

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

February 2014

- ❖ Inspiration
- ❖ Information
- ❖ Illumination

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Jesus: the Man/the
Christ
By Randolph
Schmelig

Who or What is the Christ?

By Mary-Alice and Richard Jafolla

You have different sets of clothes and each change of clothes gives you a different look. Yet no matter what clothes you put on, you are still you.

Perhaps it will help to think of your Christ Self in a similar way—it doesn't change either, no matter how many different ways you look or act on the outside. The real you—that Christ Self—is always perfect and makes you the one-of-a-kind individual you are.

The Christ is the presence of God in each of us. (Does this definition of the Christ have a familiar ring to it? Ten points if you guessed that your Spirit and the Christ are the same thing.)

It's our responsibility as creations of God to express our Christ Selves. In fact, it is our *only* responsibility because if we do this, we will be loving, compassionate, forgiving, gracious, joy-filled, and *all* the other things that are part of our divine design.

In allowing the world to see the splendor of our divinity, we become way showers, as Jesus was. And also like Jesus, we'll recognize this same Christ nature in everyone else.

The Christ: Your Real Self

“Christ” is not Jesus’ last name. Jesus was able to reveal so completely his Christ Self—his God nature—that he was called Jesus Christ. But actually Christ is as much your real name too.

The word *Christ* comes from the Greek word *Christos*, meaning “the anointed.” “Christ” is a title reserved for anyone who becomes aware of and fully realizes the depths of his or her divine possibilities, as Jesus did.

Christ is God individualized in each of us. The Christ is not a person. Jesus is the person. The Christ refers to the spiritual aspect of him—and of you and of all people. Jesus and the Christ—there is a difference. Siddhartha Gautama was called Buddha (the Enlightened One), but “the Enlightened One” was not his last name. It was a description. Jesus is called “the Christ” or “Jesus Christ,” but Christ is not his last name. It is a description.

Jesus was the man who discovered and expressed his divinity and became known as Jesus Christ. ... *Since we were created with the exact same potential as Jesus, we, too, can discover and express our divinity. We, too, can become “the Christ.”* The more you ponder this statement, the more awesome it becomes. Allow the impact of its meaning to filter down into your soul, where it can do its work.

The Christ in each of us is unquestionably what makes us one of a kind.

--From *The Simple Truth: Making Sense of God, Life and Other Stuff*.



Rev. Randy Schmelig
Minister

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Warmest wishes to Mary McKenzie who has served as our office manager for the past 20 years and is now retiring. At a party in her honor on Sunday, Jan. 19th, Mary was presented with a watch and a quilt from our board and numerous gifts from individual members. Mary, we bless you as you enter this new phase of your life. We also welcome our new office manager, Renea Holt.

Thank you Mary Ann Coker! With help from Joan Mueller, Mary Ann has spruced up our fellowship hall by cleaning all the carpets and the tile in the kitchen and repainting the walls and baseboards. She is now working on the Sunday school area. Bless you both!



Recently a list of 16 books that will be made into movies this year was released. We thought that it would be interesting to read the book, see the movie and then have the book club discussion. We chose 3 books from this list. Two are coming out very soon, Labor Day, any day now, and The Monuments Men coming out in February. We are adjusting our schedule so that we will be able to see these movies the month they are at the theater.

Feb. 11: Labor Day by Joyce Maynard
March 11: The Monuments Men by Robert M. Edsel and Bret Witter

April 8: Shanghai Girls by Lisa See
May 13: Long Walk to Freedom by Nelson Mandela (Currently in theaters)

Place: Bread Company, across from St. Anthony's Hospital from 2:00 to 4:00.
Contact: Carol Bullock @ 314-894-2602 or (cell) 314-518-9598 for questions.



This month the **Ladies' Night Out Group** will meet Monday February 17th at 5:30 at Billy G's, 131 W. Argonne Dr., Kirkwood.

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

Feed My People

In addition to food, the following items are always welcome: warm blankets or heaters for those who have no way to keep warm,-- personal care items such as toilet paper, shampoo, soap, etc., -- items for the elderly such as Ensure and Depends, -- baby items such as diapers and wet wipes.



New Class

LAUGHTER YOGA with JODI

Thursdays from 4:00 - 5:00 pm

Starting Feb. 6th in Fellowship Hall

All ages can participate - come to laugh with us - Fun and Healthy!

Here are the dates for the **First Unity Prayer Chaplain Meetings.**

We meet at 7:00 p.m.
February 10, March 10,
April 14, May 12, June 9,
July 14, August 11,
September 8, October 13



Harmonizing for Good Health



It's been said that music heals the heart. But can it promote healthy aging?

To find out, cognitive neuro-scientist Julene K. Johnson is studying health changes in choir members at 12 senior centers in San Francisco.

The professor at the University of California in San Francisco has already studied choruses in Finland and found an improved quality of life among older choir members. Another study at Georgetown University concluded that older adults who sang in a chorus for one year had fewer falls, fewer doctor visits, and less loneliness than those in a control group.

