

contact



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Let Spirit Sing



THE EDITOR'S LETTER

Thank You, Father, for this month to celebrate our gift of inner strength and the sure blessings of St. Patrick's Day (sure, an' it 'tis the best part o' me that is Irish). And of course, we give thanks for one of our grandest blessings of all: that we are together in unity. This month during Lent, as we rid ourselves of negative thoughts, distrusts, and separation, let us remember the words of the greatest Irishman of them all, "...love one another; even as I have loved you. . ." (Well, everyone is Irish at least one day each year).

The letter that follows, from George O'Rieger, is a fine message and we felt that it should be shared with everyone. Our space was short for this issue so we'll begin George's letter here:

You are loved, *Charley O'Sowand*

THE NUMBERS GAME by George Rieger

While we are all applauding the expansive and exciting ideas of moving Unity into the next decade and the next century, reaching thousands and even millions with the Truth message. We need to take a good hard look at that message.

For one thing, Unity is not an easy religion. True, it is a happy one--a positive, uplifting way of life that has a great appeal and attraction to people in all walks of life. But it is not an easy religion to practice because it requires self-discipline and the acceptance of responsibility for one's own life and what happens in it.

Unity has the appeal of a gifted pianist who makes playing beautiful music look easy, and people happily gather around in appreciation. Everyone loves to be with happy people, and most Unity students are happy persons to be around.

However, too many people watch the pianist, and say "Gee, I'd like to play the piano like that," but are unwilling to undertake the self-discipline required.

All of us center leaders have seen people come to our centers and be uplifted and inspired. We have seen them listen and nod their heads to the wonderful Truth message. But only a relatively few are still there a year later, applying themselves to working with Truth and transforming their lives.

Ours is not a Billy Graham crusade, filling Madison Square Garden with emotionally charged people. Ours is a thinking person's way of life, and as such our progress is slower, and the numbers of practicing Truth students are fewer, but they are surer and stronger in their faith.

Our success, I believe, must be measured, not in numbers, but in quality. The success dynamics courses, the Psycho-Cybernetics courses, and the host of other spiritual psychology courses and seminars that we present are fine for the general public interested in self-improvement, but these courses can only take a person so far in his
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AUC President's Letter



President, Jack Boland

Dear Friend,

The following quotation may give you some insight into the difficulty I have had in writing to you with any sort of objectivity and without the danger of creating issues where none exists:

The super powers often behave like two heavily-armed blind men feeling their way around the room, each believing himself in mortal peril from the other whom he assumes to have perfect vision. . . Of course, over time, even two blind men can do enormous damage to each other, not to speak of the room.

This passage from Henry Kessinger's fascinating memoirs parallels the difficulty the boards of the AUC and Unity School have had in getting together in open and friendly dialogue so there can be a drawing together for the great ultimate gain of the Movement. We each have a responsibility to understand where the other is coming from and to settle any differences before any damage is done to the "room," to each other, or to other people in the room.

At our January meetings, we did take a giant step toward embracing each other when the AUC board withdrew its proposal for a Unity International and apologized for the pain and unrest caused by our letter of October 22, 1979. Unity School thereupon agreed to establish a Coordination Committee that would work to pursue mutually agreed upon objectives. Even so, our two boards still have a way to go to achieve the fully functioning relationship we all desire. I am convinced that in time, we will work closer together than we ever had in the past, in spite of some present appearances to the contrary. More about those "appearances" in a moment.

First, I want you to know that in January, the AUC board launched itself warmly and sincerely on a course of active cooperation with Unity School. We have not and will not deviate from that commitment.

Now, back to the "appearances" mentioned above. Recently a member of the AUC board circulated a letter to ministers in his region in which he solicited financial support for the legal costs of Rosemary Fillmore Rhea's legal action against the School. He requested that the funds be sent to the address of another AUC board member. The question arose as to whether this was an expression of an individual opinion or the expression of the view of the AUC board. I assure you that this action was unknown to the board and in no way reflected its attitude or feeling.

I immediately spoke to each of these board members, who told me they were unaware that their actions as individuals had to be limited by policy positions of the AUC board. They assured me these actions would cease and the fund would be discontinued. Nevertheless, I asked that they resign from the board, so there would be no misunderstanding or consequent assumptions of the crisis we had just come through. I quickly contacted Unity School hoping to cut off any suspicion, mistrust or disturbing reactions that could arise from this incident. As of this moment, I have not received the above mentioned resignations.

In the week that has followed, it seems I have been talking long distance almost constantly. Many people have been concerned that the hostilities of the past month had been renewed and that the AUC was not sincere in January, and this has not been the case at all. I have heard any number of rumors including that the AUC might be evicted from Unity School property or that we would be denied the facilities of the School for the AUC Conference in June as a result of this incident. If I have heard these rumors, then surely you have, too--probably in even more exaggerated forms.

I share these "appearances" that exist as I write to you on this, the 14th of February, 1980--St. Valentine's Day. If we believe Spirit is in charge of the unfoldment taking place in our Movement (and this we believe) and the Spirit of Jesus Christ is working through a group of rational, reasonable, devoted and dedicated men and women in Unity School and the AUC (and we surely believe this), then look at the date on your calendar as you read this letter. Note how much time has elapsed and how many
(Continued on page 18)

The Small
Church
vs.
The Large
Church
by
Stan Hampson



The majority of the churches in the United States today are small churches. At least by one definition, any church with less than 200 people on an average Sunday is a small church. The same source went on to say that meant 80% of the churches in the United States are small. Someone else defined small churches as those with minimal church programs and another defined a small church as a state of mind: "Discouraged." A church that is exciting and growing, then, can never be "small." At least it won't be small in size for long.

A large church, by the same definitions, would be larger than 200 on an average Sunday, would have many church programs, and would be the state of mind: "Encouraged." Size is a factor but direction is most significant. Where is your church going?

Most of our churches in Unity are small in size. Some of these churches are in the process of growing, but as in the various denominations, we find that many small churches neither grow up or die, they simply stay the same. Sometimes its because a small church has such a turnover of ministers moving on to something bigger and better. Sometimes it appears that a small church can only attract ministers of limited skill. Many small churches are small regardless of who is the minister. Surely by now most of you have read Robert Schuller's *Your Church Has Real Possibilities* in which he identifies many of the limitations in structure, location and administration that keep churches from growing. We need to look at the patterns involved to open our eyes to prepare to grow.

The Alban Institute has printed a booklet entitled *The Unique Dynamics of the Small Church* by Carl S. Dudley. It's the excellent booklet that I have talked about in a number of our regional conferences. They sell for \$2.00 each. I've ordered a supply and have them on hand. You can write me for them or you can write directly to the Alban Institute Inc., Mt. St. Alban,

Washington, DC 20016.

Out of these ideas on the small church, one thing seems clear. The small church is a single wheel--it's a single cell, a primary unit of peopling. As such, it's very important to all the people involved. Small churches serve a vital purpose and many people actually seek out small churches and move on when a church becomes larger. However, for aliveness and vitality and growth to occur, a church must be more than a single wheel. There needs to be wheels within wheels. Again recalling Ezekiel's vision, that structure of groups within groups gives the richer texture that enables a church to grow beyond the limits that "knowing everybody" can allow. Whether the dynamics of a small church are desired or undesired depends very much on the choice of the individuals involved. Remember much of being small is a state of mind. I have concentrated these ten points that are common within a small church to which I will contrast the dynamics of a large church:

1. Cohesiveness. A small church is cohesive in that everybody within the church knows everybody else. At least they know about everyone else within the church so that it is a primary unit like a family. There is a lot of support and a lot of care.
2. Emphasis is on the past, and hence the group is conservative. The shared history, growth patterns, the joys, and the tragedies of the past are important. The celebration of the anniversary is much more important than the vision of the future.
3. Supportive of the individuals involved, small churches traditionally do not have outreach programs and involvement in care beyond themselves. They're very caring about each other and supportive of those who have been a part of the group for some time.
4. The small church will continue as it is. The emphasis in the consciousness of the individuals involved is on the place. Often there is a strong attachment to the holiness and specialness of our "beautiful little church." Because it is so important in the lives of the individuals involved, it will continue and not die.
5. The small church will not grow. The emphasis is on the being (verses doing) and the support of the people involved. Members are interested in cohesiveness and not in programs and activities. Some people are considered a vital part of such a small ministry without ever attending. They are a

(Continued on page 4)

SMALL CHURCHES vs. LARGE CHURCHES

(Continued from page 3)

part because it is there in case they need it. That it is there is enough.

6. Salaries are low. This is the common most frequent complaint of ministers and their families that they are not provided for adequately.

7. Apathy is very evident to programs produced by the minister. At least it seems that way to ministers. Boards will often humor new ministers by going along with their plans for certain kinds of educational programs, guest speaking, new activities and involvement in community endeavors. However, the people never really support those activities with funds or attendance, because, after all, the importance to the people involved in a small church is not where it is going but that it is.

8. Love--a lot of love is present in a small church. People will often say "Don't you think ours is the most loving church in the world?" A great deal of caring and sharing occurs in a small ministry. Because it's a single wheel, it's not easy for a stranger to become a part of that love.

