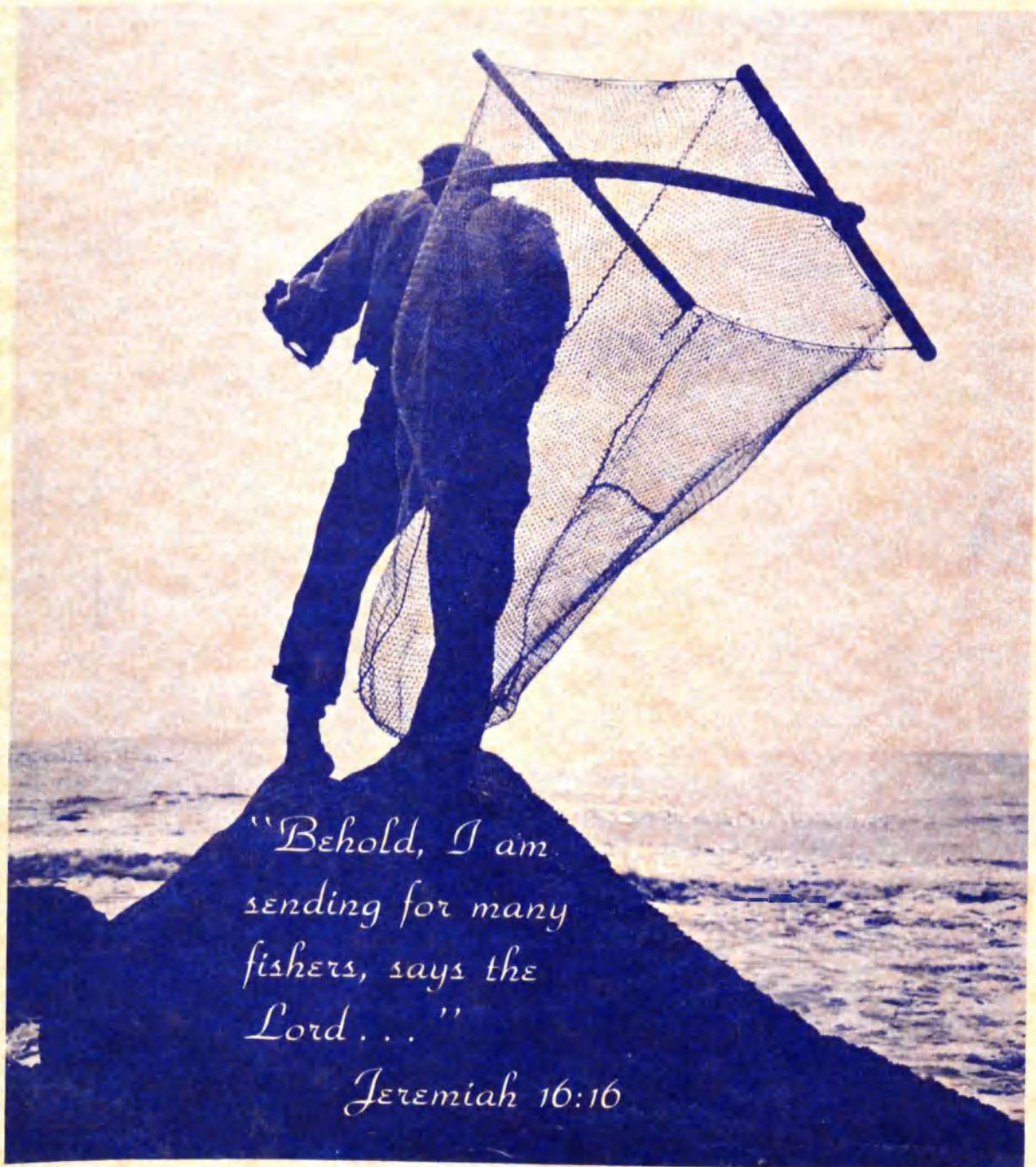


# contactj

Volume 13, Issue 5

June/July 1980



*"Behold, I am  
sending for many  
fishers, says the  
Lord..."*

*Jeremiah 16:16*

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June/July

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*This month's cover is dedicated to the 1980 Class of Ordinands. "...as a page that waits for a word that speaks on a theme that is timeless..." the world awaits your message. May the light within you shine for all who will see. Love, grace and blessings to you all.*

# Let Spirit Sing



## THE EDITOR'S LETTER

Thank you, Father, for your expression of love through all the 1980 UMS graduating class of 1980. Godspeed to you; love and blessings to you and your ministry.

In this issue of CONTACT we have some important articles which we felt took priority over two regular features: "Are You There?" and "Successful Church Libraries." These features will be included in the next issue of CONTACT.

Beginning with this issue Dr. Norman Shealey and his wife, Mary-Charlotte Shealy, will be regular contributors to CONTACT. This is a valuable and deeply appreciated addition in our effort to bring you a more comprehensive and useful journal.

CONTACT will be published on a bi-monthly basis beginning with this issue. The next issue will be August/September and will be mailed so that you will receive it around the first of August. In making CONTACT bi-monthly we hope to up-grade the content and, again, provide you with a meaningful magazine in which you will be proud to share with your ministry.

In the April issue of CONTACT on page 13, we showed several sample ads that have been successful. One of the ads has the statement "The Church of the Daily Word." Many Unity centers and churches use this phrase. We did some checking and asked if this particular phrasing is correct and appropriate (this question has been asked by several in the past year). A better, more acceptable phrasing would be "Affiliated with Unity School of Christianity, publishers of the DAILY WORD." This statement is a more accurate description of the relationship between field ministries and DAILY WORD.

FEED-BACK WANTED: Unity School of Christianity is preparing an information packet designed to provide important facts regarding Unity School to you and people within your ministry. What information do you feel would be most appropriate to include in this packet? Now is the time to ask.

Bless you, you are loved,

*Charles W. Townsend*  
Charles W. Townsend

# AUC President's Letter



Dear Friend—

How do you answer when someone asks, "What does Unity believe?"

Can you define Unity in 25 words or less? A hundred words? A thousand?

How do you respond to the question, "Is Unity a religion? A church?"

Yes and yes? Yes and no? No and no?

According to the dictionary, we are a religion, and the IRS accepts us as a church, but it is not always easy to explain to others with words that convey a true picture of who and what we really are. In fact, we often do not accept each other's definitions.

Because of this difficulty of definition, in the early days, Unity spoke of itself as a society: "A group of human beings broadly distinguished from other groups by mutual interests, participation in characteristic relationships, shared institutions and a common culture." However you would define us, we are a community of like-minded believers, and those things we share in common far outnumber and outweigh the differences that surface from time to time.

It is interesting, too, that we have never seemed fully at ease in naming the groups in which we gather together. Center, church, temple, way of life, or just Unity . . . By whatever names we call ourselves, we are all part of the same sweet spiritual fellowship that drew us out of the ordinary stream of life and caused us to band together. One of the paradoxes of our system is that even though we fiercely defend the autonomy of our groups, we have recognized the need to join in an association for our common good. We have acknowledged that our common welfare comes first, just as the overall good health of the body is essential to the welfare of each of its parts. The fact that the well-being—and maybe even the survival—of some of our member churches depends in large measure on the integ-

ity and strength of our Association has not yet been fully accepted. This concept will be strongly resisted by some who read this statement: There are those who still believe we do not need each other because of our close identification and affiliation with Unity School.

A nation or a community of any kind—including your own church or our Association of Unity Churches—is held together by shared values, shared beliefs, shared attitudes, shared participation and shared support. These are what enable a people to maintain a cohesive society despite the frustration and tensions, the trials and tribulations that test our strength. These are what enable us to rise above the inevitable conflicts and divisions that plague any society, including our own. These are what give a large nation or a very small group its tone, its fiber, its integrity, its moral strength, its style, its class, and its capacity to endure and grow. Unity cannot fulfill its destined role until we stop looking back at the past and become excitedly caught up as participating, involved members of a spiritual society seeking to carry the Jesus Christ message to a hurting world.

Could it be that our unconscious, unhealthy dependence on Unity School has been a primary problem that has prevented the development and effectiveness of our Association? Are we letting Unity School be "Unity" while we drift silently along in its shadow? Do we still feel such a strong allegiance to the School that we haven't yet joined our own Association?

Every Unity minister and licensed teacher chose to be a leader. We each sought a role of leadership. We all chose to go into the field to be fishers of men and leaders of our centers and churches. But let's not forget that our Association also needs some of your energy, love and leadership potential.

Autonomy is vital. It is important that we never establish a hierarchy that could control our Movement. It is equally important that we be on our own to develop our talents and our strengths. Paradoxically, we also have a deep need to join together and share our strengths for our mutual and common good. In the Association of Unity Churches, we have the developing society that can serve this important need.

As hard as it is to explain Unity to others, it may be even more difficult for each of us to define to ourselves the personal role we individually desire to play in the development of our Association. Can you define your position in the AUC in 25 words or less? A hundred? At all? Do you really belong to the AUC?

*(Continued on page 9)*



*This month we dedicate this page to Scott Sherman in appreciation for his understanding, leadership and fine example of living Truth principle he gave to all of us while serving on the AUC executive staff. Our love and blessings go with Scott and his family to their new ministry in Seattle with a heartfelt "thank you" for a job well done.*



#### NEW BIRTH!

Peter Jonathan McArthur, newborn son of David and Kathryn McArthur, made his entrance into this world on April 17, 1980. He weighed 6 lbs., 4 oz. and was 19½" long.

We rejoice with David, second-year UMS student, and Kathryn and know that the McArthur family is being especially blessed.



Projects  
Programs  
and  
Perspectives  
by  
Alan Rowbotham

"We live within a mystery." These words were spoken to me by a fellow minister at a recent regional conference. They have been echoing in my mind ever since. Even now as I ponder on the direction of my article for this issue of *Contact*, the same words keep tugging at me, pulling at the sleeve of my attention, clamoring to be heard . . . .

Yes, we live within a mystery. But more than that, the mystery also lives within us . . . and it is forever seeking to be revealed!

I am reminded of the story of Michaelangelo who, upon being asked why he was pushing a great ugly misshapen rock to his studio, replied: "There is an angel inside, waiting to come out." There are at least two aspects of this story that can be applied to situations in my life—and probably in yours too. First, I have to recognize that there is an angel in the rock. Second, in order to reveal the angel I have to chip away at the rock that surrounds it. Maybe there's also a third aspect, that I must not be swayed by the negative opinions of others who only see me pushing the rock and cannot see the angel within it.

Whenever something new is seeking to come forth through me, for example an article such as this, it so often seems I have to overcome incredible resistances within me. Then I write the first words and bit by bit the resistances are chipped away as I begin to get the feeling of what is there. Gradually, with persistence, words flow. An idea takes on shape and form. This process is true whether it's in the writing of an article, preparing a talk, getting started on a new project, or moving into a new experience.

I don't think this process is unique to me. It's probably true of all of us to varying degrees. In fact, we can probably use this same image to describe what has been happening in *Unity* over the recent months. Maybe now we can stop chipping away at each other long enough to recognize that there is an angel in the rock and that it's the rock we really need to be working on. We've been pushing it back and forth for a while now and some of the edges have worn off through natural wear and tear. A little judicious chipping away of some of our remaining resistances will no doubt reveal the angel in all its glory.

A new era is being born. As we persist through our resistances, we can see it taking shape and form. I would question whether anything new really can come forth without some measure of struggle and certainly we would all agree that it takes courage to move into the unknown. Yet without the unknown there could be no faith and no new understanding.

Among those standing on the edge of the unknown at this time are those persons who have recently completed two years of ministerial training and are now ready to go out into their individual ministries. Even if they know where they are going, the unknown still awaits them. However, I would remind them as I remind myself: "You move out not only into a mystery, but to reveal a mystery." That same mystery was spoken of by St. Paul as being "the mystery hidden for ages and generations . . . this mystery, which is Christ in you, the hope of glory." All of us are called to reveal God's mystery, the Christ, "in whom are hid all the treasures of wisdom and knowledge." We are called, as Paul puts it, "to mature in Christ."

Perhaps you may feel, as I do, that this is a propitious time to review and renew our maturation process. Something that has helped me recently is a little book that I had read and laid aside after it was first recommended to me by Stan Hampson. The book is "Meditation—Commonsense Directions for an Uncommon Life," by Eknath Easwaran. The author suggests the prayer of St. Francis of Assisi as a basis for daily meditation. It would be difficult to find a more appropriate prayer for our meditation, consideration and practical application at this time. Will you join me in it?

Lord, make me an instrument of thy peace.  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.  
O divine Master, grant that I may not so much  
seek  
To be consoled as to console,  
To be understood as to understand,  
To be loved as to love;  
For it is in giving that we receive;  
It is in pardoning that we are pardoned;  
It is in dying (to self) that we are born to  
eternal life.

