

CONTACT

FEBRUARY 1979



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**FEBRUARY**

**ISSUE 94**

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For information on rates and publication rights to "LORD, I said. . .", please direct inquiries to D. W. DOLE, 110 Stratford Rd., Des Plaines, Illinois 60016.

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# AUC President's Letter

Dear Friend,

Several months ago in this column I wrote about commitment. I said that commitment must begin with the minister. This is true, but this month I want to make a further statement on commitment. Commitment is a coin with two sides. If commitment begins with the minister, it must be completed in the church with the Board and the membership matching the minister's commitment.

It is obvious that some ministers and some churches play the game of exploiting each other. Some ministers may try to wring every dime they can out of their churches, as if their church were their fiefdom. But, on the other hand, there are some churches that are equally inconsiderate--if not actually lacking in honesty--in depriving their ministers of a healthy income. One such case came to my attention recently. A minister went to a small church with the understanding that, as the attendance and income increased, he would be given a raise. The attendance climbed and so did the church income, but not the minister's salary. The minister felt betrayed and, for economic reasons, had to move to another part of the country to a more prosperous church.

It should be obvious to all of us that the church-minister relationship is a symbiotic one, an interdependent one, one in which both parties must prosper; otherwise, the imbalance will be divisive and will result in the disintegration of the relationship.

If a church expects excellence of its minister, the minister has every right to expect excellence of his church. If the minister is giving his best, the church is cheating him if *it* is not giving *its* best to him. For the past several months I have been emphasizing that ministers need to make long-range commitments to their churches. Our movement needs this kind of stability. But who can blame a minister, who may be struggling financially, for accepting another church that will pay him several thousand dollars more per year? We have to face the fact that money is not only a powerful motivator but is also a success-indicator in our society. We lament that ministers may appear mercenary and materialistic, but we must re-



R. Bernard Dozier

member that they are also human. They have families to house, to feed, to clothe, and to educate, and they must function in the same economic climate and structure as the rest of the population.

At several of the Regional Conferences, I have said that, if a church likes its minister and wants to grow with him, the church should make it economically unfeasible for the minister to leave. In other words, the economic benefits where he is should be so generous that the minister cannot afford to leave. This is the kind of financial commitment I'd like to see our churches adopting. It's the kind of thinking that will guarantee our churches the sustained leadership that will enable them to meet the challenges of the future.

I would like for every Board member reading this column to do some checking. Do you know what your minister's income actually is? Is your church paying the minister at least double what it was paying in 1967? If the answer to the last question is no, your minister is losing ground fast, financially. According to the U.S. Department of Labor, prices in the marketplace are now double what they were in 1967. Back then the annual rate of inflation was 3%, compared to 9.6% in 1978. Chicken was 29¢ per pound. Today it's 70¢. Steak has zoomed from 97¢ per pound to well over \$3.00. A 15¢ light bulb now costs 75¢. An automobile you paid \$3,000 for then will cost you \$6,800 today. A house that cost \$22,000 will now cost \$48,000.

Of course I can appreciate the fact that Boards are beleaguered by the rising cost of church operations. But another

question the Board members might ask themselves is: has our church doubled in size in the past ten years? If not, then a slow-growing church will find it increasingly difficult to maintain a high standard of service. Dr. Robert Schuller says there are three reasons why a church does not grow. (1) The minister doesn't want it. (2) The Board doesn't want it. (3) The membership doesn't want it. Any one--or a combination--of these reasons may obtain. This may, on the face of it, appear to be an oversimplification, but I think if you will look carefully at any no-growth pattern, you will find that Dr. Schuller is correct. Maybe we can explore this further in a later column. Right now, though, I want to get back to the subject of the minister's income.

Back in October, I initiated a survey designed to reveal how Unity ministers are paid. Not *how much* they are paid, but how their income is determined, what fringe benefits they receive, and how they feel about their income. Next month I'll be sharing some of the results of this survey, which should be invaluable to the Boards of churches that may simply be unaware of all the ways it is possible to prosper their minister.

In the January, 1977, issue of Christianity Today, there was an article entitled, "Why Do Pastors Drop Out?" The article points out that one out of every four Catholic priests and one out of every eight Protestant ministers are leaving their ministries. The primary reasons given are (1) the need for more money, and (2) the feeling of ineffectiveness in working in the church. I feel quite sure that our dropout rate is not that high. Also, I doubt that many of our ministers leave because of financial inequities; however, we certainly don't want to get into the position of having our ministers feel that they must leave their ministries because of inadequate salaries. Is our dropout rate less because our ministers are better paid than the ministers of other churches? We'll investigate together this and other possibilities in my next column.

Blessings,

*Bernard*



## THE BEST OF TIMES

by Stan Hampson



You will recall that, in the last issue of *CONTACT*, I shared with you the thought that the open church--the church that is without a minister--is an experience worthy of its own. We might, in our haste, try always to have a minister in our church so that we never have to experience the absence of a minister. In reality, that absence may be a growing-experience; there may be certain dynamics to grow through before we can truly appreciate and welcome a new minister. One dynamic along this line which I would like to share with you is related to the five stages of grief. Recently I've read several articles in which the departure of a minister is likened to the grief attending the death experience, involving the progressive stages identified by Elizabeth Kubler-Ross.

People are not the only identities in our lives. A job relationship, a friendship, a marriage, and certainly the intricate, vital activity of a minister as he relates to his congregation--all these are identifiable entities. Whenever decisions or events act to dissolve these relationships, the stages of grief go immediately into effect. Many people, having survived the dissolution of a marriage, are surprised how much grief they experience when the process of divorce is completed and the entity of the marriage has "died." This is true, too, when a minister leaves his congregation; the entity which was their relationship has made its transition and that "death" can cause real grief for all those involved.

We are basically social beings. Whenever a social bond is broken, we are affected in that relationship in important interior ways--ways in which we look at ourselves. Whenever our bonds with another human being are broken, we are devalued. A certain "failure of communion" has occurred, and we no longer have the same scope we had before the termination. Our relationships expand us, and the death of such a relationship-entity diminishes us. Naturally, we do recover--but we need to identify and recognize the process. We need not be overwhelmed by the natural process of feelings and actions which will occur.

In the grief process there are five stages. Whatever relationship is being terminated, we go through these stages; applying them toward the release of a minister, or the release of a congregation, will help us meet the open church experience with greater ease and creativity.

