

The President's Letter



Nancy Neal
Tulsa, Oklahoma

It is late March as I write this, my final letter to you as president of the Association of Unity Churches. As I look out the window of my study at home, the backyard is ablaze with color—red, yellow, white, pink, and purple flowers and blossoms shout that Spring has arrived. The trees are begging to put forth their new growth. There is a freshness and newness in the air. The changing of the seasons is quite remarkable to behold and truly a gift of God. Although change and growth often entail struggle, the birth of new life brings rich and

joyous blessings.

These are changing times for the Association of Unity Churches and we have not been without our struggles this past year, but the struggles are urging us to give birth to greater maturity and a new awareness of the ways in which we must work together and the ways in which we are to serve our membership. Like the changing of the seasons, our everchanging consciousness as an organization is remarkable to behold and is a gift of God.

This twenty-fifth anniversary year is a major and significant point along our path. We are moving into a new era of growth and service. In the not too distant future we shall be in our own building with the capability of expanding the services we offer. The ways in which we can serve our membership and the world are limited only by the imagination and a reluctance to participate in our continuing vision. "Where there is no vision, the people perish" (Proverbs 29:18). We cannot continue to do things the way they were done twenty or thirty years ago and expect to meet the needs of a rapidly changing society. What we can continue to do is share the universal teachings of Unity we love so dearly in

See VISION on page 2

clearly defined and avoid trying to be "all things to all people."

An essential tool in making a difference in following Spirit is the creation of an effective organization which utilizes the energy, time, and talents of as many committed people as are available.

It is also necessary to objectify the spiritual principles a group lives by insofar as possible so that what has already been accomplished truly is a launching pad for future development in terms of spiritual, financial, numerical, etc., growth.

"The mission of the Association of Unity Churches is focusing the vision of unity by assisting Unity ministries in sharing with people everywhere the transforming principles as demonstrated by Jesus Christ."

An update of the problems experi-

enced and goals accomplished in the past year appears in the Association's Annual Report for 1990 on page 12 through 13 of this issue.

After you return to your ministry, a contribution you can make to the products and services of our Association is through 35mm color slides, appropriate for use with our seasonal or special holiday bulletin covers. If you have taken the picture yourself, please send the slide along with a note granting us the right to use the picture if it is selected for use by the editorial staff. If the photographer was other than yourself, please ask him/her to send such a note. If you wish to keep a copy of the slide(s) you share with the Association, please have a copy(ies) made before forwarding to us.

See EXECUTIVE on page 2

Vice-President's Letter



R. Scott Sherman
San Francisco, California

ministers and teachers have the same intuitive skills. We are not easily dazzled by glitz or fine-sounding phrases. We sense insincerity quite easily. We also know when others are truly sincere and present for us; we then respond to that quality with authenticity ourselves.

Authenticity promotes understanding. One of our greatest needs as men and women is to be known just as we are and to be loved and appreciated anyway. We are in the midst of an incredible planetary explosion—an explosion of information. But information is not necessarily communication and communication is often not understanding. Understanding is communicating with your heart open. Understanding is seeking to "get" the essence of what another is seeking to communicate, not in trying to critically evaluate whatever the message may be. Understanding is like love; critical listening is like litigation.

How often have we all listened to someone we loved during a time of conflict and carefully evaluated each word to find some flaw in his/her perspective. Then a few hours later, when the conflict is resolved, we listen with an open mind (and heart) and understand perfectly without really noticing the words spoken?

So I invite you to join me in authenticity and understanding. I hope you'll communicate what is really on your mind and in your heart. I promise to do my best to understand—to reach out for the essence of your words. Will you please do the same for me?

Executive Director's Letter



Glenn R. Mosley
Executive Director

Welcome home to Conference 1991. Challenges through the past year, as well as exciting and inspiring events relating to our expanding future in Unity, will abound as we greet one another at our annual conference June 9-14.

May the blessings you reap here "freeze" a moment in history for you!

The vision Jesus lived was that He and the Father were one, and that we, too, are one with this same God-Spirit. Further, because of this oneness with the One, our potential was and is illimitable. If we strip away the dross of what "churchianity" has taught about Jesus, and go back to experience what He taught and what many first century followers of His believed, we discover what He believed about humankind.

That which is true of us individually is also true collectively as ministers, teachers, and members of Unity ministries and readers of Unity literature. We need only to be still long enough to let God set goals within our hearts and minds.

Whatever the numerical size of a congregation, in order to impact a community, its denomination, or itself, it must be God-inspired and committed to Principle. The congregation must be

We have developed a tradition in our twenty five years as an Association. The incoming president expresses his or her preference for a year-long theme. The theme is based upon this president's sense of the special needs of our Association or its members at the time. Nancy Neal assured us that she would "listen" and so became the "listening president." My sense is that many of us feel more included and better informed because of her efforts.

To set this year's theme I need two words: authenticity and understanding.

I think I've learned authenticity from my sons. They always seemed to know when I was withholding part of the facts from them. They also seemed to really hear me when I was fully involved or enthusiastic about something. We min-

"Russian Bible" Project

(Editor's Note: You may wish to post and/or publish the following "Bible" information. Mikhail (Michael) Zykov, founder and president of World Family in Moscow, spoke at the Dallas Unity Convention, June, 1990. He is currently a ministerial student.)

"Professor Mikhail Zykov, who is teaching Russian language, history, and culture at St. Mary's this semester, said despite last week's national legislation allowing freedom of worship, religious practice in his country faces a daunting array of difficulties.

"Bibles that are sent to people are going to the black market instead. What is needed is for this project (of distributing Bibles) to be organized so Bibles can be sent to libraries so everybody has access to them," Zykov said."

- Excerpt from San Antonio Express-News, Saturday, October 6, 1990

Bibles For Russian Libraries Fact Sheet (as of 12/1/90)

Permission has been granted to place Bibles in the Russian language in libraries throughout the Soviet Union. Tax deductible donations may be made through the American-based nonprofit group, International Bridge. Distribution in the U.S.S.R. will be supervised by World Family International.

Ten Good Reasons For Donating To This "Russian Bible" Project (as of 5-1-91)

1. Written in Russian. . . Many other distributions in the U.S.S.R. have been of English Bibles. The Living Bible New Testaments have been carefully translated over the past 15 years by professionals. A team of scholars has completed the final editing, revising the manuscript to reflect language shifts which have taken place within the Soviet Union in the last decade.

2. Easy to read and easy to understand. . . The Living Bible is recognized internationally for its ability to communicate, even with those who have no religious training or little education. Most of the people of the Soviet Union have no understanding of "Biblical language" since they were deprived of even minimal religious training. As one Soviet teacher said "This (Living Bible) is really excellent. . . (it) is easy-to-understand, everyday Russian."

3. Accessible to everyone. . . In the past, only certain Soviets and those related to churches have had access to any Bibles which were brought into the country. These New Testaments will be available to every Soviet who has access to a library, because your donations will place them in libraries across the Soviet Union. These WILL NOT BE SOLD to the people of the U.S.S.R. They are gifts!

4. There is a demand for it. . . A government official recently said, "It is good for you to bring in the Bible for the Christians, but what are you going to do for us atheists who also need to read the Bible? Can't you bring us the Bible in a form we can understand?" Yes, we can! This translation, in fact, has been called by our Soviet friends, "a Bible for atheists." This group of people (almost 150 million in the U.S.S.R.) that are repeatedly asking for a Bible they can understand.

5. There is a need for it. . . "Since we lost our Bible, we have been in a moral wasteland. Because of decades without religion, we are short of spirituality," one Soviet social leader has been quoted as saying. This need for a moral foundation has been echoed by the Soviet press, Soviet educators and Soviet parents who believe the Bible provides hope for restructuring the moral foundation of their country.

6. Printed in Europe. . . The printing will be at ABM-Tryck in Avesta, Sweden. This provides for quality printing by a reputable European printer.

7. Efficient shipping. . . They will be loaded on trucks, taken by ferry across the Baltic Sea to Finland and then driven via Leningrad to various distribution points in the country.

8. Safe distribution. . . The Soviet organization, World Family, with the assistance of the Supreme Soviet of Russia, will distribute the sets to tens of thousands of libraries across the country. Special measures will be taken to protect the Bibles from falling into the realm of the black market, as so frequently happens.

9. Proven sponsors. . . The three entities involved in this project are the American organizers, The International Bridge; its Soviet counterpart, The World Family; and Living Bibles International. LBI has translators working in 108 countries and has printed more than 80 million Living Scriptures in more than 50 languages. LBI recognizes the success of The International Bridge in its Soviet outreach programs in education, health, and culture, and expressed interest in working through this American nonprofit group. Meanwhile, World Family International, due to its commitment to spiritual and educational development in the U.S.S.R., obtained the approval and support of the Supreme Soviet of Russia to place Bibles in more than 300,000 Soviet libraries.

10. Economical. . . For only 99 cents you can place a Living Bible New Testament in a Soviet Library. For only \$99 you can place a set of 10 in 10 libraries. And for less than \$1000 you can place sets in 100 libraries (\$990). Donations are tax-deductible according to IRS guidelines for 501(c)3 nonprofit organizations.

Donations should be made to:
The International Bridge
13809 Research Blvd., #400
Austin, TX 78750

(Your cancelled check is your receipt and acknowledgement of our appreciation for this donation.)

For additional information contact: (512) 492-8155 in San Antonio, Texas

Executive

Cont'd from page 1

You can help us achieve and maintain the purpose of CONTACT by contributing articles. It is our intention to impact seventy percent of our ministers and ministries at least seventy percent of the time. In our view, the best way to do this is to publish real "live" experiences of people in ministry talking about "What I did and how it worked (or didn't)," "What I feel I will do (or avoid doing) in the future," and "breakthrough" experiences in general (900 words or less, please). This invitation is to ministers, partners (spouses) in ministry, licensed teachers, youth educators, board members, and other volunteers and staff.

We have run readership surveys in both CONTACT and MINISTER'S LETTER, about what you want/need to have your CONTACT magazine provide you. We have implemented every practical suggestion possible. Your editorial committee, the staff who work on CONTACT, and the authors who contribute educational and administrative assistance articles feel we have a good magazine. The real test of this is if it is being used. CONTACT need not be filed neatly on a bookshelf after reading. For example, "pull-outs," of articles such as Robert Ellsworth's "Transformative Teachings," "Best Books," and "Worship Service Elements," make using them easy. Anyone affiliated with your ministry may receive his/her own copy by just asking to be placed on the mailing list (name and either home address or ministry address).

Share and celebrate with friends and colleagues during Conference and remember to continue the sharing after you return home.

Again, welcome "home" to your "Unity family"!

Vision

Cont'd from page 1

fresh and dynamic ways. Above all, God's creativity is unlimited, and as we allow His will and His creativity to express in and through the Association and its member ministries, we will grow into the organization God wants us to be. I invite you to pray for guidance as to how you can best participate in our continuing visions. We are all unique, some liberal, some conservative, and the Father has a plan for us that will be a healthy balance of all points of view.

Our late friend and past-president, Jay Dishman, loved to share his vision of a day in the near future when two strangers will meet at a social gathering. One will ask the other, "What church do you attend?" The other will answer, "Unitarian." "Oh," responds the first, "is that like Unity?" He foresaw a time in the future when a visitor to any city could

See VISION on page 3

Meeting The Needs of The Small Church

Good news for ministers of smaller churches! Your Board of Trustees accepted the recommendations of the Standards Committee to provide subregional workshops for three to five ministers and board members of small churches.

The accepted definition used by the Association is churches and centers with up to 150 members. It is interesting to note that the 1991 Association Yearbook lists 562 ministries and 231 study groups. The table below represents a sampling of 125 churches, the average attendance and the number of churches.

Average Church Attendance	Number of Churches
0 to 49	22
50 to 99	51
200 to 399	26
400 to 599	10
600 to 799	11
800 to 1,000	4
Over 1,000	1

While most of the study groups are in the 0 to 49 range of attendance the remaining churches fall between 50 and 700.

Observations from the field and in-depth study of the dynamics and uniqueness of small churches was the stimulus for initially proposing the workshops.

The rationale for the new program includes:

- structuring workshops and designing materials to the unique needs of smaller churches;
- the ability to serve more churches in need of management consulting services in a more timely manner;
- utilizing the fiscal and human resources of the Association consulting staff more effectively;
- bringing ministers and board together to meet one another, learn from one another and ultimately support one another as they grow their ministries.

The personal experiences and feedback from the ministers serving on the Standards Committee further confirmed the need and the opportunity to support the small churches in special ways.

Vision

Cont'd from page 2

ask a native for directions to the nearest Unity center and receive them. I believe most of us share a similar vision, and our new era of service calls us to participate in making the vision a reality.

My thanks go to all of you who have served and contributed to the Association this past year. The Association has been blessed by it and you made my job



Barbara O'Hearne
Church Development &
Management Consultant

A variety of workshop topics and materials will be available for these small ministry programs. A sampling of topics includes:

- *The Minister and Board Relationship in a Small Church
- *Understanding the Roles and Responsibilities of the Board of Directors
- *Handling Conflict
- *Recruiting and Involving Volunteers
- *Goal Setting, Planning, and Implementation of Action Plans
- *Moving from the Small Church to the Mid-Sized

All consulting and travel expenses are at no cost to the ministries or the regionals. They are part of a grant provided by The Templeton Foundation. As of this writing, several small church workshops have already been scheduled.

How can you schedule such a workshop in your region or subregion? It is easy. Talk with three or four other ministers, ask them to poll their boards for their interest and commitment to attend, discuss the topics that are of most interest and need, determine a central location and select several dates. Then call me at (816) 531-3353 and we will set up the program and confirm the date. If you would prefer, write to me at 4311 Rockhill Road, Kansas City, MO 64110.

much easier. Thank you for your loving letters of support and for the letters of concern which enabled us to bring about constructive changes. Bless you for enriching my life! I look forward to the exciting times ahead and serving the Association in fresh and meaningful ways. God bless you!

Notice...

In the April issue of Vision on page 11 a church was listed in Bedford, Texas, as a Unity church. This is to clarify that this group is not a member ministry of the Association of Unity Churches.

Ministerial Education Program Class Trip is an incomparable learning experience!

by Tom Thorpe
Chairperson/Ministry Studies & Skills

It's not easy for some people to believe that the primary purpose of a mid-February trip from chilly Missouri to sunny Florida is to foster a learning experience. Nevertheless, any of the thirty-one graduating Ministerial Education Program students, two USRS Deans, three faculty members, and the Executive Director of the Association of Unity Churches who visited more than a dozen Florida ministries would have little difficulty convincing a skeptic that the class trip helped develop an understanding of what Unity ministry is about in a way that no classroom experience could equal.

The class trip, an annual tradition in Unity ministerial education since the early 1970's, visits one of the seven regions that make up our Association of Unity Churches each year. Ministerial students hear time and again that there is no single "right" way to conduct a ministry. The class trip experience offers students an opportunity to experience a rich diversity of sizes, settings, styles, and viewpoints of Unity ministry in a relatively brief period of time.

We met and talked with lay leaders and licensed teachers leading ministries, associate ministers, ministers in their first year of service, and ministers who have been serving the same congregations for longer periods, some exceeding twenty years. Three ministers who met and talked with our group can each claim more than fifty years of service to the Unity movement; Ethel and L.E. Meyer in Orlando, and John Coulson in Venice.

Ministerial students returned from the trip with greater awareness of how their talents and gifts--and the talents and gifts of the people they serve--might express in a unique way in ministry. Administration and faculty members

returned with a renewed awareness of and sense of connection with our colleagues in field ministry.

The ministerial students, faculty, and administration members are grateful to the ministers, teachers, lay leaders, and congregations who opened their hearts and ministries to us and showed us such wonderful hospitality. Among the ministries we visited are Unity Church of Christianity and Christ Church Unity in the Orlando area; First Unity Church, Unity Temple of Truth, and Unity Christ Church in St. Petersburg; Unity Clearwater Church; Unity Church of Palm Harbor; Unity Church of Sarasota; Unity Church of Venice; Unity Church of Christianity in Fort Myers; Unity of Naples; Miami Unity on the Bay; Unity de Cristo in Hialeah; and Unity of Delray Beach.

