries and through alliances with all New Thought ministries in whatever ways we can serve.

Vision and Mission are the stars by which we, the Association membership, steer our organization. We have been international from our inception in 1966 and through the years have taken on increasing roles and responsibilities for insuring that all internationals involved with us (including Americans who are also international) have their voices heard and their votes counted. We have a mission to help capacity-build every nation so that its efforts may increase and bear fruit abundantly.

The primary phenomenon we want to avoid is internationalization without full participation, which is imperialization. In other words, we continue moving into the garden of growth with a willingness to sow and to harvest; to be sown and to be harvested.

The caveat is that, although the desire to believe otherwise is sometimes strong, no one "carries the light" from the West to the East nor from the East to the West; not from North to South nor the other way 'round! Each person, each group, religious, scientific, or otherwise, and each nation has her/his/their own lights. The solution and what is required to help in the igniting of the light is developing the existing rich resources within people and in all cultures interested in joining with those of us who have already self-identified in countries the world over. In this, we are all together in our efforts to help where and when we can, and to refrain from helping where help is clearly not needed. In short, our challenge is to go "glocal."

To see where we have been and to see where we are, as well as where we're heading, let's take a look at some numbers in late 2005. In January 1985, there were 440 Unity ministries worldwide in 23 countries. April 30, 2001, there were three Associations of Unity Churches; the Canadian and Nigerian Associations were national and the United States was international. Organizationally, these three Associations were not, and are not, monoliths. We still have one international Association and since May 1, 2001, the movements in several countries have created their own National Associations. Added to the Canadian and Nigerian Associations are ten more

Associations of Unity Leadership. They are in Argentina, Australia, Colombia, Cuba, Dominican Republic, Ghana, Guyana, Jamaica, Mexico, and the United Kingdom—a total of thirteen associations.

April 30, 2001, there were four Schools for Unity leadership. There were national schools in Nigeria and Puerto Rico and two International programs for leadership in the United States. Since May 1, 2001, we still have these four schools and have added thirteen more such schools. They are in Argentina, Australia, Canada, Colombia, Dominican Republic, Germany, Ghana, Guyana, Jamaica, Mexico, South Africa, Spain, and the United Kingdom. A total of seventeen schools.

Early into 2006 C. E., the Unity movement has approximately 1020 ministries in 44 countries with correspondents (potential for more ministries) in 169 countries. E.g., from June 2001 to June 2002, we added 22 new ministries, 8 full service churches, 12 alternative ministries, and 117 informal study groups (first step to becoming a full-fledged ministry). We envision together continuing growth in all nations as we jointly create national schools, thereby making leadership training more accessible and more affordable.

The potential of countries as well as of people provides tremendous outward pressure to share their rich heritage/tradition of the past and of their future potential. Not only is the Association of Unity Churches International not an institutional monolith, but neither is Unity's message a monolith. What gives birth to expressions of Truth is the personal quest for two items: 1) understanding answers to ultimate meaning and, 2) relationships to the world and to the Transcendent, both inherent and "out-there-ent." People the world over have been, and are, giving birth essentially to the same belief systems that Unity and all New Thought movements hold as dear. They have called it by various names—and sometimes they just hold it in their hearts, without names.

Perhaps you will recall the movie, "Groundhog Day." Doesn't progress often feel like that? No matter how much progress appears to be made, it often feels as though we get pulled back to "go" the next day, which also somehow feels "normal." A desire to change, or for major transformation, is often accompanied by a pulling and tugging by our own known "present behavior" with a desire not to change. We experience both the comfort of the known way, and the discomfort or fear of the unknown. That's part of our

continuing motivation as “New Thinkers” blaze new spiritual trails!

Just “Who” Are We?

In July 2005, Glenn Mosley wrote a transitional and provisional “White Paper” to assist in the passage from the previous Board of Trustees and CEO to the new Board of Trustees and CEO. This fifty-five-page report covered the various areas of change and progression and provided a helpful background of pertinent information and overview of projects ongoing.

One of the items referred to regional focus group discussions taking place in an effort to determine “who” we collectively perceive ourselves to be, especially as we move into the 21st century. Those discussions are an effort to identify the Association portion of the Unity movement. It was fomented by unity® deciding to no longer call itself Unity School of Christianity. The legal name remains the same but essentially the only time the full name is used is when communicating with Unity field ministers. That may be because so many ministers, licensed teachers, and congregants became upset when the School quit using the word, “Christianity,” in its name. The School uses only Unity or unity® in all other communications.

Hence, field ministers asked for the Association to facilitate an assessment of where we are in the mix. For years, we had a few extreme examples of right and left wings: some wore inverted clerical collars and, on the other end of the continuum, some wore tennis shorts and shoes to teach classes and midweek services. The majority of our ministers were “clustered” somewhere in the midrange of the continuum. The call for clarity around whether we are “Christian,” Fillmorean Christian, or “anything goes” is just that. In the video “Charles Fillmore: American Mystic,” it is clear that Charles, co-founder of the Unity movement said, “We are Christian and the Bible is our main textbook.”

Periodically, a lobbyist or pressure group emerges, wanting to use other belief systems as the “main course” and make permanent changes in what Unity believes and teaches. This activity could bring us dangerously close to becoming indistinguishable from the Unitarian Church.

Historically, the Association is a democratic organization. We have not tried to tell people what to think, but to help them think

creatively. Rather, it is our responsibility to know what we stand “for” and to make that known wherever and whenever we can. It is a sacred trust to hold the subjective aspects of the organization, the hopes and dreams of all the Association members and stakeholders as well as the objective aspects in our hearts, prayers, and consciousness.

It is far more productive to join with interfaith alliances in attempting to get social justice issues changed and any other kinds of social or economic changes established locally, statewide, nationally, and internationally. However, maintaining our integrity and identity is adamant.

In view of the above, it is interesting to take a look at Unity’s *Statement of Faith*. Although there have been some differences in the verbiage, we share the *Statement of Faith* as it appeared in *Unity Magazine*, April 1921.

Statement of Faith

1. We believe in God, the one and only omnipotent, omniscient, and omnipresent Spirit-Mind.
2. We believe in Christ, the Son of God, in whom is imaged the Ideal Creation, with perfect Man on the throne of dominion.
3. We believe in Christ Jesus, the Son of God made manifest in Jesus of Nazareth; who overcame death, and who is now with us in his perfect body as the Way-shower in regeneration for all men.
4. We believe in the baptism of the Holy Spirit, whose law of love is perpetually establishing the Divine Plan in man and in the universe.
5. We believe in the supremacy and the eternity of the Good, as the one and only reality of man and of all things visible and invisible.
6. We believe in the twelve Disciples, the twelve Powers of Man, going forth into mind and body with authority to teach, preach, heal, and wholly save man and the world from sin, sickness, and death.
7. We believe that, “God is Spirit,” as taught by Jesus, and that all of his Spirit is with us at all times, supplying every need.
8. We believe that Divine Intelligence is present in every atom of man and matter, and that the “more abundant life” promised by Jesus is flooding the world and quickening the minds and bodies of men everywhere.