**1. Denial or isolation.** Our normal reaction to a negative surprise in life is to hastily deny its existence. This is not the accepted use of our metaphysical application of denial, in which we begin to do the creative work of with-

drawing power from a negative situation; instead, we attempt to fool ourselves into believing that a certain fact or event is simply not so. In truth, events and facts are what they are and that's all they are. They have no power of themselves but they do exist and need to be dealt with. In tragedy, we often say, "This can't be happening!" or "Why is this happening to me?" It is really just this sort of response which causes us to rush out and try to find a new minister just like the old one. The same is true when the time of parting comes and we assure each other that things will continue to be the same and we will "...always be one in spirit and in faith." There is a certain measure of truth in what we are saying, of course, but a lot of our statement is a kind of denial of the separation that is occurring because the minister is moving on into a new place of service or a new dimension of life.

**2. Anger.** Whenever we encounter grief we are likely to be able to identify the underlying component of anger. Just as anger follows on the heels of fear, so does it become inextricably intertwined with grief. As a minister, you may have had the experience of having those who were closest to you and who worked best with you actually turn on you when the announcement of your departure was made. It can be really startling to find the people with whom you worked so closely and upon whom you depended suddenly withdrawing all their support and being downright angry at you for leaving. A lot of unnecessary overreaction can be avoided by simply recognizing this normal stage of release.

Often, because we expect the environment in a church setting to be one of love and support, we have a tendency to keep the anger component of grief hidden. Just as in other grief situations, anger-if kept within-may make itself manifest as illness or depression. Therefore it is necessary that we encourage the grieving individual to "talk it out" or even "cry it out" so that the benefit of release may lift his soul into new dynamics of living. There may be a real need, during the time when the church is without a leader, to make it possible for the latent anger to surface in order that it may be released and ultimately forgotten. Many of us are afraid of anger and feel that the only way to deal with it is to suppress it. Within certain parameters, anger may be dealt with in more creative ways.

**3. Bargaining.** This is always an attempt by the bereaved to make arrangements that will minimize the awareness of loss or change. On this level our faith often appears both simplistic and childlike; we begin to feel that, if we do certain things or see certain signs, certain results will follow. This stage often makes itself manifest in the open church by the people involved when they try to minimize their grief by looking for a new minister "...just like the old one." Recently I read of a Board which sent to the church members a questionnaire asking what kind of minister they wanted. Thirty percent of those replying said, quite simply, "We want Fred." (The former minister.)

This same thing is apparent in churches where, years after the departure of a minister, some members continue to talk in terms of wanting the same person (who, undoubtedly, is no longer available and--in any case--is certainly not the same person anyway.) Just as the congregation has evolved past that point in time, so has the former minister. We cannot  
*(Continued on page 4)*



**INWARD**

**ONWARD**

**UPWARD!**

by **R. Scott Sherman**



#### **Outreach Activities**

**SALINA, KANSAS**—John Davis has accepted the leadership of the newly developing group in Salina, Kansas. He is conducting Sunday services regularly there now and has recently begun a Tuesday evening class on *Discover the Power Within You*.

**KNOXVILLE, TENNESSEE**—**Marilou Smith** has just accepted the responsibility of leadership in this newly developing ministry. The group was quite pleased with the Unity School mailing in December that increased their attendance 25% and paved the way for their interview of ministers. Marilou begins in Knoxville on February 1.

**CAPE COD, MASSACHUSETTS**—The excitement generated by the first anniversary celebration of the founding of the Unity group in this area resulted in **Bob Preston's** decision to stay and work to develop this Unity group towards a full-

time ministry. Outreach support has been requested and approved.

**LACROSSE, WISCONSIN**—A Unity School mailing in support of this newly developing group has been approved for February 19. I will speak there as this group prepares itself for increasing Unity activities.

#### **Liaison Activities**

A third training program for Association of Unity Churches regional liaison representatives is scheduled. The sessions will be held through the cooperation and coordination of **Gwen Norment** at the Airport Ramada Inn in San Francisco. The dates selected are *Thursday, March 15*, and *Friday, March 16*. The session is intended for prospective regional liaison representatives from the *Southwest, Northern California*, and *Northwest* regions. In addition, other individual regional liaison representatives can attend if they will coordinate their plans with me as soon as possible.

#### **Administration Activities**

##### **UNITY BULLETIN/NEWSLETTER COVERS PREPARED**

A beautiful full-color set of twelve Unity bulletin/newsletter covers has been prepared by the Association Office in cooperation with Unity School. They are available at a special introductory rate of \$3.00 per 100. Please look for your sample copies and order blanks in the mail.

We have obtained an excellent booklet on tax and salary planning for the minister entitled "Tax Planning for the Clergy." This booklet is available at \$1.95. For further information, please see the article on page 10 of this issue of **CONTACT**.

#### **THE BEST OF TIMES**

*(Continued from page 3)*

go back...and, if we could, we could not find the same people in the same relationships. Bargaining, then, is nothing more than a delay, an effort to hold onto the past. It is one step in the process of emerging into acceptance of the truth of the situation which has come to exist.

**4. Despair.** Eventually the facts settle in. The bargaining has failed; the change will occur. But a sense of failure and despair often precedes the total acceptance necessary for Spirit to work. True surrender often begins with a discouraged kind of release. In this stage of grief, some of the members will leave, others will simply become apathetic, abdicating their roles in policy-shaping and decision-making within the ministry. Naturally, everyone in the church won't go through all these stages at the same time. You'll find some people already in despair while others are still angry. There's a lot of energy being expended during the period immediately following the announcement of the minister's departure.

**5. Acceptance.** This marks the completion of the grief cycle and actually puts a ministry into a position where decisions about the future can be made. As Kubler-Ross points out, the acceptance of a terminal experience gives the opportunity for the soul to realize the dynamic for perfect

healing. As long as we deny that a situation exists, we cannot adequately deal with it. Once we accept the fact that our bodies are temporal, we are able to transcend the limitations of the body and become truly spiritual in fact as we are in Truth. At this point the congregation is capable of reaching a consensus: "The minister is gone—he really is—so now let's get on with it." I've seen some churches reach this point in a matter of a few months; others may take years to reach the point of acceptance, release and readiness for the future.

Denial, anger, bargaining, despair, acceptance—these are the stages of grief. These stages apply whenever the entity of a ministry is changed because the minister has gone. This can be the worst of times or the best of times. Obviously the acknowledgment of the dynamic and the realization of the richness being established within the ministry makes it one of the best of times. It is a time of redefinition, a time for the congregation to find new strengths within itself, for the members to establish a strong, new relationship among themselves. As we recognize the rich fabric being created in the open ministry, we can grow with this activity and let it become a tapestry of good. The open ministry is more than just a place to be filled. Let's appreciate the opportunity for something great to happen. Flow through grief to acceptance, and allow Spirit to make the event the very best of times.



