

COUNCIL OF UMA EXECUTIVE BOARD AND COMMITTEES

January 18, 1966

(These are remarks made by Sig Paulson about the change in the relationship between Unity School and the Unity field ministry at the mid-year UMA Council Meeting, January 18, 1966.)

Thank you, Ralph. What does a guy who is working in a department that is being dissolved and going to a department that starts completely in the red, have to say? I suppose that if we start completely in the red, at least there is only one direction to go--and that's up. I don't know--UWO--maybe that stands for "unidentified working objects," do you suppose? As the work unfolds, I am sure we will have an identity.

I would like to express how deeply grateful I am for the wonderful feeling that I sense here in this group; and I am sure the reason we feel good is that we know what we are doing is right. And of course, we have the Unity approach to change; we are not like an old timer I heard about in Vermont who was sitting on the front porch in his rocking chair, and when one of his friends came up, he said "Zeke, you know it's awful to get old. There is nothing to do--just sit around and rock--and nobody takes any interest in you. About all there is left to do is to die." And Zeke said, "Now, Ezra, that just isn't so. There are lots of things to do. God has a lot he wants you to do." So Ezra rocked a little longer and finally he said, "I ain't a gonna do it." In Unity we accept change as a good outworking of the activity of God, and we never can be heard saying: "I ain't a gonna do it."

There are a lot of changes taking place in the world today, and there is nothing that any person or combination of persons can do to stop these changes. There are many changes taking place in the Unity movement, and there is nothing that any person or group of persons can

do to stop these changes--even if we wanted to. About all we can do is adopt the attitude in which we accept the change. We can become a spoke in the wheel of change, or we can be run over by it--one or the other. And we here have a wonderful attitude, because we have the feeling that what we are doing is right. We recognize that this is something that we have been working on for a long time. Leaders at Unity School and leaders out in the field have been saying, "well, we should do this," for years. They have been saying that it's time we stop praying about it and do something constructive. This has been done now.

The decision has been reached, and courses of action have been initiated. One of the fellows I was talking to said "I was planning to come back to the Conference this next June and butt my head against the same old wall of resistance. Now you have taken the wall away." Of course, sometimes when we pray about something and talk about it, and it comes into being, we are not sure that this is just exactly what we wanted after all. However, what we have done here is really very simple--we haven't really transferred responsibility; we have accurately placed responsibility in the field movement for the first time. This is really the first time that any department has been in a position to accept responsibility for the field work. You know this as well as I do. We have passed the buck back and forth so often we have worn the buck out. This is what has happened--we couldn't find anyone who really had the authority to reach a decision and then to make it stick.

It is logical that in this change the field should be responsible for its own operation in accordance with this chart here--just as the Editorial Department is responsible for its operation, and the Education Department is responsible for its operation, always with the responsibility to a higher authority--that is, a creative authority to which

we all contribute. But certainly in the management of the different phases of this wonderful Unity Movement there should be autonomy or responsibility and an opportunity to serve in the right way. It wouldn't be fair for any department to determine just exactly the way the Unity movement as a whole should go; this is part of the creative activity of the leadership of the Unity movement.

We all come into the Unity movement at our own level of consciousness. There are those who can take what a Unity center dishes out in the way of Truth. There are those who can take only a "Daily Word" message or a "Weekly Unity" message or a radio message. We certainly have the responsibility for maintaining that outflow and covering the whole broad spectrum of the human experience. It is certainly to be hoped that we will all have a broader, more universal view in all of our activity; but unless at the top we maintain this universal outlook, this ability to spread the Truth into every area in human experience, the movement isn't going to grow. This doesn't mean that unless we say something in Correspondence School language, that we are diluting the Truth. It doesn't mean that if we have a message that appeals to people who aren't yet unfolded enough to attend a Unity center every week, that we are diluting the Truth. It merely means that we are packaging the Truth and communicating it in such a way that we can reach an ever-broadening group of people.

I think it was Max who pointed out, if we do this job--and I won't say that if the School does this job, but if we all do this job--sufficiently, we will appeal to more people. That is, we will communicate the Unity message to more people; therefore, more people will wind up in Unity centers, more people will be touched by the message, and we will expand the work. If, however, we were to operate on the limited

outlook of any one department of Unity School to the exclusion of carrying this universal viewpoint, the whole thing would slow down. This is what we are trying to do in this change. It's not to kick anybody out of the movement; that should be very obvious. We are trying to get to the point where we can assume responsibility for the things that we all have to do. I know you all feel this. That's why we have a good feeling here. It's because what we are doing is right. We have merely said that in each area where we serve the Unity idea, the Unity movement, there will be a delegation, an assignment of responsibility. There will be an accurate assignment of responsibility. We have said that certainly to the field should go the responsibility for building the best possible instrument of field representation. To the School should go the responsibility of building the best possible instrument. To the Foundation should go the responsibility of building the best possible instrument. We are not playing for peanuts in this day and age.