9. We believe that the original "authority and dominion" given to man was over his own thoughts, emotions, feelings, passions, and that in the lawful exercise of this authority he will harmonize all discords within and without, and restore the kingdom of God in the earth.
10. We believe in the creative power of thoughts and words, that they do accomplish that whereunto they are sent, and that all men are held accountable for their lightest words.
11. We believe that, through indulgence in sense consciousness, men fell into the belief in the reality of matter and material conditions. We believe that the "kingdom of God" can be attained, here and now, by overcoming the world, the flesh, and the devil, through Jesus Christ.
12. We believe in the atonement that Jesus re-established between God and man, and that through him we can regain our original estate as Sons of God.
13. We believe that the prayer of faith shall save the sick, resurrect the body from "trespasses and sins," and finally overcome the last enemy, death.
14. We believe that Jesus Christ, the Son of God, is alive and in the world today. We believe that the "more abundant life" promised by Jesus is poured into the race stream as a vitalizing energy, and when accepted in faith, purifies the life-flow in our bodies and makes us immune to all diseased thoughts and germs.
15. We believe that sense consciousness may be "lifted up," as Moses lifted up the serpent in the wilderness, and all men be again restored to paradise through faith, understanding, and practice of the Divine Law, as taught and demonstrated by Jesus Christ. "And I, if I be raised on high from the earth, will draw All to myself." (Emphatic Diaglott.)
16. We believe that the Holy Mother, the Divine Feminine, is now being restored to her righteousness, and that she will reign equal with Jehovah in the heavens and the earth.
17. We believe that we live, move, and have our being in God-Mind; also that God-Mind lives, moves, and has being in us, to the degree of our consciousness.
18. We believe that the body of man is the highest formed manifestation of Creative Mind, and that it is capable of unlimited capacity in expressing that Mind. "Know ye not that your body is a temple of the Holy Spirit?"
19. We believe that through conscious union with Jesus in the regeneration, man can transform his body and make it perpetually healthy, therefore immortal, and that he can attain eternal life in this way and in no other way.

20. We believe that the “blood” of Jesus represents the consciousness of eternal life; that the “body” of Jesus represents the consciousness of incorruptible substance. We believe that these are original elements in Being and that they can be appropriated by all who through faith and understanding attain the Christ standard of spirituality.
21. We believe that spirit, soul, body, are a unit, and that any separation of these three is transgression of the Divine Law. We believe that the death which came into the world through the Adamic man was death of the body, and that the restoration of the lost Eden is already begun, in the demonstration over the death of the body, as shown in the resurrection, by Jesus.
22. We believe that the separation of spirit, soul, body, caused by death, is overcome by rebirth of the same spirit and soul in another body here on earth. We believe the repeated incarnations of man to be a merciful provision of our loving Father for the final restoration of the whole race to a deathless estate through Christ.
23. We believe that the kingdom of heaven or harmony is within man, and that through man the law and order existing in Divine Mind are to be established in the earth — symbolized in the book of Revelation as the New Jerusalem descending out of the heavens upon the earth.
24. We believe that the “second coming” of Jesus is now being fulfilled; that his spirit is flashing from the east even unto the west, and that all men will feel its quickening. “Then, if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand, if therefore they shall say unto you, Behold, he is in the wilderness; go not forth. Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man.”
25. We believe that the Great commandment given by Jesus in Matthew, is the foundation of the law of life to be established in the earth between men. “And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets.”

26. We believe that Jehovah God is incarnate in Jesus Christ, and that all men may attain the same perfection by living the righteous life. "Ye therefore shall be perfect, as your heavenly Father is perfect."
27. We believe that the *Word of God* is the thought of God expressed in creative ideas and that these ideas are the primal attributes of all enduring entities in the universe, visible and invisible. The *Logos* of the first chapter of the Gospel of John is the God Idea or Christ that produced Jesus, the perfect Man. We believe that the Scriptures are the testimonials of men who have apprehended the Divine Logos, but that their testimony should not be taken as final. The Pharisees thought that eternal life could be attained by studying the Scriptures, but Jesus corrected that error by these words, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."
28. We believe that all life is sacred and that man should not kill nor be a party to the killing of animals for food; also that cruelty, war, and wanton destruction of human life will continue as long as men kill animals for food.
29. We believe the misuse of the generative function is responsible for the majority of human ills. Therefore, we believe that purity and control of sex are essential to health and the final overcoming of death.
30. We believe in the final resurrection of the body through Christ. We believe that we do free our minds and resurrect our bodies by true thoughts and words, and that this resurrection being carried forward daily, will ultimate in a final purification of the body from all earthly attachments. Through this process, we shall be raised to the consciousness of continuous health and eternal life here and now.
31. We believe all the doctrines of the Christian church, spiritually interpreted.
32. Almighty Father-Mother, we thank thee for this vision of thy omnipotence, omniscience, and omnipresence, in us and in all that we think and do, in the name of Jesus Christ. Amen!

Perhaps the best insight into Charles Fillmore's Statement of Faith may be found in the book published in 1939, *Unity's Fifty Golden Years*. Papa Charlie, in his consistent "contrarian view on all things spiritual," provided "answers" to the questions which were inherently "begged" by the statements made by so many of the standard Protestant viewpoints. Surely he prayed on each subject before listing his perspectives which were the outgrowth of what he

and Myrtle learned from one of New Thought's most important progenitors in Emma Curtis Hopkins along with what they had developed, in the meantime, as being meaningful to them.

Thus, it would seem that:

- (1) Charles Fillmore learned parallels from Mrs. Hopkins;
- (2) Developed his independent belief system and taught it;
and
- (3) prayed for guidance as he specifically worked out his Statement of Faith.

The Statement of Faith may have been an innocent bystander in the milieu of "popular vs. unpopular" things to consider. The "prevailing winds" during most of the 1980's were blowing toward a greater intellectualism and not actually intending to denigrate spirituality, but de facto, it did diminish emphasis on spirituality. This was also a time when there was a clamor to have the 1890's and early 1900's language modernized in important authors such as Cady and the Fillmores, especially Charles.

Can you imagine such an assignment? Who? Me? You want me to edit the Fillmores and Dr. Cady? So, very little was done along those lines. In relation to "intellectual" and "spiritual," there is perhaps a similar "discussion" continuing among Unity people about our educational programs, particularly regarding the training of our leadership people. On the one hand, we're too "intellectual." On the other hand, we're "not intellectual enough," and so on. So, the discussion or debate continues.

Dedicated ministers such as Leddy Hammock, Joyce Kramer, David Evans, Phil and Dorothy Pierson, and others have held the high watch in many ways, especially being true to the Fillmores' and Unity's teachings at a time when the "easy and popular" thing to do in presenting classes in churches was to teach the latest popular author's book. The work of other authors and teachers may certainly be a contribution, but not as the main course.

All factors considered, we trust that basic Unity will continue its revival, including the Statement of Faith, and the literature with archaic language! It has been called "too simplistic to be true." Of course, the simplicity is what makes it "True," and so highly practical.

“White Paper” Commentaries

The Field Licensing Program is strong and healthy and is a two-way connection. The graduates are closely connected to the Association which is the field movement, and not just the home office in Lee’s Summit! The second of those connections is in reverse: field ministers are heavily involved in the Field Licensing Program. They are Field Licensing Program Ministry Team (FLP) interviewers who accept the candidates. There are intensives through a four-year period which are led by both field ministers and/or experts on our staff, and each candidate has a mentor who is a Unity field minister.

The Field Licensing Ministry Team has a Policy Team that is a part of the overall FLP Team, of which our first vice chair, Pat Williamson, is a long-standing member. Unity® has a standing invitation to send three representatives to the Policy-recommending sub team. The one assurance that we will continue to have successful, high visibility field ministers involved in the licensing and ordination process for the FLP is if the Association continues to maintain responsibility for it with input from unity® representatives, just as Unity Institute is unity’s educational responsibility with input from Association representatives. It is interesting to note that many of the mainline denominations have a field ordination process, some for as long as 20-25 years.

Much of what we have taught has been revised, adapted, improved upon, or adopted wholly by many organizations and institutions. Some of them are religious; some of them are social, psychological, or educational (religious and secular). Even some are scientific institutions and medical researchers. Some are corporate. The corporate world might have been expected to be the least of those in the spiritual revolution that the world is in the midst of, but in fact, many corporations are now among the leaders.