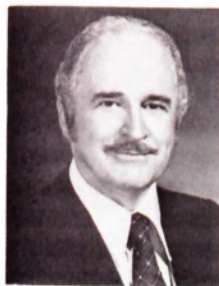
**NEWS & VIEWS ON SMRS...**  
by Paul C. Barrett

In this month's column I'd like to present an open letter to all Unity ministers.

Dear Unity Minister,

The Rotating Chair is an interesting feature of the present faculty structure of SMRS--and it is one that could possibly involve you. By occupying the Rotating Chair you become a temporary member of the faculty, giving you an opportunity to share your time, talent, and valuable experience in helping to train our ministers.

The primary purpose in establishing the Rotating Chair is that of exposing our ministers-in-training to as broad a scope of Truth teaching as possible, and to testify to the success techniques used by our ministers in the field. The



Rotating Chair will help deepen the consciousness of our MIT's from a field perspective, and it will add tremendous variety to the teaching program.

The Rotating Chair may be occupied for intensive periods of time, as little as two weeks or as much as a month. These times may be varied under special circumstances.

SMRS will pay travel and normal living expenses while the Rotating Chair occupant is here at Unity Village, and will present the minister a love offering for services and time rendered.

Do you, as a Unity minister, feel you have a particular contribution you could make that would lend strength to our present program of training in SMRS? If so, would your services be available to us during the 1979 year period? If you are led to respond in the affirmative to these questions, please send the following information addressed to me:

1. **The subject area(s) you feel especially well qualified to teach. Be reasonably specific about the subject matter. Please mention briefly any special qualifications you possess to teach**

in this chosen field.

2. **The approximate number of teaching and/or workshop hours needed to cover adequately your chosen subject(s).**
3. **The length of time in terms of weeks you can commit to the Rotating Chair position, giving the dates of availability.**

Your response to this inquiry will be evaluated taking into account the SMRS curriculum need, the logistics of scheduling, the particular qualifications of the teacher to occupy the Rotating Chair, and other factors. Those whose service we are able to draw upon will be contacted to further negotiate specific arrangements.

Thank you for giving this matter your deep and prayerful consideration.

In loving service,

Paul C. Barrett, Director  
Unity School for Ministerial  
and Religious Studies

**PULL  
UP  
A  
CHAIR...**



and let's share some items of interest which don't, somehow, seem to fit in anywhere else in this issue. The week of January 14-18 has been an exciting time in your Association office, with the Mid-Year Council meetings in full swing. We've had wall-to-wall VIP's. (That's--forgive me--Very Important Parsons.) From time to time, as information crosses our desk, we'll advise you of the progress your Association is making as the result of the labors of your hard-working committees.

CONTACT's Editor-in-Chief has been slowed down from his usual full-speed-ahead pace by the cast and crutches which are the outward evidence of a ski-slope fall. When someone asked

Scott Sherman if he was familiar with the area where Stan's accident occurred, the irrepressible Scott replied, dead-pan, "Oh, yes--I know it well. It's called Mount Molehill." We know you will join us in our prayers for Stan's speedy recovery.

Mel Ryman, husband of the lovely Sidney, first year MIT, was heard giving voice to the following shrewd observation. Said Mel, "They ought to call us 'SIT'. That's 'Spouses-in-Training'." You mean like... "they also serve who only SIT and wait...?" Thanks, Mel.

We're truly indebted to the Reverend Les Saunders, St. Petersburg's First Unity Church, for this bit of delightful doggerel: "A divinity student named Tweedle...once refused to accept a degree...he said, it is bad to be Tweedle...but it's worse to be Tweedle, D. D." (Les credits this to that prolific author, Anonymous. Greek fella, wasn't he, Les?)

This next item, excerpted from a letter from Bill Modes (Billings, Montana) to Stan Hampson, should strike a responsive chord in the hearts of those ministers who serve in far northern climates. "I had my first funeral a week or so ago.

This is where you fouled me up. You never mentioned, not even once, how penetratingly cold it can be in a snow-covered Montana cemetery when the wind is blowing! I probably won't thaw out until next spring. This is no country for vanity. I should have worn fur-lined boots, down parka, and long-johns instead of my nice, light top-coat. You can't live and learn here. If you don't learn first, you may not live. You have my permission to add this information to other trivia data you may have."

We want to alert you right now to watch your incoming mail for an item of interest that will be arriving sometime soon, thanks to Reverend C. Berton Coffey, Unity Truth Church, Vista, California. Bert has put together a Worldwide-Joining-Hands-in-Prayer program which is the epitome of all that Unity teaches about prayer-power. Watch for it.

We'd love to credit the source of this, but it came to us in a clipping from an unidentified bulletin:

*Dear Church Member:*

*This chain letter is meant to bring re-*  
(Continued on page 12)

## SMRS FACULTY MEMBER Introducing . . . Marilyn Rieger

The Reverend Marilyn Rieger has served as a part-time instructor for SMRS since August, 1978. She has taught in the U.I.C.E. program for the past two years. Marilyn received her A.A. degree from Centenary College for Women, her B.S. degree in Elementary Education from Seton Hall and holds a Master's degree in Reading Specialization from William Patterson College. Additionally, she was trained as a church musician at the Guilmont Organ School in New York City, following which she served as



organist and choir director in a Lutheran church for three and on-half years.

Marilyn and her husband, **George**, met while attending a retreat at Unity Village in July, 1969. Thereafter, George, a private pilot, flew from his home in Philadelphia to see Marilyn in northern New Jersey every weekend; they were married in March, 1970. In 1972, they came to Unity Village and George enrolled in SMRS. Marilyn taught kindergarten classes at Wee Wisdom School during George's first year, and then began her own SMRS training the following year. She was ordained in 1975 and has been serving as co-minister with her husband at Unity of Independence since that time.

Marilyn plays the autoharp and has given several workshops in its use. She uses it in her Sunday School every week and frequently plays for meditation, both in her center and for the special pleasure of her SMRS classes. She is a lovely lady and a beautiful addition to the SMRS teaching staff.