9. Bitter battles. Perhaps because within the family-like context of a small church it is permissible to share differences of opinion, or simply because people feel so intently about "their church," they will easily fight for it. Frequently the minister is the outsider or the object of the collective battle. Sometimes it can be factions within the group, but fighting is prevalent.

10. The minister is the focus of the small church.

In such a church the skills of the minister are secondary to his or her ability to be authentic and to express love. The minister of a small church needs to be a generalist, able to function in many different ways but primarily able to express love. He or she is always the focus--like the nucleus of the single cell or the hub of a single wheel.

Here then are ten ideas to consider as definite dynamics within the small church. Such a church is good and successful at being what it is--a single wheel, a single unit. It has value and support for the people involved and as such tends to grow very slowly and never die. It continues forever, it would seem, with slow changes as an extended family. Probably the person most frustrated by it's unique dynamic is the minister. Probably everyone else is really happy with the way it is.

Large churches have unique dynamics too. Besides having many people, and numerous church programs, they have ample funding and probably most significantly an attitude of growth, vitality and aliveness. Contrasted with the ten points above are these of the dynamics of a large church:

1. Diversity. There are wheels within the wheels, not the cohesiveness of the small church. There are a lot of activities with involvements for different kinds of people, such as special classes; meetings for couples, singles, teens, single parents, scouts, families. Services may be geared for specific groups such as an early joggers service; there may be several choirs for special groups.

2. The emphasis is on the future, on growth and on goals to be accomplished. These goals can be attendance and buildings, but they are often programs of service and commitment to the community, the world at large, and certainly to everyone participating.

3. Supportive to everyone is a feeling within the larger church. There are many strangers, who are welcome and a part of this ministry. People do not know each other and are often experiencing the sense of new people. Also, strangers and new people feel instantly supportive and cared about in a way they are greeted and welcomed, the way they are met and the kind of activities that encourage them.

4. The large church will continue as a ministry, even as a small ministry will, but the emphasis is not on the "isness" but rather on the "doingness." The emphasis on a larger style ministry is on purpose rather than on place.

5. It will grow and grow because the whole dynamic of growth is built into the structure. "Doingness" is the prime activity of the ministry.

6. Good salaries. Because of the growth, there is an ample ability for the minister and other workers to be adequately and abundantly provided for.

7. Excitement about programs. No person can be involved in all things but there are people involved in one or more things within the ministry that has an excitement and intensity about it's activities.

8. Love. Love within the church, not the all-inclusive love that has a feeling of extended
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Projects
Programs
and
Perspectives
by
Alan Rowbotham

When I think of the month of March, I think about the wind, that March wind which sometimes roars like a lion and at other times is as gentle as a lamb. I think of kites flying and birds soaring and tiny new buds of bright spring green pushing through the dark husks of winter.

I am reminded too of the winds of change that blow through our lives and of the Holy Spirit which, like the wind, "blows where it will." A story that I love links the two together for me: An old Zen master is dying. Suddenly, he sits up in bed. Looking out of the window, he sees the leaves stirring in the breeze. Then, with tears of joy and wonder in his eyes, he speaks his last words: "It is moving, it is still moving!"

"It is still moving!" If you are at all like me, you will usually be pretty much aware of the outward evidence of change. Sometimes it seems to swirl around like leaves in a high wind and at other times is as subtle as a wisp of smoke drifting on the still morning air; but it's visible and we can see it happening. Often, too, we can see what is behind the visible change and we know what is making it happen - or, at least, we may think we know. But how often are you and I really and truly aware of ourselves as a part of what is happening, as inextricably linked by the movement of Spirit in the events that are before us?

Another story from the Zen tradition brings our one-sided awareness into stark visibility: Two monks were arguing about a flag. One said: "The flag is moving." The other said: "The wind is moving." The sixth patriarch happened to be passing by. He told them: "Not the wind, not the flag; mind is moving." In the book *Zen Flesh, Zen Bones*, compiled by Paul Reps, the author of "The Gateless Gate," Mumon, comments on this story thus:

Wind, flag, mind moves,
The same understanding.
When the mouth opens
All are wrong.

This story, among others, was originally used to sublimate the intellectualizing, generalizing, dualistic tendencies of students and to help them realize their true nature. Now, as then, don't we often have the tendency to look at something, see the movement that is taking place and immediately jump to conclusion? The mouth opens. . . and out comes hot air!

An alternative stance, probably one that we would all prefer to experience, is described in D.H. Lawrence's poem, "Song of a Man Who Has Come Through:"

Not I, not I, but the wind that blows through
me!

A fine wind is blowing the new direction of
time.

If only I let it bear me, carry me, if only it
carry me!

If only I am sensitive, subtle, oh, delicate, a
winged gift!

If only, most lovely of all, I yield myself and
am borrowed

By the fine, fine wind that takes its course
through the chaos of the world.

It is so easy to get caught up in the "chaos of the world," to battle manfully against the wind of Spirit, refusing to turn so that with outspread wings we could be borne in the "new direction of Time." How often do we not hear the answer because of our frantic efforts to keep on flying in the old direction?

What can we do in the midst of change, so that we flow with the movement of Spirit that is "a fine wind. . . blowing through us?"

Just recently, Stan Hampson gave me a book called *Living Simply Through the Day* by Tilden Edwards. In an inscription, Stan wrote that the book had been a friend to him and hoped it would be to Kathryn and me. Maybe these three ideas from the book will also prove to be a friend to you and will help you turn your wings to be borne up by the fine, fine wind of Spirit. The author suggests that these three things are necessary if we are to "live simply through the day:" First, *commitment* - to really *want* God, not just wanting to want God. Second, a deep *acceptance* of ourselves - of all that is there, known and unknown. Total acceptance. And above all, we need to enter each day with a naked *confidence*. We can afford to relax into the day, without controlling expectations. God will not give us more than we can bear.

I am thankful for reminders like these, especially when the winds of change are blowing!

This is especially a time of change for us in the
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NEWS & VIEWS ON UMS . . . by Paul C. Barrett

INTERNSHIP PROGRAM



UNITY MINISTERS AND BOARDS PLEASE TAKE NOTICE! You have an opportunity to serve our Unity movement in a very special way.

Through this column, and with the approval of the AUC Board, I am conducting a survey to see if there are sufficient numbers of Unity ministries willing to provide an internship training experience for the forty-one members of our graduating class of ministers-in-training (MIT's) during the 1980-81 UMS school year.

To launch the internship program, we need commitments from 41 ministries, each willing to stand the expense for interning the MIT assigned to it for four weeks.

It would be necessary for each participating ministry to follow closely the requirements set forth for our internship program. In part those requirements would be as follows:

1. The ministry would pay the transportation costs from and to Unity Village for the MIT. (This cost may be averaged out thus providing a standard single fee for all ministries no matter where they are located.)
2. The ministry would provide room and board for the MIT for the full four weeks

of internship. (The room could be in a private home volunteered for that purpose.)

3. The ministry would provide the MIT with \$100 per week (\$400 total) in salary, fees or donations. (This figure has been standardized so that all MIT's will receive the same amount. It is also noted that many MIT's would be giving up working time on jobs, needed to support their families, to enter into internship.
4. The ministry would be expected to allow the MIT to enter into no less than the following activities of the church or center as a part of his/her training program:
 - a. One Sunday morning service talk.
 - b. Talks at two midweek services if held.
 - c. Chairmanship and/or meditation activity during at least two Sunday services.
 - d. A classroom presentation once per week for four weeks. The subject taught must meet with the approval of the minister.
 - e. Involvement in the counseling and visitation work of the ministry.
 - f. Attendance at the ministry's monthly Board meeting.
 - g. Exposure to general administration procedures.
 - h. Involvement with Sunday School operations on at least one Sunday, if held.

The above stated requirements are subject to change or revision at the discretion of UMS or under special arrangements with individual ministers.

Please write me and let me know if your ministry would be willing to participate in our internship program for the 1980-81 UMS school year. All letters should be sent to my attention in care of UMS, UNITY VILLAGE, MO 64065, and should reach me before the end of March 1980.

Thank you and blessings.

The **CHURCH LEADERSHIP RETREAT**, scheduled for March 20, through March 23, 1980, has been postponed until further notice. The new date, when set, will be published in **CONTACT**.



Inward

Onward

Upward

by Scott Sherman

UNIQUE DYNAMICS OF THE SMALL CHURCH

Many times I have had deep and often moving discussions with somewhat frustrated, ambitious ministers concerning their feelings of failure when their "smaller church" did not grow. Recently I came across a little book entitled *The Unique Dynamics of the Small Church* by Carl S. Dudley, Ph.D. Dr. Dudley writes about his experiences with Presbyterian churches but his words strike me as being very appropriate to experiences many Unity ministers have had with their smaller churches as well. I have, therefore, quoted portions of his booklet as an interesting overview of the unique challenges one faces in serving what Dr. Dudley calls "a small church."

What is a small church?