According to *Business Week*, for instance, the Xerox Corporation employees from senior managers to entry level clerks participate in “vision quests” as part of their project to revolutionize product development. Their success inspired Ford Motor Company, Nike, and Harley Davidson to investigate their results.

Taco Bell, Pizza Hut, and Wal-Mart subsidiaries provide employees with “God-Squad” people to help in time of need. Talking about God in the work place is no longer a prerogative of the fundamentalist only. Deloitte & Touche have prayer groups and New

York law firms have studies in the Talmud. All of this and much more is a part of a much broader trend — the spiritual revolution that is definitely not being led by the traditional church.

In Unity, the Association of Unity Churches International has been working with the idea of a Noble Purpose Project. As an example, we now have an annual award for a domestic or international for-profit business practicing spiritual principles in the work place. Many Unity and other New Thought churches are active in a wide variety of community outreach programs that appropriately come under the heading of “faith-based initiatives.”

Unity has historically been at the forefront of spiritual revolution, but we dare not let it just pass us by. We need to remain at the forefront of influence into the consciousness of humankind.

Unity philosophy and teachings are being folded into other denominations as well. The common denominator among the mega-churches of the Methodists, Baptists, and Dutch Reform is that their messages all sound like each other and they all have a “Unity ring” to them. Most important to note is that they do not sound like the denomination they represent. It is no accident that almost no one knew that Norman Vincent Peale was Dutch Reform or that Robert Schuler is Dutch Reform.

Naisbitt, (*Megatrends*, 2000) I believe, foresaw Unity as a major force in societal-religious change, but largely while acting like a denomination. Most of us have colleagues with whom we’ve discussed the question: Is Unity denominational or not?

Perhaps those of us who are part of the Unity movement would be served well by not trying to “lock us in” to a position, but to look beyond to what more we are. The *Trends Journal* predicts people will find fresh answers in a new faith movement that mixes Eastern thought, Western religion, mysticism, and native teachings.

For a movement such as Unity that has admittedly been influenced by large segments of some of the world’s eight great religions (Islam, Confucianism, Hinduism, Judaism, Christianity, Buddhism, Taoism, and worldwide — not just American, Native spirituality), we are well positioned to go beyond being “just another denomination” to being a denomination (if we insist) but so much more if we can hold the high vision.

Trends Journal also has suggested that traditional faiths will not like the new movement and will call its leaders heretics, etc. However, the new spirituality avoids the socio-political and moral

issues of denominationalism, but will instead “. . . focus on the spiritual development that brings people closer to the peace and salvation they seek.”

At least one path that will lead people to this peace is the move from what has been called the “Hero’s Journey” to the “Tribal Journey.” In short, for ministers and spiritual leaders this means capacity building of the people who show up at our churches.

Many people who first come to Unity do so because they are desperate and in some cases are no longer welcome in their former houses of worship. Not just a few attend Unity groups until they get the “healing, job, or relationship” they came to get and then leave. I believe that encouraging membership is okay, but it’s much more important to inspire them with a commitment to share in the ministry. Just as people in the anonymous self-help groups are taught to come get their help and to stay to help those behind them, I think we need to inspire the Unity attendee to do likewise. This is shifting from the “Hero’s — you are the minister or spiritual leader — journey” to the “Tribal (congregant or attendee) journey.” Many members and attendees, while not interested in sociopolitical denominationalism are interested and willing to serve with us in doing ministry, they only need to be invited (trained in the part of ministry that appeals to them), and then to be put to work ministering. In this new millennium, we in Unity *may* be a “denomination” and we are so *much* more.

As a thought of note, Sir John Templeton, now 93, sent an advisory to the recently International Board of Advisors of the John Templeton Foundation, speaking of the world’s economy for the next 5 to 50 years. He stated that this next 5 years will be especially chaotic and that, as the dust settles, not only most major airlines will have gone into bankruptcy and some out of existence, but a great many major corporations will also. He also said that over the next 50 years, only the best established schools of higher education with many millions of endowment will survive as campus schools. He added that they will be replaced by distance learning, primarily online. (Remember he was the first and only investment counselor buying and advising others to buy in the Pacific rim in the 1930’s. Most didn’t do it until the 1950’s. Now, all nations are buying/selling all nations.)

It seems it would be very good for our Association to be forethoughtful and maintain the programs best qualified to meet the needs of the field as we move forward in the 21st century.

APPENDIX A

STATE OF GEORGIA
COUNTY OF DE KALB
TO THE SUPERIOR OF SAID COUNTY

The petition of Rev. THOMAS I. COATES, 1215 Ponce de Leon, NE, Atlanta, Georgia, HARRY M. LORBACK, 1789 Peachtree Street, NE, Atlanta, Georgia, and HARRY V. LAMON, JR., 600 First National Bank Building, Atlanta, Georgia, Respectfully shows.

1.

Petitioners desire for themselves, their associates, successors and assigns to be incorporated as a nonprofit corporation without capital stock under the name of Association of Unity Churches, Inc.

2.

Said corporation is not organized and shall not be operated for pecuniary gain or profit.

3.

Said corporation is organized exclusively for religious purposes and its object is to improve, develop and strengthen the Unity movement through development of Unity churches, Unity School expansion programs, the Unity Ministers' Association, Silent Unity, college-oriented training programs in connection with the Unity School of Christianity at Unity Village, Missouri, printing services, radio and educational media and any other activities or programs which in the opinion of the Board of Trustees would result in a strong worldwide movement devoted to the spread of practical Christianity and the development of strong and vital Unity students, Unity ministers, and Unity churches. Without limiting the generality of the foregoing, the corporation shall have all powers and authority generally conferred on nonprofit organizations under the laws of the State of Georgia not inconsistent with the purposes set out above.

4.

- Reverend Eric Butterworth
Unity of New York
143 W. 51st Street
New York, New York 10019
- Reverend Kenneth Tiffany
Unity Church
2805 Highland Avenue
Birmingham, Alabama
- Reverend Hal Rosencrans
Unity of Palm Beaches
1957 S. Flagler Drive
West Palm Beach, Florida
- Reverend Thomas I. Coates
Unity Church of Christianity
1215 Ponce de Leon Avenue, NE
Atlanta, Georgia 30306
- Reverend Wendell Mixson
Unity of San Diego
First Avenue at Thorn Street
San Diego, California
- Reverend Dale C. Newsum
Unity of Vancouver
1605 W. 12th Avenue
Vancouver, BC, Canada
- Reverend William W. Aull
Christ Church Unity
112 San Pedro, SE
Albuquerque, New Mexico
- Reverend Jack Kern
Unity Christ Church
Skinker & Forsyth Streets
St. Louis, Missouri
- Reverend Ann Sandefer
Unity Center of Christianity
601 13th Street, NW
Washington, DC
- Reverend Robert Wallet
Unity Church of Christianity

2825 Hillcroft Street
Houston, Texas

The initial Board of Trustees shall hold office as provided in the bylaws of the corporation or until the election of their respective successors in office.

5.

The corporation shall have the power to receive by purchase, gift, devise, bequest or otherwise, either from its members or others, real or personal property of any nature; to hold, use, improve, operate, manage, lease, sell, convey, pledge, mortgage, invest, or dispose of any such property; to borrow money for the improvement of any such property, and to mortgage any such property to secure any such debts so incurred. The member ministries of this Association shall bear no legal liability for any of the business activities or conduct, or the operations of the Association, nor shall the Association have the authority now or at any time to attach monies or properties or physical assets or to tax or cause to be taxed, assess or cause to be assessed, the member ministries in any way. All net income from any such property and all the proceeds from any such disposition thereof, and all net earnings and income from the corporation shall be used exclusively for the promotion of its religious purposes. The corporation may do and perform generally and anywhere any and all acts reasonably incidental to its purposes herein set forth. No part of the property net earnings or net income of this corporation shall ever inure to the benefit of or be distributable to its members, trustees, officers or other private parties, except that the corporation shall be authorized and empowered to pay reasonable compensation for services rendered and to make payments and distributions in furtherance of the purposes set forth in Article 3 hereof. No substantial part of the activities of the corporation shall be the carrying on of propaganda or otherwise attempting to influence legislation and the corporation shall not participate in, nor intervene in (including the publishing or distributing of statements) any political campaign on behalf of any political candidate or any other activities not permitted to be carried on:

- (A) By a corporation exempt from Federal Income tax under Section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue law); or
- (B) By a corporation, contributions to which were deductible under Section 170 (c) (2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue law).