A friend of mine who is a leading Episcopalian minister said, "Unity is really the activity of the Holy Spirit at work in the minds and hearts of all mankind." Therefore, you can't confine it to a denomination, to a group, to a country; it has to be available to all. That doesn't mean that we don't present it through the medium of a Sunday service or a radio broadcast or a publication; it means that we must consistently seek to expand our own consciousness so that we don't fall the victim of exclusivitis, which has been the problem of great religious movements. We don't consistently exclude people either because they haven't taken our Correspondence Course or our Training Course or that they don't belong to Unity centers. It doesn't mean that we don't want the best Correspondence Course possible, that we

don't want the best Training School possible, that we don't want the best Unity centers possible. It means that there must constantly be this vision, this outlook; and it is easy to see that we can fall into the trap of looking at the Unity movement through our own eyes--that is, through the particular area where we fit in, but we need to be lifted up constantly, and this is what this move has meant. We don't know exactly what we will all be doing. We don't even know exactly what the shape of an individual Unity ministry will be five years from now or ten years from now. This is going to depend upon what we do, all of us. This has been pointed out before today.

It's not a question of setting the "field" as a child on its own feet; we are all children. The School is just as much a child, the Foundation is just as much a child as the field is. Maybe in some ways the School is more of a child than the field is, who knows? The important thing is that we free ourselves to do the job that we need to do; and as Ralph has pointed out, this is going to mean we are going to be closer together because we will be responsible for our own areas of service. We will do what needs to be done. And as Lew has brought out in this beautifully-done chart, we are all going to focus our efforts into a higher--I don't want to say authority, but a higher--inspiration. So that no matter where we fit in this scale of operation, we are constantly being urged to lift our vision to look a little bit higher. That doesn't mean that somebody at the School has a more important job than anybody in the field. We have a job, but we are caught up in the one vision. That is why we are part of the Unity movement, that we have this vision that sees beyond the limitation, not only of a church or a center, but a School, beyond the limitations of a publication or radio program. We are looking for something bigger than this,

so it means that we are all going to have to grow--every one of us--no matter where we are. We are going to have to change constantly.

Of course, that is Unity, isn't it? If we practice Unity--that is, if we are in tune with God--we are bound to change. If we don't want to change, let's stop praying. We can delay the process of change if we stop praying. But if we are going to pray and unite ourselves with the Spirit, we are going to grow, we are going to unfold, we are going to expand. And again, as Ralph has pointed out, once we take a look at the over-all plan, and we look even beyond the plan to the movement of Spirit itself, a lot of the little arguments that we had seem kind of picayunish. They don't make much point any more because we are caught up in something bigger.

Now, of course, there are changes to be met by all of us. In the Field Department we probably face the biggest change, because obviously the department, as such, is going to be dissolved. We are not making this move, any of us, in the sense of curtailment or cutting back. We are preparing for growth. There will always be room in the Unity movement for persons in the consciousness of growth--willing and capable and able to serve. We don't have to spell out specifically just exactly what we are going to be doing. We just know we are going to be doing, and going to be doing something different. We have plenty of work to do. There is in a sense no guaranteed job for any of us. We wouldn't be in the Unity movement if we had to have such a guarantee. But certainly, in the Unity consciousness and in the willingness to meet and to grow and to unfold and to respond to the opportunities and challenges that confront us all, there is plenty of room to serve. There will be areas of service and jobs that we haven't even dreamed of. I hope that this will set your minds at rest.

We have discussed this with the workers in the Field Department; they have responded beautifully. They believe in this principle of Unity that we are teaching. We are not really dissolving people, even though we may be dissolving a department. We are making a change in approach. We are going to have something else to do--something wonderful to do. So in this connection, of course, we are moving out now into this unidentified-working-object area.