### ASSOCIATION OF UNITY CHURCHES, INC.

#### Statement of General Funds Operations

Nine Months Ended 12/31/78

	October	November	December	Year to Date
<b>INCOME—OPERATIONS:</b>				
Love Offerings	\$31,767.46	\$36,944.50	\$36,030.19	\$298,156.39
Other Income	10,993.57	2,779.67	1,957.90	31,177.99
	42,761.03	39,724.17	37,988.09	329,334.38
Less: Tithe Transfer	4,402.40	4,312.20	3,954.28	32,287.79
	38,358.63	35,411.97	34,033.81	297,046.59
Gross Profit Materials	1,262.93	3,397.86	1,554.66	17,639.33
Total Income	39,621.56	38,809.83	35,588.47	314,685.92
<b>EXPENSES—OPERATIONS:</b>				
Ministry Services	24,106.86	22,275.61	22,025.48	196,905.93
Ministerial Education	10,663.84	9,651.95	10,177.91	95,156.23
Total Expenses	34,770.70	31,927.56	32,203.39	292,062.16
<b>INCOME OVER (UNDER) EXPENSES:</b>	<u>\$ 4,850.86</u>	<u>\$ 6,882.27</u>	<u>\$ 3,385.08</u>	<u>\$ 22,623.76</u>

This quarter (October, November, & December) our financial statement reveals an increasing level of support as the year progresses. However, we are still lagging about \$1,000 per month behind our last fiscal year (1977/78). We ask your continuing prayerful support as we work together with you to serve.

*"THANK YOU FATHER FOR THE GROWING SERVICE AND  
PROSPERITY OF THE ENTIRE UNITY MOVEMENT."*



# The Field Speaks

We Unity ministers are involved in a most exciting and fulfilling profession, one which offers us a variety of opportunities in being of service to others. In thinking about the various positions of service available, have you considered the option of being an "associate minister" in one of our larger churches, or have you considered hiring an associate to work with you? Give some thought to merging with a colleague to form a "partnership of service."

A senior minister and an associate have the opportunity to form a "team" which can benefit both the congregation and themselves. Two ministers working together, sharing their talents and leadership qualities, has the effect of lightening the load so that one person doesn't have to shoulder the whole responsibility by himself. And the congregation has the advantage of receiving ideas and inspiration from two channels instead of one. As we know, each minister (through the influence of consciousness) will draw to himself those persons whom he can best serve and inspire. With a team of this nature, greater and greater numbers of people can be helped and comforted.

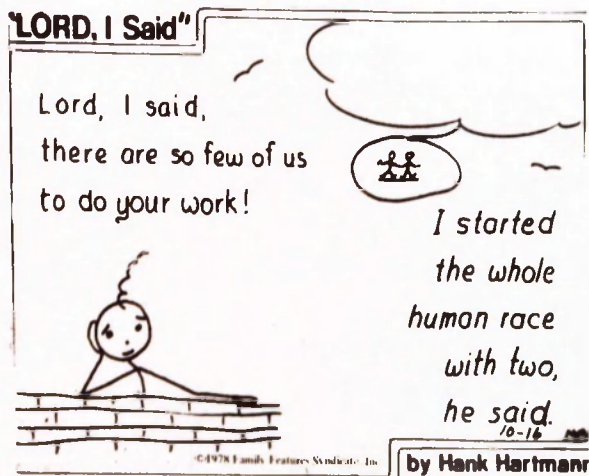
Naturally, when two ministers team up, there needs to be a mutual respect for one another's talents and strengths, with no sense of competition or being threatened by each other's successes. With both ministers contributing 100 per cent of themselves to the "team effort," and with a mutual sense of purpose and accomplishment, the power generated can have a profoundly uplifting and prospering effect on every aspect of their work.

Whenever you find yourself seeking placement, may I suggest that you give some consideration to the possibility of being an associate minister in partnership with one of your colleagues. If you are a senior minister who has more than enough to do, consider welcoming an associate to join you.

As Unity ministers, we are "team" members of a beautiful family of ambassadors of Truth. How great it is to be working together to serve God in this special profession.

My fondest prayers and loving support are with each of you as you reach forth to fulfill the wonderful calling of being a Unity minister.

Wes Wallin, Associate Minister  
Unity of the Infinite Presence, Detroit, Michigan



## CLAIMS INITIATION PROCEDURE FOR BLUE CROSS/BLUE SHIELD

In meetings of the Group Services Committee and the Blue Cross/Blue Shield representatives, the following procedure was outlined for handling all claims for services that do not receive proper attention, including those claims rejected when, in your estimation, you have the coverage or you want a more definite answer as to your coverage. At the meetings a test case revealed that Blue Cross had mistakenly disallowed a recent claim, and a check was forthcoming the next day.

Included in this copy of CONTACT is a "Claims Filing Procedure" form that gives detailed directions for the initial filing of all claims. If, after following this procedure, you are not satisfied that your claim has been handled properly, we suggest the following:

1. Call Blue Cross/Blue Shield Customer Service (816/756-1960--collect)
2. Tell them your situation, your certificate number (from your card), the date of the service you received, and anything else they ask for.
3. ASK FOR:
  - a)--The name of the person you talking to.
  - b)--How long it will take for them to respond to your request.
  - c)--How they will respond to your request. (letter, phone call, etc.)

Tell them you will be calling back collect at the end of the designated period if you don't hear from them.

Now--wait for their response--but no longer than the time you agree upon on the phone. (It might be helpful to make a written note of your follow-up date.)

If, after using the above procedure, you are still dissatisfied, we--your committee--are dissatisfied, too.

This is your next step:

1. Call Aileene Peery at the AUC office. Tell her your problem. Give her the same information listed above. (Certificate number, dates, etc.)
2. Aileene will contact Blue Cross/Blue Shield for you. She will, at the same time, contact our Blue Cross/Blue Shield Account Executive, and the Group Services Committee Chairman, for additional follow-through.
3. Please--Do not contact Aileene until you have used the other channels available. This system was put together with you in mind--it cannot work unless we all cooperate.



# PLACEMENT

Placement occurs through the activity of Spirit. Your Director of Ministry Services notifies all active Unity ministers of churches seeking leadership through his placement report published separately. Ministers interested in placement report to the Director of Ministry Services who forwards their resumes to churches requesting leadership. Your Director of Ministry Services is directly responsible to the Board of Trustees of the Association of Unity Churches and utilizes the resources of the Placement Committee, Regional Representatives, and the Executive Committee in facilitating placements. Since the last issue of **CONTACT**, the following activity of Spirit has been accomplished in placement:

**ALHAMBRA, CALIFORNIA**—On or about February 1, Shirley Brigg assumed the position of minister of Unity Church—Alhambra. Shirley has served as senior minister of the Unity Church of Flint, Michigan, since 1966, and has done outreach work in Owosso, Michigan. Shirley has been active in civic organizations in addition to her ministerial duties. She has the distinction of never having missed a Regional or AUC Conference or convention since her ordination. Prior to her entry into the ministry, she had a wealth of professional experience as a chemist, dietitian, nutritionist and marketing specialist.