6.

The affairs of the corporation shall be vested in a Board of Trustees, the composition of which, except for the initial Board of Trustees are named herein, shall be as provided in the bylaws of the corporation. The Board of Trustees shall have the right to exercise all of the corporate powers of the corporation except that the right to adopt, alter, and amend the charter and bylaws of the corporation shall remain with the membership. The Board of Trustees may provide such other rules and regulations as such Board of Trustees may deem proper to govern and control the affairs of the corporation. The Board of Trustees may, as provided in the bylaws, delegate any or all of its authority to an executive committee, or such other committees or to such of its officers or to such other persons or organizations as the bylaws may from time to time provide.

7.

The original membership of the corporation and voting rights of the members shall be as provided in the bylaws of this corporation.

8.

Upon dissolution of the corporation, the Board of Trustees shall, after paying or making provisions for the payment of all the liabilities of the corporation, dispose of all the assets of the corporation exclusively for the purposes of the corporation in such manner, or to such organization or organizations organized

and operated exclusively for charitable, educational, religious or scientific purposes as shall at the time qualify as an exempt organization or organizations under Section 501(c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue law), as the Board of Trustees shall determine. Any of such assets not so disposed of shall be disposed of by the Superior Court of the county in which the principal office of the Corporation is then located, exclusively for such purposes or to such organization or organizations, as said Court shall determine, which are organized and operated exclusively for such purposes.

9.

The corporation shall exist for thirty-five (35) years from its incorporation and shall have the privilege of renewing its charter from time to time.

10.

The principle office of the corporation shall be in DeKalb County, Georgia, but with the rights to establish offices, and conduct its operations and hold meetings of its members and Board of Trustees in other places within or without the State of Georgia, as the Board of Trustees of the corporation may from time to time determine. WHEREFORE, Petitioners pray that they be Incorporated under the name and style above set out, with the powers and privileges above specified, and all other rights, powers, privileges and exemptions provided by the laws of the State of Georgia for similar corporation.

HANSELL, POST, BRANDON, & DORSEY

By

Harry V. Lamon, Jr.

Attorney for Petitioners

Sixth Floor

First National Bank Building

Atlanta, Georgia 30306

522-3558

APPENDIX B

PAST PRESIDENTS/CHAIRS AND SITES OF THEIR CONFERENCES AND CONVENTIONS

Presidents of Unity Annual Conference

Sites

1933	Frederick Andrews	All Unity Annual Conference
1934	Louise C. Newman	and Unity Ministers Association
1935	Rex Morgan	Presidents' Conferences
1936	Jessie G. Maloney	from 1933 through 1953 were
1937	Louis E. Meyer	held at Unity Farm. (Unity
1938	Georgiana Tree West	Farm incorporated August 1953
1939	Irwin Gregg	as Unity Village.)
1940	Laura Hyer	
1941	E. Roy Feldt	
1942	Ida M. Palmer	
1943	Earl B. Anthony	
1944	Rose Emery	
1945	Herbert J. Hunt	
1946	Edith M. Berry	

Presidents of Unity Ministers Association

1947	Ernest C. Wilson	
1948	Mae G. Lundahl	
1949	W. I. Hoschouer	
1950	Louise C. Beaty	
1951	C. N. Broadhurst	
1952	Alma Morse	
1953	Dale Newsum	
1954	Fannie A. Baldwin	All Conferences from 1954 to
1955	Eric Butterworth	1969 were held at Unity Village
1956	Lilliam Matthews	
1957	Warren Meyer	
1958	Sue Sikking	
1959	Wendell H. Mixson	
1960	Marion Brown	

1961	Donald O'Conner
1962	Bonnie S. Grenson
1963	Hal Rosencrans
1964	Ann Sandefer
1965	William L. Fischer
1966	Ralph Rhea

Presidents of the Association of Unity Churches International

1967	Charles A. Neal	Unity Village, MO (Conf.)
1968	Mary L. Kupferle	Unity Village, MO (Conf.)
1969	William Helmbold	Unity Village, MO (Conf.)
1970	Johnnie Coleman	Kansas City, MO (Conv.)
1971	Phillip M. Pierson	Overland Park, KS (Conf.)
1972	Glenn Mosley	Kansas City, MO (Conf.)
1973	Grover Thornsberry	Kansas City, MO (Conv.)
1974	Dorothy Pierson	San Francisco, CA (Conv.)
1975	Robert Stevens	Kansas City, MO (Conf.)
1976	James C. Lewis	Philadelphia, PA (Conv.)
1977	Joyce Kramer	Unity Village, MO (Conf.)
1978	Paul Barrett	Unity Village, MO (Conf.)
1979	Bernard Dozier	Unity Village, MO (Conf.)
1980	Jack Boland	Unity Village, MO (Conf.)
1981	David McClure	Unity Village, MO (Conf.)
1982	Ruth Mosley	Unity Village, MO (Conf.)
1983	Jack Barker	Unity Village, MO (Conf.)
1984	Jay Dishman	Unity Village, MO (Conf.)
1985	Jay Dishman	Unity Village, MO (Conf.)
1986	Max Lafser	San Diego, CA (Conv.)
1987	Larry Swartz	Unity Village, MO (Conf.)
1988	Jim Rosemergy	Orlando, FL (Conv.)
1989	Maya Brandenberger	Unity Village, MO (Conf.)
1990	V. Stanford Hampson	Dallas, TX (Conv.)
1991	Nancy Neal	Unity Village, MO (Conf.)
1992	R. Scott Sherman	Chicago, IL (Conv.)
1993	Edie Skalitzky	Kansas City, MO (Conf.)
1994	Alan Rowbotham	Alexandria, VA/Wash., D.C. (Conv.)
1995	Pat (Martha) Barker	Unity Village, MO (Conf.)

1996 Joel Baehr

Caribbean Cruise (Conv.)

Chairs of Association of Unity Churches International

1997	Norma Rosado	Kansas City, MO (Conv.)
1998	Jimmie Scott	Portland, OR (Conv.)
1999	John Strickland	Kansas City, MO (Conv.)
2000	Sharon Connors	Honolulu, HI (Conv.)
2001	Richard Mantei	Kansas City, MO (Conv.)
2002	Diane Sickler	Orlando, FL (Conv.)
2003	Clare Austin	Overland Park, KS (Conv.)
2004	Argentina Glasgow	Minneapolis, MN (Conv.)
2005	Juan Enrique Toro	Overland Park, KS (Conv.)
2006	Roger Goodwin	Alaskan Cruise (Conv.)
2007	Pat Williamson	Overland Park, KS (Conv.)
2008	Dan Holloway	(To Be Announced; Conv.)