We don't really begin completely in the red, because many wonderful things have been done in our Unity world outreach. What we are going to do is to bring it all into one department where we can take a look at everything that we are doing and apply the same type of analysis that the School's Executive Committee has to the over-all picture here. We are going to ask ourselves where do we want to go? What do we want to do? It looks now as if we will want to establish what amounts to Unity School branches in other countries throughout the world with the idea that the history of the movement in other countries will tend to repeat the history of the movement here--not detail for detail perhaps; but if we start a Unity School branch with the Silent Unity Prayer Department, the distribution of our literature, and other things, we feel that the growth of the field movement is a natural result. It's bound to produce the same type of result. There will be people in other countries who get the Unity message and it will change their lives without changing their church affiliation, or if they don't have one, without affecting their "religious" practices or non-practices too much. There will be others who become more interested and involved, and they will want to get groups together and start to study this teaching more deeply. There will be groups who will begin to ask for leaders. It's certainly conceivable that we will have a Unity School, a Unity

Foundation, a Unity field in many other countries. But we are not going to try to force these things; we are going to move in the direction which seems wise and right for all of us now. This is charting a course of action without being too specific about it.

There will be changes here in other activities at Unity School. Under the new program, our thinking now, our course of action, the Unity Village Chapel, for example, which never has been incorporated as a Unity center in the ordinary sense or should I say conventional sense or orthodox sense of a Unity center, will become the Unity Inter-Faith Chapel. This doesn't mean that we are diluting the Unity teaching. It means we are putting it into practice and showing that we have a sense of unity with other movements, with other approaches to the Truth. Lew, I wonder, would you show this chart that you have which gives a little bit of insight into the proposed building projects of Unity School.

As Lew has mentioned, there is planning on a relocation basis. Here is the projected plan. I believe this is Highway 50. Ultimately, here will be the Unity Inter-Faith Chapel. This is the thinking, that this will become the activity which is not Unity Village Chapel. It will mean that there will be a broadened program for training ministerial students, for getting them to assist and become acquainted with weddings, funeral services, hospital calls, the practice of activities that go into the Training Program of Unity ministers. This is a projection that we have. We don't know exactly how it is going to work out. That is, in six months from now, we don't know exactly where we are going to be, but we know that this is part of our project. We are talking in terms of locating a building, of changing the concrete casting building into a chapel. This is just talk so far. We don't know whether it is economically feasible yet, but we are moving in this

direction. Over here, I suppose I can let the cat out of the bag in a sense, this could be a UMA building. And who was it was asking for property? We are not offering anything here except a possible location. This building is conceived to be a Unity community center. Perhaps the type of center that many of you will want to model your work on eventually.

There is nothing cut and dried about this Unity movement--thank God for that. None of us would want to be in it if it were. We are merely clearing the decks so that we can all go ahead and do the job that we are called upon to do. This is what this plan is; and I say we should give thanks to God that we have reached the point where we can reach decisions and go ahead and move in specific directions, even though we might change the direction from time to time.

We are confronted with a challenge, I think, in the Unity movement. In our work we are always dealing with two of the most crystallized states of consciousness in human experience--the religious state and the educational state. You can't get any more crystallized, in a general sort of way, than these states. We are constantly confronted with breaking up old patterns of doing things, of making changes. Of course, we sometimes say that we shouldn't make changes unless they are progress. Well, there is never any progress in change; the progress is in the people making the change. The growth, the goodness of it, is in the people who make this change. I think that sometimes we hesitate to make a change because we say--well, is this progress? The more important thing is, is it necessary? Then if it is necessary, the decision is revealed, and we proceed to make it a good change. We proceed to make it a right change. We proceed to make it a progressive change. I feel that is just what we are doing.

I would also like to express my appreciation for the privilege of working in the Unity Field Department for these last five years. It is obvious that changes have been necessary in it; because from an administrative viewpoint, we have often been in not only uncomfortable positions, but in untenable or impossible situations. That is why this change has come about. Now it is up to us--and I know we are doing this--we are making it a good change, a progressive change, a right change. That's about the size of it. Ralph . . .

Notes on the charts used to explain Unity planning to the Council of the Unity Ministers' Association, January 18, 1966. (Presentation by Lew H. Morse, Management Consultant to Unity School of Christianity.)

The chart, "Long Range Goals," was designed to illustrate steps in the implementation of some of the great goals Unity has set for itself.

1. Growing out of the 1961 and 1963 meetings of key Field and School people, three areas of commitment have come into being and are in various stages of development.

2. The commitment to educational expansion has resulted in much improved ministerial training and rapid development toward a family of accredited schools in the Unity education complex.

3. On January 24 a distinguished group of educators gathered here to help us begin to plan an over-all curriculum based on spiritual ideas and aimed at accreditation.

4. A good deal of progress has been made toward assembling a student library. Some five thousand books are on hand and we hope to accumulate at least five thousand books a year for the next ten years. This library will probably become the Learning Resource Center of Unity College.