Yours in Love,

*Alan*

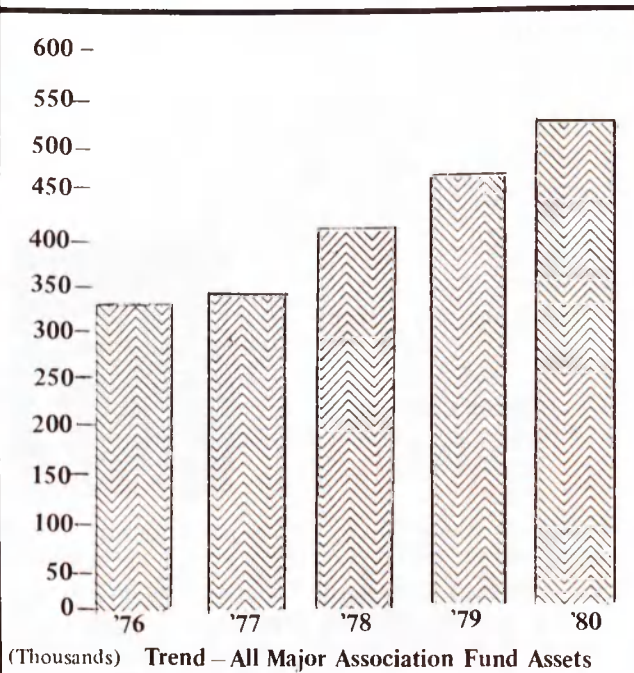
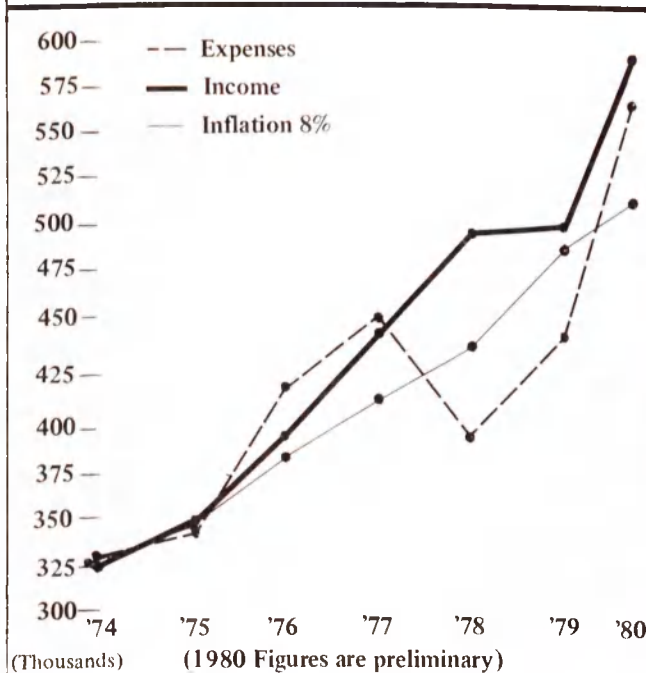
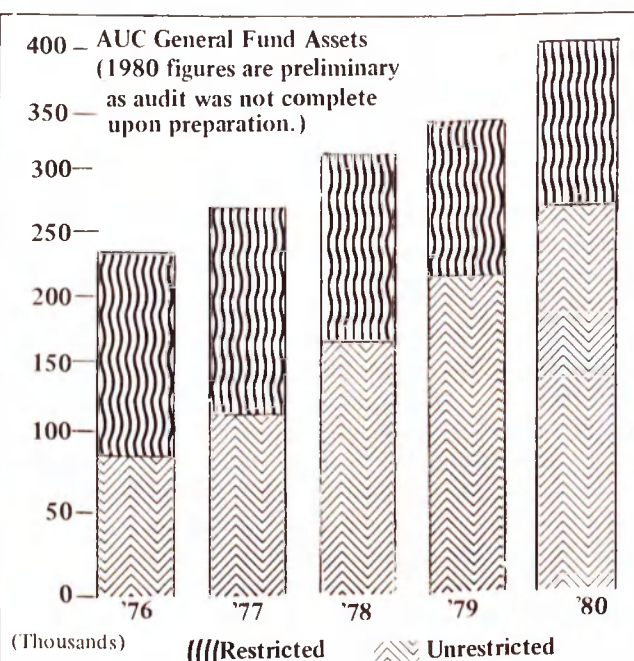
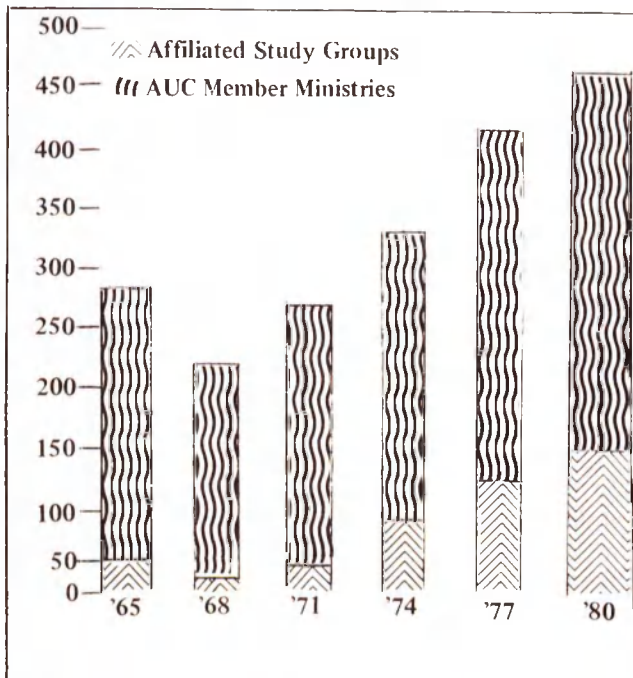


# INWARD, ONWARD, UPWARD--by R. Scott Sherman

A good way of understanding the business aspects of our Association is through the facts and trends of recent Association management history. The graphs (below) provide some insights into the growth of our Association over the past few years and the trends of that growth. The staff and Association leadership, I believe, are justifiably proud of what we are doing collectively. Our growth as a movement in people served and in financial resources seem to go hand in hand. This certainly reflects the law "as you give, so you receive."

Love and blessings,

*Scott*



## NEWS & VIEWS ON UMS . . . by Paul C. Barrett

*This month's article has been contributed by Hypatia Hasbrouck.*

Because the power of the word is a fundamental Unity teaching and UMS exists solely to prepare people to enter the Unity ministry, every course in the curriculum stresses the careful use of words. The events of recent months gave all of us at UMS—director, faculty and student body—opportunity to practice what we teach. Lest any words of ours complicate the situation between the governing boards of Unity School and the AUC, we have avoided discussing it as much as possible and used the power of our words in prayers that affirm the perfect resolution--harmonious interaction between the two organizations.

We know that the perfect resolution is already present because UMS is the product of on-going harmonious interaction between Unity School and the AUC. That interaction was not interrupted by the events of recent months; indeed, it became even more apparent during them. Both organizations included the entire UMS on their mailing lists and their officials met with us in person to clarify points, answer questions and assure us that the temporary conflict would not adversely affect UMS.



We appreciated the information and were grateful for the assurances. We know that each organization is essential to the work of UMS: the AUC provides the full-time, permanent personnel responsible for planning and implementing the educational program and the day-to-day functioning possible. Unity School provides the classrooms, library and supplemental faculty and counselors; it publishes the basic texts for fundamentals courses; it involves the MIT's in Silent Unity and the counseling center; it participates in the AUC grants-in-aid program; it employs MIT's in various departments.

I have mentioned only a few obviously important contributions of Unity School. There is a less obvious contribution which has a significant influence upon the total program of UMS. Unity School involves the full-time UMS faculty in the retreat program and UICE. Even though we no longer minister in the field, we are not isolated from the kinds of people who seek out Unity. Our periodic involvement with retreatants and UICE students prevents our exhibiting the "ivory tower" syndrome and losing sight of the historic purpose of the Unity movement—to help people improve the quality of their lives by teaching them how to understand the teachings of Jesus Christ and apply those teachings to daily life.

It is a great purpose. We are grateful for the harmonious interaction of Unity School and the AUC which allows us to participate in its implementation. We celebrate the growing concord between the organization as we use the power of our words in prayers of thanksgiving.

## YOUTH SERVICES COORDINATOR REPORT by Maggie Finefrock

UNITY  
LEAVES  
NO ONE  
OUT



*What mean ye, fellow citizens, that ye leave no stone unturned, in order to scrape together wealth and yet take so little care of those to whom ye must one day relinquish all?*  
—Socrates

We are two hundred years old and growing like wildfire! 1980 is the 200th birthday of the Sunday School movement. In Unity this is cause for a great celebration!

You and I know that the concept of "Sunday School" as Christian education has been around since the beginning of time. But in 1780, in Gloucester, England, a newspaperman named Robert Raikes started a Sunday School. This is the date that is recognized as the "birth" of Sunday School.

This school was not as we conceive of our youth departments today. It grew out of Raikes' concern for the living and working conditions of lower class children. He wondered if something could be done to "help the little heathens of the neighborhood," so he taught reading, writing,  
*(Continued on page 7)*

## YOUTH SERVICES COORDINATOR REPORT

(Continued from page 6)

morals and manners. But he did have a vision to see this project work for he believed "the world marches forward on the feet of little children."

Two hundred years later, we in Unity have refined this concept of Sunday School. Like Raikes we teach and provide expression for children that is usually not available to them through the week. We provide a supportive environment for a multi-aged group. There is creativity, respect, love, sharing, laughter, joy and discovery in Unity youth departments. We even stress our Sunday morning programs being called youth education rather than be associated with another day at school. Many departments have a special name for their special youth program: "The Angel Factory," "The Rainbow Room," "Discovery House" or "Jonathan Livingston Seagull Flight School" to name a few.

How do we provide these exciting programs for our community?

1. By inspiring our congregations to include every age, racial, cultural group in their circle of ministry in the community.
2. By conceptualizing the church as a place for people to worship together rather than a place with older folks always over here and the younger folks over there and the singles over yonder, etc. (see article in this issue of CONTACT entitled "Youth and Adults" by Richard W. Bimler on page 10.)
3. By hiring a key person with love, creativity and enthusiasm to direct exciting education programming.

A recent article in *Psychology Today* talks about "the Third Place." This is the alternative between work and home or school that we use for relaxation and fellowship. The article pointed out that in this society, bars are the predominant third place. I envision churches becoming that "third place" for learning, fellowship and recharging of the body, mind and soul. By providing dynamic opportunities for people of all ages and backgrounds to gather together, we in Unity can become the spiritual education centers at the heart of the community that I believe was the intention of Charles Fillmore.

Here are some creative ideas to emphasize your education program this year.

1. Have a family service that includes a children's sermon.

2. Involve young people in the service as greeters, ushers, giving announcements, meditations.
3. Have bicentennial minutes from the pulpit that tell of the past, present and future activities of Youth Education.
4. Have an intergenerational workshop day that brings people of all ages together to study and play together (use New Games, Serendipity materials, films, discussion groups, role playing, etc.)
5. Have a youth education open house so any adults can attend youth education classes.
6. Invite members with special skills, talents and interests to share with the young people and vice versa.
7. Develop an intergenerational learning community class where all age groups can meet together for a class once a month on the topic of their choice.
8. Develop a service project for the church that all ages can do together.
9. Host a youth education Celebration! workshop with your regional facilitator.
10. Hand out packets in the community with:
  - a. the philosophy of your youth dept.
  - b. WonderWord
  - c. Unity pamphlets
  - d. an invitation letter
11. Host a family retreat weekend.
12. Sponsor a Family Talent Show that includes talent of all kinds for and by all ages.
13. Have the YOUers or a service group plan "After School Specials"--midweek activities for children from 3:00-4:30.

If you have an intergenerational activity, class or bright idea that you have found successful or would like to try, share it with CONTACT.

Below are some resources worth looking into:

*Children and Adults: Activities for Growing Together*, Joseph & Lauri Bragon, Prentice Hall  
(Continued on page 8)

# AUDIO/VISUAL AT LOW COST

by Ross Tucker

Many Unity ministries would like to improve their audio/visual equipment for education programs they run, but don't know exactly where to look. There is always a place! .

In the last two years, Decatur Unity has obtained two basic audio/visual pieces of equipment at virtually no cost (since you asked, the total bill for both pieces was \$10!).

The first piece purchased was a Wollensak (reel-to-reel) tape recorder needed for a weekly, 15-minute radio program broadcast locally. Many radio stations will furnish relatively low-cost time spots but the rub is in production. They have limited facilities, time and talent to share. In addition, most want (and will demand) finished and furnished reel-to-reel tapes (prices vary, but these are relatively inexpensive and some stations, as an incentive to get you started, will furnish some).

Now, the \$64 question: where can you find a good, used, reel-to-reel tape recorder? There is a place near every Unity ministry. It's called the local public school system, school district, consolidated school district, unified school system, etc. Many of these school systems have reel-to-reel tape recorders just sitting around gathering dust

(and may want to dispose of them). Why? Because of the great invasion of cassette recorders--smaller, light-weight, initial cost much less. Check with your local school district audio/visual office--you may be as pleasantly surprised as I was!