Pragmatically, the small congregation might be defined by available resources to conduct a minimal church program. Those congregations with fewer members are generally less able to generate the financial, physical and human resources to retain a pastor and support a church program.

The small church is not a miniature model of a larger success. It is not a church waiting to grow, like an adolescent child. It lacks the necessary resources only if we impose the big-boy expectations of the American economy; in almost any other time or place, the small church would seem appropriate, even large.

How do members see their church? What does "belonging" mean to those who support and participate in congregations we have called "small"?

"This is our church," is the answer we hear. Members do not begin by saying that theirs is a "small" church. It is not "small-but-" anything. Members of small churches have a strong positive

attachment to "our church" which they have chosen over other alternatives, and which they will defend against every adversary. Small church is a "primary group" for those who belong.

The small church has the basic characteristics of a primary group. Like the primary family group, the small church offers the intimacy and security of people who can be trusted, even with silence. Like the extended family, the small church often has territorial identity with a rural village, or an urban barrio. Like the primary group, the small church embraces a wide range of "characters" who are held together by blood ties, tradition and turf. Such primary relationships are warm, intimate, spontaneous and personally satisfying; by the same token, these relationships may be hot, cruel, petty and rationally frustrating.

Most small churches are different. They have two unique characteristics which I believe offer insight into their dynamics as a church. First, they are a special kind of primary group. Small churches are a single-cell organization in which every member expects to know, or to know about, every other member. Second, they are culture-carrying congregations, who bring their identity from the past. These two elements provide the unusual strength within the small church. They also offer the most resistance to those who seek to help the small church to grow, or change, or disappear.

For members of most small churches, the meaning of membership begins with this: "Our church is the most loving (caring) congregation in the world." Their story of belonging is not about the activities or the mission of the church: it recounts a time of personal crisis when the church members touched each other with love, prayer and healing.

For this reason, per capita membership attendance and financial support for the small church are significantly higher than for the larger congregations.

In summary, the small church is a primary relationship for its members. As a single cell, the small church provides a model of concern for an amazingly large group (perhaps 200 members).

THREE COMMON QUESTIONS

Why do small churches not grow?

Small churches are already the right size for everyone to know everyone else. They are, in fact, much larger than many social scientists think that they "ought to be." They cannot include more members without letting go of the contact they now have with the present
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YOUTH SERVICES COORDINATOR REPORT by Maggie Finefrock

VOLUNTEERS IN THE CHURCH



I have heard comments from the field lately about dealing with volunteers. "In business, I was comfortable with hiring and firing people. In the ministry, working with volunteers is a whole new ballgame." "We have one volunteer teacher, Mrs. 'X' that isn't good with children but we just can't convince her to stop."

Your teaching staff is probably made up largely of volunteers. There is a delicate balance in handling volunteers. For them, donating their time and skills is a ministry. People volunteer for various reasons--social, to learn new skills, to tithe time, out of dedication to seeing a special group grow, etc.

Think about the volunteer work you have done in your life. What motivated you to be an unpaid worker? Compare what you hoped to gain out of the experience with what actually transpired. Were you valued in the task you were performing? Were you trained? Did you get stuck with dirty work?

My volunteer work includes vacation Bible School, a case worker for OEO, a mental hospital, a resident advisor for a dormitory, a crisis intervention counselor, Planned Parenthood, drug abuse counselor, public library assistant, a Big Sister, Meals on Wheels, a Youth Ed. teacher, YOU Sponsor, a clerical worker and research assistant, walking for the March of Dimes, being a United Fund Chairperson, and clown ministry in hospitals.

The worst experience was volunteering to do a bulk mailing and having it dumped on me with no instructions except to complete it and drive through a blizzard to deliver it at the post office by 4:00. It was obvious that no one else wanted to do it.

The best experiences in volunteering have come when I felt valued and appreciated. I was informed of the "big picture" of what I was contributing. I was given precise training and accessibility to support people to ask questions of. The directions for my job were spelled out specifically so that expectations were not fuzzy on either side. And

most importantly for me, as I was giving I was also gaining new skills and experiences in new areas. Many of these volunteer jobs have added greatly to my leadership skills and my vocation.

"When a church encourages, trains and supports volunteers to do a variety of jobs, the church grows."¹

Here are some guidelines for working with volunteer teachers:

1. The "We-see-you're-new-in-our-church-and-we-need-a-3rd-grade-teacher. Here's-your-material-and-there-are-the-kids. Teachers'-meetings-are-on-the-last-Monday-of-the-month-Bye," syndrome.

Not everyone is ready and equipped in a youth education department. To be invited to teach in a children's program a teacher must:

- a. Understand and apply Unity teachings.
- b. Love children enough to provide a supportive atmosphere.
- c. Be trained in basic teaching skills.
- d. Be willing to commit themselves to the prayer, planning, training, class time, and meetings in a given period of time to assure their success. Volunteers who would like to give time to youth education but cannot make this commitment can share in other ways than teaching, i.e., construction, clerical work, field trips, as an aide, mailings, etc. No one should be turned away.

2. Let the congregation regularly know the opportunities that are available for serving. Define these jobs clearly in terms of time commitments and skills. For example:

Church Needs List. . .

Driver for YOU Retreat--March 21 weekend, Friday noon through Sunday noon, expenses paid. Call Dietrich Bonhotter, 524-4003.

Y.E. Teacher--Grade 5, Spring quarter, 3 months, Sunday mornings. See John Smith, 524-4004.

Carpenter--To build a book nook in our YE department, materials furnished, approximately 4 hours. Call Frank Lloyd.

Artist--To paint "Peanuts" mural in primary department. See Linus Smith or Snoopy Johnson.

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YOUTH OF UNITY
AND
YOUNG ADULTS OF UNITY
REPORTS
by
Greg Barrette



YOUTH OF UNITY REPORT

THE "PERFECT SPONSOR"

What constitutes the "perfect" YOU teacher or sponsor? What qualities do we look for when choosing a sponsor? We must remember that this person will be the spiritual guide for many young people during a crucial, often volcanic, period of their lives.

1. The YOU sponsor should know Unity's teachings in order to teach them--but, more important, he/she should know how to love. Many ministers, in choosing a sponsor, rightfully emphasize "book knowledge" of Unity principles. But the ability to love and to care contains within it the substance of all of Unity's fundamentals. The ability to love is the most important attribute of a YOU sponsor. All the following points are more extensions of this one quality.

2. The YOU sponsor must be teachable. He must recognize that the YOU'ers have the same Christ within them as he does, and be open to their ability to teach themselves and to teach him. The YOU sponsor facilitates learning rather than merely imparting information.

3. The YOU sponsor creates order and discipline out of a feeling of love, not from fear and insecurity.

4. The YOU sponsor does not act out his power or dominance needs on the YOU'ers. He is free from the need to manipulate or control others whom he perceives as "weaker" than he is. He meets their needs.

5. The YOU sponsor is unshockable. Day-to-day challenges face the YOU'ers involving drugs, sex and other "taboo" subjects. There must be a level of trust between the sponsor and the YOU'ers in which these issues can be dealt with unflinchingly and non-judgmentally. The YOU sponsor must not force his own code on the YOU'ers, but help them to develop and be true to their own codes.

6. The YOU sponsor is involved in a daily

relationship with God through prayer so that the "silent teacher," the Christ, can teach through him.

(Thanks to MIT Chuck Hancock for brainstorming the above with me)

YOU CANCER FUND

Last year's International YOU service project raised funds for cancer research. The proceeds went to the Institute for Noetic Sciences for Dr. Carl Simonton's holistic approach to cancer healing. Thank you, YOU'ers!

CUP OF CONSCIOUSNESS

This year's Great Lakes sponsor's retreat will be held April 25-27, at Lake Geneva, Wisconsin, and will be open to sponsors from every region. Last year's "Cup of Consciousness" was a real turning point (in many ways) in the lives of the sponsors who attended. Please consider sending your sponsor this year. Write Dottie Fisk, 128 Chestnut, Park Forest, Illinois 60466, for details.

NEW MIDWEST COORDINATOR

Sai Golden is the new YOU Coordinator of the Midwest region. She is a creative, brilliant, loving woman who shares a deep relationship with God. In Houston, Texas, where she, as a YOU sponsor, helped to found the Center for Attitudinal Healing.

When Sai recently moved to Warrensburg, Missouri, she was asked to replace Rick Vergara, who had resigned, as Coordinator. We are blessed by the miracle of Sai!

Sai Golden
904 Anderson
Warrensburg, MO 64093
816-429-1321

YOU OFFICIAL RALLY CALENDAR

April		
18-20	Eastern	Near Baltimore, MD
25-27	Northwest	Seabeck, WA
25-27	Southeast	Near Tampa, FL
25-27	Sponsor's Retreat (Cup of Consciousness)	Lake Geneva, WI
May		
2-4	West Central	Near San Jose, CA
3-Jun 1	Southwest	Santa Barbara, CA
June		
20-22	Midwest	Near Wichita, KS
26-29	Great Lakes	Cincinnati, OH
26-29	South Central	Austin, TX

FOR YOUR INFORMATION

Minutes of the Meetings of the Conference Body

January 14, 1980

Jack Boland, President, called the meeting to order at 1:00 p.m. Jane Paulson led the opening prayer.