We also thank the ministers and leaders of Unity in Four Townes in Orange City; Unity on the Space Coast in Venice; Unity in Leesburg; Christ Unity Church - Osceola in Kissimmee; Unity in Manatee of Bradenton; Unity Church of Port Richey; Unity in Christ of Lakeland; Tampa Unity; Unity Church of the Palms in Jupiter; Unity Church of Peace in Port Charlotte; and Unity Center for Christian Living and Unity Church of Miami, Florida, who took part in meetings and discussions at churches and centers we visited.

Of course, in addition to an incomparable learning experience, we thoroughly enjoyed the glorious Florida weather, the sand and surf, the tourist attractions, and most of all, the gracious hospitality extended by the ministers, boards, staffs, and congregations of the churches and centers we visited. Everywhere, we felt truly honored.

Pioneering A New Ministry



Joann Landreth
Director of Placement/Expansion

One year ago Patti Brooks was graduated and ordained as a Unity minister. She had great enthusiasm for pioneering a new ministry. After carefully considering several options and a great deal of prayer work, Patti decided to pioneer that new Unity ministry in San Marcos, Texas. Unity Center of Practical Christianity has creatively evolved one step at a time under Spirit's guidance through Patti Brooks. Following is wise counsel from a pioneer minister who has succeeded in her pioneer venture:

From the time I entered the ministerial program, I knew I was going to Texas when I had completed the course. And after graduation I spoke in various places throughout the state on a try-out basis but I just didn't get the "feeling" that any of these were the right place for me to serve.

I had traveled through San Marcos, Texas, with my children in 1975 and remembered it as a sleepy little town of approximately 30,000 people with a lazy river running through it and a beautiful college on the hill. This town was where I was eventually guided to start a church. I cleared my plans with the Association and once again headed for Texas in early August. The scenario which went on in my head went something like this: "Give up a paying job offer and go to a place and start a church from scratch! You only have \$1,000 to your name; are you crazy?" This was my head talk, but my heart talk said, "Go to San Marcos--trust me--I will take care of you. Trust is a conscious choice; choose it; choose me."

On August 9, 1990, I rented a little house in Wimberley, Texas. It was a perfect spot for me and just fifteen miles from San Marcos.

I found it necessary to be in Wimberley because the college students had rented all the available affordable housing in San Marcos. The first item of business was to rent a post office box so

I could order business cards with a P.O. Box number and my telephone number. My furniture arrived August 25, and I was settled in and ready to go to work in a week.

San Marcos has an excellent parks and recreation department so I chose to rent a room at Dunbar Recreation Center for \$35 a night. It was well located and easy to find (a prerequisite). The date for the first meeting was set: September 5. I picked a small display ad from the Association Expansion packet to run in the paper.

I had already gone to the local newspapers to speak to their religious editor or the neighbor editor. I introduced myself as the new Unity minister in town, and asked if they would like to do a feature article on me. Small towns respond to this sort of thing, and I had two good articles printed immediately that listed my phone number so anyone could call for additional information. The phone interest these articles generated became the basis for my mailing list. It was expedient later for me to write my own copy for them to use, or at least to use to write their copy in an advantageous way. With all this good Unity exposure our first meeting attracted twenty-five people.

*What seems to interest nearly every one? I believe it is more prosperity in their lives and because Catherine Ponder was my introduction to Unity, I decided to teach *Dynamic Laws of Prosperity*. The book is fun to teach and at the same time introduces people to workable spiritual principles to abundance. At the first meeting I told the group that I had come to San Marcos because I was guided to start a church and that I had set a goal for our first service to be held November 4, the first Sunday in November. I asked the people for their addresses and phone numbers and, together with my phone list from newspaper articles, I had my newsletter mailing list.*

I didn't teach just on Wednesday night. Every day I went to San Marcos to call on somebody. I started with the helping professionals. Each time I had lunch with someone they referred me to somebody else. Then I would follow up on these people. I called on the chaplains at the university. They were very interested in Unity and our belief system, and they invited me to join the Ministerial Alliance. The campus ministry has a brown bag lunch each Wednesdays, and I have attended some of these, where I met several faculty members. They are a great resource and referral source.

It came to me through the grapevine that one of the local ministers was saying we were a cult, so at the next meeting of the Ministerial Alliance I passed out *Daily Words*, *Unity* magazines, and *Wee Wisdom* magazines, introducing the

material by saying that since we were the new kids on the block, they might want to see what we are about. It worked!!

After having attended the Ministerial Alliance for several months the president asked for a volunteer to act as liaison to the Interagency Council. This, to me, was a wonderful opportunity to cover a lot of territory and meet a broad spectrum of professionals. As you well know, people who gravitate to the helping professions are good candidates for Unity teachings.



Patti Brooks

In October, a real estate broker called to ask if we were ready to rent a church building. At the time I was negotiating with the Seventh Day Adventist Church to rent their sanctuary on Sundays, but weeks had dragged by without a definite rent, etc. After looking at the building the broker had to offer, and thinking how much we could do if we had access to a place day and night, two of my study group members and I signed a year's lease. On November 4th we had our first church service with 70 people in attendance. My guiding message all along has been, "Build it and they will come."

With our own church building we were able to implement meetings to serve the community. We have "CODA for the Helping Professionals" (a great support group for me), on Mondays at 5:30; HIV Positive Support Group for individuals and their families from 7-8:30; Wednesday night study group 7-8:30; AA, AL-Anon, and Al-Ateen on Thursday night at 8. We plan to start a Men's Support group dealing with men's issues

in the 90's. As a result of my interest in starting the AIDS group, I was invited to be on the Materials Review Committee for the AIDS Consortium of Texas. I've also joined the Hays-Caldwell County Council on Alcohol and Drug Abuse and volunteered to be a speaker for them as well as serve on their board of directors.

Through my association with the chaplains at Southwest Texas State University I was invited to speak to the Methodist Men's breakfast group. This was a powerful opportunity to promote ecumenism. I spoke about Unity's belief system. Through the Ministerial Alliance I will be saying the prayer for the April Chamber of Commerce breakfast. I did the Thanksgiving service for a nursing home here. All these civic duties keep our name in front of the public eye at all times. We had our first Membership Sunday February 10, 1991, and had a charter membership of 83 congregants. We average between 85-100 people every Sunday.

I've shared keys to the church so anytime anyone wants to do anything for the church, they do so at their convenience. It has been very gratifying to see people feel so needed. We had a big cleanup day March 10 and planted a rose garden, painted the bookstore, and did general cleanup and maintenance.

A group of us go to Gruene Hall every Sunday night where we do the Texas Two-Step (dance).

We have a covered dish dinner after service once a month and fellowship/coffee with cookies every Sunday. We had Thanksgiving Dinner at the church and a New Year's Eve party.

Anytime a congregant wants to do something, I say: "Go ahead. Get your committee together and do it!" Our church has become a spiritual family. We wear paper nametags every Sunday so our visitors will not feel that they are separated from the regulars by different nametags. We are a most wonderful congregation--a complete cross section of society is represented in our church family. We accept one another where we are and love one another unconditionally. This Christlike attitude comes through loud and clear to everyone who comes through our church doors.

Advice To Anyone Thinking of Pioneering A Ministry

1. Pray, pray, and pray some more.
2. Follow your guidance for location.
3. Trust and know that God will provide--He is your employer.
4. Be highly visible in the community (this goes a long way towards squelching rumors about cult, New Age, etc.).
5. Be approachable.
6. Pass out those business cards everywhere you go. I've met quite a few people at the post office every day. Don't be the best kept secret in town!!

-Patti Brooks

Using Your Bylaws To Build An Aligned Leadership Team

In the past nine months I have witnessed the following situations:

A Board that tells a minister what she will wear, the music that will be played, and the hours she will be physically present in the ministry facilities.

A minister who perfected the "guess what's on my mind" game with the Board. His reason? So he could keep them off balance! He privately told me that he learned during seminary that "the Board was a 'Garden of Eden for neurotics' in a ministry."

Two members of a Board who tended to see or hear many communications through a personal filter of, "This better not be political!" As a result they often delighted in saying to the minister, "it's our duty to tell you that you are not to offer what we consider to be your personal political views."

A Board regularly scheduled "informal" prayer meetings while the minister had a long-standing commitment that took him out of town. During these meetings the Board members engineered agreement on ideas and plans to be passed during the upcoming Board meeting. The minister was caught off-guard and voted down on significant issues.

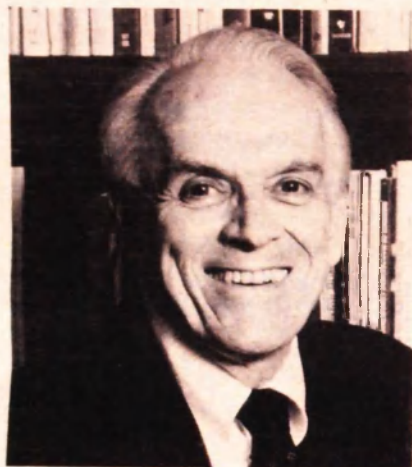
What's going on here?

In a spiritual community in which "love thy neighbor" is the rule and value, how can this less-than-loving behavior be happening? Are the people involved poor Truth students, hard-core manipulators, or control "junkies"?

Instead of judging the people, let's first look at the situations to see what forces are in play.

Robert Fritz, author of *The Path of Least Resistance*, may give us an important clue. In this excellent book, Fritz discusses the notion of structural conflict inherent in competing systems. He defines such conflict as "two or more systems seeking resolution where the points of resolution are mutually exclusive," or in direct conflict/opposition to each other.

In the situations mentioned above, there are three systems in conflict. System one is the minister as the Spiritual Leader. System two is the minister as Administrative Director. And system three is the Board of Directors. The points of



Dick Connor
Church Growth and
Development Consultant

potential conflict are the intersections of responsibilities by members of each system as defined in the ministry bylaws.

"The Bylaws For A Unity Center or Church" as recommended by the Association of Unity Churches is an excellent source document. Each year this docu-

ment is reviewed and fine-tuned. Read by itself, each section is a cogent description of the duties and responsibilities of the minister and board.

Because each ministry has its own dynamic, a generic bylaws provides a wonderful opportunity for discussion, clarification and eventually commitment.

Sections 1.01, 4.01, 4.02(a1), and 4.03(c1), (c2), (c5), (c6), and (c8) of the bylaws focus on the three systems mentioned earlier. The statements are reproduced in the worksheet below.

Presented this way, you should be able to identify the intersections of possible conflicting responsibilities. Unless recognized and resolved, these intersections will likely result in dysfunctional communications and behavior.

Here is how I use this worksheet in my field assignments.

For each responsibility listed in column 1, compare this with the responsibility listed at the top of column 2 or column 3. Your goals should be at least the development of harmony, mutual empowerment, and fulfilling the highest

good of this ministry.

For example, in completing the first open block you might ask, "In what way is the board to uphold the spiritual purpose while honoring sections 1.01 and 4.02a and remain consistent with our goals?"

A note of caution. . .

Beware of the easy quick platitude such as, "We are all honorable Unity people led by Spirit in right and fitting action." This truth in the absolute was not in evidence in the relative in one ministry experiencing communications misfires. After carefully and at times painfully "unconcealing" the underlying misperceptions, the root causes of the dysfunction were removed. A healing process was begun which today is yielding results.

Use this worksheet in an open and receptive way and you'll be gratified with the clarification and focus that results.

Minister/Board Responsibilities

BOARD OF DIRECTORS	MINISTER/SPIRITUAL LEADER	MINISTER/ADMINISTRATIVE DIR.
4.01 The government. . .shall be vested in the minister, who is the Administrative Director, and the Board of Directors. . ."	1.01 The purpose of the ministry is to teach the universal principles of Truth. . .and to adopt other means that in the judgment of the minister will further the principles of practical Christianity among people everywhere. 4.02(a) As the Spiritual Leader, the minister shall be responsible for scheduling, conduct, and content of services, classes, and all other activities that further the purpose of this ministry as specified in Section 1.01.	4.01 The government. . .shall be vested in the minister, who is the Administrative Director. 4.02(a) As Administrative Director the minister shall be responsible for the complete functioning of this ministry.
4.03(c) As representatives of the membership, the Board of Directors shall:		
(1) Uphold the spiritual purpose of this ministry as stated in Section 1.01		
(2) Uphold the highest interest of the membership in conducting the business of this ministry		
(3) Make determination of the business needs of this ministry and authorize payment of monies for those purposes.		

"Behold, I will do a new thing"



Shay St. John
Director of Development

The promise clearly given to us in Isaiah 43:19 reminds us of the natural way in which God works. "Behold, I will do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert." It is this new thing God is ever doing through each of us that is often missed as we go about our day-to-day activities. Our expectations are for the ordinary, usual happenings. This new thing that God is doing gets lost all too often in our "busy"ness.

Our Development Office and its committees have been about the Lord's "busy"ness, doing the work before us to do. Dorothy Pierson and Mike Matoin are leading our Capital Campaign forward, aligned with the goal of building our new home on land donated to us by Unity School of Christianity. Our Architectural Review Committee, chaired by Phil Pierson, has carefully reviewed the designs beautifully rendered by our architects.

Yet, even in the midst of all these natural, normal activities, the promise in Isaiah has been heard. Both committees recommended to our Board of Trustees in January that we explore properties available through the Resolution Trust Corporation. This is an arm of the government that has taken under their control properties owned by bankrupt Savings and Loan Associations. Their purpose is to see that reliable owner/occupants receive these buildings at the most reasonable prices.

And so God is now doing a very new thing through our Association of Unity Churches. A two-story building right here in Lee's Summit has been found. It can beautifully serve our immediate need for space and will provide the foundation we need to build a broad base of

support for constructing our new home in the years ahead.

Most of us in ministry know about building a church home in phases. God has revealed a new phase to us. It requires of us a shift in direction, a willingness to behold a new view. A way has been opened in the "wilderness," and joyously we are following the advice of our Roman ancestors who reminded us, "Carpe diem," "Seize the day."

Information and facts about this new potential home are in the center section of this magazine. Won't you read these facts over carefully and then join us in this new vision that stretches before us? We have communicated with Unity School, and they share our excitement. Though there was a time stipulation for building on our land, we have verbal assurance that there is support for this interim move. All of us recognize the acquisition of this office building will empower us to do our work more efficiently for you, our member ministries.

In the years ahead, it will become clear when the time is right for building. At that point, we will move into the next phase of our development work. Our committees are ever responsive to guidance from within. They invite your comments, your ideas, your support.

If we are to seize this day, we must act within the next sixty days. Financing can be attained if we achieve a downpayment of 20-25 percent. This requires of us about \$250,000.00 in funds. From previous gifts, we have about \$100,000.00 in liquid assets. Other gifts received have been used to pay architects, consultants, Development Office setup, and for our new phone system.

Now is the time to make a financial commitment to our building program. We have the short term need of a downpayment, a three-year goal of total repayment of our mortgage, and a long-term goal of the funds needed to build our World Headquarters on Unity ground.

Thank you for the many ways you have already expressed your faith in the work ahead for our beloved Unity movement. Your support of our General Fund and our Building Fund have helped us grow into this moment. With continued working together, we will be in our new Home Office by September of this year.

I rejoice and give thanks for the wondrous ways God is ever doing a new thing in all our lives. May we always be open and responsive to these precious gifts!

Let Us Know...

We welcome any comments, criticism, or suggestions you may wish to share with us regarding this special issue of CONTACT. Send to:

CONTACT
Association of Unity Churches
P.O. Box 610
Lee's Summit, MO 64063

Also, if you have any news regarding events happening in your church that you would like to share with others in the field, we are now accepting articles (and photographs) for possible inclusion in next year's Conference edition of CONTACT.

Thank you for your interest and support. We look forward to hearing from you.

Partners in Ministry

a network of spouses of ministers



Al Sears

BE HAPPY!

Happiness is a point of view, and the set of life premises on which you operate determine whether you can find happiness in any situation.

I have recently experienced a time of feeling not happy and disconnected from myself. It was a time of coming face to face with my old limited self and it was very uncomfortable. In going through some old files, I came across an old comic strip that helped get me back in touch with myself, and I share it with you.

The strip was "Broom-Hilda," and the characters are involved in a negative-positive encounter that totally infuriated the antagonist and revealed the positive philosophy of the protagonist.

The cranky, beady-eyed vulture tells long-haired, smiling, flower-sniffing Irwin, "You're always smiling! Always happy! You drive me crazy, Irwin!"

Undaunted by the arm-waving tirade, Irwin sits on his rock and smiles blissfully with his simple pleasure of life.