And, while you're checking or visiting, ask about overhead transparency projectors. This was the second piece purchased (from school surplus stock) and should be a "basic" A/V aid for every Unity ministry.

Obviously, we did not get a new model. Like cassettes, these are smaller, easier to handle, move and cost less. But we did obtain an older Besseler, one of the best trade-names in the field, and it suits our purposes for teaching Unity fundamentals.

For every problem there always is a solution. If yours is in the audio/visual area, your friendly, local public school system can always be a starting point!

*Audio/visual productions, when done well, are one of our most effective teaching tools. We are developing a resource file in the AUC office and invite your comments, suggestions and experiences to share in CONTACT.*--Ed.

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## YOUTH SERVICES COORDINATOR REPORT

*(Continued from page 7)*

*Rainbow Activities, 50 Multi-Cultural/Human Relations Experiences, Ethnic Cultural Heritage Program, Creative Teaching Press, Inc., So., El Monte, CA*

*The Gospel According to Peanuts, Robert L. Short, Bantam Books*

*Gaming: The Fine Art of Creating Simulation*

*Games for Religious Education* by Dennis Benson, Abingdon Press

*Serendipity Books and Laugh and Grow Games* by Lyman Coleman Serendipity House, 3810 Senton Road, Box 7661, Colorado Springs, CO

*The UnGame, Roll-A-Role,* The Ungame Co., 1440 S. State College Blvd., Bldg. 2D, Anaheim, CA

*The New Games Book,* by Andrew Fluegelman, Doubleday Co.

*Family Council, The Driekers Technique for Putting an End to War Between Parents and Children.*

*Resources for Family Sharing--Home Archdiocesan Office of Religious Education, Dubuque, IA*

*200 Years and Still Counting--Past Present and Future of the Sunday School* by Wesley R. Willis, Victor Books

*Teaching Human Beings,* Jeffrey Schrank, Beacon Press

*Values and Faith-Value Clarifying Experiences for Family and Church Groups,* Winston Press

*Teaching People to Love Themselves,* Dr. Dov Peretz Elkins, Growth Associates, PO Box 8429, Rochester, NY

*Guide for Recreation Leaders,* Glenn Bannerman, John Knox Press

Make this year a time of birthday celebration to highlight youth education as an integral part of your congregation. One of Unity's main statements of belief is "Unity leaves no one out." This includes all ages, young and old.

Begin with the awareness of children as people. The age of the soul is not known. All ages have much to learn from one another.

I can tell you that the Association of Unity Churches really needs you and your positive energy...your questions as well as your answers. We do not need, however, one more "member" who is dedicated to the systematic dismantling and destruction to this precious Association, so dear and necessary to the rest of us.

Have you made your plans to attend the Annual Conference at Unity Village in June? If not, please pick up the phone and make your airline and room reservations now! Please do not remain at home believing that your presence at Conference will make no difference. Your leadership, your wisdom, your love, your support and your input are vital to the continued good health of our Association.

See you there!

*Jack Boland*

## SOMA NEWS

As our time here at UMS draws to a close, we spouses of the graduating class feel a great deal of excitement mixed with apprehension about what lies ahead. Our SOMIT's group has been a helpful part of the experience here.

We have had some wonderful speakers who have taken time from their busy schedules to share their talents, their experience and their hearts. We are so very grateful to them.

We have taken a look at some of the areas in which the spouse of a minister can choose to be involved such as youth education, hospital visiting, weddings and counseling.

We have explored such issues as placement, living in a manse, handling church related phone calls at home and the importance of making time for the marriage and family.

Considering there are so many spouses who work in the evening our attendance has been really great. We have had a good representation from both the first year and second year class spouses.

The first year class spouses look forward to moving into the second year and those of the graduating class are eager to become SOMA's.

## SPECIAL GUEST SPEAKER FOR CONFERENCE 1980

Our Conference guest speaker will be Jerry Jampolsky, MD., who is founder and consultant for the Center of Attitudinal Healing in Tiburon, California. Dr. Jampolsky will be bringing some of the children that have attended the center. Dr. Jampolsky is a world renowned author and lecturer. He has appeared on many national television programs including "60 Minutes," "Mike Douglas," "The Tomorrow Show" and "The Phil Donahue Show."



### PRE-CONFERENCE MEETING ROOMS

*(All Committees will meet from June 11-13, unless otherwise stated)*

- Board of Trustees--Conf. Room A (June 10-13)
- Finance & Budget--Charley Townsend's Office (June 9-13)
- Banquet--AE 5
- Group Services--Scott Sherman's Office
- Hymn Book--Janet Manning's Office
- Ministry Support--YC1 Downstairs
- Outreach Development--Linda Pendergrass' Office
- Council of Education--Education Conference Rm.
- Planning & Goals--Nursery Downstairs
- Post-Graduate Course Development--Hypatia Hasbrouck's Office
- Program --YC2 Downstairs
- \*Regional Representatives--Alan Rowbotham's Office (June 12, 7:30 p.m.)
- \*Council of Committees--Conference Room B (June 11, 4:30 p.m.)

### CONFERENCE MEETING ROOMS

- Conference Registration--Fellowship Lounge (June 15, 1:00-8:00 p.m.)

### POST-GRADUATE COURSES:

- "Course in Miracles"--Jerry Jampolsky, M.D.--Activities Center (June 18)
- \*"UICE Update"--Wayne Manning & Phil White--AE 3 & 4 (June 19)
- \*"Youth Counselling"--Dr. Dave Danskin--AC 2 (June 19)

*\*ROOMS ARE SUBJECT TO CHANGE*

# — Youth *and* Adults — We Need One Another!

By Richard W. Bimler

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*Mr. Bimler is Executive Secretary of the Board of Youth Ministry, Lutheran Church—Missouri Synod, St. Louis. This article is reprinted from the March-April-May issue of the CHURCH TEACHERS magazine, with permission.*

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God had a great plan when he put people of different ages in families together. He knew they could learn and grow with one another.

Unfortunately, today's society often loses sight of this valuable relationship among ages by dissecting people into age groups. For example, in some churches the men's club meets on Monday nights, the ladies' guild on Tuesday, the senior citizens on Wednesday, the pre-schoolers each Thursday morning, and the youth on Sunday night. They gather in separate groups to discuss such current topics as "Why can't we understand our parents? . . . our children?"

Recently a school psychologist voiced his impression that junior high school people especially need other ages around them for sharing and growth. But we segregate them into a junior high school where there is no opportunity for this mutual sharing to happen.

When was the last time you had a good discussion with someone outside your family who is not a member of your own age group? Do you recall the last time you spoke more than briefly with a child? a teenager? a grandmother? Most teenagers, for example, can go through four years of high school without ever being provided an opportunity to talk with a five-year-old, or to visit a seventy-year-old, or even to discuss a matter with a young adult.

At a workshop a few months ago, I was somewhat startled at the feedback we received from some students who were preparing for the teaching ministry. We asked them to spend an afternoon talking with some junior high boys and girls, one-to-one. The amazing thing to me was that most of the students confessed they had never had a chance to talk like that to thirteen-year-olds before. They spoke of how helpful it was to get to know junior high "kids" as persons. The same was said by the junior highs—that most of them had never spent that much time sharing ideas and thoughts with a young adult.

The point is simple: We need one another! Youth and adults need to grow, learn, and share

together! So many generalizations and stereotypes would fall and disappear if there were more opportunities for individual youth and adults to get to know one another as God's special people.

Our church congregations can do much to help this to happen. We are in an advantageous position to provide settings and materials to help bring age groups back together again. This fact does not mean that all programs involving peer groups must stop. Rather, a variety of programs need to be developed in order that God's people can grow in many different ways—with their peers, certainly, but not at the expense of building relationships with others older and younger than themselves.

For example, here are specific programs that have been devised by parishes:

1. **Summer Sunday Schools.** Entire families volunteer to plan and lead a Sunday morning class, as persons of all ages gather together around tables to share. A Scripture lesson, prayers, discussion, and a project are included in the session as kindergarteners, youth, parents, and grandparents study and work together.
2. **Youth/Adult Discussion Groups.** Some parishes have developed an optional class on Sunday mornings or during an evening, where groups of youth and adults come together to study the Scriptures and discuss their faith/life together. Why limit Bible study only to one's own age? We can learn and share so much more with those persons who are younger or older than we!
3. **Worship Services.** There is nothing wrong with your youth-led worship services, but I have a problem when some parishes give the impression that worship is best done when only one age group is involved. Instead of "youth worship," I prefer to see "people worship," where all

*(Continued on page 11)*

## WE NEED ONE ANOTHER!

*(Continued from page 10)*

ages gather to shout praises to their Lord. Youth need to be involved in the planning and doing of worship, but so do the aging and the young single adults and the newly married couples.

4. **Church Committees.** Parishes are involving all age groups as part of their regular church committees and boards. Youth and adults are serving on evangelism committees, for example, and visit new prospects together. What a great witness it is, in itself, to have a ten-year-old with a fifty-year-old visiting the family who just moved to town!

Parishes have appointed interested youth on their education committees, councils, stewardship task forces, and many other groups. The key to this approach is not to force youth and adults to serve in this way but instead to provide the opportunity for this to happen. Every youth cannot be involved in his or her parish in the same way, just as all adults cannot be either. Instead, parishes need to look at the special needs of their communities and help to meet these by using the gifts of people—youth and adults.

5. **Community Events.** One particular church encourages every youth and adult member to be involved in a community agency or project as part of his/her "ministry." Youth and adults together can become involved in visitation programs to shut-ins, special community outreach needs, and other projects that help people to live out their faith in the Lord Jesus.

For too many parishes, it seems that youth are still seen as "problems" rather than as "people." We hear adults complaining about

young people, about who is "brave enough to teach the junior high Sunday school class," about all the problems that teenagers have. Youth, just like adults, do have many problems and struggles. But perhaps some of these problems could be solved more effectively if we adults would begin to see youth as God himself sees them—as redeemed, loved, powerful people, because of Christ's death and resurrection!

In many parishes, a main stumbling block to involving more youth in ministry is the attitude that adults have toward young people. If adults see youth as quasi-people, or semi-human, they will tend to treat them that way. If, however, adults view youth as redeemed, alive, Spirit-filled people of God, they will see to it that youth become more involved and active in ministry to others.

One caution: It is just as unfortunate to over-emphasize youth ministry in a parish as it is to under-emphasize it. Parishes need to keep a healthy balance in terms of their total ministry. Parishes need to be concerned and involved in ministry to youth, but also to middle-aged people, the aging, the pre-schoolers, the single adults—everyone!

Here's an idea you might want to try. Pick out three or four people in your parish who are older or younger than yourself. Plan to spend one hour during the next few weeks visiting with each one individually. Plan to do something together—have an ice cream cone, go for a walk, take a trip to the library, or go swing in the park. Visit these persons at their work or in their homes, or invite them to your house. Just get together to talk—to share yourself with them as they share with you. Perhaps this can be a good way to begin breaking down some of the segregation and to build up some trust and understanding among age groups.

Youth and adults need one another. And I'm glad.

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## IN MEMORIAM

*We bless with these loving and giving souls as they progress to their next phase of growth and unfoldment. We will miss their physical presence but know that they are with us in thought.*

**ED JENNENS**, a former Unity minister of San Jose, California, passed into his new experience in April, 1980. He will long be remembered for his many years of service in Unity.

**GRACE COPELAND** made her transition on May 1, 1980. Grace began this life on November 23, 1896 and has been a teacher and guiding light all of her life. Grace is a lady of dignity and gentleness that has given much to many seekers of Truth. She has served Unity centers in Stockton, Castro Valley and Berkeley, California. She is survived by three children, Ann, Charles and John.

# "The Detroit Experience"

by Marianne Bowers, MIT  
UMS Class of 1980

Somebody...and I can't remember who, which is probably a blessing under the circumstances...said to me, "Will you write an article for CONTACT about the Second-Year MIT's trip to Detroit?" And I said, airily, "Sure. No problem." Little did I know...

How does one, given limited time and space, say all that needs to be said about the experience we had? How can one possibly describe the kaleidoscope of colors, sounds, loving, sharing, caring...all shifting and changing and somehow remaining the same...only more so. From the moment we left Unity Village, the whole thing built in volume and intensity until, at the end of our odyssey...six days later...we were surfeited, exhausted, exhilarated, delighted, and utterly done in.



1980 UMS Class departing from Unity Village.

Our group, thirty-two strong, departed Unity Village at 1:30 Tuesday afternoon, the first day of April. Martha Giudici and Paul Barrett were there to bless the bus and its passengers, after which we lurched giddily down the drive and off on our adventure. (From this point on, what you receive is a very personal, non-objective report of our journey. I suspect that, by and large, most of my classmates would agree with me, but I can give you only my own evaluation. With this modest disclaimer, so be it.)