Jack Boland addressed the members by informing the members as to the purpose and read the letter to Charles Fillmore of January 14, 1980. Jack filled the members in regarding the September Executive Committee meetings. He read the Unity School Board letter regarding the rent of our office space.

Jim Sherman addressed the members. Jim shared material from the packet which had already been handed out.

Charles Fillmore addressed the members. Charles informed the members of the corporate structure of Unity School. He explained the non-profit tax identification. He discussed our office space and the rental increase.

Jim Freeman addressed the group and mentioned that Unity School was always interested in helping AUC in every way. Jim expounded on the growth of Unity School through Daily Word.

Jack Boland brought out the President's Advisory Council and introduced the members. Jack asked if any of the Board members wished to say anything.

Michael Murphy addressed the group. He informed them of the questions that had been raised in their minds regarding rent, who holds stock in Unity School and so forth.

David McClure mentioned how as a youngster when he questioned his father his father felt hurt and pain, but that he only wanted to get to know him better and this is what happened with us. He opened by sharing that he had written a newspaper article recently on the person who most influenced him--Jim Freeman.

Gwen Norment shared her support of Jack and Jim and mentioned that it had been a unanimous vote of the Board.

Jack Boland again addressed the group, by giving his love and support to the AUC Board. He turned the meeting over to the School officials, but they had nothing further to share.

The meeting adjourned at 4:00 p.m.

January 15, 1980

The meeting was called to order at 1:00 p.m. by Jack Boland, President. Martha Giudici led the opening prayer.

Jack Boland announced that the meeting would be opened for questions with Charles Neal to be the first speaker, and he announced the three-minute time limit.

Jack then turned the mike over to David Williamson to moderate the meeting.

Discussion followed.

Michael Cahall moved, seconded by Bette DeTurk, that the membership be presented the packet of information of October 22, 1979.

Dan Douglas amended the motion to read, Rene Pare seconded, that the information in the packet be available in the AUC Office for the members to come in and read.

More discussions followed.

Diane Sickler moved to further amend the motion that not only the material be available, but that the Conference Body be read the letter.

Michael Cahall withdrew his motion, and Bette DeTurk withdrew her second.

Glenn Mosley moved, seconded by Dan Douglas, that we not distribute the packet. Motion carried.

Glenn Mosley moved, seconded by Norman Olsson, that we waive the three-minute time limit for Eric Butterworth due to his length of time in the Movement. Motion carried.

Max Lafser moved, seconded by Donald Curtis, that discussion cease and that we have a communion service together at this time. Motion carried.

Jack Boland called on Frank Giudici to lead the membership in a time of prayer.

The meeting adjourned at 4:00 p.m.

During the meetings of the AUC Board of Trustees, January 13-18, 1980, the following actions were taken, subject to the ratification of the Conference Body:

The President's Advisory Council was accepted as a standing committee. The following were accepted as full-time member ministries:

Unity of Tallahassee, Florida

Unity Assembly of Truth, Jacksonville, Florida

Unity Center of Bridgeport, Connecticut

Unity of Carlsbad, California

Unity of All Life, Spring, Texas

Unity of Mont Chalet, Chesterland, Ohio

Unity Center of Truth, Anderson, Indiana

Unity Church of Descanso, California (honorary member)
(Continued on page 18)

LICENSING AND ORDINATION POLICIES

The Board of Trustees requested that the following policies be included in CONTACT for your information and especially to clarify the policy on Exception to Ordination.

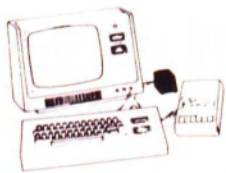
A person may become a candidate for licensed teacher recognition, licensed minister recognition, or for ordination after meeting the necessary requirements.

1. A graduate of the Unity Institute for Continuing Education (UICE) who meets all other requirements of the Association is eligible to apply for recognition as a Licensed Unity Teacher.
2. A graduate of the Unity Ministerial School (UMS) is eligible to be invited for licensed minister recognition or ordination.
3. No person shall be ordained unless he is committed to enter a field ministry authorized by the AUC. For purposes of this paragraph, the term field ministry shall be deemed to include any student who intends to become a full-time employee of the Unity School of Christianity.
4. All candidates for license and ordination must be recommended by the Licensing and Ordination Committee of the Association of Unity Churches, and be approved by AUC Board of Trustees.
5. Those seeking exception to this policy may apply to the Executive Office of the Association for an application.
 - A. An applicant must be an exceptional person who is currently teaching Unity principles and demonstrating outstanding effectiveness in oral communication and successful interpersonal relationships. This person must also be evidencing emotional, mental, and physical stability as well as demonstrating a working knowledge of the laws of abundance. Exceptional candidates will be considered according to their demonstrated capability to individually conduct a successful ministry.
 - B. All applications for exception will be referred to the Exceptions Committee for Unity Minister recognition, hereinafter called the "Exceptions Committee," which shall review the applications.
 - (1) In-depth testing and interviews will be arranged for approved applicants.
 - (2) Recommended candidates will be scheduled to appear before the L & O Committee to demonstrate their practical and specific understanding of Unity's teaching.
 - (3) The Exception Committee may recommend additional training in UMS, Unity Ministry, and academic or other supplemental programs subject to the prior approval of the AUC Board of Trustees. An applicant who agrees to complete these requirements, shall make arrangements and coordinate a program with the Council of Education.

Upon completion of such requirements, the applicant may again be asked to appear before the Exceptions Committee to demonstrate his/her strengthened abilities prior to going on to the L & O Committee.
 - (4) If the applicant does not satisfactorily complete training, the "Exceptions Committee" shall advise the AUC Board of Trustees by letter. Upon Board consideration, the applicant will then be advised of subsequent Board action.
 - (5) Upon satisfactory completion of all requirements, and subject to favorable recommendation of the Exception Committee, the L & O Committee and the AUC Board of Trustees, an applicant shall be eligible for recognition as a Licensed Unity Minister.
 - (6) Any minister licensed under this procedure must subsequently and individually lead an AUC ministry for a minimum of one year before being eligible to be invited for ordination.
 - a. Under this provision, applicants will not be considered for direct ordination. Instead, candidates will be considered only for Licensed Minister recognition.
 - b. A spouse of an ordained Unity minister does not qualify under this provision by virtue of working with his/her spouse in an assigned Unity Ministry. Only exceptional individual training and experience will qualify a spouse for consideration.
 - C. The Exceptions Committee structure: Members to the Exception to Ordination Committee will be composed of a minimum of three Ordained Unity Ministers with the Director of Ministry Services as Ex-Officio Chairman. Additional members can be selected by the Director from any of the following:
 - (1) Faculty members of UMS.
 - (2) Kansas City area ministers or ordained employee of AUC or Unity School.
 - (3) Visiting ministers from Unity field ministries.

June, 1979

March 1980



COMPUTERIZED MINISTRIES by Gary Simmons, MIT

Each month as I set out to write for this column and share the many interesting developments related to computers and the computerized ministry concept, I find myself reluctant to address one important fact. Since the introduction of micro-computers to the American marketplace in 1978 most manufacturers are already boasting of improvements and modifications making present merchandise out-dated. What this means is that any quality computer system now on the market has its successor on the drawing board. Not only will it possess improvements over earlier models, it will be designed with capabilities superior to the competition.

In the long run, this "cold war" among computer manufacturers will greatly benefit the consumer. Retail prices should rocket downward following a similar trajectory as pocket calculators and digital watches. The ease of computer operation will become an important focal point as more companies broaden their consumer base. Also, the latest space age technology incorporated into each system will enable the consumer to meet his business needs efficiently and economically.

The only major drawback likely to befall the average person or small business ready to step into the world of computerization is confusion. Which is the best product for the money? What manufacturer provides the best overall package? How can I make a rational decision based upon my computing needs, my projected goals, and my funds for such an investment?

Admittedly, if I were not given the particular system I now use, I would have difficulty deciding which one to buy. In asking myself the question, "What computer system would I choose for center operational purposes given sufficient funds?" I have attempted to survey the market and compile the facts necessary to make this decision. I must say this task has been both frustrating and enlightening, but, thankfully, it has revealed a process by which a rational decision can be made.

I am aware of many ministries seriously considering a move toward computerization. Also, I have received numerous letters from the field inviting my assistance in this matter as well as personal opinions concerning specific products. In response to these inquiries and questions I can anticipate, I wish to share some guidelines that I believe will be helpful to you.

1. PRAYER: As in any important decision we might make, seeking guidance through prayer must be the first action we take. Perhaps you will find this affirmation useful:

*I ACCEPT AND GIVE THANKS
FOR THE FUNDS, MATERIALS,
AND RESOURCES NEEDED TO
BRING FORTH THE PERFECT
COMPUTER SYSTEM NOW.
THANK YOU FATHER FOR
EVERYTHING!*

2. APPOINTMENT: Someone will need to be responsible for conducting the research necessary to make a wise purchase. Certainly, part of your prayer work should be directed toward drawing such an individual into your decision making process; one who is competent, and knowledgeable in the field of small business computers. Unless you have a working knowledge in this area, I highly recommend delegating this task to someone else.