APPENDIX C

UNITY FIELD DEPARTMENT

Directors and Co-Directors

Unity School of Christianity

Charles Fillmore Director 1896-1915
 (Conducted field work as President)

Lowell Fillmore Director 1915-1922
 (Field Department created)

E. V. Ingraham Director 1922-1924

Ralph E. Boileau Director 1924-1931

Marie Handley Director 1931-1938

Elsie Shaw Director 1938-1961
 Co-Director 1961-1966

J. Sig Paulson Co-Director 1961-1966

APPENDIX D

EXECUTIVE DIRECTORS, DIRECTORS OF MINISTRY SERVICES, AND PRESIDENT/CEOs

Robert P. Sikking	Executive Director 1966-1977
V. Stanford Hampson	Director of Ministry Services 1977-1980
R. Scott Sherman	Director of Ministry Services 1980
Alan Rowbotham	Director of Ministry Services 1980-1981
Charles A. Neal	Director of Ministry Services 1981-1983
Al Tilton	Director of Ministry Services 1984
Paul Cook	Director of Ministry Services 1984-1985
Glenn R. Mosley	Director of Ministry Services 1985-1987
Glenn R. Mosley	Executive Director/CEO 1987-1996
Glenn R. Mosley	President/CEO 1996-2005
James Trapp	President/CEO 2005 –

APPENDIX E

THOSE INTERESTING INITIALS AND WHAT THEY REPRESENT!

AOU	Adults of Unity
Association	Appropriate shorthand name for the Association of Unity Churches International
AUC	Association of Unity Churches International
AUCC	Association of Unity Churches, Canada
CEP	Continuing Education Program
CMA	Center for Management Assistance
EUC	Eastern Unity Conference
FLP	Field Licensing Program
GLURC	Great Lakes Unity Regional Conference
H.U.L.A.	Hawaii Unity Leaders' Alliance
LUT	Licensed Unity Teacher (also L.T.)
MEC	Ministerial Education Council
MEP	Ministerial Education Program
MIT	Ministers in Training
Northwest	Northwestern Unity Regional Conference
South Central (SCUCA)	South Central Unity Churches Association

Southeast (SEUCA)	Southeastern Unity Churches Association
SDS	Skills Demonstration Seminar
SEE	Spiritual Enrichment and Enlightenment (Replaces former CEP)
SMRS	School for Ministerial and Religious Studies
Southwest	Southwestern Unity Conference
UAC	Unity Annual Conference
U.I.	Unity Institute
UICE	Unity Institute of Continuing Education
UMA	Unity Ministers Association
UMAC	Unity Movement Advisory Council
UMS	Unity Ministerial School
USC	Unity School of Christianity
West Central	West Central Unity Regional Conference
Y.O.U.	International Youth of Unity

APPENDIX F

CONTRIBUTORS

Anna Andes
Young Bae
Carmen Venus Baerga
Bob Barth
Vesta Barth
Jack Barker
Blanche Bartolone
Toni Boehm
Maya Brandenberger
Eric Butterworth
Howard Caesar
Bill Cameron
Joanna Carrell
Cathy Christy
Doris Conaway
Wendy Craig-Purcell
Jay Dishman
Bernard Dozier
Polly Dozier
Rebekah Dunlap
Mick Dustin
Robert Ellsworth
Richard C. Everts
Barbara Fields
Charles R. Fillmore
Connie Fillmore
Mary Ann Finch
Argentina Glasgow
Toni Gregory
Arthur Hammons
Hypatia Hasbrouck
Marti Hayes
Ron Homestead
Gary Jones
Bets Kirby
Kathryn Kellogg
Mary Katherine MacDougall

Joann Landreth
Wayne Manning
Warren Meyer
Linda Miller
Glenn R. Mosley
Glenn "Bud" Mosley, Jr.
Martha Mosley
Ruth Mosley-Hall
Ken Murdock
Charles Neal
Nancy Neal
Greg Neteler
Carl Osier
Mary Omwake
Dan Perin
Dorothy Pierson
Phillip Pierson
Catherine Ponder
Jim Robinson
Richard Rogers
Jim Rosemergy
Hal Rosencrans
Alan Rowbotham
Mayola Saltpaw
Jean Schroeder
Scott Sherman
Betty Sikking
Bob Sikking
Cisley Stewart
Carol Super
Bernadette Swanson
Sir John Templeton
Juan Enrique Toro
Neal Vahle
Judy Venturini
Cheryl Vestal
Bob Wasner
Phil White
John Wingfield
Lisa Wittman

APPENDIX G

ASSOCIATION OF UNITY CHURCHES INTERNATIONAL STAFF 2000 - 2005

Division of Ministry Services:

James E. Trapp—President/CEO (11/05)
 Glenn Mosley—President/CEO
 Elisabeth (Bets) Kirby – Executive Assistant
 Carol Super – Executive Secretary (part-time)
 Joann Landreth – VP of Ministry Employment & Expansion Services
 Mary Scott – Ministry Employment Services Assistant
 Carmen Venus Baerga – Director of Unity Worldwide Services
 Gloriamaria López – Expansion Services Assistant
 Xiomara Malagon – Unity Worldwide Services Coordinator
 Terry Childress – Global Expansion Services Assistant
 Connie Waitley – Receptionist
 Cheryl Vestal – Computer Graphics Specialist
 K. Young Bae – Vice President of Finance
 Myra Moore – Accounts Receivable and Insurance Coordinator
 Susan Velasquez – Information Technology Coordinator
 Trudy Garry – Accounts Payable and Orders Coordinator
 Jan Wilson – Accounting Assistant (part-time)
 Lisa Wittman – VP of Marketing & Public Relations
 Glenn (Bud) Mosley, Jr. – Director of Operations
 Ron Lee – Assistant Warehouse Manager
 Jean Watson – Building Manager/Receptionist
 Carl Osier – VP of Organizational Services
 Cathy Christy – Organizational Services Assistant
 Debbie Ball – Management Planner/Support Services Coordinator
 Richard Mekdeci – Management Planner/Support Services Assistant
 Linda Harbin – Radio/Media Coordinator
 Diana Taylor – Radio/Media Assistant
 Barbara Kellogg – Radio/Media Assistant
 Barbara Quinn – Radio/Marketing Coordinator
 Heather Cunliffe – Radio/Marketing Assistant
 Nicole Grice – Radio/Marketing Assistant
 Ellen Duke – Director of Gift Planning
 Barbara Schmidt – Gift Planning Assistant

Shay St. John – VP of Development
Kim Shawd – Management Planner/Support Services Assistant
Debbie Allen – Development Officer
Al Sears – Development Office/Computer Consultant

Division of Education:

Martha Mosley – VP of Education
Marti Hayes – Executive Assistant
Debbie Ball – Support Services/Conference Coordinator
Marsha Penrose – Support Services/Conference Assistant
Kathleen Cole – Hymnal Task Force (part-time)
Anna Andes – Curriculum Development Consultant
Bernadette Swanson – Curriculum Writer
Jan Chase – Curriculum Assistant (part-time)
Pat Anderson-Williams – Uniteen/Youth of Unity/Young Adults
Coordinator
Sara Brennan – Uniteen/Youth of Unity/Young Adults Coordinator
Rebecca Avery – Uniteen/Youth of Unity/Young Adults Coordinator
Juli Ann Boehm – Children's Coordinator
Kathy Kellogg – Children's Coordinator/Field Licensing Program
Coordinator
Dorothy Genske – Licensed Teacher Coordinator
Diane Cavender – Executive Assistant
LeAnn Hauck – Executive Assistant
Jo Ann Spruill – Y.O.U. Assistant
Lori Titus-Riner – Education Assistant
Joanna Carrell – Education Assistant
Claudell County – Chairperson of Ministerial Studies & Skills

**Association faculty members in the
Ministerial Education Program
1983 through early 2006**

Robert Barth
Judith (Sherman) Grimes
Tom Thorpe
Ross Tucker
Claudell County

HISTORICAL BENCHMARKS OF THE ASSOCIATION OF UNITY CHURCHES INTERNATIONAL AND ITS PROGENITOR ORGANIZATIONS

<u>Date</u>	<u>Activity</u>
1889-1915	Charles Fillmore, as a "one-man band," wore many hats including coordinating activities of what was to be named the Unity Field Department. (1854-1948)
1889-1931	Myrtle Fillmore, known as "Mother of Unity." (1845-1931)
1906	August 3. Myrtle and Charles Fillmore were the first two of six Unity ministers ordained.
1915	Unity Field Department established.
1916	First Ministers Conference.
1917	<i>Unity Magazine</i> encouraged readers to form study classes.
1918	Unity School is prepared to send competent teachers into the field to establish study groups and centers.
1919-1965	Unity Field Department operated as an extension of Unity School of Christianity.
1925	Unity Annual Conference established.
1934	A person/teacher needed to be ordained to be a member of the conference body with voting rights.
1936	First Youth of Unity (Y.O.U.) Conference.

