

# Wings



**FIRST UNITY CHURCH – Serving the spiritual needs of the St. Louis community for over ninety years.**

The Newsletter of  
First Unity Church  
Of Saint Louis

August 2013

- ❖ *Inspiration*
- ❖ *Information*
- ❖ *Illumination*

## Inside this issue:

News and events

Truth Thoughts

Quotable Quotes

Calendar

Humor

The Emerging Self  
By Ernest C. Wilson

## Knowing the Difference between “God” and “I” (If there is a difference)

*By John Maxwell Taylor*

When we say “I,” to whom are we referring? When we say “God,” what are we referring to? The sound “I” coming out of our mouths may vary at different times of day, according to mood, circumstance, or need. The sound of “God,” coming out of our mouths will also have variations. If you are in your head thinking about God (or trying to) your inner picture of The Creator may be limited by your imagination. When we are thinking about ourselves, our “sense of self” may be limited by our ability to find the central core of who we are at that particular moment.

The monks on Mount Athos are reported to have had a practice where they would stand and say out loud the word “ego,” which means “I” and try to sense and feel where it arises from inside. Try this for yourself now. Instead of saying “ego” say “I.” Does it seem to emanate from the head, the whole of the body, the heart, or the spirit? The ideal would be to say “I” and feel it completely in body, mind, and feeling simultaneously.

This would be a good place to begin to deal with “God.” If God is Unity, all that exists, our approach should be based on a sense of unity within ourselves if we are to experience the unified field of energy that sustains creation as who and what we are ourselves. Otherwise we are in the subject/object relationship to “God.” We are back to square one with “a man in the sky,” and, like Adam, must look up into the sky while lying on a ball of mud hurtling through space as a bearded Almighty points His life giving finger at us.

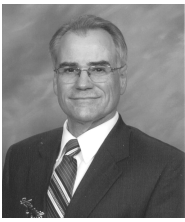
In the emerging world of expanded consciousness that humanity is moving toward at the present time, our perception of

divinity has shifted from the external to the internal. We are moving away from “God,” to “I,” from subject/object to “*It is God who has become myself.*” When we say “I” with spiritual awareness of our own divine potential, there can be an inner reverberation that starts deep inside our rib cage and spine and emanates outwards through our flesh into the world. It as if we sense our own God nature breathing within. Like a tuning

fork that has been struck inside, this vibration echoes out into the world around us, off the planet and out towards the stars, putting our human selves in touch with Universal Purpose. Essentially there is no difference between “God,” and “I,” but we cannot know this with our ordinary minds. The minute we say it we lose it. What is required is that we live it through our behavior toward each other as if the other person were God also.

*--Continued on Page Six*





Rev. Randy Schmelig  
Minister

#### LICENSED UNITY TEACHERS

Deb Fry  
Sharon Lindsey  
Jan Mourning  
Jo Warren

#### BOARD OF TRUSTEES

Tom Bullock, President  
Carol Ellerman, Vice President  
Roy Vaisvil, Secretary  
Chuck Seger, Treasurer  
Denise Halbert-Raggio  
Paul Henley  
Marilyn Milonas  
Heather Rhodes  
Cathy Zehner

#### PRAYER CHAPLAINS

Tom Bullock  
Duane Cox  
Deb Fry  
Anne Hartuppee  
Judie Henley  
Paul Henley  
Sharon Lindsey  
Vern Milonas  
Jan Mourning

#### BOOKSTORE MANAGER

Jane Vondruska

#### OFFICE MANAGER

Mary McKenzie

#### MUSIC

Anne Hartuppee, Piano/Organ  
Dean Wiegert, Soloist

#### YOUTH MINISTRY TEAM

Denise Halbert Reggio, Director  
Glenda Gebhardt  
Cindy Gibbs

#### WINGS NEWSLETTER

Faye Schmelig, Editor  
Email: fayeschmelig@att.net

#### OFFICE HOURS

Mon. - Wed., 9am - 3pm  
Church phone: 314-845-8540  
Minister's home: 314-892-3017  
Fax: 314-845-0022

www.firstunitychurchstlouis.org/  
Email: firstunitystl@att.net  
randyschmelig@att.net  
Silent Unity: 1-800-669-7729