The vulture has allowed negativity to be his way of life and can't stand to see others happy. So, what does he say? "Just once I want to see you NOT happy just like us normal people!"

Normal? Is it normal to be cranky? limited? devious? If we are growing toward greater spiritual understanding, are we expected to remain at this so called normal level? Can we not operate at our own speed without expecting others to force us into their idea of life? That is the outer-mind or "race-mind" of limitation.

As the cartoon strip continues, the vulture reaches out to pinch Irwin's nose, asking "There! How do you like THAT?"

He fully expects to draw out the frustration and anger in Irwin, and to see him react in a manner that mirrors his own expressions.

Instead, Irwin walks off, smelling the flower with his bent nose, and comments, "It made me very happy when you let go!"

Now, I am not advocating denying our emotion of anger when someone initiates force or coercion on our mind, body, or soul. The anger tells you something is not in keeping with your value system and the feeling lets you know you have a choice to change your path.

Like Irwin, we can also choose to walk away from those who would have us sucked into their negative trips. Look within, see the eternal Spirit residing there and smell an assortment of flowers.

See you in June, and remember, BE HAPPY.

Write **Partners in Ministry**, Association of Unity Churches, P.O. Box 610, Lee's Summit, MO 64063.

Lend Me Your Ears. . . a personal note

I remember when my body knew when it was time to cry and it was all right then to explode the world and melt everything warm and start new washed clean.

Bernard Gunther

This poem is poised eye level at my desk in the Radio/Media department. Behind the words is a picture of a five-year-old girl, hands clenched around the iron headboard of her bed, crying desperately. She has granted me permission numerous times over the past three years to release and wash away the old in order to prepare for the new. She helps me remember that it is ok to *be* present, in the moment and to feel so very alive. She reminds me that it is in remembering who I am that I can release emotions which are not so readily embraced by the world, and still know that I am OK.

This June does mark a time of explosion for me. I will graduate from the MEP program and again start new. As most of you know, this program represents one of life's most wonderous adventures. When surrendered to, it is an adventure that will change, rearrange, transform and empower one's life forever. This, it has and continues to do for me. *In the time spent in the program I have come to honor and applaud the ministry you are about in your cities and communities even more.* I celebrate the commitment you make daily to transform and be transformed. . . to heal and be healed. My graduation prayer is to continue quickening my spiritual growth and to continue serving in the capacity in which I am serving in the Radio/Media department. Your ministry, your needs, your input are important to me as we grow Unity's broadcast outreach together.

My current plan is to continue with the Home Office and increase my travels to each region. I have made the decision to call Unity Village home for now. It feels wonderful to be settled, having moved a few times prior to joining the Association. I appreciate the opportunity to minister to you knowing that each time a Unity message is broadcast, lives are touched, people are empowered and positive changes happen in our world. Every time I read the newspaper or watch television news, see a movie, or hear the radio, I am reminded of those individuals who seemingly have yet to learn about the Truth which can set them free. I am reminded how, with every broadcast message, we can share an insight of Truth for people to use whether they ever walk into a church or not. Sometimes, for many people and for many different reasons they feel "unworthy" for, or "above" the idea of church. So each time you broadcast a message of joy, inspiration or encouragement you are giving the gift of new life to them. Through the pain, ignorance or confusion they can have hope.

To date, approximately twenty-five percent of Unity ministers have used or are now using some form of broadcast outreach. I honor Mr. John Templeton for his continued support of this department and I honor *your* commitment. You are making a difference in the world and I celebrate this continued opportunity to be connected to you in such a special way.

In Divine Friendship,

Carolyn

Conference Highlights

Join the Radio/Media Department

at 9:30 a.m. Monday to hear:

- * Five new "Come Grow With Us" 60:second radio messages.
- * Six 60:second Testimonial Radio messages, written and produced by Michael Moran.
- * Six brand new musical radio messages "A Moment In Time."
- * Twenty-five new "You Can Make A Difference" messages (Volume IV)

We will be offering a package price as well as individual prices for each set.

Stop by our booth upstairs for more information and/or to hear them.

Starting A Media Outreach



Carolyn Craft
Radio/Media Coordinator

The following questions reflect a couple of your primary concerns in starting a media outreach. Call me and let us discuss the specific needs of your ministry in more detail.

How do I decide on which media to use?

First, decide together with your media committee what your primary focus for outreach is. Are you giving a message, asking for a response (to Sunday services, weekly workshops, etc.), growing a congregation, and/or dispelling any misconceptions about your church or Unity? This has great impact on what media you select.

Secondly, decide who you are appealing to. Stations or television programs that appeal to those who like change, new ideas, are in pain or are willing to take a close look at their life, are generally most appropriate for prospective Unity congregants. Stations appealing to teens would be most appropriate for promoting your Y.O.U. events or youth-oriented activities. If workshops and seminars (asking for an immediate response) are the reasons for utilizing broadcasting, select stations or programs that appeal most to the potential seminar enthusiast. If you are merely giving a message of hope, of spiritual inspiration, go with a media that appeals to the masses. If you want to list address, phone, times of services, etc., use a print media in which people typically use as a

"directory" for needed information. If your church location is a challenge for example, consider outdoor billboard advertising in various strategic locations to inform people as to your exact location. Broadcasting can be most provocative and inspirational when your creative message is placed with the appropriate media. Call and we can discuss in detail your specific needs.

How do I know if my media placement is working?

There are numerous ways in which you can recognize the effectiveness of your outreach. It is important to note that "word of mouth" is often the leading response; however, the advertising awareness that precedes, more often lays a foundation that encourages personal response. This is especially true with audio (radio) media when it is used exclusively. Radio is a very personal medium. Every listener "sees" what they want or need to see when the spoken word is heard. So everyone sees a unique picture in his/her mind. This is why it is often difficult to measure exactly how someone has heard about your church. A few ways to measure are by: Placing a card in your newcomer packet with each specific media listed for your congregation to check if he or she has seen or heard the message; noticing an increase in tithes and love offerings or increased participation in workshops and/or weekly meetings; Sunday service attendance is growing; an increase in committee participation; an overall increase in your congregation's enthusiasm and volunteering; General discussions about the messages among congregants and friends who have said they saw or heard the ads; an increase in weekly phone calls to the church; an increase in dial-a-prayer calls; asking about listener inquiry calls made directly to the media regarding your messages; the number of new media salespeople who are calling on you as a result of exposure to your message (they are listeners and viewers too); noticing how you, or your voice, are recognized more often in public places (if you voice the ads); and most importantly, noticing how your vision is expanding.

Stay tuned for more of your questions!

Awards. . .

1991 Templeton Grants provide the opportunity to begin or enhance a Broadcast Outreach.

Four @ \$5,000 will be awarded in June

New. . .

1991 Voice of Unity Award
Based on:

- * Creativity
- * Impact on the community

This \$1,500 award will be presented at Conference

What do followers expect from leaders?

Part III

Prior articles in this series have addressed followers' expectations through the definition of leadership, the necessity for self-understanding, a set of attributes, and the specific attribute of honesty. This article explores the remaining attributes of competence, forward-looking, and inspiration.



Martha Loehr
Dir. of Institutional Advancement

Next to honesty, COMPETENCE appears next in order of importance in Kouzes' and Posner's study referred to in previous articles (*The Leadership Challenge*, p. 19). *The best indicator of competence is a winning track record. The results produced by that record is the measure by which people decide if the leader is capable, effective, and gets things done for the organization. But, functional competence, knowing what needs to be done and doing it, is not enough. The leader must bring what is called "value-added competence." This means that the sum of the efforts of the team led by the leader is greater than the total of individual efforts. This added value comes from the ability to challenge, inspire, enable, model, and encourage. Value-added competence boils down to basic people skills. These skills bring together a team that produces exceptional results. The leader does not just sit back and direct but, like the quarterback of a football team, is in the center of the action, encouraging, inspiring, and modeling for the team. He or she delegates responsibility and authority, while tracking the bigger picture. They guide the team toward goals consistent with the bigger picture and supportive of the organizational mission.*

Next, in order of importance, is VISIONARY or FORWARD-LOOKING. Over half of Kouzes' and Posner's respondents selected forward-looking as one of the most sought-after qualities (p. 20). In its simplest form, vision really means that leaders know where they are going. In the business world, this leader

is usually the chief executive. However, in ministry, board members and ministers are leaders. Therefore, they should work in concert to develop the vision of the ministry, giving both parties ownership of the vision, and assuring that the minister is directing daily operations toward this common vision. These leaders have a common sense of direction and are perceived as moving the organization into the future (*What Followers Expect From Leaders*). *Communications Briefings* states that "they know what

they want to do and they persist in the face of setbacks" (p. 7). Many writers on the subjects of leadership, management, and organizational development emphasize the importance of vision in setting the agenda for the organization, in creating organizational culture, and assuring that today's work is consistent with the long-term goals of the organization. It is the job of the leaders (board and minister) to establish the long-term view and assure this consistency.

After vision, next in importance is

INSPIRATION. Even with the clearest vision, without the ability to inspire others to buy in, implementation is, at best, a struggle. Inspiration, like all things, begins within. *Communications Briefings* states that leaders love what they do and love doing it. This love is infectious. It makes the leaders enthusiastic, energetic, and positive about the future. Thus, they tend to be cheerleaders. They should be able to communicate the vision in ways

See LEADERS on page 9

Overview of Interim Ministry Association of Unity Churches

(Written by Patsy Havin, Interim Ministry Specialist)

When Is An Interim Minister Necessary?

It is recommended that a trained interim minister be utilized when:

- the previous minister has left under difficult circumstances.
- the previous minister was much loved and connected with the congregation for a substantial period of time.

Why Have An Interim Specialist?

1. The time between pastors is a critical period in the life of a congregation. How skillfully the interim period is handled determines, to a great extent, the future success of the church.
2. Loss of a significant person, such as a minister, can trigger congregational patterns of anger, guilt, despair, confusion, etc. Unless these reactions are recognized and skillfully handled, they can become "booby traps" for the next minister.
3. A congregation needs to take the interim opportunity to discover new directions, new opportunities, and a possible new identity. When this opportunity is missed, the ministry may repeat the limitations of its past vision and history.
4. Experience has shown over and over again that unless a church's past is healed, the next minister is likely to become an unintentional interim. This is frustrating for both ministers and congregations.
5. By being led through relevant developmental tasks by the interim specialist, the congregation is better able to identify the kind of minister who would best serve them.

Special Services An Interim Specialist Provides

The interim specialist will provide normal pastoral and administrative leadership. An interim specialist is able to assist the congregation in dealing with stages of loss and in moving to the healing stage of acceptance. These may not be the only tasks a congregation may need to deal with before calling their permanent minister. Years of experience have shown that before a congregation is ready to begin again in a constructive way, some other tasks may need to be completed by the congregation. Additional tasks may include:

1. **Coming to terms with history.** A congregation needs to celebrate their past "glads" and acknowledge their past "sads."
2. **Discovering a new identity.** Before the next leader is chosen a congregation often needs to become aware of its past identity and make an intentional decision about their future needs. Once this is done, an appropriate new leader can be identified.
3. **Allowing needed leadership change.** Sometimes people become tired of serving in particular ways. It becomes important to let these people take a break and allow new leadership to come forth.
4. **Renewing denominational linkage.** A church which is in the process of changing leadership may also be a church that has lost its linkage with denominational ties. When a church no longer feels in harmony with its denomination, either administratively or theologically, it has lost an important source of support. The interim period offers an opportunity to explore re-establishing this linkage.

For more information, contact
Robert Ellsworth
Association's Director of Education

Peace Tower Dedication

Peace and prayer was the center of attention at the Palm Sunday services for Unity Church of Des Moines, Iowa, where William Hines serves as minister.

A Peace Tower, featuring a nearly twenty-foot-tall peace monolith, and an adjoining prayer room was dedicated on March 24, 1991.

The tower and prayer room form the centerpiece of a \$225,000 addition to

the church. Also included is a glassed entryway, elevator and ramping for handicapped accessibility, an expanded bookstore area, an added office, new carpeting in the church and added storage area.

Completion of the project marks fulfillment of a dream for the congregation. On Palm Sunday, 1986, a simple "peace pole" containing a message of peace in



Bill and Beverly Hines in the new Prayer Room. Bill is minister of Unity Church of Des Moines.



"Looking up" -- the monolith (shown here with Bill and Beverly Hines) symbolizes the hopes and inspirations of humanity.

four languages was dedicated with the understanding that it would stay in the church until the tower was built.

Dominating the tower is the mono-

lith, fashioned from the marble-like avonite, by John Parker of John Parker Sign Co., in Carlisle. Biblical inscriptions around its base say "Peace to thee," "Peace with God," "Peace on Earth," and "Peace to all."

A skylight and huge windows open the tower to the world and serve as a reminder that the tower is dedicated to both inner and outer peace. The tower room contains benches for prayer and meditation and a container for prayer requests.

The new prayer room next to the tower will be used for prayer groups, individual prayer and in the church's prayer and counseling ministries. Small pews will seat about 35 people in the room. Currently, callers may leave prayer requests on a telephone answering machine. They are acknowledged and become part of the local and Silent Unity prayer chains.

The tower and prayer room were built "to exemplify what we are all about. Prayer is an integral part of our movement," said Bill. "It makes a statement that we are prayer oriented and it is our main thrust. We are devout believers in the prayer consciousness."

(Portions of this article are excerpts from the March 23, 1991, edition of *The Des Moines Register*.)

Sparkplugs

Talk Topics and Sermon Starters from Unity publications

This month:

The Peace That Passes All Misunderstanding by Thomas E. Witherspoon

The stage is set--the players are ready--peace is the name of the production. August is the month Silent Unity is having a month-long prayer for peace program and Unity Village Chapel is planning a peace symposium. The world is ready for peace. You will want to add your energy to this collective peace consciousness. Thomas Witherspoon's book *The Peace That Passes All Misunderstanding* is a resource you may want to incorporate with your speaking and teaching during this time.

Some people may have the idea that peace is a boring state, void of activity. Humanity is so accustomed to living at a fast pace that the thought of a peaceful pace may seem difficult to comprehend in its fullest light. In his book, Reverend Witherspoon points out what peace does for us.

Peace of mind and body is the right state to achieve in order to let healing, prosperity, success, and unlimited hap-

piness come into our lives. Peace enhances all our relationships. Peace enables us to make wiser decisions and choices.

The Peace That Passes All Misunderstanding is an excellent book for those who want to use the ideas as starter points for talks and sermons. It has an outline that is easy to follow and expand upon with your own thoughts. *The Peace That Passes All Misunderstanding* is well-stocked on peace quotes from Jesus Christ, Charles Fillmore, and other great teachers. *The Peace That Passes All Misunderstanding* is a great book to build a workshop or class around. It will definitely spark your creative mind and is excellent to recommend to students.

The Peace That Passes All Misunderstanding can be purchased through the Sales Department of Unity School of Christianity, Unity Village, Missouri 64065. To order by phone, call: (816) 251-3571.

Leaders

Cont'd from page 8

that encourage followers to sign on for the duration (Kouzes, p. 21). Although not everyone agrees with this, Kouzes contends this is a mistake, since leaders must inspire confidence in the validity of the goal. "Enthusiasm and excitement signal the leader's personal commitment to pursuing that dream" (p. 21).

These attributes (honesty, competence, vision, and inspiration) combined with their underlying premise of self-knowledge add up to **CREDIBILITY**. In addressing sources of information, credibility is the key factor in whether the data is accepted or rejected. In assessing leaders, followers look for credibility. That credibility, according to *What Followers Expect from Leaders* is the foundation of leadership; upon this the leader builds support for his/her dream, and without it there is no foundation on which to build. The characteristics of leadership mesh as credibility, inspiring us to trust our careers to this person and the organization. More than anything followers want leaders to be credible, followers want to believe in them, to know they can be trusted, will do what they say, and have the knowledge and skill to lead (*The Leadership Challenge*, p. 22).

So with the ability, skills, knowledge, and attitude for leadership, how does one become credible? This will be answered in future articles including building credibility and stumbling blocks to leadership.

Resources:

Kouzes, James M. and Barry Z. Posner. *The Leadership Challenge, How to Get Extraordinary Things Done in Organizations*. San Francisco: Jossey-Bass Inc., 1988.

Kouzes, James M. and Barry Z. Posner. *What Followers Expect from Leaders*. San Francisco: Jossey-Bass Inc., 1988.

"A New Book on Leadership"; *Communications Briefings*, October, 1989, p. 7.