**CHARLOTTE, NORTH CAROLINA**—Unity of Charlotte has announced that Gerard Belanger, who formerly served as minister of Christ Church Unity, Rochester, New York, will begin serving this congregation on or about January 15th. Ordained in 1966, Gerry has served in Rochester for the entire period of his ministry. This is really a "second career" for him, since he retired as a Major in the U.S. Air Force prior to entering SMRS in 1961. His strong ministerial emphasis is on teaching, relating the Unity teachings to such diverse fields as physics, psychology, parapsychology, physiology and other religions. His classes also focus on the positive understanding of the value of meditation and the power of prayer in daily life. Gerry is an active member of AUC, having served on the Board of Trustees, the Ministerial Advisory Committee and as President of the Eastern Regional Conference.

**FRESNO, CALIFORNIA**—The Unity Church of Fresno has announced that Mary Fourchalk has begun serving as the new minister to this congregation. Mary, who has been on sabbatical after leaving her ministry in New Westminster, B.C., brings to her new ministry a wealth of experience in teaching, public speaking, counseling and administration. She has been especially effective in seminar leadership in such fields as motivational and behavioral techniques, self-awareness and interpersonal communications, attitudinal modification and development, and as a teacher of courses in self-esteem, ego strengths, success, prosperity, goal-attainment and prayer effectiveness. She has also been active in radio broadcasting, having had her own radio programs from 1970 through 1977.

**MCALLEN/HARLINGEN, TEXAS**—Bill Newsom, Ordinand, has accepted the invitation of Unity of the Valley to serve this growing ministry in the Rio Grande Valley of Texas. In addition to his Sunday services in McAllen, Bill will teach a series of classes in Harlingen. Bill is a graduate of the University of California, San Diego, with a major in philosophy and a minor in physics. Upon graduation, he applied and was accepted by the Peace Corps under whose auspices he went to Nepal and there taught math and science for two years in a tiny, mountain village. From Nepal he went to Australia where he taught for three years and became actively involved in Unity studies with the group in Adelaide. Bill's vision of the ideal ministry is a retreat center, with the "whole man" concept of education serving as the format for human enrichment.

**PASADENA, TEXAS**—Michael E. Dustin, Ordinand, has begun his ministry at Unity Way of Life, Pasadena. After his graduation and ordination in August, 1978, Mick accepted the responsibilities of Help Line Coordinator for Unity School; he served in this position until his departure for Texas in mid-December. He brings to his new ministry a wealth of enthusiasm, innovative ideas, and a strong background in the solution of "people problems," such solutions based on his ability to see the Christ in all mankind.

**SALINA, KANSAS**—John Davis, Ordinand, is now serving the congregation of the Unity Church of Salina, where he and this new growing, expanding group look forward to prospering, enlightening, healing experiences as they join together in letting the Light of the Christ shine in and through them. John's lovely wife, Marleen, who will serve as his assistant, is a second-year minister-in-training in SMRS.

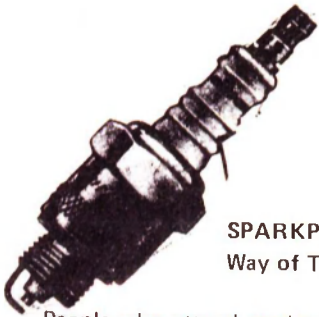
**SPRINGFIELD, OHIO**—Norman Godfrey has accepted the position of interim minister at Unity Center of Truth, Springfield. He assumed these duties the first of January. Norman served as minister of Unity of Tulsa (Oklahoma) from his ordination in 1958 to 1977. He introduced the first Dial-A-Prayer in the Tulsa area which, from its inception, quickly grew to an average of 2000 calls every 24 hours. He has taught special classes for retreatants at Unity Village and has been a special instructor of Unity ministers-in-training at SMRS. He has been widely sought after as a teacher and lecturer at Unity and other metaphysical centers in Oklahoma and Texas.

**VENICE, FLORIDA**—Unity on the Gulf, Venice, welcomed its new minister, Robert Lee Marshall, on the first of January. Bob has been associate minister at Miami Unity since his ordination in August, 1973. In this capacity he has been most active in YOU, having chaired AUC's "YOU Resource Committee" and been a workshop leader at the International Conference. He is the author of much of the YOU Resource Manual presently in use throughout the Unity movement, and has restructured the entire Sunday School program now in use at Miami Unity. In his move to Venice, he will be accompanied by his wife, Annette, and their three children—Terri, Rick, and Patsy. Bob brings a fresh, youthful, dynamic approach to his new work.

*(Continued on page 9)*



NEWS FROM THE  
EDITORIAL & PROMOTION DEPARTMENTS  
OF UNITY SCHOOL



**SPARKPLUGS-A Summary of A New  
Way of Thinking by Charles Roth**

The Promotion and Editorial Departments are working together to bring a service to you--an overview of literature that may be helpful to your center ministry. We will use this space to point out material in our periodicals and books that we feel may be of particular interest to you.

People who attend services at Unity centers often look for definite answers to the challenges they face in the messages they have come to hear. So if practical, helpful, motivational, and easily understood Truth principles are presented, people can put these ideas into use in their everyday life.

Charles Roth has incorporated into his new book, **A NEW WAY OF THINKING**, some excellent examples of Truth principles that are both easy to understand and easy to apply. In his second chapter, "Conquer Discouragement," he writes about providing the most perfect mental conditions for the universal power to express through, and he asks, "Did you ever try to water your lawn while you were standing on the hose?" God's power cannot flow through you to help you solve a problem if you impede the flow by blocking it with negative thoughts and feelings. Roth outlines several ways to counteract such negativity.

He describes in Chapter 4, "Respond to Stress," a condition he calls, "symptomatic imaginitis." This condition, he believes, can result when people are too open to negative suggestion. He says people need to remember the principle that what happens to you in your thinking will determine what will happen to your body or circumstances--"What happens around you or to you isn't nearly as important as your response to what happens to you and around you!" He suggests we set up a "spiritual energy field" that will

act as a shock absorber to protect us from environmental pressures and stress and he describes how to do this.