## Wings

August, 2013

Page 2

### New Class: Metaphysical Bible Interpretation: Old Testament

One of the greatest gifts that the Unity movement has brought to spiritual study is a metaphysical interpretation of the Bible. Join us for a five-week study starting Thursday, August 8, 2013 to explore resources and strategies for metaphysical Bible interpretation as we revisit familiar Hebrew Bible characters and stories. Discover deeper meaning in the Old Testament and gain insights about your own life and spiritual unfoldment.

**Dates:** Aug. 8, 15, 22, 29, and Sept. 5

**Time & Place:** 7:00 - 9:00 p.m. Adult Classroom

Bring your Bible. We will be using the New Revised Standard Version in class; however, a variety of translations will add to the richness of our understanding. If you have *Revealing Word* and/or *Metaphysical Bible Dictionary*, bring those too. Facilitated by Jan Mourning, LUT. This class is available for credit.



This month the **Ladies' Night Out Group** will be meeting Monday evening, August 19<sup>th</sup>, at Cracker Barrel, Bowels & 44, 5:30 p.m.

For more information call Mary Tumminello: Home: 314-843-1807 Cell: 314-814-4530. All are welcome!

**August 13:** The 10<sup>th</sup> Circle by Jodi Picoult.

**Place:** Bread Company, across from St. Anthony's Hospital from 2:00 to 4:00. If you see a book you would like to discuss, please join us for that meeting. There are no requirements to attend all the meetings. Contact: Carol Bullock @ 314-894-2602 or (cell) 314-518-9598 for questions.



### Feed My People is sponsoring a FREEDOM FROM HUNGER FOOD

**DRIVE.** Because donations drop off greatly in the summer, supply is not meeting demands. Your generosity is very much appreciated, especially at this time of year. Thank you for your support and lending a helping hand.



www.feed-my-people.org

### Sunday School

Our Unity kids are collecting school supplies again this year for the Division of Family Services Foster Children. Collection boxes will be in the lobby. Some ideas are: pencils, pens, markers, crayons, scissors, paper, folders, binders, glue, notebooks, calculators, combination locks, umbrellas, lunch boxes, thermoses, white tee shirts for PE or other items suitable for school.



Join us on Sunday, August 25<sup>th</sup>, following the service for our always popular, always delicious pancake brunch. Visitors are warmly welcome.



**World Day of Prayer:** On September 12, we will hold a Prayer Vigil in the sanctuary from 7:00 a.m. through 7:00 p.m. Our prayer chaplains will be available to pray with you in person or for any requests in the prayer box.



We are planning a parking lot yard sale for Sept. 14<sup>th</sup>. If you have items to donate, plan to bring them early that morning.

We would appreciate your help with this fund raiser.

First Unity will sponsor a trivia night on October 19<sup>th</sup> at the Crestwood Elks Lodge #2503 located at 10261 Bauer Road. Ticket donations for tables of 8, \$200/Individuals, \$25 will include water, soda, and beer during the event. A cash bar will be available. Come play with us!



### August Affirmations



**Inner Peace:** Inner peace is only a thought away.

**Guidance:** Spirit leads me, guides me, and walks beside me.

**Healing:** Divine Life renews every cell of my body.

**Prosperity:** Infinite Spirit is the source of my good.

**World Peace:** My personal peace is a gift to the world.

## Learning Timelessness

We tend to think of our lives in terms of past, present and future.

Therefore, we easily become time-bound, living under the restrictions of clocks, calendars and seasons.

The concern of the truly spiritual person, however, is the “now” — that suspension of the flow of hours, days and years. God, who isn’t time-bound, breaks in upon our lives, and we sense, however distantly, the eternal. And we’re refreshed, healed and lifted up.