NOTE: Jossey-Bass' address is available from me in the Association headquarters office, or through your local library. *Communications Briefings* is a subscription newsletter, address also available through my office.

A Mission of Love

by Polly Dozier, Minister
Unity Church of Anchorage, Alaska

With President Bush and Saddam Hussein beating fierce war drums in our ears, I think each one of us is being called for the cause of world peace.

So if you had a chance to travel to the U.S.S.R. and help ease tensions and fears by doing diplomatic liaison work between church and state in a 600 year old city that, until your visit, had been closed to all foreigners, wouldn't you go? Of course you would! I went, but I really didn't know what my assignment was until I arrived in that ancient city, Kirov, which is a 12-hour train ride north from Moscow.

I went to the U.S.S.R. because, especially during the last nine months, I have been getting persistent nudges in that direction from Holy Spirit. And when I finally shared this direction with our board of trustees and the people in our congregation, they responded with immediate interest and over \$5,000 to support the trip. By the way, please open your heart right now to receive an enormous hug and Russian kisses from all the people in Moscow and Kirov who were touched by my trip in some way.

I thought my trip to Kirov would be just a two-day excursion from Moscow

to be in Kiev. However, I was introduced to the Archbishop of Kirov on the first day there, as well as the mayor and other top city officials. On the second day in Kirov, I was specifically asked to meet with the governor of the region and Archbishop Chrisanph to be the bridge for their meeting because, I was told, they were only willing to meet and talk because I was there. They had never done this before.

Of course, I wasn't given any time to plan the arbitration. I was just whisked off for the event. It was a very intense dialogue between the three of us, along with two interpreters and each man's assistant. The new "glasnost" of the U.S.S.R. is still very fragile and in a closed city like Kirov, the church people were very uncertain where they stood after seventy years of suffering and persecution. Even within this last year, people attending church meetings have been terrorized by hoodlums.

The sessions with the archbishop and the governor turned out to be very successful with some important promises made by all. And the days ahead included two television programs, interviews, and meetings with other officials, such as the mayor, and a press conference with the top communist party leaders in the region.

Whenever I spoke in front of the press or television I emphasized the urgency and necessity of building their lives on spiritual values. I constantly encouraged people to develop a spiritual life and to return to church.

During one of the services I attended in the orthodox church, I was suddenly asked by the archbishop to speak at the congregation. This is quite unusual and had not happened before. Women do not participate with the clergy or the deacons. As I spoke to the people, they pressed toward me and I could see that they were crying. Tears streamed down my face also as I praised their amazing faith and their stalwart courage in face of terrible ordeals and cruel punishments imposed by the old Communist regime.



Polly receives the special blessing of Archbishop Chrisanph at St. Trinity Church which was once used as a dance club by the Communists.

I told them they were not forgotten by the West, that my congregation stood beside me that day, blessing them with great love and friendship. I begged them to stand firm through these present days of confusion and turmoil.

During the week, I met with the archbishop almost every day. He told me in detail of the terrible difficulties of his people and the church. Just two months before my trip, a priest was murdered. I was told by the "believers" that every time I had praised the archbishop or even mentioned the church in public, I increased the safety factor for the Archbishop and the church. I believe that many of the "believers" I met are true Christian heroes.

To have their faith validated and to know that people in the United States cared about their plight was overwhelmingly encouraging and wonderful for the people of Kirov. The archbishop said to me, "you have come to Viatka, the land which God had forgotten, I will never forget. You have answered the prayers of my soul." There are only ninety archbishops in all of the U.S.S.R. who administer the affairs of the 10,000 churches that are now open.

On my last day in Kirov I held a press conference to share more ideas with the city and to present \$1,000 to the archbishop for the purchase of Bibles for the children's school, and I challenged the Communist Party to match this gift. I donated \$500 to the Kirov Children's Fund for the purchase of direly needed medical supplies and medicine for the 5,000 orphans in the region and challenged the mayor to match this gift also. I promised to explore more ways to help the orphans' needs upon my return to Anchorage.

A Russian businessman, Oleg Rozov, from the Foundation For Social Inven-

tions in the U.S.S.R. has offered to sponsor a program of exchange between the Orthodox Church and Unity Church of Anchorage. He has offered me another trip to the U.S.S.R. to fulfill my original itinerary inasmuch as I gave that up to focus on Kirov.

My trip will be extensive and include these cities, depending on the status of the borders: Moscow, Kiev (Ukraine), Zagorsk, Kirov, Leningrad, Tashkent (Uzbekistan, U.S.S.R.), Tbilisi (Georgia, U.S.S.R.), and Yerevan (Armenia, U.S.S.R.). I will be hosted for official talks by the Eparchial Department in Kirov and the Russian Orthodox Church in the cities listed with the exception of Kiev where I will be hosted by Soviet friends. I have also worked out an opportunity to take 1,000 Russian Bibles with me. I am told by Soviet friends that they are absolutely not available in the U.S.S.R. and cost 200-300 rubles on the black market.



A historic television program in Kirov, U.S.S.R., joins the Mayor, Father Valintine, Archbishop Chrisanph, Dixie Belcher, Dr. Lily Golden, Polly, and translators.



Polly in Zagorsk, with U.S.S.R. teenagers who study at the academy. The academy is a part of the seminary of the Russian Orthodox Church.

On behalf of the Association of Unity Churches' staff and Board of Trustees, we extend to you our deep gratitude and appreciation for your past financial support. The love and faith you incorporate into your gifts make them special. We will appreciate your affirming with us daily these powerful words:

ASSOCIATION OF UNITY CHURCHES
Statement of General Fund Operations
Twelve Months Ended March 31, 1991

INCOME-OPERATIONS	February	March	Year to Date
Love Offerings	\$ 62,078.22	\$67,919.63	\$821,507.68
Other Income	667.81	29,174.04	62,062.90
	<u>\$ 62,746.03</u>	<u>\$97,093.67</u>	<u>\$883,570.58</u>
Less: Tithe Transfer	6,581.14	9,806.25	88,899.70
	<u>56,164.89</u>	<u>87,287.42</u>	<u>794,670.88</u>
Gross Profit Material	<u>7,050.38</u>	<u>911.25</u>	<u>71,545.29</u>
Total Income	<u>\$ 63,215.27</u>	<u>\$ 88,198.67</u>	<u>\$866,216.17</u>
EXPENSE-OPERATIONS			
Total Expenses	<u>\$ 78,697.35</u>	<u>\$ 84,866.78</u>	<u>\$949,007.83</u>
INCOME OVER (UNDER) EXPENSES:	<u>\$ (15,482.08)</u>	<u>\$ 3,331.89</u>	<u>\$ (82,791.66)</u>

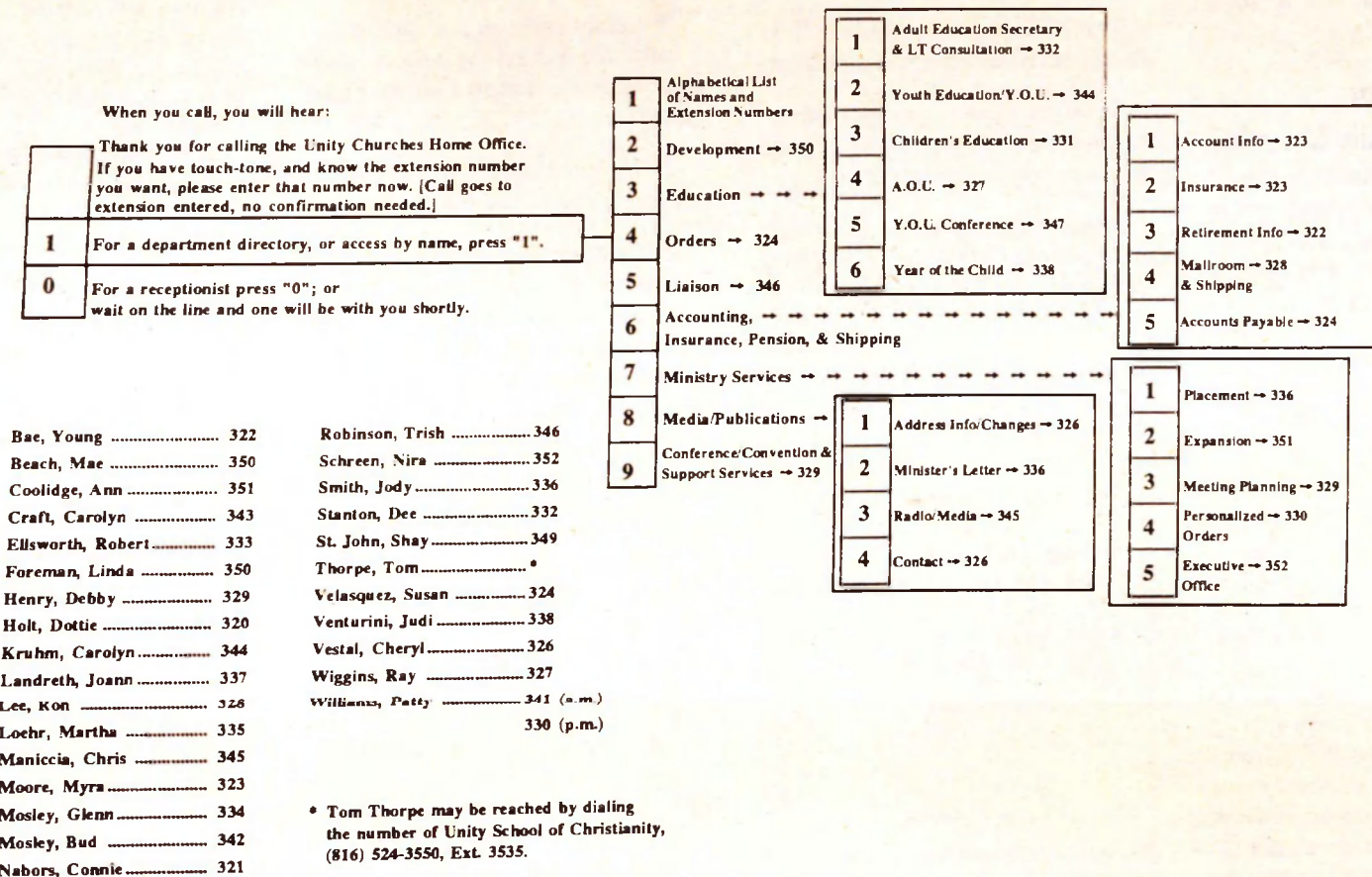
[illegible]

Unity School Contribution to the Association of Unity Churches Through Services Provided:

Month of March: \$7,771.45
Year to Date: \$96,670.78

ASSOCIATION OF UNITY CHURCHES
NEW PHONE ANSWERING SCHEME
(816) 524-7414

When you call the Unity Churches Home Office, you will find it much easier to reach the person or service you want. This is a flow chart of the new answering scheme.



Annual Report 1990

Association of Unity Churches®

The Association of Unity Churches is you; ministers, teachers, and people in churches, centers, temples, and study groups around the world who in spiritual fellowship are spreading the universal Christ message of love in action.

The Association is spiritually affiliated with the Unity School of Christianity insofar as it embraces the teachings of the School's cofounders, Charles and Myrtle Fillmore. Although the two organizations are financially and organizationally separate, there are many areas where they work in very close cooperation with one another.

The Association's mission is the establishing and maintaining of Unity churches; it operates by its own bylaws and Articles of Incorporation. The Association was incorporated in June, 1966, by Unity ministers as a vehicle for administering the affairs of Unity ministers and churches; it is a nonprofit organization supported entirely by free-will offerings.

The Association of Unity Churches is a worldwide organization made up of approximately 800 ministries, satellite ministries, and study groups. The day-to-day operation of the Association is handled by the Executive Director and his staff and is governed by a twenty-one person Board of Trustees which meets twice a year, in January and June. The Executive Committee, comprised of seven members of the board, also meets in April and September.

The Purpose of the Association of Unity Churches

The Association of Unity Churches is a global network of ministries, ministers, teachers, and laypersons sharing the vision and aim of furthering the Fillmore tradition of "practical Christianity" as demonstrated by Jesus Christ. While maintaining a viable central organization, the Association's larger purpose is to support the development of individuals through local ministries.

As an international service organization dedicated to spiritual unity, the Association supports the interdependence of its members through prayer, communication, and the combining of energies and resources to serve humanity.

Support services provided by the Association include administration of international Association affairs; licensing and ordination of ministers; licensing of teachers; consultation in liaison and creative projects; training and materials in youth education; media and communication of dynamic ideas; edu-

cational and inspirational retreats and conferences; management and church growth training; placement and support of ministers, and other evolving functions deemed beneficial by the membership.

What the Association Does For You

Unity ministers, teachers, and churches are served in many ways every day by the Association. It may well be the services are so routine that ministers and boards forget that operating their churches would be vastly different if their churches were totally independent of the Association.

The following services are among the many the Association offers its ministers and ministries:

- Through joint meetings with Unity School President and Vice-Presidents, Association representatives (Unity Movement Advisory Council) coordinate mutually-recognized concerns and goals.
- A health care insurance program for ministers and employees of member churches. This program currently includes life insurance and medical coverage.
- Two different retirement programs.
- Free literature packets with educational and administrative assistance.
- Media service, provides counsel and products on the developing of media and especially radio programs.
- Monthly communication through publications of CONTACT and Minister's Letter.
- Church Development and Management training by Barbara O'Hearne

and video training tapes; availability by phone to answer questions and refer inquiries about Barbara's availability and the loaning of the training tapes functions as an effective deterrent to problems.

➤ Scheduling of Church Growth and Development Consultant Dick Connor. Again that voice on the phone is important to giving hands-on care and service.

➤ A free copy of the Yearbook and the Directory of Unity Ministries and Affiliated Study Groups to Unity ministries.

➤ Biannual identification cards for ministers and licensed teachers.

➤ Provide information for postgraduate credits and courses; maintaining and delivering a full professional enrichment body of knowledge.

➤ Placement service for ministers desiring a ministry position or wanting to relocate, and for centers seeking a new minister. Available from the Association is a list of placement procedures that spell out exactly what is involved in the process of seeking a new minister. The Association works with each ministry and minister personally to insure open, orderly, and harmonious matching of talents and needs.

➤ Liaison assistance for each region. A call to the Association will put you in touch with the nearest Liaison Representative.

➤ The coordination of the move of ministers through a national moving agent.

➤ Continually developing new support services for ministers and ministries such as business cards, stationery, plaques, etc., that can be used for appreciation to board members and other vol-

unteers.

➤ Policies for licensing and ordination of Unity ministers. These are handled by the Licensing and Ordination Committee, the Field Licensing Committee, and the Standards Committee.

➤ Licensing of Unity teachers.

➤ The development and coordination of youth education materials and youth education related activities. A Youth Education Coordinator is on staff and Youth Education consultants are available in each region.

➤ The Association provides the following publications: CONTACT and Minister's Letter. These are published regularly and sent to ministers and ministries providing current information on the activities of the Association, the Education Department, and cutting-edge articles for personal growth.

➤ Free literature from Unity School. Available to all member ministries and affiliated study groups; this literature helps advise and strengthen all Truth work.

➤ New study groups. An Expansion Guidebook, Outreach Packets I through VI, along with other expansion material is available to assist in developing new groups. An Expansion Coordinator is on the Association staff to assist these developing groups, and there are expansion representatives in each of seven regions: Eastern, Southeastern, Great Lakes, South Central, Western, West Central, and Southwest.

➤ Regional and National Conferences. Annual conferences are held in which ministers, licensed teachers, and

Continued...

Board of Trustees (*Executive Committee)

*R. Scott Sherman
San Francisco, California

Norma Rosado
Santurce, Puerto Rico

Harold Johnson
Sacramento, California

*David McClure
Honolulu, Hawaii

Polly Dozier
Anchorage, Alaska

*Edie Skalitzy
Colorado Springs, Colorado

*Alan Rowbotham
Roanoke, Virginia

*Vicki Lafser
Olympia, Washington

L. Richard Ammons
Lansing, Michigan

Gerald Bartholow
Birmingham, Alabama

Pat Barker
Cincinnati, Ohio

Helice Greene
Oakton, Virginia

Alan Stanley
Albuquerque, New Mexico

Betty Sikking
Jacksonville, Florida

Lafayette Seymour
Washington, D.C.