3. RESEARCH: It's always a good idea to investigate possibilities before making any decision. Because there are many fine products on the market you will want to collect information concerning the quality and performance of the computer systems. Also, check into the types of software packages that are provided by the manufacturer. You can obtain this data by writing the computer company and requesting information concerning their merchandise.

4. DEFINE YOUR NEEDS: You must determine specifically the areas in which you intend to use the computer system. Generally, these will include functions to perform mailing lists, financial analysis, and word processing. Other important uses will reveal themselves as you become familiar with the capabilities of the system.

5. COMPONENT SELECTION: Once you are able to articulate your computing needs you can begin determining the computer hardware necessary to perform desired tasks. I recommend the following components be included in the computer system: 48K of memory storage; a minimum of two mini disk drive units; a tractor-feed impact line printer for mailing list labels, printouts, etc., a quality word processing printer.

(Continued on page 13)

COMPUTERIZED MINISTRIES

(Continued from page 12)

6. PRODUCT SELECTION: Most computer sales-people are skilled at redefining the consumer's needs to conform with their product's capabilities. Sometimes this can be helpful in suggesting alternative uses and applications for the computer. Draw on his knowledge and advice, but be sure and ask some of these important questions:

- a. How long does it take to have repairs made should there be a breakdown in the system?
- b. How easy is the computer system operated?
- c. Will the manufacturer provide training for your office personnel?
- d. Is the system compatible with printers of other manufacturers?
- e. Does the manufacturer provide a wide variety of software programs including those necessary to perform mailing lists, financial statements, and work processing?
- f. Is the manufacturer willing to demonstrate his product and prove that the system does indeed fulfill your needs?

It is unlikely that you will receive positive responses to each of these questions. But at least you will be able to evaluate the hidden factors related to your purchase. Contact sales representatives. Visit computer stores. Ask questions. Most important, be advised by persons sensitive and biased with your best interests in mind.

7. PRODUCT PURCHASE: By now it should be obvious which system or systems will satisfy your computing needs. Remember cost is not necessarily representative of product quality. You will likely pay more for a good word processing printer than for the computer itself. Be sure that your decisions are based upon an objective analysis of the market. (Regardless of which system you choose, the most important component is the computer operator. If possible, include this person in all areas of research and final decision making. If necessary, invest in his training and education.)

8. TRANSITION: The key word is patience. It will take at least three to six months or longer to phase in both the computer and its operator. Some adjustment may be necessary in certain office procedures to accommodate the particular priorities the computer system will require to function properly. Be flexible and tolerant. Take time (the minister) to understand some general aspects of computer technology so that you can be supportive during this transition process.

* * * * *

Next month I will attempt to answer the question: What would happen if all Unity centers were computerized? What is the COMPUTERIZED MOVEMENT?

SMALL CHURCHES vs. LARGE CHURCHES

(Continued from page 4)

family. However, that feeling may be a part of the choir or the ladies group or the mens group or the different class activities or whatever other involvements a person is part of. Each wheel is a caring church within the large church.

9. Few battles. Because of the diversity within the organization there can be minor battles within various groups but usually the overall dynamic of the ministry is peaceful.

10. The minister is not the soul focus but there are many focuses of involvement through the several ministers and teachers that may well be specialists in certain aspects of ministry.

The real difference between the small church and the large one is attitude--either it's growing and moving outward or it's stagnant and turned in on itself. A single wheel wobbles a lot. Wheels within wheels roll better. You may well want to get the booklet that I mentioned to share with your board and discuss the directions and style of your ministry. Even as we have minister support groups to create those important wheels for our networks of better ministering the same dynamic can occur to create a style of growth within every one of our ministries. The unique dynamics of a small church may well be augmented to create more cells, more wheels, so that each becomes a growing church that may well be large. ++

Successful Church Libraries

Churches and centers today face the alternative of advancing to meet the challenges of the 80's or regressing into the past (which can be done by simply standing still). Young people are demanding up-to-date answers to up-to-date challenges. Our churches are being squeezed by culture pressures and bombarded by the information and knowledge explosion.

Some churches and centers will look away from today's opportunities and thrust their spiritual heads into their own church ghettos. Others will be the cutting edge of today's world and see God at work in their churches and centers.

We believe that the church library can play a significant part in the vitality of--or revitalizing of--a church to meet today's challenges. But what is the condition of your church library? The average minister will shake his head and reply, "The library is in sad shape,..." if indeed the church has a library at all.

This series of articles is designed to help you get a library started and to encourage the struggling church library.

Hopefully this series will also give new direction to church libraries, for one of the primary goals of the library should be that of strengthening the educational program. We assume that the library is more than a depository of books that members occasionally check out--something more than a pleasant but unnecessary part of the church.

To be genuinely effective in assisting the church in its mission, the library must be an educational source center which teachers and other church leaders look to for assistance. Visual aids, audio-visual equipment, and reference sources then become an important part of the church library.

In coming issues of CONTACT we will discuss: the Library Committee and appointing a Librarian, financing, rules for promoting the library, selecting books and equipment, preparation and circulation of materials, the Dewey Decimal System.

A library resource file is being established at the AUC office and may be used by members at any time. ++



PROGRAMS, PROJECTS, & PERSPECTIVES

(Continued from page 5)

AUC office. Later this month Stan will be leaving to go with his beautiful family to his new position in San Diego. He has done a great job in a difficult and often thankless position and he has endeared himself to all of us here through his loving and guiding presence. He will be greatly missed. I know that he and Helen will bring a tremendous blessing to the people they will serve in the San Diego ministry. Scott, Joann and I will be sharing the responsibilities of Stan's office in the interim period. I hope to delegate some of our "projects" to ministers-in-training and our production staff as Joann and I take over many of the responsibilities of placement that were previously handled by Stan. We need your patience and your prayer help as we readjust our workload.

As we move into the changes and new experiences that are before us, I am reminded of and strengthened by a scripture dedicated to me as a watchword or anchor by the members of the Unity Center in Arlington Heights, Illinois, just before I entered ministerial training almost eleven years ago. I'm sure these words are very familiar to you;

I direct your attention to them in the same spirit that prevailed when my attention was drawn to them during a time of great change in my life, that you too may be strengthened:

"Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

(Matt. 11:28-30)

When we can all really learn to relax into this kind of knowing, then I'm sure we will be able to be fully present in the midst of change with a confidence that enables the wind of Spirit to bear us up and carry us forward.

God bless you!

SPARKPLUGS

NEWS FROM THE EDITORIAL & PROMOTION DEPARTMENTS OF UNITY SCHOOL

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.

The story, "More than Halfway," that appears on page eighteen of the March issue of WEE WISDOM Magazine could be used to provide a good topic for a youth sermon.

In this tale, author Alan Cliburn writes about Bill, a new boy in school, who is advised by his father to go more than halfway in trying to make friends among his classmates. Bill follows his father's advice and he is able to make friends despite some adverse circumstances.

The story concerns a group of schoolboys who try to locate a baseball bat so that they can play a game that afternoon. Bill overhears them and offers to lend his new bat to them. When Bill arrives at the park with his bat, the boys are eager to use the bat but do not offer to place him on one of their teams. Bill goes more than halfway and reiterates his offer to let them use his bat even though he may not be able to play.

The theme of the story is the process of spiritual growth that takes place within Bill. The author shows Bill as he tries to keep positive thoughts in his mind and as he works with himself not to let fear, resentment, or any thoughts of limitation cloud his reaction to perhaps not being on either team. Instead of reacting negatively by leaving and taking his bat with him if he cannot play, Bill remembers his father's counsel, speaks from his Christ self within, and says, "You can use it...I'll just watch from the

bleachers."

As Bill allows goodness expressed by his Christ self to be in charge, circumstances begin to change and fall into harmony with his true desires. In accordance with the law of cause and effect, Bill radiates good to all about him, more good comes to him, and he is able to play on a team after all.

The story of Bill, who goes "More than Halfway," illustrates the principle that nothing can keep our good from coming to us except our own controllable attitude. During the sermon other attitudes and situations that can allow for spiritual growth to occur can be mentioned or discussed. A good prayer or meditation could be, "I make room for God's activity in my life now."

Another idea for young people to take home and apply to their life situation is suggested in IMAGE. (See IMAGE, Year I, Quarter 2, part 2: "Making room for God in me.") Ask the young people to imagine that they carry around a bucket of gold paint and a soft cloth. The gold paint represents love and the cloth, wisdom. The idea is to splash the gold paint of love on everyone and everything and to polish all situations with the soft cloth of wisdom. The greater spiritual understanding that comes by allowing the Christ within to act through them with love and wisdom will allow them to see situations and people in the best possible way and thus bring about good in their life. ++

BOOKS IN REVIEW

THEY CRY, TOO!