The experience of the eternal may happen any time, even amid distraction. But the witness of the mystics is that it most frequently occurs in the time of quiet abandonment in prayer. As we grow spiritually, we become less time-bound and discover that the God of grace isn’t limited to the passage of the hours, days and years.

## Why be green?

In *Green Like God* (FaithWords), Jonathan Merritt insists that caring for the planet isn’t a “right-left” issue but a “moral-immoral” issue. When Christians find common ground about being stewards of creation, he says, we fulfill God’s divine plan and encounter him more easily.

Merritt writes: “One of the reasons God is so protective of the earth and one of the reasons he charged us with keeping and caring for it is because he is singing through it .... That alone should produce in us a deep appreciation for the creation and a passionate worship for the One who made it.”



## Untapped Resources

While taking photos of the earth, the space shuttle Columbia made a surprising discovery: Underneath the harsh



Sahara Desert were 26 lakes, as well as miles of underground rivers. That region’s inhabitants face tough conditions because those abundant resources haven’t yet been tapped.

Churches often suffer a similar problem. Congregations can’t reach their full God-given potential unless people discover and use their gifts. When we tap into our talents, however, God promises that we “will be like a well-watered garden, like a spring whose waters never fail” (Isaiah 58:11, NIV).

## A radical decision

In *Conformed to His Image* (Zondervan), Kenneth Boa writes: “We need to review frequently the truth that our performance and our acceptance by other people has nothing to do with our dignity and value, since this is determined by God and not by the world. When we suffer rejection and indifference, the pain will be real, but it need not destroy us, since we have made the radical decision to look to God and his resources alone for our true and unchanging identity and worth.”

St. Paul made a similar point: “With me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. ... It is the Lord who judges me. ... The Lord ... will disclose the purposes of the heart. Then each one will receive commendation from God” (1 Corinthians 4:3-5, NRSV).

## Finding True Life

No one ever struggled more to find inner unity and, thus, real life than St. Paul. In chapter 8 of his letter to the Romans, Paul testified: “those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace” (Romans 8:5-6, NRSV).

Spirit-minded souls, Paul would say, will find the fruit of the Holy Spirit within: “love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control” (Galatians 5:22-23, NRSV).

## “Quotable Quotes”

Our greatest fulfillment lies in giving ourselves to others.

-Henri J.M. Nouwen

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith.

-Henry Ward Beecher

Breathe a prayer of gratitude. And give those you love an extra measure of affection. Life is fleeting, and love is precious. Cherish both.

-Galen Guengerich

Hope is always available to us. When we feel defeated, we need only take a deep breath and say yes, and hope will reappear.

-Monroe Forester

I think, what has this day brought me, and what have I given it?

-Henry Moore

Joy is not in things; it is in us.

-Richard Wagner

I believe everyone is born into the world to do something unique and something distinctive.

-Benjamin E. Mays

Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars.

-Henry Van Dyke

Every now and then, bite off more than you can chew.

-Kobi Yamada

Ride the energy of your own unique spirit.

-Gabrielle Roth

Take the time to come home to yourself every day.

-Robin Casarjean

If you want to be happy, be.

-Leo Tolstoy

# The Emerging Self

By Ernest C. Wilson

## Human Relations

### Twelve and One

#### Matthew, Man of Means

Luke called him Levi in the Book of Acts, and Matthew in his gospel narrative. Most of us probably think of him as Matthew because of the Gospel bearing that name, rather than Levi.

Jesus saw him at the receipt of customs. "Follow me," said Jesus, and as fishermen had left their nets at His word, so Matthew, the publican, left his station without question or delay. The gospels do not tell us what led up to his conversion. But he was from Capernaum, where Jesus did many of His mightiest works. It was there that the palsied man was cured, the lepers healed, the demoniac freed of his obsessing devil, the blind man made to see, the daughter of Jairus, ruler of the synagogue, raised to life.

He could scarcely have failed to know of these wonders in a time and area where news traveled fast--not by the printed word, radio, or television, all still far-off in time--but by word of mouth. Had he witnessed a healing, conversed with some of those whose life Jesus had touched? Had Peter, James, or John, who had left their nets at His word, inspired his response? Conjectural, but perhaps justifiable conclusions.