If you have ever heard anyone say, "I got sick and tired of waiting," you will want to pay special attention to Chapter 5, "Develop Patience and a Plan." His idea is that you actually can get sick and tired, because of Truth impatience is a lack of faith and is destructive. For someone with faith and an understanding of Truth, God will act at the appropriate time for the ultimate good.

An amusing illustration is provided in Chapter 11, "Expand Your Vision." Here, Roth talks about our mental rear view mirror and about how many of us waste time and emotional energy by looking backward. He compares this method of living like driving a car forward by looking mostly in the rear view mirror. He urges us to glance backward primarily to the times when we have been successful and not to dwell on past mistakes. When we deliberately bring unsuccessful incidents to mind, he says, we emotionally relive them and deplete our emotional and physical energy. The Truth principle is to live more in the "now."

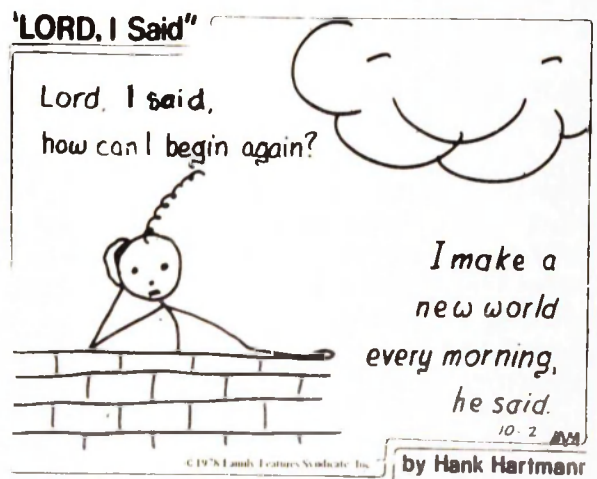
One of the ideas of the book is to promote the understanding that the conditions we experience are effects. He exhorts us to think and to use our minds because mind is the connecting link between God and ourselves.

**A NEW WAY OF THINKING**, by Charles Roth, is published by Unity School and is priced at \$3.95. It will be offered by the Unity Book Club in the March/April newsletter.

**PLACEMENT**

*(Continued from page 8)*

**YORKTOWN/ANDERSON, INDIANA**—Unity of Yorktown has announced the appointment to its ministry to **Antoinette (Toni) Popp-O'Conner**, Ordinand, beginning January 1. Toni pursued a career in nursing before Spirit led her into the ministry. While a minister-in-training in SMRS, she worked on Help Line and served as a counselor in the Unity Counseling Center, acted as guest speaker in various Unity centers, and taught classes and workshops in the Women's Correctional Facility at Lansing, Kansas, at Loretta Academy in Kansas City, and at Unity Northeast, Kansas City. Toni operates on the premise that "...the Truth in action is not only rewarding and fulfilling, but it's exciting and fun, too!"





by Mary Ann Detzler, SOMIT  
Tax Consultant,

"Render unto Caesar the things that are Caesar's..." is a familiar passage to all ministers. It comes to mind at least once every tax season. But do you know just exactly what our obligation is to Caesar?

In 1930 the United States Supreme Court made a statement on this very subject. I quote: "The legal right of the taxpayer to decrease the amount of what would otherwise be his taxes, or altogether avoid them by means which the law permits, cannot be doubted." *H & R Block Company*, translates that statement to mean that every American taxpayer has the duty to use whatever legal means are available to apply the income tax laws to his personal advantage. Keeping that citizens' right in mind, let's see what we can learn about the tax laws and find out how we can use them to our advantage as our government intended that we should.

Special provisions apply to the clergy and a detailed account of this information appears in the IRS publication No. 17, which can be obtained free by writing or calling your local IRS Service Center. (If there is no Service Center in your community, check your telephone directory for the toll-free number of your nearest IRS office.) This publication provides complete information; in this article we will touch upon only a few of the highlights.

The tax law of greatest benefit to the clergy is the part covering compensation for rent and car allowance. If your church sets out the actual amount of car and rent allowance and shows the balance of your income as salary, you will be using your tax advantage, for only the salary portion is subject to state and federal tax; all three forms of compensation (salary, rent and car allowance) are used to figure your self-employment tax (which is your social security payment). The rent and car allowance will never appear on your W-2.

For you to be eligible for this tax

advantage, your church by-laws or your employment contract must state clearly and specifically the amounts and means of your compensation. The amount of your rent (or manse) allowance can be as great as your actual cost of maintaining a home; this includes rent (or mortgage payment), utilities, insurance and upkeep. Yes—if you decide to buy a home, this allowance can be used to pay for it, including taxes and insurance. However, if your rent allowance far exceeds the actual cost of maintaining your home, the excess amount must be reported as salary income. At the annual review of your salary, the rent and car allowances should be adjusted so that they adequately cover all these expenses and give you the greatest tax advantage.

Your car allowance should certainly be a reasonable amount which will cover the cost of maintenance and payments. As in the case of rent allowance, you must be able to verify the actual amount spent, and any excess must be reported as salary and will be taxed accordingly. If you do not now have a car allowance, you certainly should be keeping track of the number of miles you drive on church business. The business mileage tax deduction is 17¢ per mile for the first 15,000 miles, 10 ¢ per mile for every mile over that. (No taxpayer may deduct the miles driven between home and business; neither may you count as business mileage the drive between your home and the church.) However, all the miles driven from the church to the bank, to the printer, to hospitals, civic meetings, etc., are business miles, as are trips to conferences, district meetings, and to fulfill guest-speaking engagements. A small notebook, kept in the glove compartment, will be proof of the validity of your travel deductions if you enter in it the date, beginning mileage reading, ending mileage, and the purpose of the trip. The value of this notebook in substantiating your claimed deductions will far outweigh the bit of trouble it takes to make these entries...and you'll be sur-

prised how they'll add up! (This mileage should be reported on the Employee Travel Statement, and may be deducted from income on page 1 of the 1040 form even if you cannot itemize your personal deductions on Schedule A.) On this same Travel Statement, you can deduct any conference expense not reimbursed by your church. Keep track of your meal tickets, motel receipts, taxi fare, tips, registration fees and even laundry expenses while you're away from home on church business. If you are an officer or a committee member for AUC, expenses for travel to meetings are also considered employee expense. IRS publication No. 463 gives detailed information on filling out the Employee Travel Statement.

