

# THE VOICE OF THE



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## NEWS

The Silent Unity pamphlet "One Problem: One Answer" is now available for center use. One Unity minister used this pamphlet extensively in counseling and requested that it be made available.

Silent Unity has reprinted the pamphlet and has graciously made it available to centers. Copies of this pamphlet can be obtained by requesting them from the UMA office.

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The UMA Yearbook for 1966 is now ready to go to press. Copies will be mailed to you in September.

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The 1966 Unity Calendar is being prepared now. Advance orders received in August will be delivered early in November.

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Volume II of the Unity Minister's Resource Book has been ordered from the manufacturer and will be ready sometime in September.

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## ARTICLES

### WHAT DO YOU THINK ABOUT ORDINATION?

by Eric Butterworth

A year or so ago you were ordained to the Unity ministry. Your ordination was an important moment in your life. It has given you a feeling of being "called"; it has brought you assurance of community acceptance; and it has enabled you to perform legal ministerial functions. Possibly you have not given much more thought than this to this aspect of Unity's organization.

However, every year the Ordination Committee at Unity School is faced with determining whom to recommend for ordination. And later, the

same year, the UMA Executive Board has the task of voting on those names recommended. A sincere attempt is made to handle all these matters impersonally. It should be simple to check the records and select those who have fulfilled the requirements. But it is not that simple--chiefly because the rules that have been adopted and modified through the years are vague and ill-defined. Like the Bible they may be and are interpreted in many different ways. The result is that one year people are granted ordination with far fewer qualifications than individuals who have in other years been turned down. The problem is not the committee or the UMA board--but the ambiguity of the rules.

For this reason, the 1965-66 UMA president, Ralph Rhea, has created an Ordination Research Committee, appointing me the chairman. This committee is charged with making a study of past rules concerning practices of other religious movements, and making a proposal to Unity School and the UMA conference next summer.

This committee needs your help. Much of our research information should rightly come from Unity ministers. What do you think should be done with our ordination rules? Here are a few preliminary points to kick off the discussion:

1. Perhaps we should simplify ordination, making it possible for anyone to be ordained who really wants it.
2. Or maybe we should make ordination much more difficult, bestowing it only as a recognition of important service to the movement.
3. Or maybe we should do away with ordination altogether, simply licensing Unity leaders to work for the movement.
4. It is suggested that a leader should never be put in charge of a work unless he is ordained by Unity. Many prominent Protestant churches ordain people even while they are undergraduates in college and before they enter seminaries--as a convenience to them to enable them to conduct rural ministries while they are in college.
5. One plan might be to make ordination the degree granted at the conclusion of whatever training we require. The ordination service would be the graduation service.
6. Who should be ordained in a center or church? There are Protestant churches where membership in the church is consecrated with ordination. And there are churches where there is only one ordained minister--with all assistants serving as lay workers. Should teachers be ordained if they are not serving full time in the ministry and deriving their sole support from it? This is an item that concerns the tax position of ministers with the IRS. If a person is not performing ministerial duties full time and is not dependent on his ministerial work for his sole support, he is not entitled to the deductions that accrue to a minister.
7. It has been suggested that the ordination service should not be held at Conference time; that this places an erroneous emphasis on



the work; that the ordinands should receive a spiritual consecration in the quiet atmosphere of Silent Unity. The same suggestion continues that at Conference we might have a rededication service for Unity leaders and at this time each year give special recognition to outstanding leaders by conferring some sort of honor or degree. Or perhaps we could honor some outstanding layman who has given status to Unity by his meritorious practice or demonstration of its teachings. This type of thing, if important people could be selected, would attract good publicity for the movement.

8. Then there is the matter of what we are ordained to do. Should we take any sort of pledge or vow that might outline the way in which we will function as ministers, ethical standards, organizational activities, use of symbols, liturgies, ministerial garb, and so on? Or should we simply ordain people and give them complete freedom to make any representation of Unity that they choose? In other words, should we serve as a theological school whose chief work is to turn out ministers, or as a particular and unique movement training and ordaining ministers to carry forward that uniqueness?

These points do not pertain to any definite plan. They are intended only to spark your reactions. This is an important study, and we want it to summarize the widest possible viewpoint extant in the movement today. Jot your ideas down right away, and please send them to me immediately. Don't take the trouble to formalize them--your longhand notes will suffice. And thanks for your help. Write to me at: Unity New York, 143 W. 51st Street, New York 19, N. Y.

### ARE WOMAN IN UNITY BEING SHOVED ASIDE?

by Mary Louise Kupferle

During the past few years I have heard several discussions among Unity's women ministers that, with the progressive changes taking place in Unity's movement forward, its women would be left out, left behind, or simply not considered within the program. Since I have been asked for a personal view on this subject, I think that this is an attitude of fear, taken and accepted only when we forget to use the Truth we have been taught.