Linda Pendergrass
Austin, Texas

*Joel Baehr
Mesa, Arizona

*Nancy Neal
Tulsa, Oklahoma

Bill Wilson
Eugene, Oregon

delegates may participate. Postgraduate programs are scheduled at all regional and national conferences.

► Representation on Ministerial Education Council (MEC) and Educational Liaison Committee. MEC is responsible for ministerial education (training of ministers), and the Educational Liaison Committee is responsible for liaison between students and faculty.

During 1990 Problems and Possibilities

The Executive Committee serving as our Planning Committee, together with the Board of Trustees have revised goals which include:

► Because of the projected financial shortfall, management staff and board continued streamlining services and downsizing staff this year.

► The Vision publication was discontinued during this year.

► CONTACT and Minister's Letter began alternating months publishing schedule.

► The continued development and ongoing evaluation of programs that relate to the Association's defined statement of purpose.

► The ongoing development of an operational structure which enhances existing or new human resources potential for the organization.

► The continued collaboration and definition of mutual goals with Unity School.

► The continuation of the present level of financial support and the development of new channels for additional program related revenue.

► The development of effective public relations programs and strategic marketing for all Unity ministries and for the Association.

► Recognizing our expanding future in Unity, taking preliminary steps to provide a new office home for our Association.

► The Board of Trustees and Executive Committee continue to review accomplishments related to the identified goals, and to prioritize, revise, and develop new goals and action plans for 1992. A highlight of goals and action plans accomplished in 1990 include:

- Templeton Radio Grant now four \$5000 grants per year.
- Computer bulletin board system was discontinued during 1990.
- Developing cadre of trained interim ministers.
- Increased inventory of Spanish material.

Association of Unity Churches Staff

Ministry Services Department--Carries out the policies of the corporation, is responsible for ministerial and board consultation, overall administration of operations, fiscal management of the corporation, and design of Association publications.

Glenn R. Mosley
Executive Director

Carolyn Craft
Radio/Media Coordinator

Debby Henry
Meeting Planner/Support Services Coord.

Martha Loehr
Associate Director &
Director of Institutional Advancement

Christine Maniccia
Radio/Media Assistant

Patty Williams
Administrative Assistant - A.M.
Support Services Asst. - P.M.

Nira Schreen
Executive Assistant

Connie Nabors
Word Processor/Accounting Asst

Dottie Holt
Receptionist

Cheryl Vestal
Computer Graphics Specialist

Dick Connor
Church Growth &
Development Consultant

Barbara O'Hearne
Church Development &
Management Consultant

Placement/Expansion--Provides consultation to ministers and board regarding placement, and coordinates the Expansion Program of Outreach Ministries and related study groups.

Joann Landreth
Associate Director &
Director of Placement/Expansion

Jody Smith
Placement Assistant

Ann Coolidge
Expansion Assistant (part-time)

Development Office--Evaluates and recommends methods of support for Association programs and acts as consultant to ministries.

Shay St. John
Director of Development

Linda Foreman
Development Assistant (part-time)

Mae Beach
Development Officer

Accounting Department--Supervises overall fiscal operations, handles compensation and benefits program.

Young Bae
Associate Director & Comptroller

Susan Velasquez
Accounting Assistant--Orders

Myra Moore
Accounting Assistant--Insurance

Production & Shipping--Handles mailing, inventory control processing, and shipment of all orders.

Glenn "Bud" Mosley, Jr.
Production/Shipping Mgr.

Ron Lee
Shipping Assistant

Education Department--Plans, budgets, and coordinates education programs, publications, and activities of the Association; serves as resource to field ministries regarding policies, educational goals, and programs; coordinates the Skill Demonstration Seminars and the Licensed Teacher Postgraduate week; develops ministry studies curriculum; responsible for the overall planning, coordination, and supervision of YOU Conference and youth education services; provides consultation to ministers and boards regarding liaison.

Robert Ellsworth
Associate Director &
Director of Education

Tom Thorpe
Chairman of Ministry Studies

Trish Robinson
L.T. Consultant/Liaison Consultant

Carolyn Kruhm
Uniteens Coordinator/Y.E. Asst

Judi Venturini
Year of the Child Asst (part-time)

Ray Wiggins
Youth Education Consultant

• Two-part church development training programs as follows: 1) Ongoing Church Development and Management Consultant training with Barbara O'Hearne. Barbara schedules on a first come, first served basis; please call Barbara directly at 816-531-3353. Professional fees and expenses borne by the Association of Unity Churches. 2) Ongoing Church Growth and Development Consultant from pledges. After receiving and working with Church Development and Management training, please call Dick Connor directly at 703-569-9131. Professional fees and expenses borne by the Association of Unity Churches.

• Unity Training School of Puerto Rico continuing focus and development plan in place.

• Functioning Association of Unity Churches Urban Ministerial School

Curriculum Committee.

• Board performing planning and goal setting instead of crisis management.

• Ongoing training of liaison representatives in each region.

• Ongoing; feedback from field actively sought and acted upon.

• Refinement of Committee Commission Statements/Responsibilities.

• Church Growth and Development Consultant CONTACT article bimonthly.

• Church Development and Management Training CONTACT article bimonthly.

• Proactive, accountable board.

• Creative, cohesive, field respon-

sive Education Department.

• Ongoing revision and creating of Youth Education materials.

• Ongoing use of CONTACT as the "in-house" resources development journal for ministers and ministries.

• Continuing review and revision of Association Bylaws and Recommended Bylaws for Centers and Churches in response to a dynamic growing movement.

A great many organizational challenges and opportunities exist for the Association. Creating this yearly planning process ensures that the organization will continue to strive to define its goals in relationship to the needs of its member ministers and ministries.

Unity of Jamaica celebrates 25 years



Johnnie Coleman (center), founding minister of Christ Unity Temple in Chicago, signing autographs. Johnnie was special guest speaker for the anniversary celebration for Unity of Jamaica.

Unity of Jamaica celebrated its 25th anniversary in November, 1990. The celebration began on Friday, November 23, with a lecture from Johnnie Coleman, special guest speaker for the occasion. Johnnie is founding minister of Christ Universal Temple in Chicago, Illinois. A family breakfast was held on Saturday, and the celebration concluded with a rededication and Thanksgiving Service on Sunday.

Also contributing to the program was "Harmony in Unity," Unity of Jamaica's choir. The group blessed the gathering with spiritual songs of peace and love.

Unity of Jamaica began in November, 1965, in response to the requests of many Jamaicans who were in correspondence with Silent Unity, Unity Village. Denis Robinson, a Unity minister, served as their first minister. Upon ordination from the ministerial school in 1969, W.E.

Goodison-Orr succeeded Denis as minister and served Unity of Jamaica until 1980. Since December, 1980, Steve



Steve Samms, minister of Unity of Jamaica.

Samms has served as minister. Enid Bailey, Unity minister, serves as associate.

Unity Church of Charleston's new building dedication

During the past seven and a half years, Mary Ann Finch, minister, has lovingly nurtured her Charleston, South Carolina, ministry from a small, all-white congregation to its present day integrated membership of 100.

She does not take credit for the growth and development of the ministry, but instead praises its members and speaks proudly of the fact that Unity Church of Charleston is the only integrated church in the city of 67,000.

Unity Church of Charleston began humbly with Mary Ann as the spiritual leader of eight white congregants. Today, the church has 99 members, 31 of whom are black.

While integration in the church is not common in the south, nor an attribute of

Unity Church of Charleston or any church, the color of the members' skin is not what Unity Church of Charleston is all about.

Unity Church of Charleston members have met many challenges and weathered many storms during the last seven years, always working toward growth and sharing the Truth.

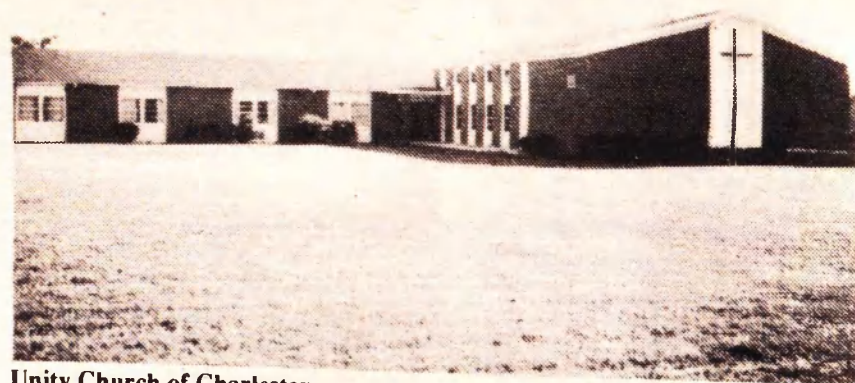
A Dial-A-Prayer message was put into place in January of 1984. A new recorder which was purchased after the destruction of Hurricane Hugo in 1989, tallied more than 14,000 calls received last year alone.

The congregants and the last building they occupied literally endured the storm of Hugo. "Ours was the only building on the block not to be damaged by the storm," Finch indicated. "And the only thing to be damaged was the answering machine and that was because of electrical problems. I left it on thinking that it might help someone during the storm."

Church attendance continued to grow and the downtown Charleston office building soon swelled with congregants. The quest to find yet another new home was undertaken. The challenge of securing and purchasing a permanent home was recently met.

"We've been on an adventure," Mary Ann stated. "We have been moving constantly for seven years. We would grow and move on, and then stretch a little further."

Seven years and almost as many moves



Unity Church of Charleston

later, the congregation found a place to call their permanent home. "This is the one that really feels like the home that we are supposed to have to make into our own," Mary Ann said. Their bid on the building was accepted November 6-- Mary Ann's birthday.

Unity Church of Charleston's new home was previously home to a Presbyterian ministry. "They truly helped us in acquiring the building," Mary Ann Finch, minister, said. "We are thrilled to have such a nice building. We now have room for Sunday school!"

Unity Church of Charleston's new home contains a sanctuary, seven classrooms and more than 8,000 square feet. It sits on a parcel of land that measures just under four acres.

First services were held March 3, with a dedication service following on March 17.

The Association of Unity Churches' Executive Director, Glenn R. Mosley, who ordained Mary Ann Finch in 1984, spoke at the 11 o'clock dedication services with more than 200 in attendance. Following a noontime dinner, the Association's Director of Development Shay St. John led the dedication ceremony at 2:30 p.m. A busload of friends and relatives of Mary Ann's from Detroit attended the celebration.

"The congregation and Mary Ann are to be congratulated on their new building," Glenn said. "Knowing them, it will be but a step on the path as they increasingly impact their community."



Mary Ann Finch

Has New Thought had an impact on America?

The term "New Thought" was first applied to a body of spiritual teachings in the 1890's. These teachings were remarkably different from the prevailing religious dogma of that era, and comprised new ways of thinking about God and the potential of humankind. Now, over 100 years later, it becomes important to ask the question, "To what extent have New Thought teachings affected current thinking and practices in America? The answer to this question varies depending on which New Thought beliefs one is considering.

For example, the New Thought teaching that our health and even outer affairs are greatly affected by our thoughts and beliefs is widely accepted today. One hundred years ago, such an idea was revolutionary. Also, the idea championed by New Thought 100 years ago that *the beliefs and practices of other religions were to be honored is much more prevalent today than it was in the 1800's.* On the other hand, it appears that *God as Mind, Life, Substance, Truth, and Father-Mother, is not the way the majority of Americans think of God today.*

Students of New Thought find that most of the teachings are at least 2,000 years old.

Did New Thought teachings begin 100 years ago? Students of New Thought find that most of the teachings are at least 2,000 years old. Many of the teachings of New Thought, for example, could also be found in the Bible, and even in earlier sacred scriptures such as the Bagavad Gita, the Upanishads, and Buddhist teachings. New Thought, then, is not new, just as eternal Truth is not new. What was new in the 1890's, however, was the rearticulation of important spiritual teachings that had been forgotten or distorted. From the perspective of New Thought, much of the dogma in the 1800's needed correction, for much of the religious thinking of that era had lost touch with many of the eternal spiritual truths.

Part I

Historical Grounding

The teachings that came to be known as New Thought did not suddenly reappear in the 1890's. Larson, in his book *New Thought Religion*, discovered that



Robert Ellsworth
Director of Education

many of these teachings could be found in the writings of Emanuel Swedenborg. Following a dramatic illumination experience in 1744, Swedenborg began to articulate new perspectives and understandings regarding the nature of God and the true nature of man. He wrote that God, for example, was "creative force," "cosmic law," and "universal substance." Man's true nature was spiritual. Man creates the experience of heaven or hell within himself through the kind of thoughts he accepts. The Bible was not meant to be always taken literally, but needed to be understood in its spiritual sense. Swedenborg also taught that all sickness and disease were caused by the kind of thoughts that destroy a person's peace of mind. Such thoughts, transferred to bodily functions, can bring malady and illness. And finally prosperity, well being, beauty and pleasures were not merely permissible, they were acceptable in the highest degree (see Larson, p. 5-42).

The Bible was not meant to be always taken literally, but needed to be understood in its spiritual sense.

Today, these teachings do not seem revolutionary to many people. But Swedenborg dared not claim authorship for his writings until 1766, twenty-two years after his breakthrough in consciousness. Within four years after he acknowledged authorship of these writings, he was persecuted for heresy by the Swedish Royal Council. He left Sweden at age 82, and died two years later.

Religious intolerance has been the norm throughout history. It arises when religious dogma becomes hardened and fixed. In fact, freedom of religious thought

and worship has been painfully won in the United States. This may come as a surprise to many since most of us were taught that the pilgrims came to America to escape religious tyranny in their own countries. The truth is that many people came to this country in the 1600's and 1700's to claim the freedom to practice as they believed, but denied others with different beliefs this same freedom. Many Puritans, for example, fled England because the teachings of John Calvin were being polluted. The Puritans established themselves in Massachusetts as Presbyterians. In the 1700's Presbyterians were safe to worship in Massachusetts, but others such as Quakers from Pennsylvania, were sometimes jailed or even put to death if they came to Massachusetts. Those who didn't profess a belief in the three persons of God (Father, Son, and Holy Ghost) were often called heretics and ridiculed or even tortured. And thousands of suspected non-believer women were called witches and burned at the stake in New England.

Religious freedom during the 1700's wasn't prevalent in other colonies as well. Different state religions were set up in Pennsylvania (Quakers), Virginia (Episcopalians), and Maryland (Catholics). In Pennsylvania during part of the 1700's, citizens were required to attend church. The problem for non-Quakers was that only Quaker churches existed in Pennsylvania. In Virginia, all citizens were taxed to pay the salaries of Anglican ministers, and Quakers and others were sometimes jailed without bond. It was also illegal in Virginia in the early 1700's to deny the absolute and literal authority of the Old and New Testament. Catholicism was the state religion in Maryland, and many historians regard this colony as having the best record of religious freedom, except if one were Jewish.

Had Swedenborg come to the colonies of America in the 1700's to find religious freedom and articulate his beliefs, he would have been branded a heretic and probably persecuted. Something important had to change in America before the teachings that were later embraced by New Thought could be safely introduced in a climate of religious tolerance.

Thomas Jefferson was one of the key persons who helped set the stage for religious freedom in the United States.

In 1776, Thomas Jefferson authored the Declaration of Independence, the opening of which reads, "We hold these truths to be self evident, that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." But other inalienable rights, such as freedom of speech, religion, and the press, were not to be spelled out until eleven years later. Freedom of religion was not accepted easily. For example, Jefferson authored the "Statute For Religious Freedom," which was first introduced in the Virginia legislature in 1779, but was defeated. It was finally passed in 1786, but only with the help of James Madison. A year later, it became the basis for the First Amendment to the Constitution, granting (among other freedoms) freedom of religion.

Thomas Jefferson regarded the passing of the Virginia Statute For Religious Freedom as one of his three greatest achievements (the other two being the authorship of the Declaration of Independence and the father of the University of Virginia). Religious freedom was more important to Thomas Jefferson than becoming president of the United States, since he did not list his presidency as one of his three greatest achievements. He spoke out and wrote frequently on religious freedom. He loved to tell the story about a minister who preached to a congregation of Quakers. "There are no Baptists in heaven!" (cheers). "There are no Methodists in heaven!" (cheers). . . no Catholics in heaven! (cheers) . . . and no Quakers in heaven! (silence). "Heaven makes no such distinctions!" roared the minister. Thomas Jefferson was sometimes branded as a heretic. It made no difference to him whether a man believed in one God or in three persons in God. What mattered to him was how a man lived his life.