- 1946 Unity Annual Conference changed its name to Unity Ministers Association. (V. p. 347)
- 1963 Unity Ministers Association hired David Williamson as Executive Secretary. First issue of *CONTACT* was from UMA in late 1963.
- 1964 Ten Unity ministers established a holding corporation to gather funds for expanding the field ministry. (The Association of Unity Churches.)
- 1964 Warren Kreml replaced David Williamson as executive secretary of UMA
- 1965 Charles R. Fillmore advised us that the responsibility for field ministries was to be transferred to the Unity Minister's Association's field ministers. There were 215 established churches and study groups at that time.
- 1966 July 22, 1966, our Association of Unity Churches became operational with Robert K. Sikking as Executive Director. We began with 240 ministers and study groups.
- 1966 With Canada, Puerto Rico, and the United States and possessions and protectorates, the Association begins as an International Organization.
- 1966 Unity Ministers Association was dissolved. Ralph Rhea presided over the last UMA Conference.
- 1966 Robert P. Sikking was employed as executive director of the newly organized Association of Unity Churches. (March 1966.) Both the organization and "Bob" Sikking were confirmed at Conference this year. Charles Neal was elected as first president of the Association.

- 1966 Association became responsible for Ministerial Education Program, to become effective in Summer, 1968.

- 1966 Revised Standard Version of the Bible adopted as standard for editorial, teaching, and quotation use. (Bulletin No. 7, 3/22/66 by Charles R. Fillmore).

- 1967 Association of Unity Churches ordains ministers.

- 1967 Board of Trustees adopted resolution for Money Purchase Pension Plan.

- 1968 William L. Fischer was employed by the Association as Director for the School for Ministerial and Religious Studies.

- 1968-1982 The Association of Unity Churches conducted the ministerial training program. (The Association had primary control of the Ministerial Education Program in 1968 and Unity School of Christianity phased totally out in 1969. Likewise, that process reversed itself in the early 1980's and the Association phased out of primary responsibility after our students were graduated in 1985.)

- 1969 Ambassador Program was created with a letter of introduction from the Association's director or president. U.S. ministers were encouraged to visit Unity international ministries when vacationing.

- 1970 The Laymen's Professional Council was formed in April.

- 1970 The annual Minister's Conference was transformed into the "People's Convention" in Kansas City, MO, in June. Johnnie Colemon, President. The first "People's Convention" was held at Unity Farm in 1928.

- 1971 Instituto Unity de Christianismo Practico, incorporated February 4th.
- 1972 Wynette Howard, from Violet Asam's ministry in Trinidad and Tobago, became first international student in the Association's Ministerial Program.
- 1972 Our first health insurance program offered at conference. Glenn Mosley was the president of the Board of Trustees.
- 1972 Outreach Research Committee was appointed, resulting from the Barton Associates survey.
- 1972 Human Relations Council appointed.
- 1973 The second modern "People's Convention" was held in Kansas City, MO. Grover Thornsberry, President.
- 1974 Annual Conference held in San Francisco, CA. This was first Conference to be held away from the Kansas City area. Dorothy Pierson, President.
- 1975 *Unity in Song* songbook was published by the Association.
- 1975 September. Association/Detroit Unity Temple, Glenn Mosley, minister, sponsored a World Healing Seminar with Carl Simonton, MD, Phil Pierson, et al.
- 1976 *Image Curriculum* originally published.
- 1976 We have 250 member ministries!
- 1976 Unity People's Convention held in July, in Philadelphia during United States Bi-centennial year. James Lewis, President. The "People's Conventions" from 1970, 1973, 1976 were every

three years. We resumed them in 1986 every two years.

- 1977 Study groups.
- 1978 The School for Ministerial and Religious Studies (SMRS) name was changed to Unity Ministerial School.
- 1978 After impassioned speech from the floor by newly ordained minister from London, England, Ralph Seelig, the conference body in June voted to grant full voting rights to all international ministries as well as the voice they had from the beginning. Paul Barrett, President.
- 1978 First Skills Demonstration Seminar (SDS) held last week of training to become a licensed Unity teacher.
- 1979 Letter dated September 26, 1979, received from Charles R. Fillmore, President of Unity School, indicated that the School wanted the Association to pay "for the fair market value of office space, storage space and related services." (V. p. 363)
- 1979 Unity School requested the Association to set up accounting records showing value of the School's in-kind contribution to the Association and to publish this information in *CONTACT*.
- 1979 In October 1979, the president of the Board, with knowledge of the Board only, made a proposal to Unity School to bring together activities of the School and the Association under the umbrella of an organization to be called "Unity International". The proposal was rejected by Unity School's Board and seventeen past Association presidents.

- 1979 Urban Ministerial School established in Detroit, MI, primarily through the efforts of Ruth Mosley (Hall). This was a feeder school of three years to provide the first of two years of the Unity Ministerial School program.
- 1979 *Wonder Word* published as a daily activity for children.
- 1980 Unity School for Religious Studies (USRS) established.
- 1981 Richard Everts was 1st Unity Chaplain to participate in an International Boy Scout Jamboree at U.S. Army Camp A.P. Hill in Virginia.
- 1982 Training of ministers became joint venture between Unity School of Christianity and the Association. (V. p. 284).
- 1982 Ministerial Education Council created and agreement with Unity School put in place. Association director, later vice president of Education, designated as chair.
- 1982 First Urban Ministerial graduates came to Unity School for Religious Studies (USRS) to complete final year of Ministerial Education Program (MEP) training.
- 1982 The Association contracted with the Center of Management Assistance (CMA), a not-for-profit organization. Working procedures and policies were developed for the home office staff, including job descriptions for each position of staff. First board and management training conducted in Unity Ministries were conducted by CMA's executive director, Louise Iennacarro.

- 1983 Association's Ministerial Education Program combined with Unity School for Religious Studies (USRS) The Ministerial Education Program (MEP) is now under control of the Ministerial Education Council (MEC) and the Unity School For Religious Studies (USRS).
- 1984 Revised "Statement of Purpose" drafted.
- 1984 We now have 440 ministries, including domestic and international study groups as of December 31st.
- 1984 *Wings of Song* hymnal published by Unity Books.
- 1984 First phases of *Policy Manual for Unity Ministries* were developed by Center Management Assistance staff.
- 1985 With Glenn Mosley on staff in 1985, a contractual agreement was made with our second management consultant, Barbara O'Hearne, to visit member churches in 1986, providing the minister and the church board with ongoing church management training on site.
- 1985 Editorial Committee appointed in September to refine and upgrade content of *CONTACT*.
- 1986 Glenn Mosley proposed constructing our own building by 1990, at January midyear meetings.
- 1986 People's Convention reinstated in San Diego, CA, occurring alternate years with the Association's annual conference. Max Lafser, President. (Even years are held away from Kansas City; odd years held in the Kansas City area.)
- 1986 Association Executive Team, Board of Trustees, and staff began visioning and goal setting with time lines for 1, 2, and 3 years with long-term goals for

15 years. Most of the 3 year goals were complete or operating within the first year. Association annual visioning and goal-setting thereafter.