Riding over any appreciable distance on a bus is just like walking...except that you do it sitting down. I am not now, nor will I ever be, "bus enthusiast." One of the reasons may be that I have very long legs and, while the designers of buses may have heard about people with long legs, they've obviously never seen any. Or at least

they didn't design seats to accommodate them. We were told before we left the Village that this experience would give us a chance to show forth our loving, cooperative, sweet and generous natures. And we were warned that some might be subject to frayed tempers and outbursts of irritability. (I found out the identity of the latter, at 2:30 Wednesday morning. I'm it.)

Although we were first advised that we would be housed in the YMCA and YWCA for the duration of our stay, an angel-of-mercy from Jack Boland's Unity of the Infinite Presence made arrangements for us to stay at the plush, elegant Michigan Inn. I cannot say too much about the staff and the service accorded us. They were superb. When we staggered off the bus, and came struggling into the hotel lobby, we looked like fugitives from an Al Capp cartoon. (If the desk clerks wondered at this rag-tag assembly...and surely they must have...they never betrayed their feeling; instead, they treated us to the same gracious hospitality they'd have extended to visiting royalty.) Four hours and thirty-two hot showers and naps (one per person) later, we were our own beautifully-groomed, well-mannered selves once again. And off we went.

Wednesday evening we were guests of Jack and Karen Boland and staff for dinner, after which we went to Jack's class and marveled at the attendance...approximately 400 people. (A member of the staff told us that people begin arriving shortly after 5:00 in the afternoon for this 7:30 class, and at 11:00 that night it is necessary to invite the last group to leave so that the building can be locked up. It's amazing, but after hearing Jack teach the class, we can understand it. What an experience!)



l to r: David Williamson, Jack & Karen Boland, Thelma Hembroff, Ruth Mosley, and Jacqueline Neal.  
(Continued on page 13)

## THE DETROIT EXPERIENCE

*(Continued from page 12)*

Thursday morning began with breakfast sponsored by Ruth Mosley's West Side Unity Church, after which we boarded the bus, also provided by this group, and made our way to Detroit Unity Temple. There we were welcomed by David Williamson, Jackie Neal and staff, and toured their impressive facilities. Members of the staff spoke briefly with us, and we were handed "goodie bags" containing much useful information and some just-for-fun things.

Back on the bus, we headed for Royal Oak for luncheon and a visit with Onita Meyer at Royal Oak Unity Temple. The ladies of the church served us a delightful buffet and Onita escorted us through her building and into her sanctuary, where we were given the opportunity to learn more about her ministry.

Again we were bused back to Unity of the Infinite Presence, where we had a chance to ask questions of Jack Boland and get an "inside look" at the myriad operations of his center.

As we departed for our dinner date with Elizabeth Jacunski, the skies, which had darkened as the hours passed, began to drip. By the time we neared the Unity Center in Birmingham, rain was falling with a vengeance. Our driver, a wonderful young man with an engaging smile and nerves of iron, sent our bus careening down street after street until we all began to believe we were inextricably, irretrievably lost. Well, we were. . .but he wasn't. Eventually we wound up at our destination, albeit somewhat late, and were treated by Betty J.'s congregation to potato pancakes, polish sausage and gallons of steaming coffee. Our outer garments may have been dampened, but our enthusiasm was not, and we basked in the glow of the warm hospitality extended to us. Betty J. conducted us upstairs to her sanctuary, where we shared her lovely Maundy Thursday service.



Enjoying a good meal.

Returning to the Michigan Inn, some of us opted for a warm bath and bed, while others prepared to go to West Side Unity for the Midnight Service. . .the foot-washing. (Reports from those for those who went made me wish I could have held out a bit longer. The service was shared by our MIT's and the Urban MIT's, and my classmates who did attend found it a moving, spiritual experience.)

Friday morning's calendar of events was not scheduled to begin until 11:00, so most of us treated ourselves to a leisurely breakfast in the hotel coffee shop. At 11:00, we were at West Side Unity for Good Friday services, conducted by four of our fellow MIT's with musical accompaniment by Ruth's talented soloists and pianist. It was a beautiful service.

Our trusty bus next took us to Livonia, to Eugene Sorensen's church. What a church! (I used to wonder what kind of church I'd have if I had my "druthers". . .and now I know! Unity of Livonia must be one of the most carefully designed and attractively decorated churches in the entire Unity movement. Small wonder that it has been the recipient of architectural awards.) Gene's Good Friday service was presented to an SRO congregation. We'd have loved to linger longer, but we were a bit behind schedule and had to race for the bus to get back to Unity Temple in Detroit. (Our thoughtful Deanna D'Ambrosia, who was chairman of the planning committee for the trip and served as a combination cruise-director-good-shepherd-den-mother for the group, had thoughtfully phoned ahead to report that we had not yet had time for lunch and would be grateful for coffee. . .we'd stop somewhere long enough to dash into a supermarket for sandwich fixin's. David said, in effect, stuff and nonsense. And, upon our arrival at the Temple, we found that his people had gone straight to work and set up a hearty snack bar for us. Truly, if you have any mountains you want to have moved, just call upon the folks at David's church! We fell upon their offerings with the enthusiasm of a plague of locusts. . .and cleaned them up in short order. Mmmm. . .good!) After our hunger pangs were assuaged, we were treated to an interesting overview of the activities—many and varied—of that center.

Our dinner date for the evening was with the Unity Urban Ministerial Students. Billed as a spaghetti supper, it was that and oh, so much more. The vast quantity of delicious food was exceeded only by the love, warmth and fellowship of our hosts and hostesses. What a wonderful, remarkable group they are! (A whole CONTACT article could be—and should be—devoted to these *(Continued on page 14)*)

## THE DETROIT EXPERIENCE

*(Continued from page 13)*

dear, dedicated people who, under the loving guidance and direction of Ruth Mosley, are following the path which will lead them into the Unity ministry.) We stayed late, talked, shared, laughed, sang, and enjoyed ourselves immoderately.

All we knew of our Saturday schedule when we boarded the bus at 6:30 that morning was that we had been invited to attend a function listed as a "Prayer Breakfast with the Order of the Fisherman Ministry" with Martha Jean, "The Queen." Again, it would require either a very long article or a short book to do justice to this experience. Martha Jean, a disc-jockey-turned-minister, has attracted to herself a band of dedicated devoted followers on the Jesus Christ path. As we entered the building we found, ranked on both sides of the long corridor, no fewer than two hundred people waiting to greet us. . .each waiting to embrace us and extend the standard greeting of the group. . ."God bless you. I love you!" (We learned quickly that the appropriate response is, "I accept. I love you!") After a sumptuous breakfast, we were escorted through the building and had an audience with The Queen. . .a perfectly delightful lady whose deep dedication is lighted by a lovely sense of humor. (When asked about her handling of religious and metaphysical teaching, she replied, "Oh, when somebody asks me a question I can't answer, I just get on the phone and call Ruth Mosley!") Although non-denominational in structure, her approach is straight-line Unity. She's doing wonderful work among people whose need is very great.

Saturday afternoon we were provided with bus service to take us into downtown Detroit for a look at the Renaissance Center and environs. Detroit now advertises itself as the "Renaissance City. . .the City that Came Back." After a period of tremendous upheaval and civic unrest during the 60's, Detroit has made a terrific turnaround; it has much of which to be proud, and it is. The centerpiece of the Renaissance Center is a 70-story tower. I took one good long look at that imposing structure, and said, "No way!" (I'm the one who gets nose-bleed anywhere above the third floor and advanced vertigo at the top of the Unity Tower.) But my two companions are determined ladies indeed, and I found myself wedged between them on the glass-sided elevator, bound for the top. . .from which, we were told, one can see for forty miles in any direction. I have no reason to suppose that this is an exaggeration. (I can also assure you, from personal experience, that PRAYER WORKS. I survived.) At the top, we left the elevator and walked up a

flight of stairs (if you've already risen 70 floors, one more makes very little difference) to the restaurant and lounge which, completely glass-walled, revolves slowly, giving a panoramic view of the city of Detroit, and of Canada across the river. I'm grateful to have been warned in advance that the room revolved, else I'd have been sure that the vertigo which I had feared had come upon me! We sat for nearly an hour, marveling at the magnificent view. (I wouldn't take anything for the experience. Would I do it again? Don't ask!)

Saturday night was a "free night" for disco-ing or doing one's nails, for visiting, viewing the city, or whatever struck one's fancy. Some of us (more prudent souls) took advantage of the hiatus to rest up for all that the morrow would bring; others, the youthful and vigorous, dined and danced the night away.

Six o'clock Sunday morning found us, surrounded by our luggage, keys turned in at the desk and thank-you's expressed from the heart, awaiting the bus that was to take us to Ruth Mosley's Sunrise Easter Service. At Cobo Hall's Riverview Room, more than 2,500 people were assembled for the 7:15 service. (The facilities of Cobo Hall will be the site of the Republican National Convention this summer.) The service was magnificent and the music, as it soared and reverberated, was soul-stirring. As a part of the service, Ruth had arranged to have present the Honorable Erma Henderson, President of the Detroit City Council, who awarded to each visiting MIT an inscribed "Award of Recognition" certificate bearing his or her name and signed by all the members of the City Council. We are quite overcome at such VIP treatment, and so very grateful. (During the service, the glass draperies were drawn back from the enormous expanse of windows and we were treated to a view of the Detroit river, with a majestic river steamer winding its way upstream. It was a sight we won't soon forget.)

The 9:00 service at Unity Temple was underway when we arrived, but David graciously interrupted the proceedings while we were escorted to the front of the sanctuary where seats had been reserved for us. Taking time to introduce us to the congregation, which must have numbered well over 1,000, he added that some of the members of the class were from foreign countries. . . Germany, Nigeria, England, Australia, Jamaica, Puerto Rico, Texas. . .(I was suitably appreciative of his recognition of my own Lone Star State. . .) We will, from this time forward and forever associate rainbows with David's Easter message. It was lovely.

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## THE DETROIT EXPERIENCE

*(Continued from page 14)*

After the service at the Temple, we divided ranks, some going to the 11:00 service at Louise Peak's Unity Light of Truth and the rest to Jack Boland's Unity of the Infinite Presence service, held in the auditorium of Regina High School, his own sanctuary being completely inadequate to accommodate the crowd. This congregation, too, numbered in excess of 1,000 people. Music, song and service, again, were inspiring.

Brunch was served to us by the indefatigable ladies at Unity Temple, and again these loving ones outdid themselves. After brunch, we were treated to a wrap-up and panel discussion conducted by the ministers who had been our hosts. (Remember that all of them had already conducted at least two Easter services by this time...yet they were willing to add this one more time-consuming event to their busy day. Wonderful!) This was a time of sharing, of questions-and-answers, and a sterling example of ministers ministering to one another. (As a farewell gesture, the lovely Phyllis Warren had secured for each of us a tiny pot-plant and a beautiful lapel pin bearing the emblem of the City of Detroit; these pins are given by the city to distinguished visitors, and the privilege of wearing one is a badge of honor. We feel that honor. Deeply.)

At 5:00 we boarded the bus for home, having taken time to visit Unity Temple's capacious and well-appointed restrooms in order to change from

our Sunday-best to clothing more suitable for bus travel. (I mean "grubbies"...we learned about buses!) Eighteen-and-one-half hours later, we pulled into the parking lot at Unity Village.

What did we learn? Friends, we learned what Unity is all about. We saw seven Unity centers, plus smaller churches and satellite groups, all intent upon delivering the Jesus Christ message, all teaching—and living—Unity. We saw no competition, only cooperation. We read church bulletins carrying announcements of special events from the other area churches. We were loved, welcomed, embraced, instructed. We saw, shared in, and became an integral part of Unity-in-Action. We learned, from first-hand observation and experience, that there never needs to be any sense of competition in Unity...that there is room for all, and that a city with a Unity church on every street corner would not have too many Unity churches. Because of this learning experience, each member of the Class of 1980 who participated will go forth into his or her own ministry with a loving, all-encompassing sense of the Unity Way. This is what the visit to Detroit did for us. Our hearts are very full. How can we say thank-you to all those who contributed to our trip? With the greatest difficulty. Words are so inadequate. But you may be very sure that we'll all be far better ministers now than we could have been without it. Perhaps this is the best way of all for us to express our gratitude. It's our way.

It's UNITY!

## Showers of Blessings

by Sandra A. Coleman



Ruth Mosley, Minister  
West Side Unity Church, Detroit, Michigan

In recognition of Ruth M. Mosley's unending service to God and mankind, Detroit's leading citizens, ministers, family members, friends and congregation gathered at the Detroit Cotillion Club, March 9, 1980 to celebrate the fiftieth birthday with one of Unity's most dynamic and dedicated ministers.