Freedom of thinking with respect to non-orthodox practices and beliefs was less dangerous in the early 1800's than it had been in the early 1700's.

Freedom of thought with respect to non-orthodox practices and beliefs was less dangerous in the early 1800's than it had been in the early 1700's. Phineas P. Quimby, known as the founder of mental science (later to be called New

Continued . .

Thought), diagnosed and treated illness mentally and verbally. By 1843, his popularity in New England had increased and many credited him with extraordinary cures (Larson, p. 49-71). Thus Quimby began to demonstrate the reality of a mind-body connection by helping the patient alter physical conditions through mental means. Cures from disease occurred when he succeeded in helping people change their thinking about physical maladies. By 1859, he was ministering to over 500 patients a year, often with dramatic results and despite the hoots and sneers of enemies and skeptics.

Many of Quimby's religious beliefs were similar to Swedenborg's. For example, God was seen not as a person but as benevolent Spirit without form or sex. All men and women were aspects of God. Quimby, like Swedenborg, had little tolerance for most religious sects, seeing them as distorting the teachings of Jesus and filling people with fear and torment. Quimby proclaimed that he practiced the science of healing taught and demonstrated by Jesus the Christ. He regarded Jesus and Christ as different entities, Christ as God expressing not only through Jesus but as the unseen principle in man. "Quimby," wrote Larson, "was a principle creator on American soil of what we may call the religion of health, success, prosperity, and happiness." (p. 71)

The four major branches of what became known as the New Thought movement are Christian Science, Unity, Religious Science, and Divine Science.

In the 1890's, the term New Thought began to be used in place of mental science. The four major branches of New Thought are Christian Science (Mary Baker Eddy), Unity (Charles and Myrtle Fillmore), Religious Science (Ernest Holmes), and Divine Science (Nona Brooks). Mary Baker Eddy received a healing from Phineas Quimby. She adopted many of his ideas and practices and founded Christian Science, a term that was often used by Quimby. Emma Curtis Hopkins, who worked closely with Mary Baker Eddy for a short period of time, left New England for Chicago. She became the "teacher of teachers," for among her students were Charles and Myrtle Fillmore, Ernest Holmes, and Nona Brooks.

Another major stream of influence contributing to the New Thought movement was introduced by the Transcendentalists of the 1800's. Braden, in his book, *Spirits In Rebellion*, regarded Ralph Waldo Emerson as influencing "New Thought most in its development after the passing of Quimby." (Braden, p. 35). Transcendentalism was, in part, a reaction against the rationalism of Unitarianism during the 1800's. Emerson and

others introduced a mystical component into New Thought, focusing on the transcendent or supernatural aspect of humankind. Emerson taught that Jesus Christ knew the great potential of man, and that God was continually incarnating in and through man. Transcendentalists also honored the teachings from all the world's great religions, because Truth was seen as universal. Practicing the presence of God was another major emphasis given to the New Thought movement through transcendentalism.

Part II

Have New Thought Teachings Had An Impact on America?

New Thought teachings were revolutionary compared to the prevailing religious dogma of the 1800's. Are these teachings still revolutionary, or have many of them become part of today's mainstream beliefs? Let us examine three major tenets of New Thought and their impact on today's beliefs and practices.

(1) Freedom to Seek Truth vs. Imposed Dogma.

Truth, in the view of New Thought, is universally available to all humankind and can be revealed to each person through intuition and inner revelation. The typical approach to religion in the 1700's and 1800's had been that the dogma of the sect was the truth, and that anyone who deviated from prescribed dogma was a heretic. Ridicule, ostracism, punishment, and even death were the consequences of expressing disbelief in the teachings of the sect's dogma. Intolerance of the teachings of other Christian sects and other world religions was the norm until the 1900's. Also, the Bible was typically regarded as the literal and inherent word of God.

In 1963, sixty-five percent of Americans believed that the Bible was the "literal word of God." Today, only thirty-one percent believe this.

How far have we in America come from the religious provincialism of the 1700's and 1800's? George Gallup in his book, *100 Questions and Answers: Religion In America* (1989) reports a major shift away from biblical literalism in the past 25 years. In 1963, sixty-five percent of Americans believed that the Bible was the "literal word of God." In 1988, only 31 percent believed in Biblical literalism and this view is now generally associated with fundamentalists. But even among fundamentalists, there is a growing split. For example, the Southern Baptists reported a major split in the late

1980's when only a slight majority elected an advocate of Bible literalism as their leader.

Amazingly, 80 percent of Americans said in 1988 that religious beliefs should be decided independently of organized religion! (Gallup, see his Introduction). People today are clearly exercising freedom of choice rather than automatically accepting religious dogma imposed on them by religious leaders as their ancestors were expected to do. Obviously, differences in viewpoints and experiences are much more widely accepted today than in earlier years.

A major shift toward ecumenicalism (the acceptance of others with different beliefs) has occurred in recent years. Eighty four percent of adults report that they try earnestly to put their religious beliefs into practice in relating to people of different races, religious attitudes, and backgrounds (Gallup, p. 188). When I was a child, I was taught that my religion was the only true religion, and that all other Christians and non-Christians were condemned to hell. Today, my friends who remained with the religion of my childhood now tell me that salvation is possible for anyone, but that their religion remains the "best" path for salvation.

Gallup reports (p. 197) that religious pluralism was flourishing by 1976 with a projected 10 million Americans involved in such non-traditional Christian practices as transcendental meditation, mysticism, yoga, or Eastern religions. Americans view "spiritual growth of self and family" to be their first priority, except fundamentalists who view "winning the world for Jesus Christ" as more important (p. 100). John Naisbitt in his book, *Megatrends 2000*, reported in 1990 that there were four million followers of Islam in the United States, between three and five million Buddhists, and over 2,000 Korean churches. Although most of this growth occurred because of immigration, it supports the fact that religious pluralism has grown in this country. Naisbitt estimates that between five and ten percent of Americans can be regarded as "New Age" (p. 280). Although difficult to define, some of the common New Age beliefs include the limitless potential of humanity and the possibility of transforming self.

One hundred years ago, the New Thought movement began to ordain women—a radical departure from the practices of that era.

Another major shift from the traditions of earlier Christianity is the dramatic shift away from the attitude of male superiority. In earlier years, only men were allowed to be priests and ministers, God was "father," and masculinity was dominant in religious leader-

ship. One hundred years ago, the New Thought movement began to ordain women—a radical departure from the practices of that era. By 1985, 47 percent of Americans reported favoring the ordination of women. Catholics have shifted significantly on this issue as well. In 1974, only 29 percent supported the idea of women as priests, but by 1982 the support had grown to 44 percent (Gallup, p. 91). The image of God as Father in Christianity is also beginning to soften. Gallup reports (p. 22) that 26 percent of Americans include a Mother image as an important aspect of God. Father-Mother God has been a major image in the New Thought movements.

Another sign of departure from conservative religious dogma is the increased acceptance of reincarnation. While traditional Christian leaders have typically rejected the possibility of reincarnation, 23 percent of Americans now report that they believe in reincarnation. The percentage is higher among those 18-24 years old (30 percent), suggesting that the belief is growing among those who have not been exposed to traditional Christian teachings for as many years.

Summary. The evidence seems clear that people today are freer than they

One hundred years ago, New Thought leaders taught that Truth was universal and that the teachings of other world religions needed to be honored.

were 100 years ago to seek Truth on their own, rather than obediently accepting dogma imposed on them by religious leaders. The belief in Biblical literalism has clearly weakened in recent years. One hundred years ago, New Thought leaders taught that Scripture needed to be spiritually (metaphysically) interpreted in order to more fully understand its deeper meaning. Thus the movement away from literalism, starting in the 1800's, has taken root in America.

The ecumenical movement, honoring religious beliefs and practices different from one's own, has also grown in recent years. One hundred years ago, New Thought leaders taught that Truth was universal and that the teachings of other world religions needed to be honored. Today, respect for others' views and practices has clearly spread, a respect taught by New Thought religions in the late 1800's and early 1900's. The earlier practice of male dominance in religious leadership is also shifting—a shift begun 100 years ago in the New Thought movement. Even the teaching of reincarnation, so opposed by traditional Christianity, but accepted by most people in New Thought, is gaining acceptance in America.

In summary then, many aspects of religious freedom in thought and prac-

Continued...

tice, championed by Thomas Jefferson and others in the late 1700's were put into practice by mental science and New Thought leaders in the 1800's. While not the only supporters of freedom of belief, New Thought certainly added momentum to the shift toward religious freedom and acceptance of others' beliefs.

(2) Health, Abundance, and Well Being Are Accepted and Obtainable.

A second basic theme in the New Thought movement is that each person is a spiritual being with the potential to create a life of abundance and well being (see Braden, p. 195-196). Our power to create lies primarily within the thoughts and beliefs upon which we choose to dwell. As seen earlier, Quimby clearly established the link between thoughts and bodily conditions, and demonstrated that shifts in thinking could restore physical health. Mary Baker Eddy went on to confirm Quimby's findings, as have many in Science of Mind, Unity, and Religious Science.

The idea of the link between mind and body is accepted by most people in the healing professions today, but a relative minority accepted it in the 1950's when psychosomatic (mind/body) medicine was in its embryonic stages. Although most people today accept the fact that bodily health can be negatively affected by thoughts and emotions, somewhat fewer are as willing to believe that a change in thoughts and emotions can lead to a cure. Nevertheless, the link between mind and body, one of the major foundations of the New Thought movement, is readily accepted today.

The link between mind and outer affairs, such as abundance and prosperity, has also been well received by many people today. With the book, *Think and Grow Rich*, by Napoleon Hill, hundreds of thousands of Americans began to realize that it was their own thoughts that restricted the flow of abundance in their lives. *The Power of Positive Thinking* by Norman Vincent Peale helped show additional thousands that well being and success could be enhanced by the kind of thoughts they hold in mind. Since then, hundreds of "motivational speakers" have excited additional thousands of people with the possibilities of reaching for their full potential through changing their attitudes and beliefs.

As mentioned earlier, the power of thought to affect outer life was not original with New Thought. Jesus not only taught that one's beliefs affected healing, but that the quality of one's inner life was the key to well being. Emmet Fox's book, *Sermon On The Mount*, helped thousands of Americans realize that Jesus' message was about the importance of inner life or thought.

Willis Harman, in his book *Global Mind Change*, presents convincing evidence that the greatest revolution since

the Scientific Revolution which began in the 17th century, is happening now. He regards the growing awareness of "Consciousness As Causal Reality" as carrying the potential for the greatest revolution since the Scientific Revolution 300 years ago.

Within 100 years, then, the New Thought emphasis on the power of thought to effect health and affairs has become widely accepted. This expanded far beyond the spiritual and religious arena and is today widely embraced by people in business, human services, and science.

(3) The Basic Goodness of God And People.

The third important area that New Thought helped open the door to is the emphasis on the goodness of God and goodness within humankind. "Man is created in the image and likeness of God" is a basic tenet of the New Thought movement (see Braden, p. 1965-196). When this idea was expounded in the late 1800's by the New Thought movement, the religious of that era taught that man was basically evil, and this was affirmed each Sunday in the creeds recited by church goers. In addition, a major stream of religious thought in that day was that a small minority of people had been preordained for salvation and all others were destined for hell. Because of the emphasis on man's sinful nature, low self-esteem and shame were accepted aspects of the human condition.

It was primarily the Human Potential Movement of the 1950's rather than traditional religion that picked up on the New Thought theme of humankind's inherent potential. Classes in self-esteem and assertiveness arose in the public sector initially. Colleges in the 1970's offered these courses to the community, and people were encouraged to explore and adopt a personal Bill of Rights. Themes were taught, such as, "I am a worthwhile person . . . I have a right to make mistakes . . . to express my feelings and opinions . . . to say no," etc. People by the thousands have been freed from crippling low self-esteem and a sense of inadequacy through being helped to change their basic attitudes about themselves.

Jesus, of course, taught love and acceptance of ourselves, others, and even our enemies. This theme, rekindled by the New Thought movement, has spread and is far more widely accepted today than it was even fifty years ago. The appearance of evil and pain, rather than coming from a punishing God as taught in the 1800's, were seen by New Thought as "correctives" and "signals" to us that we are not reflecting the full potential of God's image within us (see Braden, p. 195-196). Transformation and change, then, are now seen as more likely to occur through love than through fear of punishment, at least by many more Americans today than in the 1800's and early 1900's.

Conclusion

Many of the teachings of New Thought, which were thought to be so radical 100 years ago, are widely accepted today. The freedom to seek truth according to one's own guidance is accepted by eight in ten Americans today, replacing the adherence to dogmatism in the 1800's and early 1900's. Biblical literalism is today rejected by a majority of Americans. Interpreting the Bible spiritually and metaphysically is far more widely accepted today. Religious pluralism, ecumenism and respect for the religious teachings of other world religions has grown--another perspective championed by New Thought 100 years ago. The male superiority in religion of 100 years ago has broadened to include women in leadership roles, a move largely initiated by New Thought religions when women were ordained 100 years ago.

The mind-body connection, demonstrated by Quimby in the 1800's, is clearly accepted today. In fact, there is evidence that the power of mind to alter not only physical health but also events in the outer world is seen by some as the most important new awareness since the scientific revolution. And finally, the shift

from regarding humankind as essentially evil, to regarding beings as having great potential for transformation (a New Thought teaching), has gained wide acceptance through the Human Potential movement.

This is not to say that ALL New Thought teachings articulated 100 years ago have been widely accepted. God today is primarily thought of as Father, and probably a personage, rather than as Spirit, Mind, Life, Love, Truth, and Substance. Also, the Gallup surveys cited earlier reveal that a slight majority of Americans believe in a literal hell, and a literal devil, while New Thought taught that it is more accurate to regard them as states of mind.

Could one accurately say that New Thought alone brought about the shifts in belief and practices described in this article? New Thought was not the only factor because religious freedom in thinking and practice was articulated by some before New Thought, such as Thomas Jefferson. What can be said is that New Thought was a MAJOR voice in liberalizing religious beliefs and practices, and that many New Thought teachings which seemed so radical 100 years ago, are widely accepted today.

Light on the Path



Trish Robinson
Licensed Teacher Consultant

Words and cliches fascinate me. Often I will be writing and will start to use a word when I stop and ask myself if I really know what it means. Into the dictionary I go. On occasion the dictionary isn't enough. I have to look in the Thesaurus also. Without having ever kept track, I venture to say about half the time I choose another word because the one I intended to use wasn't as appropriate as I had thought. Sometimes I'm really surprised because I've used a word and heard it used, when according to the dictionary it means something quite different from what I thought it meant.

I've also noticed that if I use an old dictionary and a new dictionary for comparison that in the newer edition there is added meaning. Oh, there are those times when I am in the dictionary for hours, lost to the world. One word leads to another and that word leads to another.

Some of you (maybe all of you) reading this are nodding your heads saying: yes, yes! It's truly an adventure, an exciting discovery that I don't indulge in as often as I'd like.

It seems to me that there are periods of time when I am more aware of words, and question their meanings more than at other times. It's like I have an antenna that I forget is there until it goes up and I become sharply alert. I've even had this thing in my head that says over and over, "That does not compute." It stops when I ask, "What does not compute?" Sound crazy? Yep--to me it does.

The first time I heard it was when I was talking and sure enough when I examined what I had just said, there was a contradiction. And crazy or not I am grateful for the computer monitor in my head even if it isn't active all the time.

Did you know I was leading up to something? Lately it has to do with Jesus and maybe you can help me with this. When statements are made such as: "We dedicate ourselves to the will and work of Jesus Christ," and "having our consciousness raised to that of Jesus Christ" and "Jesus Christ is head of this work." I thank God for Jesus as my Wayshower, a Master Teacher. To call on Jesus for help makes sense to me. That there is power in His name I have no doubt. I have no difficulty in dedicating myself to the work of Jesus Christ. It's the will! I guess it has something to do with the truth that Jesus can't do my work for me. I must take responsibility. Jesus said the

Continued on page 23

Unity's Religious Emblems Awards Program

Looking for something different to do with the kids this summer?

Unity's Religious Emblems Awards program may be just what you're looking for!

Not only does this program fulfill the religious emblem requirement for many national youth organizations, a Unity church can also present these awards for completion of the program.

The purpose of these programs is to deepen the participant's faith, while providing a practical method for achieving a basic spiritual understanding of the truths taught by Unity. Our goal is to support and recognize youth for their achievements in the presence of the church body and to provide recognition by all participating youth agencies (Boy Scouts, Girl Scouts, and Campfire).