Soon after the call, Matthew celebrated with a feast. Luke tells about it: "And Levi made him a great feast in his house; and there was a large company of tax collectors and others sitting at table with them. And the Pharisees and their scribes murmured against his disciples, saying, 'Why do you eat and drink with tax collectors and sinners?' And Jesus answered them, 'Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to

repentance.' "

When something in us is touched by inspiration, there is the urge to share the word with others, as Matthew, by means of a feast, somewhat like a wake in memory of his past way of life, or like a wedding as he espouses the way of the Christ. "One loving spirit sets another heart on fire," writes T. R. Glover. We see this magic at work in Matthew and the others. We see how the Christ Spirit called to the divine potential in men of old. We feel its call in us today.

Matthew has been likened to the faculty of will. Man tends to go his own way, exercising his own will power according to his own understanding. He needs not less will, but guided will and understanding. Even Jesus Himself had to face this challenge. Man's insistence on having his own way, according to his own will has--despite all the advances in scientific knowledge and philosophical cogitation--brought our human world to the verge of chaos. Many advanced thinkers believe that only a spiritual revival can prevent this. Charles Fillmore asserts that eons ago man lost conscious contact with God. Realization that to invite the will of God does not mean punishment, suffering, or retribution, but good and only good, is man's salvation. The will of God can never be less good than our will for ourselves and one another but better.

If there still lingers in our mind and heart a fear of invoking God's will, perhaps we can get around that fear, with another way of phrasing the thought: "*I invite the powerful, loving action of God in my life.*"

#### James, Son of Alphaeus

There were three pairs of brothers among the Twelve. There were also three pairs who shared the same name, or at least part of a name: two named Judas, two named Simon, two named James. Of the two Jameses, we know best the James who was the brother of John. They were the sons of

Zebedee. Of James, the son of Alphaeus, we wish we might know more. He is often called James the Less, meaning (partly) less prominent, of smaller stature. Some think he was the brother of Jesus, James the church moderator, and James the writer.

The names of the apostles are not always given in the same order, but they are always given in three groups of four each. Peter always heads the first group, Philip the second group, and James, son of Alphaeus, the third group. Such leadership suggests that he was a person of prominence, and quite possibly the writer of the Epistle bearing his name. Charles Fillmore relates James the Less, to the mind power or faculty of order; and the Epistle of James is very much in consonance with such an identification. The book is full of doctrine. In the second chapter of James, verses 10-12 emphasize the inviolability of the moral law. In chapter four, verses 1-3 sound a contemporary note, alluding to causes of war in the world and war within the individual, contention between the "haves" and "have-nots," and reaching past economic and political differences to psychological and emotional causes. In the first six verses of chapter five the writer calls down wrath upon frivolities, dissipations, war profiteering, and hoarding. If ever a man was for law and order, it was James.

But because we cannot get a positive response to the request, "Will the real James, son of Alphaeus, please stand up," perhaps we could concede the last word to A. Milton Smith, who offers this practical thought for these times: "James is the patron saint of the unrecognized and uncrowned. We look upon Peter as being the patron saint of the preachers, John of the mystics, Paul of the theologians, Andrew of the personal workers; but

James is the patron saint of the unrecognized. Thousands fall in this class. They serve the Lord and support the cause, but since they are not gifted they are clouded in obscurity.... The majority of us will never do anything so outstanding as to command wide recognition. It is heartening to us to see that we are represented among the Twelve."