Ruth, minister of West Side Unity Church in Detroit, Michigan, was ordained a Unity minister in 1966, through dedication and dynamic leadership provided the motivating link in the growth of West Side Unity from nine members to well over 700. Concerned about her community Ruth has volunteered as an instructor for the Recovery Movement on Drug Abuse, is currently serving as Chaplain of the Rosa L. Gragg Education and

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## SHOWERS OF BLESSINGS

*(Continued from page 15)*

Civic Club, she is a member of the Women's Conference of Concerns and heads the Minister's Policy Commission. She is also a member of the Women's Division of the Detroit Round Table of Christians and Jews.

Ruth has served the Unity movement by serving on the By-law Committee, Great Lakes Youth Advisory Committee, Co-Chairperson of the AUC Banquet Committee, Ministerial Advisory Committee, and President and Vice-President of the Great Lakes Regional Conference. Ruth is currently serving on the AUC Board of Trustees and is the Founder and Director of the AUC Urban Ministerial School. Dedicated to teaching the Truth, Ruth also founded the Moments of Truth Society (MOTS), a bi-weekly television aired every second and fourth Sunday on Channel 62, WGPR-TV, Detroit.

These and other religious, civic and community involvements were the foundation for so many coming together to celebrate the fiftieth birthday of the Reverend Ruth M. Mosley. Sparking the fires of love, gratitude and appreciation for Ruth was the West Side Unity Church Music Department. These fires were kept burning by the many circles of love which surrounds Ruth Mosley.

Setting the pace and seeing that everyone had an enjoyable time was the Master of Ceremony, Reverend Jack Boland. Jack Boland, minister of Unity of the Infinite Presence and President of the Association of Unity Churches, was instrumental in leading and introducing the tributes in the Circles of Love.

In recognition of Ruth's involvement in the political arena tributes were made by Governor William G. Milliken, State Treasurer Loren Monroe, the Michigan House of Representatives, Detroit Mayor Coleman Young and Detroit City Council and its President Erma Henderson.

For Ruth's outstanding service in the community, presentations were made by Rosa L. Gragg of the Rosa L. Gragg Civic and Education Club, Thom Cleveland of Thom Cleveland Associates, Inc., James Cole of James Cole Home for Funerals, Dr. Morris Dunbar of Wayne County Community College, Arthur Attaway of Oskars of Livernois, LaTrelle Powers of the March of

Dimes, and Ann Pullum of Creative Flowers, Inc.

In honor of Ruth's leadership in religious activities, she was presented awards by Human Services for the first reputable training program for ministers in the State of Michigan. Presentations were also made by Reverend Doctor Sarah Solada of International New Thought Alliance, Reverend Lura Norman-Hanna of Christ Cathedral of Truth, Reverend Mayola SaltPaw, Reverend Louise Peak of Unity Light of Truth, and Martha Jean "The Queen" Steinberg of the Order of the Fisherman.

For service to West Side Unity Church resolutions and awards were presented by the Board of Directors, the Men of Unity, The Voices of Unity, Professional Alumni, Youth Education, Junior Choir, Ushers, Urban Ministry, YOU, YAU, Willing Workers, Speakers Bureau, Project Council and the Hospitality Committee.

What is Ruth's response to her first birthday celebration and the Showers of Blessings she received? She says with an overflowing heart, "God bless you for your kindness, your thoughtfulness, your personal involvement, and for your many expressions of love. The cherished memories of March 9, 1980 shall be forever recorded in the annals of my heart. Like the grateful leper who returned to say 'thank you' (Luke 17:15), you too, took time to say 'Thanks.' I feel very humble in the presence of such great people like you. I want you to know that I sincerely appreciate you and I thank God for you."

As Truth students, we know the Law of Giving and Receiving, that whatever you give can only be returned, multiplied according to our consciousness and willingness to receive. Give and it shall be given unto you good measure, pressed down and shaken together and running over shall men give unto your bosom for with the same measure that ye met withal it shall be measured to you again (Luke 6:38), you cannot help but have Showers of Blessings bestowed upon you.

It is impossible for one to say thank you to such a gracious and loving person as Ruth who has committed herself to so many, however, everyone who knows her can say, "*RUTH, YOU ARE IN STRIDE WITH THE UPWARD PROGRESSIVE MOVEMENT OF LIFE AND THE MARK OF SUCCESS IS UPON YOU NOW!*"

# OOPS!

*On page three of the April 1980 issue of CONTACT we said that Gary Redfern was minister in Eugene, Oregon. NOPE!--he's in Reno, Nevada. He moved there recently from Modesto, California. Sorry Gary!*

## YOUTH FACILITATORS MEETING AT UNITY VILLAGE!



Representatives from each region attending March 1980 Facilitator's meeting and training session. *Standing, l to r:* Maggie Finefrock, Youth Services Coordinator; Alice Durksen, Spokane, WA (NW); Helen Fooshe, Virginia Beach, VA (E); Barbara Waiters, Miami, FL (SE); Lisa Blain, Long Beach, CA (SW). *Kneeling, l to r:* Lani Hickman, Indianapolis, IN (GL); Joy Powell, Denver, CO (SC); Lei Lanni Burt, San Jose, CA (NW); and Betty Fleming, Livonia, MI (GL). *Not attending,* Margaret Skidmore.

In March, the Youth Education Facilitators Team met at Unity Village to plan their workshops and service activities for the coming year.

How fortunate we are in Unity to have such a dedicated and talented group! These loving souls in each region work very hard to help you have the best youth department possible. They are always on call when you need them.

The facilitators are proud to announce their 1980-1981 workshop--"Celebrating our Youth Education Family." This day-long workshop is for directors, ministers, parents, YE teachers, YOU sponsors, etc. The day provides a scope of youth services, gives the opportunity for sharing between the centers, presents basic Unity principles and creative ways to use them, and presents a format for planning effective lessons and activities for youth. All that in one day? You bet! Plus the workshop also will recharge and bring enthusiasm to your department.

In many regions, a directors' workshop can also be scheduled for the Friday night before the Saturday workshop. This meeting can deal specifically with concerns of YE directors and ministers.

How can you host a Youth Education Regional Workshop? You will be hearing from your facilitator soon and be given the opportunity to schedule your center for the fall. Talk to other centers in your area so you can host this wonderful day together. This is an opportunity to show your appreciation to your teachers by sending them to this "celebration!"

How else can your facilitator serve you? He/she is available to help you with materials, program planning, creative resources and ideas, staffing, guest speaking and other needs you may have by phone, in a letter or in private consultation with your center. Each facilitator has valuable experience in youth education and training from Youth Services. They are hired by the region to serve you--so use them! You will be glad you did.

Below is a current list of the YE Facilitators:

NAME	HOME ADDRESS	PHONE NO.	CENTER & MINISTER & REGION	
Joy Powell	1750 South Ironston St. Aurora, CO 80012	303/696-6096	Denver, CO James Lewis SC	
Lei Lanni Burt	10084 Adriana Ave. Cupertino, CA 95014	408/225-7912	San Jose, CA Warren & Marguerite Meyer NW	
Lani Hickman	9209 Colgate Street Indianapolis, IN 46268	317/299-9512	Indianapolis, IN Charles Roth GL	
Helen Fooshe	738 Baldwin Ave. Norfolk, VA 23517	804/623-9395	Virginia Beach, VA Joyce Kramer E	
Betty Fleming	14125 Shadywood, Apt. 74E Plymouth, MI 48170	313/421-3037	Livonia, MI Gene Sorensen GL	
Barbara Waiters	1530 NE 151st Terrace N. Miami Beach, FL 33162	305/940-9063	Miami, FL Charles & Nancy Neal SE	
Margaret Skidmore	Rt. 14, Box 124 Spokane, WA 99204		Spokane, WA David McClure NW	
Maggie Finefrock	Assn. of Unity Churches Unity Village, MO 64065	816/524-7414		SC

## *Letters to the Editor:*

Every three months we schedule a one or two day seminar, inviting physicians who are involved in holistic healing. These have been most helpful, not only in publicizing Unity in the community, but in reaching new people. In addition, it lends a scientific approach to the teaching of spiritual healing.

Every summer we hold a retreat at "Asilomar," Pacific Grove, California to which we attract people from all over the United States. Last year we had two requests from Germany. Advertising is done through New Thought Magazine. This year will be our seventh consecutive retreat.

In addition to our summer retreat, we are arranging for a "Seminar-at-Sea" in March 1981. It will be a seven-day cruise, departing from Miami, Florida.

A few years ago I spent one week with Dr. Carl and Stephanie Simonton at their cancer clinic in Ft. Worth, Texas. At their invitation I attended the therapy-counseling sessions and was so impressed with the work and the results they are experiencing, that I have adopted their therapy program in line with the Unity approach to healing. We are experiencing spectacular results in Santa Barbara and we have conducted seminars for Eric Butterworth at the Allentown Retreat, for Charles Neal and Mary Kupferle in Florida, and in Los Angeles and Honolulu.

Bill Helmbold  
Unity Church of Santa Barbara, CA

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I just wanted to make a few loving comments about Mark Yarnell's response to George Rieger's article in the previous CONTACT. I think Mark will find out soon enough that "Unity is not an easy religion" and that it does take some self-discipline, much more than most people are willing to undertake. If he thinks the masses are tired of worn out fear tactics he isn't well-informed. The fastest growing religious movements in the country today are ones that stress the most fear--the evangelicals.

A Gallup poll predicted that the 1980's could be the "decade of the evangelicals." His surveys revealed that 20 percent of American adults 18 years or older (31 million people) profess to being avangelical Christians. He also states that teenagers are more apt to be evangelical than their parents and this would contribute to the continued growth of the evangelicals. They are certainly busy on

TV and other avenues of mass communication. They are getting the old "hell-fire" treatment and are eating it up. They are growing much faster than any New Thought Church. Personally I don't think most of us are starved enough; if we were, we would make more of an effort to "practice" the truth we learn. It's easy to learn it. Practice is where we fall down.

Yes, Mark, I have seen "a quality product that was so efficient that only a few people bought it." You state that "if the product is good the masses rush to buy it." Have you rushed out and bought a new Mercedes, or a Cadillac, or ? Let's not confuse the popularity of the self-motivation movement with the seeking of truth. Unity is a special product; in fact it is so special that many of us do not even know its full value. If we did, we would not be seeking other teachings to bring into our churches to supplant it. I am convinced that we can be successful teaching Unity.

I don't believe Jesus was concerned with how many he had in his audience. The 5,000 figure is probably an exaggeration in the first place. The second question I would ask about the 5,000 is "How many were of the quality that they could accept what Jesus had to say?" Jesus knew many were following because they heard of healings and now of the "loaves and fishes."

I am not taking a pot shot at your dream of wanting to speak to the masses. More power to you, Mark. If you think you can persuade the masses to give up their traditional beliefs and swarm to Unity, I am all for it. If you think you can give them the truth before they are "ready" I think you are in for a few surprises. Just try to give truth to a conservative fundamentalist or even someone seeking from TM to LSD. They are looking for, in many respects, someone to do it for them or for some so-called "esoteric" wisdom that will transform them and their lives without their having to put forth any effort to study, to pray, to really meditate, to change habits, to control their appetites and passions.

Another point I might make regarding quality. In the business world the cheap items and the mediocre items and the fair items have to be advertised and often have to be misrepresented in order to get the people to buy them. The quality goods are not usually advertised because the masses are not usually willing to pay the price. Many seek a religion as they seek material goods--something for nothing. The same is true in religion as in the business world, you get what you are willing to pay for. Many of those people in the crowds listening to Jesus left him when he told them what it would cost.

James C. Lewis  
Unity Church of Denver, CO

# 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.

Wisdom does not necessarily come with time or age but from the Spirit of God within, so young people have access to God's wisdom and can manifest it just as can older, presumably wiser, persons. When we are attuned to God, wisdom in the form of good ideas can flow through us and enrich our lives.

Vivian Bartholomew uses this principle in her story, "True or Do," which appears in the May issue of *WEE WISDOM Magazine*. In "True or Do" three boys, Jim, Mike, and Dale, are left with the responsibility of all household chores for a period of two weeks while their mother is away and their father is at work. Motivating his two brothers to do household chores without grumbling provides an incentive for Jim. He uses his divinely inspired good ideas and devises a plan to make housework part of a game he calls "true or do."

The game works like this: The tasks are written on scraps of paper to be drawn out of a bowl. Player one draws a chore at random and asks player two a question. If player two answers correctly, player one must do that chore; if player two answers incorrectly, he must do the job. The boys take turns questioning and the game lasts until the bowl is empty for that day. The boys

agree to use good sportsmanship and choose only questions that are within the others' scope of knowledge.

Jim's idea works well; the chores are evenly divided and completed for each day.

The story illustrates the Truth idea that we have dominion over divine ideas in the mind of God, the source of our creativity. We can call forth these ideas into manifestation and be the channels through which they find expression. Our ability to be wise increases as we draw more and more upon our talents and abilities, which are God's Spirit expressing through us.

Young persons can benefit from this story by learning that they can look within for answers and draw upon God's creativity to help them solve challenges. They can learn to understand that human creativity and accomplishment is evidence of God's creative presence within all people.