In each program the teacher or counselor has a book to work from which includes various activities designed to demonstrate an understanding of the material presented. Children work closely with parents or guardians, their minister and their teacher/counselor to complete the requirements.



Marianne Hill
International Children's
Education Consultant

Upon completion, an application form is sent to the Education Department of the Association of Unity Churches and the appropriate award is sent.

The award, an emblem worn on clothing or a uniform, gives a feeling of accomplishment and achievement for the individual wearing it, and supports our unity of purpose.



Children's Ministry Seminar

CEP B

July 21 - August 3, 1991

Unity Village, MO

10 hours elective credits

The 1991 Children's Ministry Seminar is a training opportunity for those interested in working with children, serving their spiritual, mental, and emotional needs. The course material will cover program administration, teacher preparation, innovative teaching techniques, and resource utilization.

Instructor: Marianne Hill, International Children's Education Consultant

To register contact **Unity School of Christianity**
Unity Village, MO 64065
(816) 524-3550

For information about the course contact the

Children's Education Department
Association of Unity Churches
P.O. Box 610 • Lee's Summit, MO 64063
(816) 524-7414 Ext. 331

Unity Prayer Club

A good idea for children's programs was shared by Robert Fortner, Southeast Regional Children's Education Consultant. Robert has implemented a prayer club for the children in the Southeast Region.

Robert states, "The Unity Prayer Club is going strong in some of our churches. The club invites people of all ages to join together in this dynamic prayer force. We ask for a three-month minimal commitment of regular prayer (at least three minutes per day), memorization of 'The Prayer of Faith,' and seeing the world as it truly is (in God's care). Upon completion of the requirements our region sends a membership card and a certificate to the minister of the church perhaps to be given out from the pulpit."

For more information, contact: **Robert Fortner**
P.O. Box 653
Ozona, FL 34660

New Teaching Resources and Materials

The ministry your church or center provides to its children is well worth the investment in informative, interesting, uplifting, innovative, and creative teaching resources and materials. To this end the Children's Education Department endeavors to make teaching resources and materials available that are helpful and easy to use in your program.

Your feedback is helpful to us. We would like to know which items, or materials, have been most helpful to you or that you would recommend.

Are there items that are not being used even though they are available to teachers in your program? Let us know the reasons.

The following items are new in inventory. I hope you find each one a joy and a blessing to your children's program.

Milkshake Moustaches and Bubbly Baths

This is a cassette and booklet set containing children's songs of self-esteem. The songs are fun and singable. The booklet provides the words and ideas for activities to use with the songs.

Order #5192 \$9.90

My Goals Map

A reusable laminated chart to take the children through the steps of goal setting and accomplishment.

Order #1325 \$9.50

Take Out Your Crayons

Fun, singable songs rejoicing in God's world and experiences in it that children relate to. This is a cassette and songbook set.

Order #1745 \$14.90

On Base

A wonderful resource book for anyone who interacts with children. Ideas to enhance children's self-esteem beginning with birth to teenage years.

Order #1744 \$14.95

That's Me Map

A reusable chart which leads children on an adventure to find the special treasure of themselves.

Order #5191 \$8.75

Wellfamilies

A resource of ideas for families to use. Can be used in parenting classes and for your church children's program.

Order #5190 \$9.95

Yes, You Can Understand Uniteens!

Part II: Developmental Needs



Carolyn Kruhm
Uniteen Coordinator

Programs for the young adolescent must meet the developmental needs of this age group. Researchers have identified seven developmental needs of young adolescents: self-definition, competence and achievement, physical activity, positive interactions with peers and adults, creative expression, structure and clear limits, and meaningful participation.

As discussed in the previous article, young adolescents experience great physical and emotional changes. They are searching for their self-identity: who they are as a unique person. Because of this search for self-definition, the Uniteen needs and appreciates activities which help them in this search; activities which give them a chance to better understand and accept who they are as individuals.

Along with this need for self-defini-

tion is the need for competence and achievement. They need to have opportunities to feel successful. With success comes deepened self-confidence and, therefore, more positive behaviors. Your program should include success-oriented activities such as activities that teach new skills or help them to master skills they are already working on. However, because of the lack of perseverance and consistency of some young people, the activities need to be short-term and they should allow an easy exit for the student who may be uncomfortable with the task. By providing this type of activity the uniteen is given the opportunity to take nonthreatening risks, or to try something new, but allowing them to "save face" if they realize the activity is more than they can handle at the time.

With all of the physical changes happening in the young adolescent's body, there is a great need to move. Many adolescents seem wound up and full of energy, as though they can't sit still for two minutes. Others seem totally lethargic and have an attitude that says they don't want to move. For both of these groups of adolescents we need to provide activities that get them up and moving. These activities may be athletically oriented or they may be involving activities as part of the lesson. The activities should use teams or groups so that the Uniteen who is less physically developed will not be self-conscious, and the teams will be more equally matched.

In a recent study of young adolescents, they were asked what they looked

for in a program. Ninety percent of the respondents included "talking with other kids about things that are really important" and "learning to talk better with adults" in their top five choices. They need to feel that they are accepted by their peers, and this acceptance comes through activity and conversation with people their own age. They have a need to discuss the events and concerns in their lives with others. (Have you noticed how much time they spend on the phone?) They are also moving from childhood to adulthood and desire positive interaction with adults. Our programs should include opportunities for Uniteens to have comfortable conversations on topics important to them (sleepovers are a good time to do this), and opportunities to develop a warm trusting relationship with caring adult leaders.

Young adolescents also need creative outlets to express their thoughts, feelings, worries, and dreams. However, because of the diverse abilities of this age group a variety of ways must be provided for them to express themselves creatively. Some Uniteens may be comfortable with expressing themselves through poetry or other forms of writing, art, or music. The activities we structure in our programs should provide a comfortable space to express themselves, as well as opportunities to try new forms of self-expression.

Despite protests to the contrary, young adolescents need and appreciate structure and clear limits. According to the authors of *Discovering Program* (St. Mary's Press, 1989):

Structure and clear limits benefit young adolescents in at least three ways.

1. They relieve young people of the task of constantly making decisions about their behavior, decisions that not only are difficult to make but also carry the risk of embarrassment or failure among their peers.

2. They help young people stay on task, persevere in their various efforts, which in turn helps them succeed, and such success then leads to an increase in self-esteem.

3. They help young people feel safe in their activities, and such security can empower them to live with joy and confidence.

When clear limits are set even the young person who steps beyond these limits knows exactly where he/she stands. The person will know what the consequences are for his/her actions and will know what must be done to step back within the limits.

As Uniteens move from childhood to adulthood, they want to take on more responsibility and meaningful participation in their Uniteen program. This participation should be gradual and in keeping with the skills they have developed.

They will not have the skills to develop a Sunday lesson, but they could help to brainstorm topics to be taught on Sundays. By having them participate in the planning or leadership (like leading a prewritten meditation) of the lesson, the Uniteen then feels a sense of "ownership" and a feeling that what they have to contribute is significant.

Unity Ministers Provide Strong Leadership at Y.O.U. Conference

by Ray Wiggins

The International Y.O.U. Conference is set for August 3-9, 1991, at Snow Mountain Ranch, Colorado. Several Unity ministers have agreed to resource the Conference. Jim Rosemergy will give the Sunday lesson; Edie Skalitzky serves as one of our keynote speakers and leads

a workshop; Sharon Poindexter serves as a keynote speaker and leads a workshop; and Dick Everts serves as Head Chaplain. In addition, we expect several ministers to attend with their delegation of teens. The participation of Unity ministers and licensed teachers is greatly appreciated.

Y.O.U. Conference '91 has as its major

theme the concept that since God is love and we are made in the image of God, then our essence is love and our purpose on this earthly plane is to express this love in all that we do and are.

Much prayer and planning has gone into making this conference a safe, well-controlled and spiritually focused event.

Our largest Conference ever (anticipated enrollment of over 700) will be blessed by the presence of 14 Soviet teens and their 3 adult leaders. During the Conference, Y.O.U. of the Soviet Union will officially be formed. Our thanks to Mikhail and Alexandra Zykov for making arrangements for the Soviet teen delegation through World Family International.



Jim Rosemergy



Edie Skalitzky



Sharon Poindexter



Dick Everts

Year of the Child News



Judi Venturini
Year of the Child Coordinator

It is with joyous anticipation that I am embarking into this new position as the coordinator of the Year of the Child project. It is because of all the loving support I have had from Suzanne Cameron, D'Etta Baehr, Unity School, and all my fellow coworkers at the Association's Home Office, that I have been adjusting to this call to serve. Myrtle's work with and for the children has been near and dear to my heart for many years. As I join each and every one of you who share in the dream to "empower the children of the 21st century" I envision the world being a better place as a result of the love that is being poured into the future--through the Year of the Child project.

It seems that my entire life has been geared toward children in one capacity or another. I spent twelve years in the field of education. Most of my career I have worked in the area of special education. I have taught learning disabled, mentally retarded, and emotionally disturbed youngsters. During this last couple of years in this career, I began doing workshops on self-esteem for children and for teachers. In the area of religious education, I spent ten years as a Sunday school teacher in the Catholic church (where I found many opportunities to apply the Truth) and I taught for three years at Unity of Oak Park, Illinois, my home church. It was in my work at Unity of Oak Park that my career and education and religious education began to merge. In addition to this I have been a facilitator for Rainbows--a support group for grieving youngsters. But one experience with children changed my life. I had a brief experience a couple of years ago that has deeply tugged at my heart. I did some prison work in a maximum security facility for teens. Through this experience, I knew it was time to make a greater impact within the community. This was a significant influence in my deciding to accept my call to become a Unity minister.

As a first-year MEP student at Unity School of Christianity, I find my own children my saving grace. As the single parent of the two most wonderful children, I find myself constantly pulled back to the present moment. It has helped me learn to be more effective in my studies as well as my personal life. Michael is thirteen and about to embark into the high school crazies. Laura is eleven and a budding horseback rider and performer. Both of them are my primary teachers on earth at this time, for they teach me most of all to be spontaneous and fresh! If I get off balance, they love to remind me of all the wonderful lessons about Truth I have taught them through the years. (I can't say that I have always been as receptive as they have!)

As you can see, children seem to be a constant part of my life. This opportunity to coordinate the Year of the Child is just another facet in my unfoldment. I welcome all of you who share the same enthusiasm about empowering children of all ages, to join me in making a commitment to the Year of the Child project.

Prayer is the beginning and the answer to the continuation of this endeavor. This is the most important step for it will set into consciousness the love that will draw all the energy, ideas, talent, and financial support the Year of the Child project will need. As ministers, licensed teachers, Sunday school teachers, etc., you can begin with a personal commitment to hold this project in your daily prayers. One way to do this is to form prayer partners within your churches between adults and children to get together daily or weekly to affirm these children of light. Your churches or centers can include the Year of the Child in prayer during your Sunday services or during special times set aside for prayer. Even one Sunday a month geared to keeping the children and our project in the prayers of your church community will generate limitless energy to the unfoldment of our dream.

As conference time quickly draws near, I am looking forward to meeting many of you. Don't forget to come to our conference display which will be located on the second floor of the Activi-

ties Center. I am currently putting together a packet to be given out at conference with practical ideas to implement and launch your Unity community into the Year of the Child.

I would like to challenge you! Be still for a moment and ask yourself how you can make a difference for the youngsters in your church community. Let the ideas come to your consciousness and then write down your commitment. What can you do differently that will make a difference? If you are willing to share your commitment please take a moment and write to me.

I love and appreciate each and everyone of you. Thank you for your support and please let me know how I can support you.

Please send all ideas to:

Association of Unity Churches
P.O. Box 610
Lee's Summit, MO 64063
Attn: Judi Venturini
Year of the Child Coordinator

Some of the things brewing from the Year of the Child Office are:

- **The announcement of an art contest.**
We will be selecting twelve drawings by our children that will be used to make Sunday bulletin covers to be used by churches starting in 1992.
- **Guidelines to planning a family Sunday to celebrate the Year of the Child project.**
- **Information about promoting the Year of the Child in your communities.**
- **Ideas for a dial-a-story telephone line.**
- **A children's songbook!**
Fred Bolger, a musician from Florida, has agreed to compile a songbook for the children. We are looking for original songs for and about children to be considered to be part of this publication.
- **I am collecting short one-to-four page articles on empowering children.**
These articles will be used as part of a newsletter that will go out to our ministries to help generate ways to celebrate our children. These could range from cross-generational activities, cross-cultural activities, community building ideas, safety programs, self-esteem builders, etc. What has worked for you? Please share your ideas so others can share in your joy.

Association of Unity Churches
P.O. Box 610
Lee's Summit, MO 64063
Attn: Judi Venturini, Year of the Child Coordinator

Adults of Unity established in regions



Ray Wiggins
International Consultant
for Teens and Adults

Adults of Unity is a new service of the Association of Unity Churches. Formed last year, Adults of Unity, has already impacted our field ministries through its articles in CONTACT. Additionally, I have been available to consult with ministries on age groupings, organization, and resource materials. Most of our regions have volunteer Adults of Unity Coordinators. They are:

Western Region

Ron and Deirdre Boeur
6657 Sumas Drive
Burnaby, BC Canada
(604) 298-2705

West Central

Nicole Hartwig and Nick Sidovar
541 Dutton Avenue
San Leandro, CA 94577

Southwest:

Elene Bratton
4875 Cole Street #48
San Diego, CA 92117
(619) 272-6453

Southeast

Lora Chappelow
7548 9th Avenue, N.
St. Petersburg, FL 33710
(813) 343-8627

Great Lakes

Scott Dodsworth
2910 Beau Jardin #202
Lansing, MI 48910
(517) 882-5831

Midwest

Patty Williams
Rt 1, Box 114
Peculiar, MO 64078
(816) 329-1970

South Central

Jeanetta Davis
HC 53 Box 3052
Bulverde, TX 78163
(512) 980-2419

Eastern

(vacant)

These volunteers are available to assist you in forming an Adults of Unity, Single Adult or Young Adult groups. In addition, several of them offer a regional weekend retreat to be held one or more times a year.

The following are some Adults of Unity highlights from various regions:

Southwest Region

All of our activities are carried out in loving service to our Southwest churches and ministers. We see ourselves as a much needed service in our region. We provide an opportunity for members (18 and over) of all churches to participate in an experiential approach to learning the Unity principles and becoming more spiritually aware.

Almost immediately following 1990 YTAU Conference the Southwest Young Thinking Adults of Unity held its next event. It was our annual 24 hours of intense growth workshop. It was held in Carlsbad, California. Its theme and name was Fiscal Fitness. We had facilitators share their Unity prosperity principles with us.

Of course, no summer is complete without a visit to "Club Mud" better known as Glenn Ivy Hot Springs. We baked (clay and all) in the sun and had a great time just playing.



Southwest Region Adults of Unity event.

Our next event was the second annual Holiday Retreat, where we combine the Thanksgiving and Christmas theme into an old fashion family-style experience complete with Thanksgiving dinner and Christmas trees. The theme of this retreat was "The Metaphysical Meaning of the Holydays."

We held our fifth annual hayride in December. This is a family event and we always have a good time.

Our last retreat was in a beautiful resort location that caters specifically to spiritual groups. Our annual theme of this event is "I Love Me" so we practiced pampering ourselves and being gentle with lots of R & R.

Our calendar is full again for the rest of the year. We have a campout, 24-hour workshop on the "body temple," our "Holyday" retreat and more. Our basic format is four retreats a year.

Our retreats are held on a tri-monthly basis with other events put in seasonally. We have a mailing list of over 300 including all of the churches in the southwest region. If you are not currently

Adults of Unity International Coordinators

We bless and thank these leaders who voluntarily have given so generously of their time, talents, and money toward the preservation and the formation of an adult ministry service out of our Unity Churches' Headquarters.

<p>Ken Harrison Conference Program Coordinator P.O. Box 393 Cardiff by the Sea, CA 92007 (619) 753-8658</p>	<p>Laurie Daven Financial Coordinator 418 Hidden Lake Drive St. Charles, MO 63303 (314) 441-5044</p>
<p>Cheryl Ann Davis Harrison Communications Coordinator 1332 Summit #A Cardiff by the Sea, CA 92007 (619) 942-5771</p>	<p>Jeanetta Davis Spiritual Coordinator HC 53, Box 3052 Bulverde, TX 78163 (512) 980-2419</p>
<p>Tommy Calhoun Conference Registrar 2640 Burlingame Detroit, MI 48206 (313) 865-9192</p>	

receiving our mailings and would like to, please send a postcard stating "Put me on the list" to YTAU, c/o Ken Harrison, P.O. Box 1997, Cardiff, CA 92008.