### **Simon, the Cananaean**

Matthew referred to him as "Simon, the Cananaean." Luke described him as "Simon who was called Zealot." Both titles tell us a bit more than meets the eye, for while this Simon did live in Canaan, so did the eight other Simons named in the New Testament; therefore to call this one a dweller in Canaan would be no identification. It is evident that the appellation has another significance. The King James Version uses the term Kananite, which refers to a political party whose aim, as an underground movement, was to overthrow the rule of Rome in Canaan and transfer political power to the native people. Thus the New English Bible translates the passage, "a member of the Zealot party." The Phillips translation gives it, "Simon the Patriot." Dummelow refers to him as "the zealot," and elaborates on this: "The Zealots were a sect founded by Judas of Gamala (or of Galilee, Acts 5:37) who headed the opposition to the census of Quirinius, in A.D. 6 or 7. They bitterly resented the domination of Rome, and would fain have hastened with the sword the Messianic hope. During the great rebellion and the siege of Jerusalem their fanaticism made them terrible opponents, not only to the Romans, but to other factions among their own country- men."

As modern Truth-seekers,

interested in knowing something about the twelve powers of mind which we all possess, what difference does it make who Simon was?

Only that most of us want to know the reasons why he and other disciples are compared to such attributes. And here we trace such a relationship.

To human thought Simon was a poor prospect as a light bearer of His message to all the nations of the world; as unlikely a prospect as the calling of twelve faculties to serve the Creative Principle in each of us! But Jesus judged His chosen not by what they were at the moment of being called to His service, but by what they were capable of becoming, and what therefore He could call forth in them. So it is with each of us.

We cannot wisely label one attribute good, another bad. Any of them is good for us when it is under control or dominion, bad when otherwise. It's like jam. On bread, we call it good. On a carpet, we call it bad. But the good and bad are in relation to our use of it, not the thing itself which is neither good nor bad, but jam.

Zeal, like so many other qualities of the human spirit, is a two-edged sword. Without a quota of zeal there is little ventured, little growth and progress. Too much of it can take the turn that "the end justifies the means," and produce a Hitler.

"Did Elijah overcome death, and take his body into the next dimension, the same as Jesus did, only 'in a chariot of fire'?" a student once asked Charles Fillmore.

"No," he answered. "Elijah's zeal consumed his house!"

### **Thaddaeus**

"The personalities of Scripture represent mental attributes in the individual," says Charles

Fillmore. He relates the person known as Thaddaeus to the mind power or quality of renunciation and/or elimination. It is interesting to consider the reasons for the comparison, as well as the importance of renunciation or elimination.

Thaddaeus was one of the Twelve, and like some of the others he was known by more than one name. Luke, in his Gospel and in The Acts, calls him Judas; John refers to him as "Judas, not Iscariot "; Mark calls him Thaddaeus. Matthew, in the King James Version, calls him "Lebbaeus, whose surname was Thaddaeus."

Only one utterance of this disciple is quoted in the Gospels, and that in John 14:21, 22, when he asks Jesus, "How is it that you will manifest yourself to us, and not to the world?" Jesus answers to the effect that God will love those who keep His commandments, and will manifest Himself to them, but those who do not so love Him will not keep His word, and so He does not become manifest to them.

Most scholars identify Thaddaeus-Lebbaeus-Jude as the writer of one of the shortest books of the Bible. It comes just before The Revelation, and is so short that you might easily miss it entirely. If you do, you will also miss one of the sternest admonitions to renunciation and elimination of worldliness to be found anywhere, which offers us a connecting link between the disciple, Thaddaeus and the mind power, renunciation and/or elimination.

When the scriptures say, "it came to pass," no doubt the intent is to say "it occurred," but the truth is that all things come to pass; that each experience, each association, each lesson, has its place and purpose. They come to pass. Only what we have learned from them endures. But often we



view this process fearfully, because we view it so closely and so personally. We cannot willingly renounce or eliminate. "We cannot part with our friends. We cannot let our angels go. We do not see that they only go out, that archangels may come in," says Emerson. And again, "The man or woman who would have remained a sunny garden-flower, with no room for its roots and too much sunshine for its head, by the falling of the walls and the neglect of the gardener is made the banian of the forest, yielding shade and fruit to wide neighborhoods of men."

### **Judas Iscariot**

There is a way that seems good to mankind, the end of which is destruction. When we think of Judas Iscariot, his story seems to be almost epitomized in that one sentence. He was from the land of Moab in Judaea; the only one of the Twelve who was not a Galilean. The disciples have been called "the men whom Jesus made." Judas was no less promising in the beginning than any of the other disciples. He has the dubious distinction of being the only one whom Jesus could not make, or transform.