5. Organizational research has progressed to a point where it has been recommended:

a. That the Unity Movement ultimately be gathered under a high concept of public trusteeship as outlined in more detail by the second chart, and

b. That we move rapidly toward the step presently under discussion to transfer administrative responsibility from the Field Department to the Field itself.

6. We have made initial publication of a Unity Statement of Purpose and the beginnings of a Unity Source Book. These will be important rallying points of understanding and communication for the whole movement.

7. We have made an encouraging beginning in the study of mail flow and letter answering and expect soon to make considerable improvement in the utilization of space at Unity Headquarters, as well as to improve the speed and quality of service.

8. We have now encompassed the first year of Foundation development, and have discovered new and important channels through which to be of service to the entire movement.

The chart, "Board of Trustees," explains how Unity expects to raise the entire movement to a high concept of world community stewardship.

1. The Board of Trustees eventually to be selected will be composed of important national (or world)

personages who will oversee Unity operations. No member of this board will receive remuneration or be an officer or employee of Unity. The total purpose of this board lies in its responsibility to the world community and the best interests of the Movement in its spiritual service to humanity.

2. It is envisioned that the corporate successor to the UMA Board will be a board of directors which will have a three-way sharing of members with the School and the Foundation. These three boards will jointly and democratically elect successors to the Board of Trustees of the Movement. The Board of Trustees is not self-perpetuating.

3. Eventually, a vacancy in the office of President of Unity School of Christianity will be filled by appointment of the Board of Trustees.

4. The Executive Committee and the President of the School are the policymaking body of the School. The present "provisional" Executive Committee is working very effectively as a problem-solving and policymaking body. It consists of a spiritual advisor, a financial advisor, an educational co-ordinator, an editorial co-ordinator, and a co-ordinator of operations and administration.

5. The Advisory Board consists of key personnel of the School and the heads of committees in the Field. It acts as a resource of experts to draw upon for important and far-reaching decisions.

6. Unity World Outreach (UWO) will become an

increasingly important arm of the Movement. This function will be outlined in greater detail in near future bulletins from the School.

7. Some of the codes on this chart, which essentially is a diagram of the problem-solving, decision-making, and co-operative interchange structure of various areas of the movement, are:

SMRS - School for Ministry and Religious Studies;
UWO - Unity World Outreach; PRSRT - Public Relations, Sales, Radio, and Television; R - Research; RAH - Retirement Age Homes; USB - Unity Source Book; USP - Unity Statement of Purpose.

Unity as Movement, School, Field, and Foundation is rising to meet the challenges of the modern world. It is altogether a great work and there is a pressing need to articulate its message to the modern world. The words of Jesus Christ and the writings of Charles Fillmore become more, not less, relevant with the passage of time. We dare not lose our place in the world as an agency privileged to transmit these truths to all mankind.

January 25, 1966

COUNCIL OF UNITY MINISTERS' ASSOCIATION EXECUTIVE BOARD
AND COMMITTEES

Dear Friends:

We have now completed our council meetings. Most of the time was devoted to a thorough consideration of the points outlined in Bulletin #4 sent out by Unity School on December 14. This bulletin 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.

Some sixty Unity ministers and teachers from centers throughout the country met with representatives of Unity School and The Fillmore Foundation. Charles Ricket Fillmore, Executive Vice-President of the School, welcomed all present and gave a talk on the plans for a vastly enhanced growth in outreach of the Unity message through all phases of the Unity movement. A thorough discussion was conducted on Bulletin #4, point by point, and the following conclusions were arrived at and unanimously approved by the council:

1. It was obvious that incorporation is necessary

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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 that it could be adopted by the Unity Ministers' Association. Detailed information will come to you in further communications and your Regional Representative will explain it.

2. It was decided that our 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, England, to become the new Executive Officer. This step was ratified unanimously 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.

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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 Y.O.U., Y.A.U., Sunday-school ministries, placement of ministers, ordination of ministers, and many other activities.

These activities were all adopted with enthusiasm in a spirit of complete co-operation among the ministers themselves and between the ministers, Unity School, and The Fillmore Foundation. Further information will be conveyed to you from time to time in order that you may be fully informed when the conference meets in June of this year.

Signed in Spiritual Unity by:

May Rowland

May Rowland, Silent Unity

Ralph Rhea

Ralph Rhea, Unity Ministers
Assoc.

Charles R. Fillmore

Charles R. Fillmore
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Dale J. Batesole

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"The clear, unclouded mind of Jesus Christ dominates our thinking, feeling, and acting, and brings us to wise, loving decisions for the good of the whole Unity Movement."