- 1987 Unity Movement Advisory Council (UMAC) created as a vehicle for communication and mutual support between the Association and Unity School of Christianity. 1987 *Policy Manual for a Unity Ministry* was revised and enlarged by Martha Loehr (Mosley) and Dawn Brooks.
- 1987 Radio Media Department established. Michael Moran was the first director.
- 1987 *Vision* newspaper first published in August; last issue was April 1991.
- 1988 2nd People's Convention in Orlando, FL.
- 1988 Silent Unity moves into new home at 8:43 p.m. on September 7. Silent Unity Building dedicated in ceremonies throughout the year, 1989.
- 1989 We now have a total of 550 ministries and approximately 275 Study groups!
- 1990 Development Department established. We now have a fully functioning "envisioned" Management Team in place.
- 1990 Inception of the Spiritual Board and Leadership Forum.
- 1990 Space is growing close with our Association staff in small cubicles with no windows. It was time to move on. The Association was given a plot of land by Unity School, but we needed more space sooner than fundraising and building would provide.

- 1990 Field Licensing Program was renamed from the previous "Exceptions for Licensing Program" which was conducted from Association's inception.

- 1991 Architectural rendering of potential dream for our Association's new home, to be built on land donated by Unity School of Christianity. Our target date to build is 2015.

- 1991 In the spring of 1991, the current building, as a shell, was purchased. The downstairs was partially complete and partially occupied by tenants and the upstairs was totally open space. Martha Mosley designed the first floor offices and the layout of the upstairs offices to allow everyone a window. The center space of the upstairs was occupied with the elevator, library, kitchen, supply storage and later the Prayer Room. The building was finished by fall and we moved in the weekend of November 9th.

- 1992 Grand opening and dedication of our present building during June Convention. Ribbon cutting by president of the Board, Nancy Neal.

- 1992 First meeting of Hawaii Unity Leaders' Alliance (H.U.L.A.) held in Spreckelsville, Maui.

- 1992 *Living Curriculum: Living Spiritual Principles in Today's World*, our new Youth Education program was presented at our "Year of the Child" Conference in June.

- 1993 Innovative work in the field of "Conflict Management" begins.

- 1994 With the help of Catherine Ponder providing matching funds, our building was paid for and mortgage was burned at the convention in Alexandria, VA.

- 1994 “Love Notes,” a quarterly music program, originated.
- 1994 First of three quarterly journals of *Unity Ministers Alliance* were published.
- 1995-1996 Association contracted with Management Consultant, Dr. David Renz, to study our organization for a year and present his recommendations in 1996.
- 1996 June Convention Cruise with 1672 “cruisers” of Unity people and affinity groups. Joel Baehr served as the last Board President of the Association of Unity Churches. Norma Rosado elected as 1st chair on Caribbean Cruise.
- 1997 International Youth of Unity (Y.O.U.) officers were chosen to represent the Youth of the World and speak in the United Nations Building at “A Season for Nonviolence,” thanks to the efforts of the Association for Global New Thought. What an honor!
- 1998 A clarifying decision is made: All conventions and conferences will be called the Association of Unity Churches Convention and will be open to everyone who is interested.
- 1999 Carl Osier and Cathy Christy revised *Policy Manual for a Unity Ministry* and put it on CD.
- 1999 Children’s Consultant Conference.
- 1999 Future Search: 2010. A massive visioning session by 190 stakeholders met for 3 days and established 11 initiatives. A year later, a twelfth initiative was added. Most of them were accomplished with little effort within three years.

- 2000 Unity Region de Puerto Rico incorporated in San Juan, Puerto Rico.

- 2001 Our Association was international from 1966 onward and agreed to assume responsibility for all international services. Thus, our Unity Worldwide Service Department was born. Carmen Venus Baerga is director. The Department had as its vice president Joann Landreth for the first four years.

- 2001 Through a "Claiming Our Space" program, money was again raised with the help of Catherine Ponder to create our International Room of Prayer and Peace Chapel and Conference room. As staff, we have always begun our work daily with united prayer for our ministers, licensed teachers, ministries and special prayer requests for individuals.

- 2001 Association published a history of Unity ministries and their leaders: *Unity Wings Across Time*; spearheaded by co-editors, Shay St. John and Kim Shawd, and Editor-in-Chief, Glenn Mosley.

- 2002 January, during our visioning, board and staff began to plan for a fully internationalized Association with a smaller board (from 24 to 12) plus a "Keeper of the Flame."

- 2003 The Development, Marketing and Radio Media Departments became one department under the direction of Vice President Lisa Wittman.

- 2004 Carl Osier and Cathy Christy revised *Policy Manual for a Unity Ministry* again!

- 2004 Unity School for Religious Studies (USRS) became Unity Institute.

- 2005 Reorganization included fulfilling the vision of January 2002 by reducing the board in June to 12 members plus one appointed as “Keeper of the Flame.”
- 2005 We have over 1,020 churches, formal and informal study groups worldwide. We also have 17 national schools and 13 national Associations worldwide in mid-2005.
- 2005 Worldwide Services Department becomes its own entity. Carmen Venus Baerga becomes its vice president.
- 2005 September, Glenn Mosley becomes President Emeritus.
- 2005 November, James Trapp becomes President/CEO in residence.
- 2006 In honor of all the iterations of the Association’s development, we acknowledge 2006 as the Forty-second anniversary of our Association of Unity Churches International from its inception in 1964. (Fortieth anniversary from the time the Association became operational in 1966.)

RESEARCHER/EDITOR BIOS

Rebekah A. Dunlap

The Reverend Rebekah A. Dunlap began to fulfill a long-held dream of launching a career as a professional writer during tenure as Director of Advertising and Public Relations for Gravely Furniture Company in Martinsville, Virginia. Writing articles for national and international furniture trade publications, a byline column for a local newspaper, and copy for national and international advertising provided unique opportunities for communication with a varied and expansive readership through the written word.

In 1972, Rebekah responded to a strong and personal calling to spiritual service and left the corporate world. She received graduation and ordination from Unity School of Christianity's School for Ministerial and Religious Studies, located at Unity Village, Missouri, in 1976. While attending the ministerial training program, she also worked part-time in Unity's Public Relations Department and wrote articles for both *Unity Magazine* and *Daily Word*. She is also a graduate of La Forest School of Design in New Orleans, Louisiana, and Famous School in Westport, Connecticut. Rebekah holds diplomas and certificates for several continuing education programs, e.g. Human Potential Seminars, Reiki healing, and Programs for Human Development. She has traveled extensively in all 50 states and Canada lecturing and presenting workshops and seminars, many of which are based on her books and writings.

During her thirty years as a minister, Rebekah served as senior minister for nine churches, including founding new ministries in Lynchburg, VA; Marietta, GA; and Albany, NY. While active in church ministry, she served on the Association of Unity Churches, International Board of Directors and the Association of Unity Churches, International Executive Committee. She was a regional representative for the Pacific Northwest Region and served on the Standards Committee, Expansion Committee, Youth Services Committee and Media Support Team.

Rev. Dunlap is a member of the Association of Unity Churches International and a Life Member of the International New Thought Alliance (INTA). A partial list of awards she has received include: Good Citizenship Award from Martinsville Chamber of Commerce, Martinsville, VA (1973); Good Citizenship Award from the Library of Human Resource of the American Bicentennial

Research Committee in Washington, D.C. (1973); and West Virginia Ambassador of Good Will awarded by the Secretary of State of West Virginia (1985). She has been included in *Who's Who of American Women* (1973-1977 editions), *The World Who's Who of Women* (1974-1978 editions), the *International Who's Who of Intellectuals* (1976-1977 editions), the *Directory of International Biography*, and *Fellow Member of the American Biographical Institute* (1978 edition).