Lucille Lavender

(Tyndale House Publishers, Inc., 1976)

THEY CRY, TOO! is about the trials and tribulations of being a minister or one of his family. What makes this book different is that it is written for the person outside the ministry so that he can understand the unique problems that face a minister or his family. Beyond that it gives concrete

suggestions just how a member of the congregation can help make the minister's job and life easier and more rewarding. It is a hard-hitting book, pulling no punches, but it is done with the light touch of humor. It was written by a traditional minister's wife. While it is a little heavy at times on traditional religion, I would say that 90% of what she says is applicable to Unity ministers and ministries as well. We have started passing the book around to members of our congregation, and highly recommend it for every church member who wants to understand his minister better.

Reviewed by: Linda Melin, Licensed Teacher

SOMA NEWS

DOWN OFF THE PEDESTAL

by
Linda Melin



Are you lonely? Ask members of the congregation and they would answer immediately no. After all they can see just how busy you are. Why, you are at the door to greet people every Sunday morning, and so involved with the work of the church. But do they ever stop to think that maybe sometimes it would be nice not to be in the spotlight, not to be THE minister's wife, and to have some friends, friends who like you and accept you just the way you are?

Unity has come a long way in many respects, but the roles of the minister and his wife are still too often locked into the traditional Up-On-A-Pedestal Syndrome. That relic of the middle ages says a minister and his wife must be perfect, have the highest morals, and be devoted to the church to the exclusion of all else. Basically it says ministers and their wives are different; that they are not really human. Members of the congregation don't want to know that a minister and his wife have faults, feelings or needs. They don't want them to be human, capable of making mistakes. But it doesn't stop there. Having been raised to regard ministers and their wives in this traditional manner, many ministers and their wives themselves are busy trying to live up to an impossible image, and when they fail, they feel guilty.

All of this is bound to get you down occasionally. I know it did me just recently. The loneliness of never being able to get past the minister's wife part of me into truly close friendships; of always being in the spotlight; of being the one always making the effort; never having anyone make the effort to understand me, to reach out to me. And then there were the hurt feelings, the anger, and the frustration at the criticism, combined with indifference, aimed at my husband as the minister and what he was trying to do. Not to mention that coming my way as his wife. I found that I was so filled with anger and resentment that I could no longer use my Truth. Then Spirit provided me with some comfort in the form of a book by Lucille Lavender entitled, *THEY CRY TOO*. (See "Books In Review" on

page 15 of this issue.) This book is all about the trials and tribulations of being a minister or a minister's wife. What makes this book different is that it is for the layman to read. I cried as I read it, because it told me I wasn't alone in what I was experiencing. And knowing this has helped me to pick up the pieces, begin to understand, and to begin once again to use the Truth that I know. We have also started passing the book around through the congregation, and hope that as they read it, a new understanding for the problems of being a minister will emerge. I would like to share with you a few of the ideas from the book.

Being a minister's wife is lonely. Why? "She is wary of developing close relationships. If she misjudges and shares her deep feelings, it could lead to disaster. Coming from others, what is confided might produce a ripple. Coming from a pastor's wife, it could cause a tidal wave." Knowing this it is very hard for a minister's wife to give herself fully in friendships. I have a close friend who is a member of our church. But in our friendship I realize there is a limit to what she will understand and accept, because I am still her minister's wife. Not only does the minister's wife put limits on herself, but very often others don't seek her out as a friend. Very few would think of asking her to join a social club, or just call her up in the morning to come over for coffee. Somehow to them we are different. Lucille Lavender tells of a young minister's wife in a well-to-do suburb who bought a rather expensive dress to wear to a formal wedding when they first arrived at the ministry, thinking that there would be many more times when they would be invited out that she could wear such a fancy dress. But 4 years later, it is still unworn. People don't think that ministers and their wives would fit in. They are victims of the Up-On-A-Pedestal syndrome. Do you know that except for the President's wife, there is no other profession where the wife is always identified by her husband's title. It is always, "This is the minister's wife." Being introduced that way makes it rather uncomfortable for the woman and for others around her. There are times that the minister's wife needs desperately to be just one of the gang.

The profession of minister is a very high stress profession. A psychologist at a conference of ministers and their wives said, "The stress factors of the pastor are way beyond those of any other professional occupation, the stress is even greater for the wife. . . They have no one to talk to for fear their constituents will think less

(Continued on page 17)

(Continued from page 7)

The cost is too great. Growth in membership means a loss of contact with the whole body. Since the single cell is a way of life with the small church, the transition is much more than a management or mathematical crisis. There is a point in church growth patterns (perhaps several points) which changes the self-image of the membership about the meaning of belonging.

A second source of conflict is the difference in program expectations between pastor and people. Pastors in small churches report lower lay activity and higher apathy than they expected.

Single-cell congregations are not primarily interested in the practice of the pastor's professional skills. They want a pastor whom they can know as a person, whom they can love and who will love them in return. The small church is often oblivious to the pastor's professional polish, and makes sport of his/her weakness--because neither

As single-cell churches which carry the past into the future, they will survive. In the face of many reorganizations of the larger church, we should be wondering how the small church does it so simply. The small church may outlive all the other forms of faithful witness. In fact, it has.

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(Continued from page 16)

Unity is making an attempt at changing the image of the minister and his wife. But we have a long way to go. There are a lot of traditional attitudes to crumple, it is a long way down off the pedestal. But if we realize what is happening then we can take the steps to reach out, not to just accept the situation. We can help others learn about our needs and to understand them. Then maybe the ministry won't be so lonely, nor the pedestal so high. ++

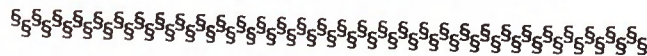
(Continued from page 2)

I predict these appearances of disorder will have passed away and the very process of working out these problems will have drawn us even closer together. For 90 years, Unity has been teaching people how to face and solve their problems through a system of practical Christianity. Now our finest hours have come. It is the time for us to demonstrate that we know how to practice what we have to teach to others. I predict we will make a dramatic demonstration and the AUC,

The Unity Movement has an exciting future!
Unity is a Valentine. God's love is sent to the
world!

Jack Boland

Jack Boland
St. Valentine's Day, 1980



(Continued from page 1)

The serious (and fewer in number) Truth students who are working on the more advanced themes of "Christ in you, the hope of glory" and "Be ye transformed by the renewing of your mind" must be fed by meaningful worship services, advanced classes, and opportunities for them to involve themselves in leadership roles within the center which give them the opportunity to build their confidence, develop their potential, and give forth the Truth they have learned. They will bear fruit ten, sixty, and a hundred fold.

1. The enthusiastic, happy self-help message for community outreach. This can be done through

5. Social and fellowship activities so that people of like minds in Truth can socialize and have fun together. Truth-minded people desire to be together more so than people who have not yet awakened to the Truth message.

We have a higher and more serious assignment than to simply play the ego-satisfying numbers game. Mankind needs the Truth that we are capable of giving forth. Unity School and the field ministries have a spiritual responsibility to put their heads and their hearts together to design and coordinate an integrated, dynamic thrust in order to serve the needs of the world in this next decade and next century. Let us be about Our Father's business!

Y.S. COORDINATOR REPORT

(Continued from page 8)

Typist—2½ hours Thursday morning. . .for youth education newsletter. . .see church secretary.

3. Every volunteer needs training. This means that teachers must be recruited in advance of when they are going to teach. Some steps to help a beginning teacher prepare are:

- a. Discussion and ongoing accessibility to director and/or minister.
- b. Time to become familiar with all materials and resources.
- c. Attendance at a training meeting or workshop on staff philosophy and teaching skills.

1. Opportunities for Unity training:

- by center's youth director and/or minister
- by youth education regional facilitator
- at regional workshop with AUC Y.S. Coordinator
- at UICE during July Youth workshop
- outside source such as National Teacher Education Project

- d. Observation of classes.
- e. Work as an aide and team teacher.
- f. Be a member of the teaching staff and attend monthly meetings for ongoing improvement.

4. Volunteer teachers need thanks and recognition.

Teachers need to be reminded what a vital service they are providing for the church. They are to be treated with courtesy, respect and professionalism. They need to feel that their job is as important as any other in the church. They need to know the minister supports and appreciates their work. A form thank-you letter from the minister at the end of the quarter does not make it. A personal note of appreciation is worth the extra amount of time that is involved. This is an investment in the future of your volunteer staff. Public recognition is also appropriate.

5. Volunteers do not get paid. Teaching in the church is a service of love. Usually, only the youth education director is a paid position. Volunteer teachers and sponsors should not be expected to have

any additional burden of expenses besides their already generous offering of time. All materials should be provided by the church. Teachers should be free to purchase materials they need and be reimbursed by the center or turn in a list of supplies to be purchased by the director. Child care services and transportation supplements can be provided if the costs become prohibitive for the volunteer. These financial concerns can sometimes drive away the best of volunteers. Volunteers are giving valuable time. We should not take advantage of this service or make it impossible for those on a limited income to serve.