"True or Do" can be a good story to use in a youth sermon. The Biblical reference to use can be Genesis 1:28, which, when interpreted metaphysically, describes the potential for spiritual dominion inherent in human beings.

Look for "True or Do" on page 38 of the May issue of *WEE WISDOM Magazine*.



### FILM AVAILABILITY

The Radio & Television Department has two films available for showing in the local ministries.

The first of these is *CHARLES FILLMORE: AMERICAN MYSTIC*. This film is an interesting look at Charles Fillmore as both a great metaphysician and a great human being. There is a suggested love offering for the use of this film. Any center booking it will be billed for \$50.00 plus the postage cost in mailing it to them.

The second film is entitled "*UNITY, A*

*SCHOOL OF CHRISTIANITY*" and is available on a love offering basis. In this film the viewer gets a look at the scope of the work of Unity School in a contemporary sense. This film has proved popular in the ministries where it has been shown.

Ministers may write directly to the Radio & Television Department to reserve a showing date for either or both of these films. They may also order leaflets and fliers on both films for giveaway material to the viewers.

# Tax News

*Remarks by Jerome Kurtz, Commissioner of Internal Revenue before the PLI Seventh Biennial Conference Tax Planning for Foundation Tax-Exempt Status and Charitable Contributions.*

## Difficult Definitional Problems in Tax Administration:

### Religion and Race

Of all the interpretative judgments the Internal Revenue Service must make in administering the tax laws, probably none is more difficult and none demands more sensitivity than those concerning tax consequences affected by questions of religion and civil rights. These questions are far afield from the more typical tasks of tax Administrators--determining taxable income.

Nevertheless, our tax law places the IRS near the forefront in making delicate decisions involving definitions of "religion" and "church" and also places on the Service a substantial responsibility in making determinations relating to racial discrimination.

I'd like to discuss briefly why we must take positions in these areas and the factors considered by the Service in attempting to resolve these problems.

Statutory terms involving religion are found throughout the Code. Significant tax benefits follow from a determination that an organization is a "religious sect." For example, under section 1402(g) it is exempt from payment of Social Security taxes. Donations made to a group "organized and operated exclusively for religious . . . purposes" under section 170(c)(2)(B) qualify for deductions at higher limits.

Moreover churches today have only minimal demands made on them by the Service. For example, they are not required to seek exemption, they have no filing requirement, and they receive the benefit of the restraints imposed on the Service prior to an audit by section 7605(c).

Fundamental to most (but not all) of these usages in the Code is (1) the characterization of an organization's purposes as "religious" as that term is used in section 501(c)(3), and (2) qualification of an organization as a "church."

All of government--including the IRS--is constrained in the largest context by the First Amendment's Free Exercise and Establishment Clauses. In the Supreme Court's words, religious exercise must be permitted "to exist without sponsorship and without interference." (Walz vs. Tax Commission, 397 U.S. 664, 669 (1970)).

Exemption of religious institutions, whether from property or income taxes, has been characterized by the Court as representative of a "benevolent neutrality towards churches and religious exercise generally" that is "deeply imbedded in the fabric of our national life." (Id. at 676-77). In addition to the constraint implicit in neutrality, government must ensure as well that the effect of otherwise appropriate decisions does not result in an "excessive entanglement" with religion.

The most fundamental perception we have of our role then is to administer these provisions with unimpeachable neutrality, using as our premise Justice Douglas' eloquent phrase that this society will "make room for as wide a variety of beliefs and creeds as the spiritual needs of man deem necessary." (Zorach vs. Clausen, 343 U.S. 306, 313-14 (1952)).

Having said that, however, does not mean that these First Amendment rights are absolutes or can be asserted as a screen for any kind of conduct. While the Court has found within the religious clauses of the First Amendment both a freedom to believe and a freedom to act, it has also found that the former is absolute while the latter is not. (Reynolds vs. U.S., 98 U.S. 145 (1878)).

The Service, of course, has no concern with an individual's privately held beliefs, but it cannot always avoid . . . actions based on such beliefs. When a group makes its beliefs and programs a basis for seeking preferential tax treatment, then the Service has an obligation to inquire whether such preferences should appropriately be extended to such group.

From this distinction, the Service has constructed the first of two basic inquiries it makes of an individual or organization seeking to meet the "religious purpose" test of section 501(c)(3): Are the practices and rituals associated with the belief or creed illegal or contrary to clearly defined public policy? If a group's actions, as contrasted with its beliefs, are contrary to well established and clearly defined public policy, then tax preferences are inappropriate.

The group will fail to meet the religious purpose test. Because "Religious Purpose" implies the absence of activities which are illegal or harmful in an important way to others. Under this test the Service revoked an exemption granted for ostensibly conventional charitable and religious

## TAX NEWS

*(Continued from page 20)*

purposes when we learned the group was actually organized to carry out a vicious, anti-semitic campaign.

The second inquiry, which is rather limited, is whether the particular belief is truly held. The Supreme Court ruled more than a generation ago that citizens may not be put to the proof of their religious doctrines or beliefs:

"The Fathers of the Constitution were not unaware of the varied and extreme views of religious sects, of the violence of disagreement among them, and of the lack of any one religious creed on which all men would agree. They fashioned a charter of government which envisaged the widest possible toleration of conflicting views. . . . The religious views espoused by respondents might seem incredible, if not preposterous, to most people. But if those doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect." U.S. vs Ballard, 322 U.S. 78, 87 (1943).

Nevertheless, the Court did hold that to enjoy a benefit based on a religious belief, the belief must be truly and sincerely held. This determination is tilted in favor of the applicant by the Service in this manner. In the absence of a clear showing that the beliefs or doctrines under consideration are not sincerely held by those professing them, the Service will not question the religious nature of those beliefs.

For example, within recent years the Service has ruled favorably on a sect that worshipped pagan dieties. The members of the sect consider themselves pagans engaged in the practice of witchcraft, magic, healing, and clairvoyance. There was no evidence that the beliefs were not sincerely held and none of their activities violated any law or clearly-defined public policies.

Their beliefs appeared to serve the same function in the lives of their adherents as the beliefs of a more conventional religion serve in the lives of its adherents, the "functional equivalence" test enunciated by a California appellate court some twenty years ago in upholding exemption for a secular humanist society.. (Fellowship of Humanity vs County of Alameda, 315 P. 2d 394, 409-10 (1957)).

Often associated with the determination of "religious purpose" is the question of whether the organization is a "church." For several reasons,

more controversy has been generated in recent years about this part of the religion question than any other.

Prior to 1970 all religious organizations and exempt organizations "operated, supervised, or controlled by or in connection with a religious organization" were excused from virtually all accountability to the public. Congress, in the Tax Reform Act of 1969, narrowed the exceptions from filing an information return and indirectly attached greater significance to classification of an organization as a church or an integrated auxiliary of a church.

Of less obvious significance than accountability, but of great practical consequence to qualifying as a church under section 170(B)(1)(A)(i), is the absence of the public support tests to avoid private foundation classification.

For many years, and now with increased frequency, the Service has been required to rule regularly and with far-reaching consequences on a term about which we have received almost no guidance from Congress. Frankly, it is a difficult and thankless task, but one that we cannot avoid because of the significant tax implications that follow when an organization qualifies as a church.

In determining whether an admittedly religious organization is also a church, the Service follows the principles enunciated by the Court in *De La Salle Institute vs United States*.

In holding that a religious order operating schools and a novitiate was not a "church," and therefore not exempt from the tax imposed on unrelated income generated by a winery operated by the corporation, the Court was terse and direct:

"To exempt churches, one must know what a church is. Congress must either define 'church' or leave the definition to the common meaning and usage of the word; otherwise, Congress would be unable to exempt churches. It would be impractical to accord an exemption to every corporation which asserted itself to be a church. Obviously Congress did not intend to do this." *De La Salle Institute vs U.S.*, 195 F. Supp. 891, 903 (N.D. Cal. 1961).

The Tax Court carried that concept further in *Chapman vs Commissioner*, 48 T.C. 358 (1967) when it determined that Congress used "church" more in the sense of a denomination or sect than in a generic or universal sense.

Consistent with these principles, the Service does not accept any and every assertion that an organization is a church. We have adopted a ruling  
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(Continued from page 21)

position based on historical and practical consideration in arriving at what the Court in De La Salle called "the common meaning and usage" of the word "church."

As important as these historical and practical considerations, however, have been our attempts over the years to isolate and distill from authoritative judicial sources those indicia of the existence of a church that are the most objective and least involved with particular beliefs, creeds or practices.

But beliefs and practices vary so widely that we have been unable to formulate a single definition. The determination, whether a particular organization is a church, must, therefore, be made on a case-by-case basis.

It may be helpful to list the characteristics we utilize:

- (1) a distinct legal existence
- (2) a recognized creed and form of worship
- (3) a definite and distinct ecclesiastical government
- (4) a formal code of doctrine and discipline
- (5) a distinct religious history
- (6) a membership not associated with any other church or denomination
- (7) a complete organization of ordained ministers ministering to their congregation
- (8) ordained ministers selected after completing prescribed courses of study
- (9) a literature of its own
- (10) established places of worship
- (11) regular congregations
- (12) regular religious services
- (13) Sunday schools for the religious instruction of the young
- (14) schools for the preparation of its ministers

We are aware that few, if any, religious organizations--conventional or unconventional--could satisfy all of these criteria. For that reason, we do not give controlling weight to any single factor. This is obviously the place in the decisional process requiring the most sensitive and discriminating judgments. We are aware of this and that awareness is, perhaps, the best guarantee that we are trying to administer this difficult area carefully and evenly.

While I don't want to overstate the case, the alternatives to this admittedly imperfect process would weaken fundamental tax administration principles. Acceptance at face value of the assertion that an organization is a church would invite abuse. We must, for example, make preliminary determinations of bona fides in deter-

mining the application of section 7605(c) audit restraints.

A description of a current tax avoidance device illustrates the problem. Some individuals and organizations are marketing and promoting "plans" to avoid income taxes. While the "plans" vary in certain respects, a common theme calls for an individual taxpayer to obtain minister's credentials and a charter for a church or religious order by mail for a fee from churches that may or may not be recognized as exempt from Federal income tax under IRC 501(c)(3).

No profession of adherence to a creed, dogma, or moral code is required and no duties or fiduciary responsibilities are undertaken in order to receive and administer these charters or credentials.

The "plan" then calls for the individual to take a "vow of poverty" and to assign his assets (house, car, savings account, etc.) and the income earned from current employment to the purported church or order.

A major portion of the income assigned to the church or order from this unrelated occupation is set aside for housing, food, clothing, and other items for the individual. Most of the remaining income is set aside for the upkeep of the premises in which he resides, the maintenance of the individual's car which is provided for his unrestricted use, and for occasional "spiritual retreats" by the individual to traditional vacation areas.

Under the "plan," less than 10% of the remaining assigned income is utilized for gifts to the poor, prayer books, Bibles, and other church functions.

Typically, the solicitations conclude that a vow of poverty can make a person rich.

Those interested in protecting the preferences for churches must agree that the Service has an obligation to be vigorous in stopping such schemes.

We have been criticized for the scope and breadth of the criteria we use and it has been implied that the Service has been trying in recent years to discourage new religions and new churches. I can assure you that that is not the case with the IRS. But the protection of church preferences requires that such preferences not be distorted.

We will do our best to administer this difficult area with tact and discretion. We may err occasionally but I remind you that Treasury and the Service were among the most vigorous advocates of the declaratory judgment procedures for exempt organizations so that there would be prompt judicial resolution of disputed rulings.

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Race

Equal in difficulty to the religious issues are those involving race. Again, the Service has been pulled from both directions, being criticized at the same time for doing too little and too much. Guidance on racial issues is less clear than that on religious issues.

We have only a little more than 25 years of history and development of the law and Federal policy on school integration compared with 200 years of history on religious issues.

We have almost no specific statutory guidance; our authority and obligations on racial issues derive from the constitutional doctrine announced in *Brown vs Board of Education* in 1954, and causes enforcing and interpreting it, and from the broad national policy announced in the 1964 Civil Rights Act.

Our policy and administration in this area is developing. As in the case of the religious issue, this is not an area with which tax administrators typically deal. Our experience is limited. We are, however, moving to fulfill our responsibility as promptly as we reasonable can.

As I will relate in a moment, the Service has taken significant steps in recent years to improve compliance with its private school policy. We expect further guidance from the courts since we are presently involved in litigation about our enforcement program.

The most demanding tax administration problem for the Service is in determining whether private schools have adopted and implemented a racially nondiscriminatory student admissions policy. While this is obviously not the only tax problem involving race, it is the one that has received most attention from the Service and its constituency in recent years.

Service ruling policy is found in Revenue Rulings 71-447 and 75-231. Guidelines and procedures are found in Revenue Procedure 75-50. Essentially, the three documents deny tax exemption to private schools that discriminate in their admissions policy on the basis of race or ethnic origin. Church-related private schools are covered within this policy, as well as the churches that operate and control them.