Unity has always had an abundance of women in its activities of leadership, and it has been the women who have at times protested this imbalance and wanted to see more men, and younger men, entering the ministry. We can now see, with the stepping-up of our educational program at Unity School, that more young men are beginning to respond to the Unity call, and any dedicated women minister can do nothing more than rejoice.

Only a woman minister can quite comprehend, of course, what it means to be a woman minister. She has met, in her ministry, with prejudice from others concerning her being in such a work. (I keep wishing I could talk this over with Paul!) The only thing she, as a

dedicated individual, knows, is that Unity has a tremendous message to give to all the world, and she wants to help to give it, to the best of her ability.

She has found, on the other side of the ledger, that many men, once having gotten over the hurdle of listening to a "woman preacher" are even more earnest in their co-operative efforts and sincere endeavors in their help in center work. They work harder, perhaps, at times for their woman minister because they feel protective or because they know there is much they can do in and around the center activities that a woman cannot do.

Sometimes as a result of such help, and sometimes such indulgence, the woman minister can forget certain responsibilities any minister has. It is not always easy to be a "woman"--just as people expect her to be--without taking advantages, and easy to forget that she has to be as strong as a man, as wise and practical as a man, as "good-fellow" as a man without losing her femininity. There are, therefore, distinct advantages and definite disadvantages involved.

When she is expected to entertain visiting speakers, it is not easy to insist upon footing the bills for restaurant, lodging, snacks, and other items of expense. When she is at conference in a social group, it is natural for the "man" to take the tab. It is nice to be treated as a woman, but she can easily get into the habit of always accepting because she is at times at a loss to know how to give graciously under the circumstances. (Prayer helps us when we are attentive enough to listen!)

As our Unity movement grows there will be increasing numbers of fine men coming into it, and every woman minister should face that fact and rejoice in it. She will perhaps have to work on her own attitude, if it is not already right. She will have to look at the situation honestly, and at herself and her own work closely. Can she give the best service where she is--or could a man do better?

What can she do to be a better woman minister? What can she learn from the men ministers to better her own manner of delivering a sermon, handling a board or board member? In my own experience I can honestly say I don't know what I would have done many times without a man minister to guide and help me in areas that are not familiar, that do not come naturally, to me. Through men ministers I can learn how to do a better "woman job" in my own work. Because of up-and-coming young men in the work I am stimulated to do better--or be left behind.

It is very easy to find an excuse for our own failings, and to say that it is because of favoritism shown men that the women might fall away. It is more honest to say that because of the increase of numbers of men in this work we, as women, will have to do better than we have to keep our good appointments and do a good work to the glory of God.

We need one another, whether man or woman, and the greater the balance of male and female workers the better the balance of the Unity work. The women can do a great work to support the young men coming

into Unity. They can help them by bringing them in to substitute in their own centers, by bringing them in for a year's training as assistant, by stepping out of the pulpit as they are God-directed to make a place for a young man ready to step in, by stepping away from a work that could do better with a man in it! Only through prayer, individually, can we know what to do about our place in the work--when to go, when to stop, when to step aside.

God does not favor one of us over another, and He does not favor a man's abilities over a woman's. There is the right person for every place of service in this work, and no one ever receives, unrighteously, a place or work to be accomplished. If we are afraid someone is going to take our work from us, or our name from us, we are surely not centered in God or in His service but in fear. Then it is time for us to look at ourselves and see what it is that impels us forward in such a profession--to be sure we are as dedicated to God and to Christ and to Unity as we have said we are.

Unity has need of "big" people more than ever before--man or woman. We women need to show our men co-workers just how great we are in mind and heart and how honestly we wish to work with them--by word, by action, by prayer for them and with them. A minister is not "great" because he is a man or a woman, but because of his or her devotion to an ideal, to Christ. God bless Him for His gracious attention to women. Let us give more of our attention to His ideals and His words, and everything else will fall into place through such service. We shall find a true fellowship with both men and women, a greater respect for one another, and a more beautiful and powerful and effective Unity ministry as a result!

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We would welcome an article from you. Please double space your article.

God bless you,

The Editor

O V E R



INTRODUCTION TO RESOURCE BOOK MATERIALS

3D Lesson Titles---International Sunday School Lesson Subjects

You may find an inspiration for a lesson by glancing over these titles and prayer statements. File the page for future reference behind the sheet marked International Sunday School Lesson Subjects--1 and --2.

3D Lesson Titles---Sunday Daily Word Lessons

File these pages in the Resource Book after page 8 of the former set of Daily Word Lessons.

4G Sunday School---Idea Bulletin No. 2

Two copies have been sent to you; one; one for your Sunday school superintendent and one for you. Your copy should be filed behind Bulletin No. 1. Additional copies are available if you desire them.

4U Quotations for Bulletins---September 1965

File under the above heading and in front of the August issue.