In our discussion of rent allowance, we mention the filing of the self-employment tax form. All clergymen are considered self-employed unless the church withholds social security payments for you. To figure your own obligation to social security, use the SE Schedule. All sources of income must be included—salary, car and rent allowance, and honoraria are combined and the total is used as a basis for figuring the 8.1% social security tax. The maximum possible social security tax to be paid is \$1,433.70. IRS Publication No. 533 specifically covers the filing of this schedule.

In the next of this series of articles, we will take a look at some helpful tips on how to deduct expenses from honoraria income, how to depreciate your personal library of book and materials, educational deductions, possible investment credits, and depreciation on your car. We'll also touch upon IRA's.

See you next month. Meanwhile, you might like to secure a copy of a very helpful little book entitled, "Tax Planning for Clergy," by Manfred Holck, Jr. It costs \$1.95 and is published by Prentice-Hall. This is a good booklet for the church to have on hand, and you can obtain a copy from your AUC Office.





**YOUTH OF UNITY  
AND  
YOUNG ADULTS OF UNITY  
REPORTS**

by  
**Greg Barrette**

**YOUTH OF UNITY REPORT**

**Response to reSPONSE:**

Our first issue of the YOU sponsors' newsletter, reSPONSE, met with tremendous reSPONSE! We received more than fifty letters of thanks and favorable comments from YOU sponsors, and enough submission of material to fill two issues the size of our first one! The sponsors advised us that their need for communication (and especially for help in lesson ideas) was filled by reSPONSE. Letters have been sent out asking for more submissions and a second issue is planned for February.

**Your Regional Coordinator:**

The single most important person in YOU is the Regional Coordinator, and the importance of having a Coordinator will increase as the months progress. Those YOU regions which have had a rapid turnover in Coordinators or no Coordinator at all have found growth and order elusive, but those with an active Coordinator have grown in size and consciousness.

Your Coordinator provides adult supervision, and serves as liaison between the minister and the YOU. He or she has the time for planning activities and for helping young people which the minister may not have. But most important, your Coordinator provides sponsor and teacher training and gives your local sponsor someone to turn to for support and assistance.

Within the next few months, your Coordinator will be trained by this office to provide sponsor seminars in your region. These seminars, which will instruct sponsors in the art of teaching and sponsorship, are already being planned for five of the eight YOU regions. Of all the activities of YOU, these sponsors' seminars are the most vital. In one day, a sponsor can learn enough teaching-tools to enrich dozens of lessons. Even more important is the human contact and support, which helps build consciousness. Competent, secure sponsors will stick around. . . .and so will their YOU'ers!

Every region now either already has a Regional Coordinator or will have one soon. There is something to be said for having a paid Coordinator. . . .it cuts down on turnover and increases output. At the very least, I suggest paying all expenses which the Coordinator may incur. It's a worthwhile investment.

Here is a list of Coordinators, as of press time:

**NORTHWEST:**

*Frances Oja*  
1717-150th SE, No. 8  
Bellevue, WA 98007  
206/746-5571

**MIDWEST:**

*Richard Vergara*  
P.O. Box 43  
Berwick, IA 50032  
515/266-4013

**GREAT LAKES:**

*Peter & Joyce Vanderpool*  
16615 Hillsdale Drive  
Brookfield, WI 53005  
414/782-6894

**EASTERN:**

*Martha Schneider*  
3920 Clarke Street  
Seaford, NY 11783  
516/785-5375

**SOUTH CENTRAL:**

*John Arambula*  
5800 Thames Drive  
Austin, TX 78723  
512/928-0216

**SOUTHEAST:**

*Joan Goodman*  
3913 San Rafael  
Tampa, FL 33609  
813/251-4002

**WEST CENTRAL:**

*Miki Bowen*  
1111 Morse Avenue  
Sunnyvale, CA 94086  
408/744-1477  
-and-  
*Lei Lanni Burt*  
10084 Adriana Avenue  
Cupertino, CA 95014  
408/255-7912

**SOUTHWEST:**

*Gregory Penn (Interim)*  
Unity of Escondido  
651 W. 7th Avenue  
Escondido, CA 92025  
714/745-2072

\* \* \* \* \*

**YOUNG ADULTS OF UNITY REPORT**

**YAU Newsletter:**

We are pleased to announce a new YAU newsletter: PATHWAY. It will provide a forum for exchange of ideas among YAU groups and individuals. I have noticed an increase in requests for YAU information, and many new groups have recently been formed. PATHWAY will increase the momentum of this growth. The first issue should be out shortly. It will be interesting to see how many YAU'ers send in their ideas and their creative work. Over 1500 letters have been sent out requesting submissions.

**Annual YAU Retreat:**

This year we are planning a dramatic increase in attendance at the annual YAU Retreat, August 20-24. A publicity poster will be included in the next issue of CONTACT. PATHWAY will give a preview, and there will be two mass mailings of 1500 each.

**How to Start a YAU Group:**

Here's an idea from Lani Jones on how to start a YAU group: Have a key young adult hold a party in his or her home and invite all the young people in your center who are 18 or older. (This should be announced from the platform several Sundays in advance; be sure, too, to include an announcement in your bulletin.) Then, when the guests have arrived, ask them (1) if they want a YAU group and, if so, (2) what direction they want to take with it. (For example, classes based on book reviews; meditation; social activities, etc.) Then meet their need! ++



## PULL UP A CHAIR

(Continued from page 5)

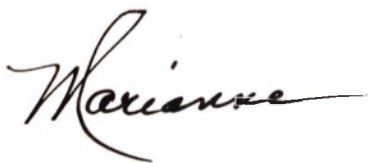
leif and happiness to you. Unlike other chain letters, it does not cost money. You simply send a copy of this letter to six other churches who are tired of their ministers. Then bundle up your minister and send him to the church at the top of the list, adding your name to the bottom. Within a week, you should receive 16,436 ministers and one of them should be a dandy. Have faith in this letter. One church broke the chain and got their old minister back!"

Please, dear friends--HELP! Our Mary Rhoades is still getting checks simply made payable to the Association of Unity Churches, without any indication as to where the payment should be applied. Please mark your checks love-offering, tithe, insurance payment, etc. She'll be eternally and everlastingly grateful--and you'll get your payment credited properly. So let's keep everybody happy, shall we?

This we can credit. It comes from Unity--San Diego, and we're properly grateful. "This...is...the...way...the...church...sometimes...looks...to...the...pastor...when...he...goes...into...the...pulpit. It would look like this if every one came and brought some one to church with him or her.

My love and gratitude to all of you who have sent in newsbits and items of interest. We'll use as much as we can, as often as we can, within the limitations of time and space. So if your special item didn't make this issue, keep watching. Keep reading. And keep loving each other.