These rulings positions had their origins in the early part of this decade when a Federal court enjoined the Secretary and the Commissioner from granting exemption to private schools in the State of Mississippi that discriminated on the basis of race in their admissions policies. The first ruling in this area extended a similar prohibition to all private schools in the United States.

Schools were notified of this ruling and given an opportunity to adopt a suitable admissions policy and publicize it to the communities they served. More than 100 schools chose not to adopt such a policy, resulting in the revocation of their exemptions.

In 1975, the Service announced that that policy was equally applicable to schools operated or controlled by churches and, in the same year, issued Revenue Procedure 75-50 articulating important standards and guidelines by which both Service agents and the affected schools could determine whether the latter were in compliance. A brief background discussion about the evolution of these latest developments may be helpful.

In the fall of 1974 a Task Force composed of IRS and Chief Counsel personnel undertook to evaluate, in the broadest context, Service policy affecting private schools. They studied every part of the IRS responsibility, from rulings policy in the National Office to examination practices in the field.

They discovered what appears to be almost truism; translating policies and guidelines about race into compliance and enforcement practices presented the Service with the most difficult kind of tax administration judgments. The basic charge to the Task Force was to prepare recommendations to give field agents specific and objective guidance both in considering exemption applications and in conducting examinations of private schools.

Within the past few weeks, the final item resulting from the Task Force's work has been issued to the field.

In addition to the revenue rulings and procedures, our private school program includes the following:

- An internal management reporting system to record and track complaints, audit results, and exemption letter activity.
- Specific and detailed examination guidelines and a checklist to assist field agents.
- A revised Schedule A to Form 1023 (Application for Exempt Status) to conform it to the informational requirements established by Revenue Procedure 75-50.
- A revised Form 990 to provide for the annual certification required by Rev. Proc. 75-50 that the school is complying with all aspects of the Rev. Proc. and to collect information to assist us in selecting private school returns for examination.
- Revised basic training materials for exempt

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## TAX NEWS

(Continued from page 23)

organizations specialists to reflect the new guidelines.

Audit coverage of private schools has increased dramatically in the past two years. In fiscal year 1977, 784 private school returns were examined, representing approximately 10% of the private schools with individual rulings in each Key District. That coverage includes a number of church-related private schools as well . . . . .

Notwithstanding that the Service is committed to removing tax exemption from schools that discriminate racially, and has devoted significant resources to ensure that its enforcement activity is equal to the task of assuring nondiscriminatory admissions policies, certain troublesome questions persist.

One question is how we should evaluate the bona fides of the admission policy of schools located in communities subject to desegregation orders that operate over a long period of

time without actually enrolling any minority students. Does that fact create a presumption calling for more careful scrutiny? Might a similar rule be applicable even in the absence of local desegregation orders?

And, on the other side of that question, what steps can an exempt school take in such a situation to establish that it, in fact, has been open to children of all races and ethnic groups?

An equally serious question is whether and how far the issue of racial nondiscrimination extends beyond private schools to other exempt activities. Congress gave some intimations of its feelings on this question in 1976 when it added section 501(h) to the Code prohibiting certain social clubs from discriminating in their governing instruments on the basis of race, color, or religion.

Questions in this area are obviously sensitive and put the IRS, in some cases, on the cutting edge of developing national policy. But this is where we find ourselves and we will do our best.

I appreciate this opportunity to share with you some of our views on matters of as great concern to the Service as they are to the public we serve.

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## YEARBOOK CORRECTIONS

The Yearbook listing for "Unity of Santa Rosa, California" is not correct. There is no longer a "Unity of Santa Rosa." The new listing for the Unity Center in Santa Rosa is:

Unity Truth Center  
1011 College Avenue  
P.O. Box 9096  
Santa Rosa, CA 95405  
Tel. Off: (707) 528-4392  
Tel. Res: (707) 523-3245  
Minister: Miki Bowen

The mailing address for Unity of Dayton, Ohio, should read P.O. Box 24237.

Unity of Boise, Idaho, would like it noted that the address in the 1980 Yearbook is their correct address. They are receiving mail from all areas of the country with their old address. Their new address is: 3820 Cassia, Boise, Idaho 83705.

## PRICE INCREASE

The price of Annotations for *How I Used Truth*, catalogue number ATHTA, has been increased to \$4.20 due to a raise in cost of printing.

## MPPP QUARTERLY PAYMENTS

MPPP quarterly payments should be sent to the attention of the TRUST DEPARTMENT, Kansas City Bank & Trust, P.O. Box 266, Kansas City, Missouri 64141, for proper and prompt credit to your account.

# What This Patient Needs is a Good Doctor!

Dr. Eugene A. Stead, Jr., Professor and Chairman of the Department of Medicine at Duke University, used to make the above comment frequently when there was a significant psychosomatic or social stress situation in the patient's life. We have interpreted what he said to mean that the patient needed a physician who would sit down and explore in depth the life situation and do counseling. On the other hand, there really are times when individuals need to see a physician for diagnosis, drugs, and/or surgery. In general, it is probably wise that babies be examined by physicians at least within a reasonable period of time after birth. Midwives can often do a superb job of delivering; however, the examination of the baby for congenital defects that need immediate medical attention should not be ignored.

During the remainder of life there is no real proof that seeing a physician when one is free of symptoms will necessarily improve health or prolong life. On the other hand, just what does free of symptoms mean?

Dr. Emanuel Cheraskin has found that a very small percentage of people are truly free of symptoms when one gives them hundreds of different potential symptoms as on the Cornell Medical Index. Obviously, when one feels a transient pain in the abdomen, which lasts a second or less and does not recur, there is no need to seek medical attention. Actually one who does not have unusual symptoms and who practices good habits in the three major determinants of life (nutrition, physical exercises and mental attitude) may not need to see a physician at any time. On the other hand, very few people follow such a routine.

There are times when symptoms occur, even in people with good habits, where it is wise to seek medical attention from a physician or an osteopathic physician. These include generally those times when there is an acute illness or injury; significant cuts, lacerations that go beneath the outer two layers of the skin (approximately deeper than 3/8 inch) probably should be examined and stitched by a trained individual (this would be one of the simplest of acute problems). Pain, bleeding, shock, and unconsciousness; epileptic seizures; unremitting fever; vomiting or diarrhea are symptoms for which

medical attention should be encouraged; prolonged feelings of fatigue, inability to sleep, any unusual symptom which is indeed worrisome to the individual should suggest the possibility that medical attention is indicated.

When you do see a physician, about 75 percent of the time a diagnosis will be made on the basis of the symptoms which you present; and it is important that the physician elicit an accurate and in-depth history of multiple, possibly related symptoms which you may have ignored. Occasionally more elaborate diagnostic tests are required, if the physical exam and the history do not confirm the diagnosis. When the tests are inconclusive or negative it is highly unlikely that there is a physical disorder which is correctable by medicine or surgery. Such difficulties are generally early stages of stress diseases. There may be subtle bio-chemical changes for which no test has been run or devised, but there comes a point at which the physician must say, "I can find nothing significantly wrong."

In such situations up until the last twenty-five years or so it was common for physicians to discuss with the patient the need to reduce stress in their lives. During this last generation, however, physicians have increasingly prescribed tranquilizers. Personally I feel that this is one of the most inappropriate times to prescribe drugs which cause more symptoms than they cure. Most tranquilizers actually cause depression and change anxiety into depression with multiple other new symptoms created by the drug. In a situation such as this if the patient is not really acutely ill there is no need for tranquilization; on the other hand, there is a great need for compassion, counseling, an intense look at life-style to determine exactly where stress is capable of causing the disorder; and occasionally the physician will want the opinion of another physician or a specialist. Most often the diagnosis will remain in doubt and, again, this leads one to assume that it is likely the symptoms are the result of stress.

When the physician says, "It's all in your head," "It's all nerves," or "I can't find anything wrong, but here, take this tranquilizer," then your response should be to seek ways of reducing the total stress in your life.

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*For more information on Self-Health publications, or for suggestions for future columns, contact:*

*C. Norman Shealy, M.D., Ph.D., Self-Health Systems, Route 2, Welsh Coulee, LaCrosse, WI 54601*

# 1980 Lectures and Meetings in which Dr. C. Norman Shealy will be Participating!

June 22-28, 1980

A.R.E. Seminar in Virginia Beach, Virginia

September 12-14, 1980

Unity Church of Missoula, Montana

September 28—October 1, 1980

Dr. Ercell Miller, Cape Cod, Massachusetts

October 2-5, 1980

University of California, Santa Cruz, California

October 19, 1980

Omega Institute, New York

October 29-31, 1980

Center for Health Occupations et al, Atlanta, Georgia

November 9-11, 1980

Unity-Houston, Texas

November 6, 1980

Don Williamson-Toronto, Canada

November 12-14, 1980

Unity of Dallas, Texas

November 15-16, 1980

University of California-Davis

## HOLISTIC MEETING

June 6-12, 1980

Annual meeting of the American Holistic Medical Association

## SELF-HEALTH AWARENESS SEMINARS

July 21-25, 1980

November 18-22, 1980

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Mary-Charlotte Bayles Shealy, B.S., R.N., has taught in the Department of Medicine at Massachusetts General Hospital School of Nursing. In recent years she has managed a 563 acre organic farm, and has written extensively on environmentally sound farming and equine management practices. Her booklet on sex education for teenagers, *Facts and Choices*, has also been popular with parents. She is a Director and past president of the Sundance 500 International equine breeders organization; she writes a monthly column for their publication. Among other writings, she is co-author with her husband of the book *To Parent or Not: An Holistic Approach to Mental Health*.

C. Norman Shealy, M.D., Ph.D., is founder and senior dolorologist, The Pain and Health Rehabilitation Center, La Crosse, Wisconsin, the original holistic clinic for comprehensive management of pain and stress illnesses. Dr. Shealy is also founding President of the American Holistic Medical Association, a group of physicians who are interested in medicine of the whole person. Shealy is a neurosurgeon who has pioneered a comprehensive approach to helping patients with chronic disease, and is America's foremost proponent of holistic medicine. He is the author of well over 100 scientific articles and four books, including *Occult Medicine Can Save Your Life*, *The Pain Game*, and *90 Days to Self-Health*. His next book, *To Parent or Not*, is to be released in August, 1980.

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



## YOUTH OF UNITY REPORT

### YOU GROWS NATIONWIDE

We have just completed our annual census of YOU Chapters. In addition to a new group in New Zealand and several thousand members in Nigeria, the YOU in North America has 1,740 members in 141 Chapters. That is a 20% increase in one year.

Why such sudden growth? The main factor seems to be increased ministerial support of Regional YOU Coordinators. For the first time, every ministerial region is now giving financial support to every Regional YOU Coordinator. This means every region has held sponsor-teacher training. Effective teaching is the key to YOU growth. Your support has paid off--thank you, AUC member ministries!!!

Here are the figures:

Region	Membership		% increase
	1979	1980	
Eastern	116	84 (but growing!)	-32%
Southeast	166	230	38%
Great Lakes	443	474	7%
Midwest	211	249	16%
South Central	147	191	30%
Southwest	124	187	51%
West Central	81	96	19%
Northwest	163	229	40%
Total	1,451	1,740	20%

### SUNLIGHT: YOU CURRICULUM!

Since Maggie compiled it and I have no claim to its worth, I hereby appoint myself the impartial judge of our new YOU Curriculum, SUNLIGHT. It is great!!! Please share it with your YOU teacher.

Yes, I know Maggie's my boss and could conceivably be holding a shotgun to my head, forcing

me to say this. But I already have another job (I'm placed as of September), so she can just pull that trigger!

What Maggie did was compile a packet of teaching ideas based on Chapter One of the Synoptic Study of the Teachings of Unity. There will be twenty-four lessons when the series is completed, one for each chapter.

The curriculum is a departure from what we are accustomed to in Sunday School materials. It provides projects, ideas and discussion starters and does not "spoon-feed" the YOUers. This is essential if YOU teaching is to be effective. Workshops in how to use this material will be provided by your Regional YOU Coordinator, although the material is self-explanatory.

Thank you, Maggie, for your creative and successful first edition of YOU Curriculum.

### NEW RESOURCE MANUAL

The YOU Resource Manual, compiled in 1977 by a committee headed by Bob Marshall, Jr., is the Bible of YOU teaching and sponsoring. But much valuable information has been published in YOU periodicals since then which needed inclusion. Also, some sections of it have become outdated. Because of all this, we have published a revised and updated YOU Resource Manual. Please consider providing it to your YOU teacher-sponsor. Many new ideas have been shared in it, especially lesson planning ideas. You may order it from the AUC office (the price is not available at press time, but call Myra Moore for it at AUC).

## YOUNG ADULTS OF UNITY REPORT

### YOUNG ADULTS RETREAT

Enclosed in this issue of CONTACT is a brochure for this summer's Young Adults Retreat, "Light On The Path." Thanks to your support, last year's retreat was attended by 124 young people, aged 18 to 75(!). We expect 175 to participate in this year's retreat. Please share this brochure with someone you think might be interested. It is going to be our best ever--we guarantee it!