He was as intelligent as any of them. He had the same opportunities. They questioned and doubted perhaps no less than he, but they did not think that they knew more than He, as Judas did to the point of betrayal.

In a way the story of Judas parallels the story of Adam and Eve. Allegorically the serpent that tempted Eve was sensual desire, the forbidden tree of the knowledge of good and evil. "If you eat of this tree," she and Adam were admonished, "You will surely die." But desire in the form of a serpent answered, "You will not die." Response to this desire, "eating the fruit of the tree," evicted the pair from the

Garden of Eden where they abode in bliss, and projected them into the mundane world where they were to live by the sweat of their brows and learn through experience, as a result of demanding to have their own way.

At last, after the day that is as a thousand years, mankind begins to question his own way, and to think again that there must be and is a better way. They begin to "turn again home," in aspiration at least.

Judas, we are told, was the treasurer of the Twelve. He carried the moneybags. With his shrewdness of mind, it seemed to him that Jesus was not making the most of His opportunities. In the beginning of His ministry He might easily have claimed an earthly throne, become the long-awaited Messiah of the Jews. Judas was not alone in expecting and looking forward to this outcome. John and James, we recall, were concerned about who would sit at His right and left when He came into His kingdom. He told them that His kingdom was not of this world. It was at this point that their faith wavered-wavered, but did not cease. Even then Judas did not, from his own point of view, reject the Christ. He just thought that *he* knew better how to manage things.

If he were seemingly to betray the Master, put Him in a position where His mission and His life were both endangered, He "would not die." He would simply wave a magic wand, say a magic word, wave a regal hand, and His enemies would fall, vanquished at His feet; the promised kingdom would appear, and they, the Twelve, would be the first ones to enter it.

It did not work out that way. Jesus was not swayed from His method or His purpose. He died on the cross, and rose in triumph from it. Judas, overwhelmed by

his own treachery and its tragic outcome, went out and hanged himself.

God has given us a priceless gift, the gift of life. Scientists think that one day they will be able to create it themselves, without Him; but if they ever succeed in creating it, it will be because of Him. Meantime, that gift is also a responsibility.

"There is a way that seems good to mankind, the end of which is destruction." We need not look afar to see that this is so. The fruits of selfishness, greed, self-gratification are everywhere evident.

"Earnestly desire the higher gifts. And I will show you a still more excellent way," is the assuring word of that latter-day apostle, Paul. It may lead us to discover the law above laws.



### **... FROM PAGE ONE**

#### **Key Thoughts \*\*\*\***

To have this sense of vibration permanently is a re-framing of what "I" means. Since the purpose of human evolution at present is the birth of a new consciousness and new type of human being on our planet, we are no longer human beings but beings who happen to be human. So our sense of "God" and our sense of "I" must also be changing. We cannot say from our mortal ego selves "I am God," without running the risk of personal inflation. But we can legitimately say from the soul level, "It is 'God' who has become 'I' myself."

Excerpted from *Secrets of Self Transformation: 101 Practical Ways to Spiritualize Your Life*. © 2006 John Maxwell Taylor. All rights reserved  
[www.JohnMaxwellTaylor.com](http://www.JohnMaxwellTaylor.com)