Love and blessings,



## CONTACT CHRISTMAS LETTER AWARD

CONTACT Award for the best Christmas letter goes to the Reverend Jay W. Dishman, Atlanta, Georgia. Jay's letter read as follows:



*And it came to pass that Atlanta Unity, which exudeth the true spirit of the holiday season, proclaimeth December 20th as a special evening of celebration, communion and Spiritual commitment.*

*It inviteth all rightly named students of Truth to congregate at 4146 Chamblee-Dunwoody Road, N.E., Atlanta, Georgia, on this special evening to blesseth our church with thy presence; to partake of repast, Spiritual goodwill and legendary Unity camaraderie.*

*And, lastly, it beseecheth all good people thus named, all who truly proclaimeth "the Christ within" to join and duly "letteth thy light shine."*

—Dishman; Book of Sayings



## IN MEMORIAM

On December 24, 1978, **Greg Brown**, a licensed Unity teacher, made his transition into the next plane of life. Greg, a graduate of Cooper Union College, was active in Eric Butterworth's center and also in the Unity Center in Flushing,

New York. We bless his soul in its on-going.

**Kenneth D. Jarman**, 74, a soloist and choir director, made his transition on December 16.

He was, for three years, the soloist and choir director of Unity on the

Plaza, in Kansas City. He had worked for 50 years for Unity School of Christianity, before his retirement in 1974, as a department head in the Unity Prayer Ministry. He requested that contributions in his memory be made to the Children's Mercy Hospital in Kansas City, Missouri.



### WATS LINE EXPENSE

For the last two years we have all got in the habit of telephoning the folks in our Asociation office and saying, "Call me back on the WATS line." Most of you know that the WATS telephone line (Wide-Area Telephone Service) gives a flat fee for long distance calls. However, you may not know that the flat rate is for 10 hours only.

Over the last seven months we have repeatedly gone over the limit. (12 to 30 hours)--which causes a sizeable telephone bill of \$460 to \$860. (In addition to our other phone expenses.) We investigated installing a second WATS line, only to find that our costs would then be even higher. We will be conducting a cost reduction effort over the next few months and will let you know our results. Your prayerful support will be appreciated.

### 'LORD, I Said'

Lord, I said,  
I'm counting sheep,  
trying to get to sleep.



Better, try talking  
to the shepherd,  
he said.

10-27 MB

by Hank Hartman

### SOMETHING-TO-THINK-ABOUT

Our sincere thanks to West Valley Unity Church for contributing this item to our Something-To-Think-About Department:

#### Obituary—

*To whom it may concern:*

*John Averageman was buried today.*

Born: 1903 into an average family

Schooling: Attended grade school and High School, and managed to graduate without distinction. Voted most likely to remain average.

Married: 1924 Sue Mediocre

Children: John Averageman, Jr. and Sue Mediocre Averageman

Employment: 42 years of undistinguished service to the Somewhat Products Co. John held several unimportant positions and managed to turn out ordinary products which provided him an average livelihood.

Biography: John Averageman never took a chance. He managed to develop practically none of his talents or abilities. He never became involved in anything or with anyone. His favorite book was "Non-involvement: The Story of Playing it Safe."

Achievements: Lived to be 65 years without Goals, Plans, Desires, Confidence or Determination.

Burial Arrangements: John's remains will rest undisturbed by the visits of friends in the Ordinary Man's Cemetery.

Here lies  
Mr. John Averageman  
Born: 1903  
Died: 1934  
Buried: 1978

"He asked little of life" Life paid his price"

Unity affords you the opportunity to discover, stretch, grow.  
What do you do about it?

# IT

# WORKS

### INDEED IT DOES!

The Ministers-In-Training radio program, It Works, is off to a smashing start. The interest of both participants and listeners is high and the kudos are forthcoming.

The enthusiasm of our Ministers-In-Training sizzles.

We have several programs under our belts and much is being learned. We expect this training to expand and know that those who avail themselves of the training will complement their ministry with radio exposure.

**Jack Fries**, minister of Unity Church of Practical Christianity, St. Joseph, Missouri, gives generously of his talent and time to assist us in establishing this effort. **Hope Taylor-Fries** and **Richard Barnes** are acting coordinators, helping to choose scripts, plan programs, and coach talent.

During the January Council of Committee meetings Ministers-In-Training were seen with cassette recorders in hand, cornering field ministers and interviewing them on a variety of Truth topics. The intent was to form a pool of taped interviews to be used on It Works.

We are open to all suggestions and to anyone's sharing of prosperity. As you know it takes much substance, supply, and energy to keep such a work going.

Some of you have been very generous with your spiritual and as well as financial support of this work. We appreciate you very much! Financial blessings may be mailed to: It Works, AUC-MIT, Box 8, Unity Village, Missouri 64065.



# CALENDAR OF EVENTS



## APRIL

- †23-27 Executive Committee Meetings, Unity Village, Missouri
- 24-29 Second Caribblue Retreat, Intercontinental Hotel, Ocho Rios, Jamaica, West Indies, hosted by Unity of Jamaica
- \*29- May 3 SCUCA Regional Conference, Denver, Colorado, hosted by Unity Church of Denver

## MAY

- 2-4 Northern California Regional Conference, Reno, Nevada, hosted by Unity Ministry of Reno
- 4-6 Conference of Wisconsin Ministries, Green Lake, Wisconsin

## JUNE

- 10-21 AUC Pre-Conference & Conference, Unity Village, Missouri

## JULY

- †1-7 Fourteenth Annual Spiritual Therapy Workshop at Cedar Crest College, Allentown, Pennsylvania, sponsored by the Unity Center of New York City

## AUGUST

- 6-10 Southeastern Unity Regional Retreat, Boca Raton Hotel, Boca Raton, Florida
- †12-18 SCUCA Regional Retreat, Snow Mountain, Colorado
- 12-18 YOU Conference, Unity Village, Missouri
- †19-22 Northwest Regional Conference
- 12-24 YAU Retreat, Unity Village, Missouri

## SEPTEMBER

- †14-16 Sierra Retreat, Reno, Nevada, hosted by Unity Ministry of Reno
- †16-19 Great Lakes Unity Regional Conference, Indianapolis, Indiana, hosted by Unity Truth Center

## OCTOBER

- 14-16 Southeastern Regional Ministers/Teachers' Conference, (location will be announced later)

## NOVEMBER

- †10 Northwest Minister/Board Laymen meeting, Seattle, Washington

† Additions