6. Volunteers need specific requirements for their jobs. Most of us work best when expectations of our jobs are clearly stated. Volunteers can realistically accept appropriate responsibility when time and space opportunities and limitations are clearly stated, (for an example of a teacher's "contract" with the center see Y.S. column in the February, 1980 CONTACT).

Volunteers can more readily commit to a job if they know the duration of the job. If volunteering to teach first grade YE classes carries an implied "We've got you now for the rest of your life," you will have trouble getting volunteers. But if a teacher is asked to volunteer for one quarter, or maybe six months at a time, they will be able to see the time commitment in greater perspective. At the end of the contracted time the teacher, director and minister can sit down and evaluate whether to extend the commitment or not.

This also helps the minister deal with a volunteer that hangs on to a job they are not suited for and won't let go.

Volunteers in a church that are respected and nourished in their spiritual growth add a vibrant energy to a ministry. Volunteers in youth education are essential. With training and respect the needs of the church and each individual's needs can be met in harmony.

I remember one woman from another denomination who proudly told me how her congregation had built their own church from the ground up. Everyone, young and old, had participated in some aspect of the building. I am sure that the coordination of this was a Herculean task that could have been accomplished more easily by a contractor. But with the proper training, patience and supervision, this project developed into a labor of love that invited each

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THE "LUCK" O' THE IRISH

By
Sherman A. Olson

Ed. Note: The author maintains that he is eminently qualified to write about the Irish because, as he states, "Some of my best friends are Irish."

Consider the plight of the leprechauns. Each St. Patrick's day millions of Americans take to the wearin' of the green and belting out choruses of "Danny Boy" and "When Irish Eyes Are Smiling." How does a leprechaun distinguish between the true sons of the Auld Sod and the imposters?

On March 17th the ranks of the Irish are multiplied tenfold. During those 24 hours almost everyone is wearing a shamrock and shouting "Erin Go Bragh." Green beer is guzzled in copious quantities and some of the zanier ones even dye their hair green for the occasion.

At other times of the year it is easy to explain the madcap antics of some people by relating their activities to the gravitational pull of the full moon. But how can one explain the "madness" that spellbounds most people once a year as they re-tell stale Pat and Mike jokes and attempt to dance an Irish jig?

No other nationality has ever been able to convert so many people but then, who else can offer us the opportunity of catching the "luck" of the Irish?

Our willingness to kiss the Blarney Stone once a year goes much deeper than our desire to join in the celebration. We relate to the Irish because of their ability to laugh at themselves; a trait we all admire. No other nationality has demonstrated the same ability to give the situation the light touch.

The Irish have grown through the same bigotry that other nationalities have endured. Their propensity for making light of the situation has

not only shortened the time that they have been discriminated against, but has inspired millions of Americans to claim Irish origins even if for only one day a year. Perhaps the Irish immigrants have mastered the technique of turning the other cheek!

A word of caution. A true Irishman, being of a nature that some might consider feisty, would never admit publically to turning the other cheek, so avoid any conversation in this regard. A knowing smile will suffice. It has been suggested that you can always tell an Irishman but that you can't tell him much!

This St. Patrick's Day let us resolve to not only become "Irish," but indeed to join the ranks of the leprechauns. Instead of wearing a "Kiss Me, I'm Irish" button, perhaps one stating, "Catch Me I'm A Leprechaun In Disguise" would be more appropriate. Remember, a leprechaun if discovered, is committed to lead his captor to the hiding place and all Truth students do know WHERE the treasure has been hidden!

If there are enough of us leprechauns running around waiting to be caught, then the "Luck" of the Irish will be transformed into the Birthright of Mankind—To discover the INDWELLING TREASURE!

(Sherman is a current applicant at UMS. He and his family recently moved to Greenwood, Missouri from the sunny climes of Tucson. Currently employed at Silent Unity, Sherman credits his interest in Unity to the careful nurturing of Larry and Mary Ellen Swartz.)



Y.S. COORDINATOR REPORT

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member to participate and share their talents with the church. An intense closeness and sense of purpose developed.

By giving attention to the needs of our volunteer staff and clearly stating the needs and expectations of our center operations, we can continue to provide significant opportunities for people to minister to the church and each other.

Please take time this month to love, bless and plan for your volunteers in all the ways that you are guided.

¹ *The Care and Feeding of Volunteers* by Douglas W. Johnson from the Creative Leadership Series, Abingdon Press. (I recommend this book, which provoked the writing of this article, to any who want to pursue the nurturing of volunteers.)



FROM THE GIFT SHOP

As most of you in the field know the personnel of the MIT Gift Shop changes yearly. During the past six months or so this change has exceeded the norm.

We make every effort during the time we have available to serve you in an efficient way. We are aware that at times this has not met our usual standards, and appreciate your loving patience, understanding and consideration.

Effective February 1 Violet Davis, a first-year student is the new assistant manager and will succeed me as manager upon my ordination in June.

Vi and I are both committed to improving the service and functions of the Gift Shop and feel this will continue to be evident more and more.

We want you to know we love you and appreciate you. If you have any needs or concerns, please do not hesitate to contact us.

Lovingly,

Tia Couvillion
Gift Shop Manager

ASSOCIATION OF UNITY CHURCHES

Statement of General Funds Operations

Nine Months Ended December 31, 1979

	<u>Oct.</u>	<u>Nov.</u>	<u>Dec.</u>	<u>Year to Date</u>
INCOME—OPERATIONS:				
Love Offering	\$43,731.20	\$45,153.89	\$38,375.28	\$360,856.12
Other Income	9,219.01	12,645.38	1,572.05	44,235.56
	<u>52,950.21</u>	<u>57,799.27</u>	<u>39,947.33</u>	<u>405,091.68</u>
Less: Tithe Transfer	<u>4,373.12</u>	<u>4,515.39</u>	<u>3,837.53</u>	<u>36,085.62</u>
	<u>48,577.09</u>	<u>53,283.88</u>	<u>36,109.80</u>	<u>369,006.06</u>
Gross Profit Materials	<u>5,833.45</u>	<u>10,251.84</u>	<u>3,503.86</u>	<u>37,337.18</u>
Total Income	<u>54,410.54</u>	<u>63,535.72</u>	<u>39,613.66</u>	<u>406,343.24</u>
EXPENSES—OPERATIONS:				
Ministry Services	38,170.84	42,229.57	37,833.67	284,854.74
Ministerial Education	<u>12,603.81</u>	<u>15,697.47</u>	<u>12,683.66</u>	<u>115,736.43</u>
Total Expenses	<u>50,774.65</u>	<u>57,927.04</u>	<u>50,517.33</u>	<u>400,591.17</u>
INCOME OVER (UNDER) EXPENSES:	<u>\$ 3,635.89</u>	<u>\$ 5,608.68</u>	<u>\$(10,903.67)</u>	<u>\$ 5,752.07</u>

ON BEING A POSSIBILIST

(Reprinted from the October 8, 1979, edition of *NEWSWEEK*, with permission.)

MAX LERNER/MY TURN



*Max Lerner, a syndicated columnist, teaches graduate courses at the School of Human Behavior at United States International University in San Diego. He is completing a book, *Eros in America*.*

In a time such as ours, when man acts like a wolf to man, it may seem more than little absurd to question the prevailing gloom. Yet I want to break a lance in defense of the possible.

In my teaching, lecturing and column writing, I get a question thrust at me constantly: "Are you an optimist or a pessimist?" At times I get impatient. Do they think this is Wall Street, where you are bullish or bearish about stocks you can't control? Our destiny as a people rests not in our stars but in ourselves. I am neither optimist nor pessimist. I am a possibilist.

To believe either that everything is bound to work out or that nothing will ever work out is equally an exercise in mindlessness. There are no blank-check guarantees that we will survive and prosper, and no inevitability that we won't. I believe in the possible. More options are open for us than we dare admit. Everything depends on our collective intelligence in making choices, and our will to carry them out.

The prevailing view is that all our options have narrowed. I don't believe it. There is a sense of being trapped—the feeling that nothing we do makes much difference. Which leads to frantic group pressures and single-issue politics, or to the cynical rejection of all forms of public life and to a wallowing in our egos.

Let's face it. We used up our resources, polluted our environment and laid staggering burdens on our government. Which means we must now place limits on our desires, needs, greeds. The historians call it the Age of Limits.

Civil-Rights Movement: But it is equally an Age of Breakthroughs which compensate for the narrowed options. It is hard to see this because the limits are concrete and urgent while the break-

throughs are less visible.

But they are nonetheless real. I ask the black students in my seminars: would you rather have come of age in the years before the civil-rights movement—or now? I ask the women of every age: would you rather be living in the days of male power and swagger, with slim options for jobs and careers and meager life chances—or now?

I ask the professionals—the athletes, film and TV performers, photographers, playwrights, musicians, architects, writers, artists of every kind: would you rather have plied your craft before the large audiences were opened up to you—or now?

I ask the young scientists, the doctors, and researchers, teachers, law and medical students, staff workers, young business executives: would you rather have lived and worked before the great breakthroughs of the knowledge revolution—or now?

I ask the code breakers who deviate from the narrow social norms of the past, and who have found new life-styles: would you rather have lived before society accepted your lifeways, and before the breakthroughs that gave you a new identity—or now?