Southeast Region

The Southeast Region is meeting the needs of many different groups of people through its retreat program. The first Southeast Unity Women's Retreat was held in May with the theme "Dance of the Spirit." Also in May was "The Road Less Traveled" Retreat for singles. This summer will see the annual Summer Connection teen camp, and families will retreat for "Family Connection" September 27-29. Later in the fall will be Leadership and Fall Retreat for Y.O.U., as well as Couple's Retreat in December. These retreats create a space for sharing and bonding with others, as well as time for personal spiritual renewal and rejuvenation. For more information on any upcoming retreats, contact Bonnie Barron at (813) 367-4000 or Lora Chappelow at (813) 343-8627

South Central Region

There were two retreats held this March in the South Central region: "Reflections," hosted by Jeanetta Davis, was held at the Omega Center in Boerne, Texas. This retreat featured Linda Pendergrass as the main workshop leader and the special talents of singer/songwriter Rudi Hearst.

"Joy, Joy, Joy," hosted by Patty Williams, was held at the Elms Resort in Excelsior Springs, Missouri. Workshops

were led by Buz Hall and Susan Corso. Joanie Levenson blessed us throughout the weekend with her music.

Monthly workshops are hosted by Patty Williams every second Saturday at the Unity Village clubhouse. Future plans include a retreat June 28th at Tall Oaks Conference Center near Bonner Springs, Kansas. The theme will be "Inner Treasures."

An International Team of Volunteer Coordinators manage the organizational structure. They have written a mission statement, completed a survey of adult ministries in our churches and sent a mailing to an ever increasing number of individuals and churches who wish to know who we are and what we do.

The most time-consuming task of this leadership team is that of planning and leading the International Adults of Unity Annual Conference. This year's conference will be held at Unity Village on August 11-16, with keynote speaker and author, Alan Cohen. Workshop leader, trainer, and writer, Krysta Kavenaugh, is an additional leader along with musicians Charlie Tweet and Karl Anthony. Frank Giudici from Unity School will also be a part of this wonderful week.

Elsewhere in this issue of CONTACT you will find more information about the A.O.U. Conference.

Should you want assistance, advice, guidance, resources, or training for your church for young adult, single adult, senior adult, intergenerational or family ministries, I stand ready to serve you. Give me a phone call.

The Ministry of Appreciation

by Ray Wiggins
International Coordinator



*We are dimly aware of their presence,
but all too seldom do we feel the great
joy of appreciating them.*

At first the beach was crowded with people. And most of the time the song of the waves was like elevator music--hardly noticed. Some people played in the surf. Some used the power of a large wave to carry them to shore when they body-surfed. And others only noticed the wave that had crept closer to their sand castle than any wave before it. Now and then, someone spent a moment to concentrate on the beauty of a sparkling wave as it rolled in, crested, and finally spent itself on the beach. Living in Missouri where there are no ocean waves, I hoped that someone would notice and appreciate each one as it rolled to shore.

As the evening wore on, people began to leave. Finally I was alone on the beach. Still the waves continued, one after another.

Strange as it may seem, it struck me as a rather great responsibility to appreciate each wave that struck my part of the beach. For if even one were overlooked or missed, it would remain unappreciated forever.

Of course, the matter of waves is not nearly as important as people. We see so many that their movements, their speech, their little accomplishments often become like the waves on the beach. We are dimly aware of their presence, but all too seldom do we feel the great responsibility of appreciating them.

Some accomplishments are big and

splashy and catch the eye of many. If we fail to notice the significance of those moments, we can rest assured that many others will appreciate the event.

But our lives are filled with many occasions when we are the only one on the beach. We are the only parent home when our child comes home from school waving an A on a spelling test. We alone notice that someone had polished the brass at church during the past week. We are the one on the other end of the phone when a friend tells about a happy experience. We alone see the improved attitude or new leadership skill of one of our Y.O.U.ers.

You see? Waves crashing on the beach! Moments when we alone have the privilege, the duty, the opportunity to appreciate one moment in the life of another.

So, when you alone volunteer to be an adult leader and meet with your UNITEEN or Y.O.U. kids, you are like someone sitting alone on the beach watching the waves. And the song of the waves can be like elevator music, hardly noticed. Or each little accomplishment can be treasured for the special, unique gift it is.

The really critical moments to be alert are those moments when nobody else is on the beach, when we alone bear the responsibility and the JOY of appreciating the crests in the life of a teenager. What a precious, sacred opportunity!

American Attitudes About Families

by Ray Wiggins

According to the findings of the "Church Today: Insightful Statistics and Commentary," A NEW REPORT RELEASED BY THE BARN A RESEARCH GROUP, AMERICANS ARE STRIVING TO RETAIN SOME OF THE TRADITIONAL CONCEPTS OF FAMILY. HOWEVER, WHILE MANY PEOPLE DESIRE TO LIVE AN "OLD FASHIONED" FAMILY LIFE, FEW ACTUALLY DO SO. For example:

- * Seven out of ten adults (70 percent) feel it is better for parents to get divorced if their marriage is not working than to keep the marriage intact for the sake of the children. However, 51 percent of all adults agree that getting a divorce should be made more difficult than it is now.
- * Fifty-four percent of all respondents think that women with young children should not work outside the home. Yet the number of working mothers continues to increase.
- * Fifty-nine percent say that religion is helpful in their family life. However, only 30 percent say that churches are very sensitive to the needs and difficulties of today's family. The report found that despite efforts by many churches to help traditional families thrive, most adults do not see the church as very sensitive to the needs of families. George Barna, president of the Barna Research Group, notes that this is often the result of antiquated views of family life.

Barna noted that while many churches minister to traditional families, there are more non-traditional families in America--including single parent households, unwed mothers, blended families, multigenerational households, gay partners, and unmarried partners with children living together. To serve these new types of families, churches will have to be able to address their unique needs more effectively.

Lesson Input in Y.O.U. a dash that adds flavor

by Ray Wiggins

Much discussion goes on in most Y.O.U. chapters, and rightfully so as teens today enjoy sharing their thoughts and comparing them with the ideas of their peers.

To keep these discussions from becoming just "rap session," the Y.O.U. sponsor's responsibility is to help the group focus their attention on how the issue they are discussing relates to one of Unity's truth principles. This can be accomplished several ways.

1 By asking, at an appropriate moment, "How do our teachings relate to this?" or "What have you heard in Unity that speaks to this?" or "Can you recall a Scripture or a happening in the Bible which is similar to this?"

2 By giving a brief "input" of information which sheds light on the topic under discussion and relates it

back to our teachings. This can come in the form of a brief lecture, or the use of Unity fact cards, or Unity basic teachings cards which students may read aloud. Some teachers print quotes from Charles and Myrtle Fillmore of various Truth principles on poster boards. These offer a quick, ready reference.

3 For variety, ask a group member to do extra study or research on a topic being discussed. Utilizing members this way decentralizes leadership and gives everyone a chance to benefit from extra study.

The important thing to keep in mind, is that it is your role to keep the group focused on the practical application of Truth in their daily lives. Encourage open, honest discussion, but do not allow the group to stay in the negative. Provide ways for them to visualize and see the Truth working in the area of their life concern.

Reflections on Teachers by Students

by Ray Wiggins

A major protestant denomination surveyed informally a group of teenagers on tour at their National Headquarters. They asked the teenagers, "What makes a person a good Sunday school teacher?" The responses were interesting. One boy said, "They should smile more." Someone else suggested that the teacher should "not be too strict but not too lenient. Don't make it like school but don't make it like playtime." Another boy said, "Don't be too serious." These three responses suggest that there are a few teachers in the Sunday school program who need to "lighten up."

Other students felt that teachers need the qualities of sincerity and enthusiasm as well as "enough experience to know what's going on." One or two nodded as one youth emphasized the need for a teacher to be "nice, considerate, caring, and fun." The emphasis on caring came again when one young man suggested that the teacher "get personally involved with the kids. Don't act like this is just a job." It was a cry from the heart that they

wanted a teacher who really wanted to be with them.

Teens today look for consistency and honesty. This became clear when one person discussed the need for a teacher to be a "good example. They should practice what they preach."

Other ideas teens gave were that they wanted to be "more involved in the lesson instead of just being talked to." They were eager to "do" a portion of the lesson themselves. And it was important to them to be able to choose the topics for the class in concert with their teacher. "We need to talk about 'hot' issues in our lives and about what the Bible, Jesus, and the church says about these topics." The message came through loud and clear that whatever is taught must be relevant to their life experiences.

While these comments can't be considered scientific data, they do help us realize that our young people do care about learning and their church experience. They want it to be meaningful. Why not ask your Y.O.U.ers or Uniteens these questions and see what they say?

Light on the Path

Cont'd from page 17

works He did we shall do and even greater works we will do. That's you and me. It's the Christ within me that I must look to. Christ within me that I want to consciously let have freer expression.

Now I take liberty to mention another one. Isn't it great that you don't have to even read this and if you are reading you don't have to agree with me?

The other one that I can't say is an offering statement a lot of Unity people

use, "Divine Love through me blesses and multiplies all that. . . ." Let me tell ya, all that I have, all that I give, and even all that I receive I do not think I could handle if it were multiplied. And, of course, it's ok if others say it and if they want it that way.

Perhaps I take some things too literal. The on the other hand, perhaps you have insight on all of this that I do not. If so, I will appreciate your sharing with me.



Inner-View Y.O.U.er of the Month

Ann Sugg

AGE: 17

ADDRESS: 128 Sioux Avenue, Carpentersville, IL 60010; (708) 428-7624

FAMILY MEMBERS: Five sisters, mom and dad

UNITY CENTER: Unity Church of Crystal Lake, Illinois

HOBBIES: Reading, writing poetry and prose, communicating with friends, crafts and unique gifts for friends

FAVORITE COLOR: Yellow, color of energy and friendliness

FAVORITE MUSICIANS: Karl Anthony, Surface any dance/upbeat music

BEST MOVIE VIEWED RECENTLY: Field of Dreams, inspirational (all time favorite)

FUTURE PLANS: Become a secondary education teacher of English or Psychology (high school) and be a freelance writer on the side.

BEST TIME IN MY LIFE: Anytime I can create or induce a smile on a person's face, or anytime I'm with friends.

HOW I SEE TRUTH AT WORK IN MY LIFE: I know I am God's child and because I have faith I am never alone. He gives me strength to overcome all obstacles.

WAYS I AM GROWING: I am learning to accept all that happens to me as a form of growth and not to question it. I recognize that each experience or "problem" is an opportunity to learn and grow.

MY WISH FOR THE WORLD: That all people could feel the special love that Y.O.U. brings to everyone it touches.

WHAT Y.O.U. BRINGS TO MY LIFE: It brings security, love, belief in myself, strength, healing, fun, all experience to carry me through a lifetime. And, most important of all, the ability to teach and be taught through genuine sharing.

Do you know a member of a Y.O.U. group whom you believe lives the Truth principles of Unity? Send that person's photo along with this completed form to International Y.O.U., P.O. Box 610, Lee's Summit, MO 64063.

A Former Y.O.U.er Remembers

excerpts from a letter sent to Daily Word, November 1990; writer unknown

Letter to the Editor,

Supporting the financial needs of Silent Unity is not only heartwarming but satisfying a desire to return to Unity a small portion of what it has done for me.

During my adolescence I attended several Youth of Unity conferences at Unity Village with other members of our Y.O.U. These brief but memorable experiences imparted a tiny loving seed that remained dormant for many years but never truly blossomed. Recently, while traveling to Kansas City on business, the occasion arose to drive by the entrance to Unity. Without thinking, the impulse to revisit this place of happy memories, caused me to return after many years.

Walking between the many new buildings, first seemed bewildering, but then, slowly the memory bank of vivid joyous times recalled the location of the original dining where the Y.O.U. songs digested the marvelous soybean burgers. Then the long corridor of fountains, flower gardens and administration buildings with the flickering images of those evening walks to the center of the fountains and the Bridge of Faith. Those youthful, uncomplicated times with the evening vespers that released the mind from the

demands of everyday life. Moments when life seemed clean, positive, and full of anticipated life successes. We were surrounded, as it were, with a loving Presence that filled us with joy and happiness.

Today, after years of living in and of the world, it seems appropriate to reflect upon those moments considering the impact they had. Without Y.O.U. in my life, my life would have been more difficult and the challenges increasingly harder to overcome. Many of those dreams held at Y.O.U. conferences during the summers of the early 60's have come true and many more will eventually. This recent visit reinforced the emotional and mental foundation Y.O.U. provided and, at the same time, the freedom to understand the choices in life were mine to make. We can choose to be free and open with our lives or we can withhold the inner Presence. Our own happiness can be in the balance.

Again, it seemed important to express this inner stability Y.O.U. provided by teaching valuable lessons in a place where one could come and learn to be free. From the outer manifested growth I saw it appears that many, many others have been helped as well.

THANKS.

The Association of Unity Churches, YTAU, and the AOU invite you to
International Young Thinking

Adults of Unity Conference • 1991

August 11 - 16

Unity Village, MO

GENESIS...

Creating Your Personal Universe

*An experiential and participational retreat on the Truth that we
create our world through the power of our thoughts and words*

Author Alan Cohen

The Dragon Doesn't Live Here Anymore
Joy is My Compass

Recording Artist Karl Anthony

Our World
Celebrate Life

Singer/Songwriter Charley Thweatt

You're An Angel

Energizer Krista Erin Kavanaugh

Inspiration with Substance
Play Fair

plus many of Unity School's ministers & teachers
including James Dillet Freeman and Frank Giudici

The Registration Form & Program Information
Adults of Unity (AOU), Ray Wiggins or Carolyn Krueh at Association of Unity Churches, P.O. Box 610, Lee's Summit, MO 64063 (816) 524-7414 X341

Don't Let Your Y.O.U. Become a Clique

by Ray Wiggins

Like many other Y.O.U. sponsors, you probably hope that your chapter will cultivate close and solid relationships with one another. But the irony of this situation is that the more successfully your group bonds, the greater the risk of its becoming a clique.

Throughout the history of the church, unity has been a key to effective spiritual growth. The Bible emphasizes the importance of unity in passages such as John 17:20-23 where Jesus prays that His disciples (present and future) will become one (united) even as He and the Father are one. And in Y.O.U. this close bonding is a primary goal.

True unity, however, will eliminate any distinction between "our group," and "them." But cliquishness, a distorted extreme of unity, creates a distinction between "us" and "them." It can lead to envy, strife, judgmentalism, bitterness, and favoritism.

The "us" vs. "them" syndrome is not new, however, to religious groups. Even the members of Jesus' group, the twelve disciples, were not immune to it. When someone from outside their ranks from minister-

ing in the name of Jesus, he gave the reason that "because he is not one of us." Jesus rebuked him (Luke 9:49-50)

It has been my experience that the best way to combat cliquishness in a teen group is to PREVENT it. Here are some ideas.

1. Pray for Discernment.

Ask Spirit to keep you centered and focused on true unity. Ask for wisdom to spot early symptoms of inwardness and exclusiveness.

2. Share your concern about cliquishness with your chapter.

Ask for their ideas and suggestions on how to build unity and avoid exclusion and separateness. Help them to see their connectedness not only with other teens but also with your church, your minister, other groups in your church.

3. Emphasize each Y.O.U.'ers involvement in his/her church and agree on ways the chapter can communicate, cooperate, and support the ministry of your church.

4. Model through your attitude, conversations, and behavior an openness and acceptance of individuals and groups.

ASSOCIATION OF UNITY CHURCHES®
P.O. Box 610 Lee's Summit, MO 64063
(816) 524-7414

 **Contact**

Non-Profit Org.
U.S. POSTAGE
PAID
Kansas City, MO
Permit No. 754

Contact Staff

Editor-in-Chief Glenn Mosley
Managing Editor & Graphics Cheryl Vestal
Circulation Glenn Mosley, Jr.

Editorial Purpose

The Editorial Purpose of CONTACT is the purpose of the Association: The Association of Unity Churches is dedicated to supporting and strengthening its member ministries by providing human resources, administrative, and educational programs.