## WANTED

Used (or new at the right price) church pews. Contact Joel Baehr at Unity of Mesa, 1411 N. Stapley, Mesa, Arizona.

## Stationery Available!

Beautiful, textured stationery note paper with four-color photographs by Jean Cox are available from the MIT Gift Shop. Contact the Gift Shop at Unity Village for pricing.

# "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, MO 64065.*

We are looking forward to seeing you at Conference. In addition to the program we listed in last month's CONTACT, we have arranged to have a Continental Breakfast at the Unity Clubhouse, Monday morning, June 16th at 7-9. We have a very busy schedule and this is the only time we could arrange for L.T.'s to get together. To help you feel right at home, our own Betty



Pilgrim will be there helping me squeeze the orange juice. Do plan to join us.

Your response to the questionnaire has been great. However, I am still short of questions, for the Question-and-Answer Column. If you have a question, others will probably be interested, too. All items will be confidential and I will use your name or not, as you request.

I wish I could write to each of you separately, but lack of time and funds for separate printing and mailing make it impractical at this time.

We hope to have a L.T. from each Region represent the teachers in that Region. We'll talk more about this at Conference. Please bring your questions and ideas on how we can share together--if you aren't coming this year please try to contact a teacher who is and send your ideas with her/him.

Let your light shine!

## ASSOCIATION OF UNITY CHURCHES

### Statement of General Funds Operations

Eleven Months Ended February 29, 1980

	<u>Feb. 1980</u>	<u>Year to Date</u>
<b>INCOME—OPERATIONS:</b>		
Love Offering	\$40,371.61	\$451,072.70
Other Income	7,992.56	58,997.95
	<u>48,364.17</u>	<u>510,070.65</u>
Less: Tithe Transfer	4,037.16	45,107.28
	<u>44,327.01</u>	<u>464,963.37</u>
Gross Profit Materials	11,727.75	51,853.34
Total Income	<u>56,054.76</u>	<u>516,816.71</u>
<b>EXPENSES—OPERATIONS:</b>		
Ministry Services	40,662.22	359,986.49
Ministerial Education	13,939.81	142,036.00
Total Expenses	<u>54,602.03</u>	<u>502,022.49</u>
<b>INCOME OVER (UNDER) EXPENSES:</b>	<u>\$ 1,452.73</u>	<u>\$ 14,794.22</u>

# CALENDAR OF EVENTS

## JUNE

8-20 AUC Conference, Unity Village, MO  
22-28 Summertime Retreat, Unity Village, MO

## JULY

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

## AUGUST

2-8 August Festival Retreat, Unity Village, MO  
10-16 YOU Conference, Unity Village, MO  
17-23 Unity of Ohio & Surrounding States Fourth Annual Retreat, College of Wooster, OH  
18-22 YAU Conference, Unity Village, MO  
18-22 Southeast Unity Retreat, Boca Raton Hotel & Club, Boca Raton, FL, hosted by Unity Church of Christ, Ft. Lauderdale  
30- Sept. 5 MO Mid-Season Retreat, Unity Village, MO

## SEPTEMBER

7-10 Great Lakes Regional Conference, Toledo, Ohio, hosted by First Church Unity, Toledo  
13-19 Autumn Retreat, Unity Village, MO  
27- Oct. 3 Harvest Festival Retreat, Unity Village, MO  
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, CA  
11-17 Indian Summer Retreat, Unity Village, MO  
12-14 Southeast Unity Regional Conference, Don Ceasar, St. Petersburg, FL, hosted by First Unity Church  
19-24 Minister's Retreat, Unity Village, MO  
25- Nov. 7 UICE Session 5, Unity Village, MO

## NOVEMBER

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

# Prayer in the World's Great Religions

## **Christianity:**

*"When you pray, enter into your closet, and when you have shut the door, pray to your Father which is in secret; and your Father, who sees in secret, shall reward you openly."*

## **Sikhism:**

*"They who cry aloud in trouble obtain rest by prayer and loving God."*

## **Confucianism:**

*"Sedulously cultivate the virtue of reverence. When a man is devoted to this virtue, He may pray to Heaven."*

## **Judaism:**

*"Pray to the Lord our God that He may show us the way to go and the thing we should do."*

## **Buddhism:**

*"There is no meditation apart from wisdom, and no wisdom apart from meditation. Those in whom wisdom and meditation meet are not far from Nirvana."*

## **Zoroastrianism:**

*"He who is called the wise Lord, thou shouldst seek to exalt forever with prayers of piety."*

## **Hinduism:**

*"I make prayer my inmost friend."*

## **Baha'i:**

*"Draw nigh to God and persevere in prayer so that the fire of God's love may glow more luminously in thy heart."*

## **Islam:**

*"Never, Lord, have I prayed to Thee with ill success."*

## **Shinto:**

*"If the poorest of mankind come for worship, I will surely grant their heart's desire."*

## SONGS VOTED NOT TO BE INCLUDED IN THE NEW SONGBOOK

In the April issue of CONTACT we printed a list of one hundred songs to be included in the new songbook. These songs had received a positive response from the field in the survey that had been sent to interested ministers.

I wish to thank the dozen ministers and teachers who took time to make their preferences known by responding to that article. Each suggestion will be prayerfully considered by the committee during the June meetings.

In the same survey that had been sent out, there was an opportunity to register a negative response to any hymn. These negative responses were tallied by Sharon Patterson, Unity School representative, and are listed on the following pages. The ones with the plus marks (+) indicate correspondence, later received, to include these in the new book.

Once again, if you are not happy with this list, please make your wishes known to us. That's the only way we will know of your preference. Thank you!

--Marilyn Rieger, Chairman

P.S. Our Committee has been reviewing some of Christina Hovemann's music and would like to include several of her songs in our new book. So far, we have been unable to reach her. If you have any information as to her whereabouts or present address, please let us know. Thanks very much!

# UNITY SONG SELECTIONS -- omitted (continued)

No. 156, Be Ye Doers of the Word  
 " 160, Thou Must Be True Thyself  
 " 168, We Are Workers All  
 " 170, The Joy of Truth  
 " 171, My Heart Is Pure  
 " 172, The Path of Truth  
 " 174, The Blessed Way  
 " 175, Awake, Awake  
 " 176, My Spirit Yearns  
 " 178, Freedom Calls  
 " 179, How Other Could It Be  
 " 180, Resurgence  
 " 181, Awaken  
 " 184, What About Today?  
 " 186, Out of Shadows into Light  
 " 191, A Rendezvous with Youth  
 " 200, God Is My Sight  
 " 201, I Look to Thee  
 " 202, Prayer  
 " 203, Thy Will be Done  
 " 204, Myself His Very Nest  
 " 214, The Faith to Pray  
 " 216, Trusting and Resting  
 " 219, Teach Me, O God  
 + " 224, Thou Art My Life  
 " 225, The Grateful Heart  
 + " 227, Jesus, Lover of My Soul  
 " 228, Man Became a Living Soul  
 " 229, Thou Art  
 " 232, Years Are Coming  
 + " 236, Be Ye Prospered  
 " 237, In God We Trust  
 " 240, The Lord Will Provide  
 + " 241, Cast Thy Bread upon the Waters  
 " 243, Know Thou  
 " 244, A Living Fountain  
 " 247, Awake, My Soul  
 " 248, Thou Lord of Life  
 " 249, We Feel the Heart of Silence  
 " 251, O That Will Be Glory  
 " 253, I Will Lift Mine Eyes  
 " 257, My Prayer  
 " 260, River of Healing  
 " 262, Live for Something  
 " 264, Bon Voyage  
 " 270, Birthday Greeting  
 " 272, The Spring-tide Hour  
 " 275, Dear Jesus Take Me as I Am  
 " 277, We for Christ  
 " 279, Who Made the Stars?  
 " 288, I Open My Bible Book and Read  
 " 291, Help One Another

No. 301, Holy, Holy  
 " 302, Be Merciful unto Us  
 " 304, The Lord's Prayer  
 " 305, Bow Down Thine Ear  
 " 307, All Mine Are Thine  
 " 308, If I Be Lifted Up

Hymns from UNITY IN SONG  
 (gold book) to be omitted:

No. 3, Reach In  
 " 5, In Tune  
 " 32, Divine Relay  
 " 70, Life Is a Wonder  
 " 75, Turning to Thee  
 " 77, Listening\*\*  
 " 88, Going Forward  
 + " 97, Ready  
 " 105, Freedom  
 " 108, In Thee  
 " 114, God Is Guiding Me  
 " 117, I Accept  
 " 119, Speak the Word  
 " 120, River of Love  
 " 122, Omnipresence of God  
 " 123, Watching and Waiting  
 " 124, Song of Praise  
 " 130, In the Light  
 " 133, You Have Opened My Eyes  
 " 134, Order\*\*  
 " 138, Greater Things  
 " 139, Father, Please  
 " 141, Calmness  
 " 147, God in Action  
 " 148, I Thank You, God\*\*  
 " 150, Wonderful Child\*\*  
 " 154, Imagination  
 " 157, Now

\*\* Re-evaluate for a Sunday  
 School section.



## 1980 Young Adults of Unity Retreat —August 18-22

### REGISTRATION FORM Y.A.U. RETREAT

NAME \_\_\_\_\_

SEX \_\_\_\_\_ AGE \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Roommate preference: ☐ No Preference

Name \_\_\_\_\_

Address \_\_\_\_\_

I have enclosed \_\_\_\_\_ registration fee for:

- Check One: ☐ Shared Cottage (\$85.00 per person)  
☐ Single Cottage (\$95.00)  
☐ Shared motel (\$110 per person)  
☐ Single motel (\$150)

All fees include meal tickets. If you are not paying the full registration fee at this time, a \$25.00 deposit is required. No refunds unless reservations are cancelled by letter at least 4 weeks before the first day of the retreat. The balance is due upon arrival at Unity Village.

Mail this to: Reservations Office  
Unity Village, MO 64065

There is a \$30 registration fee for Young Adults retreatants not staying on the Village grounds. (This does not include meals).

### TRANSPORTATION SCHEDULE Y.A.U. RETREAT

We need to know the transportation plans of all retreatants who need transportation from their arrival point in Kansas City to Unity Village. We look forward to the return of this information as soon as possible. Thank you. We bless your journey.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_ ZIP \_\_\_\_\_

Airline \_\_\_\_\_ Flight \_\_\_\_\_ Arrival Time \_\_\_\_\_

Busline \_\_\_\_\_ Arrival time \_\_\_\_\_

Railroad \_\_\_\_\_ Arrival time \_\_\_\_\_

Note: Transportation and accommodations will not be available prior to or after the retreat dates.

### PLANNED ACTIVITIES INCLUDE

- |                           |                      |
|---------------------------|----------------------|
| * James Dillet Freeman    | * Sallye Taylor      |
| * Meditation & Healing    | * Linda Pendergrass  |
| * History of Unity        | * Course in Miracles |
| * Maggie Finerock         | * Films              |
| * Prayer Workshop         | * Love and Loving    |
| * Metaphysical Bible      | * Disco              |
| * Robert & Barbara Varley | * Singspiration      |
| * Counseling              | * Swimming           |
| * Golf                    | * Tennis             |
| * Picnic                  | * Talent Show        |
| * Hiking                  | * Oman and Shanti    |
| * Gary Jones              |                      |

For further information call or write:

Greg Barrette  
c/o Association of Unity Churches  
Unity Village, MO 64065  
816-524-7414

## IMPORTANT:

To insure that your check is credited to the proper account within the AUC offices it must be properly identified. Money received with no identification is assumed to be a tithe and put into the general fund. Either enclose the top portion of your statement or clearly identify what your payment is for. Doing this will reduce the operations overhead and help improve the AUC staff efficiency.

To improve our operating efficiency by lowering handling and inventory costs we are making the following changes in ordering and shipping procedures effective May 19, 1980:

BULLETINS AND STATIONERY SETS WILL BE SOLD IN LOTS OF FIFTY (50) PIECES ONLY. STATIONERY MAY BE ORDERED IN PARTS (FIFTY ENVELOPES OR FIFTY FIRST-SHEETS, ETC.) OR FIFTY SETS WHICH INCLUDES ALL THREE PIECES (LETTERHEAD, MAILING ENVELOPE, AND L/O RETURN ENVELOPE).

Pricing is:

*Stationery .....	Quantity 50 sets	\$3.50
*Stationery .....	Quantity 100 sets	7.00
<i>*Price includes all three pieces in each set.</i>		
Stationery, Letterhead only .....	50 pieces	\$2.00
Stationery, Letterhead only .....	100 pieces	4.00
Stationery, Envelopes only .....	50 pieces	\$1.50
Stationery, Envelopes only .....	100 pieces	3.00
Stationery, L/O Return only .....	50 pieces	\$1.75
Stationery, L/O Return only .....	100 pieces	3.50
Bulletins .....	50 pieces	\$1.50
Bulletins .....	100 pieces	3.00