Glenn R. Mosley

The **Reverend Dr. Glenn R. Mosley** first studied biology and microbiology as an intended precursor to a career in medicine before he became involved in psychosocial and spiritual studies. He is a graduate of the State University of New York (new name: Excelsior College, Albany) and holds two degrees from Wayne State University, Detroit. His Ph.D. is in Education and is from Waldon University in Minnesota. He also has a Doctor of Ministry degree in Trans-cultural, Trans-racial, and Interpersonal Communications. He holds a M.Sc.A. from Central Michigan University and has done post-doctoral studies at the Universities of Michigan, Harvard, M.I.T., Princeton, Stanford, and Penn State. He holds an honorary doctorate as well. Dr. Mosley is a graduate of, and ordained by, Unity School of Christianity, and is President Emeritus of the Association of Unity Churches International. He has traveled in all 50 states and in nearly 60 countries, lecturing to religious, medical, (including the American Academy of Family Physicians) and/or secular groups in most of them.

During his time in field ministry, and before arriving at the Association, he appeared on radio and/or television daily for 21 years. He continues to appear on radio and television while traveling both nationally and internationally. While serving in Ohio, he taught death, dying, and coping strategies (thanatology) as well as integrative healing modalities as adjunct professor to Akron State University's medical teaching consortium of schools, hospitals, and nursing facilities in northeast Ohio. He has co-authored or contributed to four books on thanatology. In New York, he was a founding board member with Dr. Elisabeth Kubler-Ross and Dr. Austin Kutscher and served on the editorial board of *The Foundation of Thanatology*. He has authored or co-authored twelve books, has contributed to five other books, and written 300-plus monographs and articles. He is a Templeton Foundation Board member and is a former judge for the Templeton Prize for Progress in Religion. (When his term was complete, he was replaced by Lady Margaret Thatcher.) He is an Advisory Board member to the Humility Theology Information Center (for scientific research and spirituality), and an Editorial Board member to the Templeton Foundation Press. He also served the Editorial Board of the spiritual resource magazine, *Unity* until recently.

Dr. Mosley is a member of the American Association for the Advancement of Science, the Union of Concerned Scientists for Environmental Solutions, and is one of 1000-plus scientists and theologians developing science and religion as a unitary field of study, publishing in multi-language media, and who are listed in *The International Who's Who in Theology and Science*, 1992 and 1996 editions. He is also listed in *Who's Who in Religion*, 1992-1993 edition, three editions of *Who's Who in America*, 1992-1993, 1999, and 2000; and *International Who's Who of Professionals*, 1996 edition.

He is also an International New Thought Alliance (INTA) Life Member, a member of the Advisory Council of the Association for Global New Thought, and a member of the Association of Unity Churches International.

RESEARCHER/EDITOR PUBLICATIONS

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Publications by Author

Newspaper Byline Column, (*Henry County Journal*) 1971 – 1973
Trade and Consumer Magazine Articles, (Furniture Industry) 1968 – 1973. Articles for *Daily Word*, *Unity Magazine*, and other publications, 1975 - 2005

Books: (Under name of Rebecca Clark)

Breakthrough, Unity Books, Unity Village, MO. 1977.

Macro-Cosmic Mind Power, Parker Publishing Co. Inc., West Nyack, NY, 1978.

Helping Yourself with Cosmic Healing, Parker Publishing Co., Inc., 1980. Republished in Paperback by Ballantine Books, Div. of Random House in 1989.

The Rainbow Connection, Unity Books, Unity Village, MO. 1983.

“Ghostwritten,” and Collaboration Books:

(Under name of Rebekah A. Dunlap)

Worldwide Laws of Life: 200 Eternal Spiritual Principles by John Marks Templeton, Templeton Foundation Press, Philadelphia and London. 1997.

Worldwide Worship, Prayers, and Praise by John Marks Templeton, Templeton Foundation Press, Philadelphia and London. 2001.

Wisdom from World Religions: Pathways Toward Heaven on Earth by Sir John Templeton, Templeton Foundation Press, Philadelphia and London. 2002.

Co-Authored Books:

Story of a Clam: A Fable of Discovery and Enlightenment by Rebekah Alezander Dunlap and Sir John Templeton, Templeton Foundation Press, Philadelphia and London. 2001.

Why Are We Created? Increasing Our Understanding of Humanity's Purpose on Earth by Sir John Templeton & Rebekah A. Dunlap. Templeton Foundation Press, Philadelphia and London. 2003.

The Association of Unity Churches International: Its Beginning, Its Evolution, and Its Vision for Worldwide Service by Dr. Glenn R. Mosley and Rev. Rebekah A. Dunlap.

Editor and Agent for Publication Books:

Living Life in the Key of "R": 10 Steps to Stronger Relationships by Glenn Mosley

Hands On Healing: 22 Steps to Health and Wholeness by Glenn R. Mosley, PhD., Edited and placed for publication with Sentient Publications, Boulder, CO. 2005.

New Thought, Ancient Wisdom: The History and Future of the New Thought Movement by Glenn R. Mosley, PhD., Edited, some re-writing, and placed for publication with Templeton Foundation Press, Philadelphia & London. 2005.

Audio Book:

Why Are We Created? Increasing Our Understanding of Humanity's Purpose on Earth by Sir John Templeton & Rebekah A. Dunlap. Templeton Foundation Press, Philadelphia and London. 2005.

Meditation Audio Tape:

Journey Into Light & The Child Within

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Publications by Author

Newspaper Byline Column (*Herald Square Community Newspaper*)
1978 – 1983. Articles for *Unity Magazine*, *New Magazine*, *Weekly Unity*, *Contact*, *Nexus Magazine*, *International New Thought Quarterly Journal*, *Foundation of Thanatology Journal*, and other publications, 1971 – 2005.

Books:

Hands-On Healing: 22 Steps to Health and Wholeness
Living Life in the Key of "R": 10 Steps to Stronger Relationships
Wake Up . . . Live the Life You Love . . . In Spirit!

(Co-authored with Deepak Chopra, Wayne Dyer, et al.)

Dying, Death, and Grieving: Emerging Perspectives

(Nurse and Certified Nurse Assistant Handbook, Co-authored with Genevieve V. Gipson)

El Poder de la Oracion (Co-authored with Joanna Hill)

Learning to Live with People

Secular and Religious Instructional Games Compared

(ERIC: Ohio State University)

The Power of Prayer Around the World

(Co-authored with Joanna Hill)

The Association of Unity Churches, International: Its Beginning, Its Evolution, and Its Vision for Worldwide Service

(Co-authored with Rebekah Dunlap)

Unity: Wings Across Time

(Co-edited with Shay St. John and Kim Shawd)

New Thought, Ancient Wisdom: The History and Future of the New Thought Movement

Unity Methods of Self-Exploration

Books Contributed to:

Death and Bereavement

For the Bereaved

Handbook of Religion and Mental Health

(Medical Textbook)

Religion and Bereavement: Counsel for the Physician, Advice for the Bereaved, Thoughts for the Clergyman

Speech Communication, 4th Ed. (Textbook)

AudioBooks:

"Death and Bereavement: A Unity Perspective"

"Dying, Death, and Grieving: Emerging Perspectives"

"For the Bereaved"

"Healing Hover Touch: How It's Done"

"Supra-Rational Meditation"

"The Handbook to Higher Consciousness"

(Based on Book by Ken Keyes)

Digital Video Disk and VIDEO CASSETTE, VHS:

Developing Your Healing Hover Touch Skills