I say to the chronologically aging who still feel young in spirit: would you rather have lived out your years at a time when elderly Americans were shunted aside and were held to have lost their capacity to function creatively—or now?

I hold with Freud that civilizations are caught between the twin gods, Eros and Thanatos—love and death, the life-affirming and life-denying principles. I find the conventional terms like "liberal" and "conservative" less and less useful. What counts is whether we are on the side of life affirmations or life denials. If I have to belong to a party, I am of the party of Eros, not of Thanatos.

I am no believer in automatic progress. I have experienced too much to wear blinders readily. But I can point to the real revolutions in process—in research, in access to life chances, in sexual attitudes, in awareness of the phases of the life cycle, in values and life-styles. The 60's were the most revolutionary decade in American history. The revolutions of the 70's—and those to come in the '80's—were and will be less dramatic and visible but they may prove deeper.

An Age of Trade-Offs: We have too long allowed ourselves to be blinkered by the naysayers of our time. An Age of Limits can also be
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I am aware of the uprootings and unravelings which threaten the cultural health of America. Every society has them, but ours seem to be piling up—the fragmenting of life, the battering of the family, the erosion of work, the breaking of connections, the intensity of pressure-group and single-issue politics, the imperial ego, the conspiracy hunting, the cult of the image, the moral relativism, the ethics of “anything goes,” the refusal to see anything in life as sacred.

Inner Change: The great event of the twentieth

The violences and excesses, the uprootings and unravelings of our culture are best seen as the agonizing inner changes of a social organism as it moves toward a higher degree of complexity. They are evidences not of a senile but of a still-adolescent society, not of a dying civilization but of one that has not wholly found itself. If America dies, it will not be of a running down of energies but of an explosion of energies.

Max Zerner

(Continued from page 10)

A Licensed Teacher Committee is being organized, with the purpose of evaluating licensed teachers and giving further direction to the licensed teacher program.

California, be accepted as a licensed minister as proposed by our Licensing & Ordination policies.

1. That all Committees be required to create a Manual of Procedures regarding their own activities and responsibilities.
2. That continuation of leadership on all Committees be assured by only picking persons who have been on the Committee for one year at least.
3. That the office of Chaplain in a recognized institution be authorized as a part of the AUC Field Ministry.

"LIGHT ON THE PATH"

With the assistance of AUC we will shine a "Little Light On The Path" with a response to your questions of interest to all Unity Licensed Teachers. Send your questions and comments to: Catherine Garvey, MIT, Unity Village, Missouri 64065.

Q.What is the reason for renewing the license every year?

A.The certification of credentials for ministers and licensed teachers is renewed annually. As of January each year, each minister and licensed teacher in AUC receives a new membership card. This enables the AUC to maintain a current listing of ministers and licensed teachers.

Q.I would like to discuss improved opportunities for licensed teachers to set up new centers in areas far from established churches.

A.Actually this is done all the time. Anyone can start a Unity group and groups are starting constantly. Before a group begins it is appropriate that they would contact the area Unity ministers as well as the regional representative and depending on the scale of operation to consult with Scott Sherman, our Outreach Director, so that we do not duplicate each others plans. Whenever a new activity is begun area ministers should always have their blessing invited. The IRS has established that if a group is receiving less than \$5,000 a year income there is little concern about taxation. The need to be affiliated and sponsored by a Unity ministry would be particularly important after a group has grown beyond that point of income per year. For many reasons of support and assistance in encouragement, funds, and systems of support it is usually beneficial to begin as an outreach of an established church.

**A
LICENSED
TEACHER
IS:**



Marian Penrod now serves Unity of the Valley, McAllen, Texas. While she was at Unity Village,

Marian taught classes at Unity on the Plaza, Kansas City, and also worked in the Silent Unity telephone room. We bless and appreciate her for sharing with us the following report on her present activities. Marian writes:

"Unity of the Valley is located in the Rio Grande Valley, on the southernmost edge of Texas and just across the river from Mexico. Here we have many different cultures in residence, as well as many good folks known as 'Winter Texans' who come to us from the northern states and from Canada to escape the rigors of the Yankee winters. Many of these come year after year and we count them a part of our Unity family.

"Recently our minister, Bill Newsom, asked me to reorganize our Prayer Circle and to begin a training program for others who will become leaders in our growing consciousness of prayer. I began by writing to all former members of our Prayer Circle and inviting them to attend each Sunday at 10:00 AM. Included with my letter was a copy of Charles and Myrtle Fillmore's 'The First Prayer Thought' (from Myrtle Fillmore, Mother of Unity, P. 88). The response was excellent. Our Sunday morning Prayer Circle now includes not only regular members and those new members I am training but also other Unity friends who wish to join with us in this beautiful prayer consciousness. Our time together includes a period of silence and a time when we join in speaking affirmations aloud. It is a most rewarding fifteen minutes for all.

"We also have a Prayer Tree, designed by a young man in our congregation who is also a trained prayer-group leader. The Prayer Tree is made up of those of our members who have been divinely guided to offer their prayer help at any time when a call comes in to the office requesting assistance. The one answering the call calls one of us, who then calls two other members. Each of these calls two more and, in this way, the strength of God's love is shared and we express this in an expanding affirmative and prayerful way.

"By the end of December, I will have completed the training of the special 'prayer people' and in January, 1980, I will once again be teaching a credit class.

"It is nice to have a chance to send you something special from Unity of the Valley to share with 'Light on the Path' in CONTACT. I am looking forward to meeting you in June, 1980."

Marian A. Penrod
2901 West Highway 83, Sp. 59
McAllen, TX 78501

CALENDAR OF EVENTS



MARCH

- 14-15 Minister/Board Seminar, Stockton, California, hosted by Unity Church of Stockton

APRIL

- 5-11 Easter Retreat, Unity Village, Missouri
12-25 UICE Session 1, Unity Village, Missouri
26- May 9 UICE Session 2, Unity Village, Missouri
27-30 SCUCA Regional Conference, Austin, Texas, hosted by Unity Center of Positive Prayer

MAY

- 2-4 YOU Rally, Camp Castanoan near San Jose, hosted by Unity Church in Sacramento
2-4 Wisconsin Unity Retreat, Green Lake, Wisconsin
7-9 Northern California Regional Conference, Sacramento, California, hosted by Christ Unity Church, Sacramento
12-23 Maytime Retreat, Unity Village, Missouri
31- June 6 Rose Festival Retreat, Unity Village, Missouri

JUNE

- 8-20 AUC Conference, Unity Village, Missouri
22-28 Summertime Retreat, Unity Village, Mo.

JULY

- 5-18 UICE Session 3, Youth Education Seminar, Unity Village, Missouri
19- Aug. 1 UICE Session 4, Unity Village, Missouri
27- Aug. 2 SCUCA Laymen's Regional Retreat, Snow Mountain Ranch, Granby, Colo.

AUGUST

- 2-8 August Festival Retreat, Unity Village, Missouri
10-16 YOU Conference, Unity Village, Mo.
18-22 YAU Conference, Unity Village, Mo.
18-22 Southeast Unity Retreat, Boca Raton Hotel & Club, Boca Raton, Florida, hosted by Unity Church of Christ, Ft. Lauderdale
30- Sept. 5 Mid-Season Retreat, Unity Village, Missouri

SEPTEMBER

- 13-19 Autumn Retreat, Unity Village, Mo.
16-19 Great Lakes Regional Conference, Toledo, Ohio, hosted by First Church Unity, Toledo
27- Oct. 3 Harvest Festival Retreat, Unity Village, Missouri
28- Oct. 1 Unity Retreat, Virginia Beach, Va. Sponsored by Eastern Region

OCTOBER

- 10-12 Unity Students Retreat, 25th Anniversary, Asilomar Conference Grounds, Pacific Grove, California
11-17 Indian Summer Retreat, Unity Village, Missouri
12-15 Southeast Unity Regional Conference (place to be announced)
19-24 Ministers' Retreat, Unity Village, Mo.
25- Nov. 7 UICE Session 5, Unity Village, Missouri

NOVEMBER

- 8-21 UICE Session 6, Unity Village, Missouri
22-28 Thanksgiving at Unity, Unity Village, Missouri

THE CATHEDRAL

You seek it in the Plough and the
infinity beyond Orion
An eternity of vastness beyond eye
and mind
(While the toast burns, my heart, while
the toast burns)

You probe the setting sun and the
Milky Way beyond
In the deathwatch of the moon and
Aldebaran on fire
(While the toast burns, my heart, while
the toast burns)

But I tell you by God that you seek
far
For the cathedral is in the kitchen and
the core of an apple
The choir is in the blender and beauty
is a sliced onion

Have you seen it in bread or a cosmos
of boiling milk?
Do you know it in a soap bubble or
the benediction of beans?
For perfection is the law of popped
corn and water by light

Perfection is an egg and fat in the pan
And onnipresence is knowing you
wash with Ganges and Nile
And the cathedral is here my heart,
when the toast does not burn.

Peter Rout