**We are happy to announce that John Maxwell Taylor will present a workshop at First Unity in October!**

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				<b>1</b> <i>Ukulele Practice</i> 7:00-9:00 PM	<b>2</b>	<b>3</b>
<b>4</b> <i>Sunday Service</i> 10:30 AM <i>Youth Ed</i> 10:30 AM	<b>5</b>	<b>6</b>	<b>7</b> <i>AA Men's Group</i> 10:00 AM  <i>CA-7:00 PM</i>	<b>8</b> <i>Metaphysical Bible Interpretation: Old Testament Class</i> 7:00-9:00 PM	<b>9</b>	<b>10</b>
<b>11</b> <i>Sunday Service</i> 10:30 AM <i>Youth Ed</i> 10:30 AM	<b>12</b>	<b>13</b> <i>The Book Club</i> 2:00-4:00 <b><i>The 10<sup>th</sup> Circle</i></b> <i>By: Jodi Picoult</i>	<b>14</b> <i>AA Men's Group</i> 10:00 AM  <i>CA-7:00 PM</i>	<b>15</b> <i>Metaphysical Bible Interpretation: Old Testament Class</i> 7:00-9:00 PM  <i>Ukulele Practice</i> 7:00-9:00 PM	<b>16</b>	<b>17</b>
<b>18</b> <i>Sunday Service</i> 10:30 AM <i>Youth Ed</i> 10:30 AM	<b>19</b> <i>Ladies Night Out</i> <b><i>Cracker Barrel</i></b> <i>Bowels &amp; 44</i> 5:30 pm	<b>20</b>	<b>21</b> <i>AA Men's Group</i> 10:00 AM  <i>CA-7:00 PM</i>	<b>22</b> <i>Metaphysical Bible Interpretation: Old Testament Class</i> 7:00-9:00 PM	<b>23</b>	<b>24</b>
<b>25</b> <i>Sunday Service</i> 10:30 AM <i>Youth Ed</i> 10:30 AM  <i>Pancake Brunch</i> <i>Following Sunday Service</i>	<b>26</b>	<b>27</b>	<b>28</b> <i>AA Men's Group</i> 10:00 AM  <i>CA-7:00 PM</i>	<b>29</b> <i>Metaphysical Bible Interpretation: Old Testament Class</i> 7:00-9:00 PM  <i>Ukulele Practice</i> 7:00-9:00 PM	<b>30</b>	<b>31</b>

## Wings

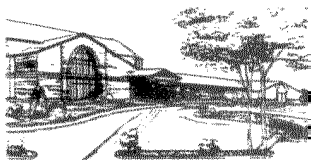
### THE AUGUST, 2013 NEWSLETTER OF FIRST UNITY CHURCH OF ST. LOUIS

First Unity Church  
4753 Butler Hill Road  
St. Louis, MO 63128

Phone: (314) 845-8540  
Fax: (314) 845-0022  
Email: FirstUnitystl@att.net  
www.firstunitychurchstlouis.org

Non-Profit  
Organization  
U.S. Postage  
PAID  
St. Louis MO  
Permit 909

ADDRESS SERVICE REQUESTED



- ☐ If you no longer wish to receive this newsletter, check this box and mark return to sender, or call the church office.

## The light side -- A little holy humor

A ten-year old, under the tutelage of her grandmother, was becoming quite knowledgeable about the Bible. Then, one day, she floored her grandmother by asking, "Which Virgin was the mother of Jesus? The Virgin Mary or the King James Virgin?"

A Sunday school class was studying the Ten Commandments. They were ready to discuss the last one. The teacher asked if anyone could tell her what it was. Susie raised her hand, stood tall, and quoted, "Thou shall not take the covers off the neighbor's wife."

Six-year old Angie, and her four-year old brother, Joel, were sitting together in church. Joel giggled, sang and talked out loud.

Finally, his big sister had had enough. "You're not supposed to talk out loud in church."

"Why? Who's going to stop me?" Joel asked.

Angie pointed to the back of the church and said, "See those two men standing by the door? They're hushers."

A little boy was overheard praying: "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

A little boy was in a relative's wedding. As he was coming down the aisle, he would take two steps, stop, and turn to the crowd. While facing the crowd, he would put his hands up like claws and roar.

So it went, step, step,  
ROAR, step, step, ROAR,  
all the way down the aisle.

As you can imagine, the crowd was near tears from laughing so hard by the time he reached the pulpit. When asked what he was doing, the child sniffed and said, "I was being the Ring Bear."

A Sunday School teacher asked her little children, as they were on the way to church service, "And why is it necessary to be quiet in church?"

One bright little girl replied, "Because people are sleeping."

--Thanks, Carol Bullock.