Choral singing, Johnson says, allows people "to use their bodies and minds while creating something beautiful."

-Eleanor Gilman



February Affirmations

Inner Peace: I am at peace in this present moment.

Guidance: I fearlessly follow the guidance of Spirit.

Healing: I am healthy, whole, and well.

Prosperity: As I expand my vision, I discover new paths to prosperity.

World Peace: I contribute to peace in the world through thoughts, words, and actions.



Love Never Ends

Weirdly compatible

We're all a little weird. And life is a little weird. And when we find someone whose weirdness is compatible with ours, we join up with them and fall into mutually satisfying weirdness — and call it love — true love.

-Robert Fulghum, *True Love*

Love gauge

In a ship's engine room, it's impossible to look into the great boiler and see how much water remains. But running up beside it is a tiny glass tube that serves as a gauge. As the water stands in the little tube, so it stands in the great boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty.

Do you ask, "How do I know I love God? I believe I love him, but I want to know." Look at the gauge: Your love for other people is the measure of your love for God.

-S.S. Chronicle



Actions Speak Loudly

Do not waste time bothering whether you "love" your neighbor; act as if you did. As soon as we do this, we find one of the great secrets. When you are behaving as if you loved someone, you will presently come to love him.

-C.S. Lewis, *Mere Christianity*

9 "verses" that aren't in the Bible

Several popular sayings can put biblical literacy to the test. For example, the phrases below aren't in Scripture — although some come pretty close:

- "Money is the root of all evil." (According to 1 Timothy 6:10, "the love of money is a root of all kinds of evil.")
- "Cleanliness is next to godliness." (The closest teaching to this might be in James 4:8.)
- "God helps those who help



themselves." (This proverb originated in ancient Greece, not in Scripture.)

- "God moves in mysterious ways." (A verse kind of like this is Isaiah 55:8.)
- "Spare the rod, spoil the child." (British poet Samuel Butler coined this phrase, which could be a paraphrase of Proverbs 13:24.)
- "This, too, shall pass." (This occurs nowhere in the Bible but has been linked, incorrectly, to King Solomon.)
- "Love the sinner, hate the sin." (St. Augustine originally came up with a version of this phrase.)
- "Charity begins at home." (British theologian John Wycliffe is credited with this saying.)
- "God will never give you more than you can bear." (This seems to be a misinterpretation of 1 Corinthians 10:13.)

The touch of Christ

Disability advocate Joni Eareckson Tada, a quadriplegic since a 1967 diving accident, is also a cancer survivor. Breast cancer "was a bruising of a blessing," she says, "because it helped us face our own mortality."

The "us" refers to Ken Tada, her husband of 30+ years. In *Joni and Ken: An Untold Love Story* (Zondervan), the couple shares how physical challenges have brought them closer to God and one another. During the "worst of all nights," when pneumonia ravaged Joni's chemotherapy-weakened body, she asked God to help her sense his presence.

As Joni summoned Ken for the third time that night, her prayers were answered. She "could feel the touch of Christ" while her husband ministered to her needs and offered encouraging words.

Spouses — and, indeed, all Christians — are called to be Jesus to one another. He says, "Whatever you did for one of the least of these brothers and sisters of mine, you did for me" (Matthew 25:40, NIV).

"Quotable Quotes"

A loving heart is the truest wisdom."
-Charles Dickens

Love is that condition in which the happiness of another person is essential to your own.
-Robert Heinlein

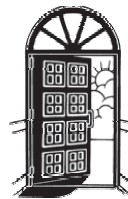
A heart set on love will do no wrong.
-Confucius

People are like stained-glass windows. They sparkle and shine when the sun is out, but when darkness sets in, their true beauty is revealed only if there is a light from within.
-Elizabeth Kubler-Ross

If our hearts are in heaven, then heaven will be in our hearts, and here we shall know the joy and the peace that come from "sitting in heavenly places in Christ Jesus," even whilst here on Earth.
-Alexander Maclaren

A religious awakening which does not awaken the sleeper to love has roused him in vain.
-Jessamyn West

People do not care how much we know until they know how much we care.
-Anonymous



God enters by a private door into every individual.
-Ralph Waldo Emerson

Few things help an individual more than to place responsibility upon him and let him know that you trust him.
-Booker T. Washington

Family life is the most influential factor in the formation, interpretation and support of children's faith in God.
-C. Elise Nelson

Love is the river of life in the world.
-Henry Ward Beecher

JESUS THE MAN THE CHRIST

By Randolph Schmelig

We are accustomed to thinking in relative terms: good/evil, change/changeless, finite/infinite. But the mind-expanding idea that the Infinite can be dramatically revealed *within* the finite-that the Creator, the Essence of all things, can be revealed in the created, sensible world-suggests unlimited possibilities to the open mind.

It is the constant pitfall of all philosophy and religion to say, "This is the ideal, but it is outside the boundaries of human life experience." The fact that Jesus Christ lived and taught overcomes this limiting thought. The idea that man can be consciously one with God is the inspiration and the power behind all religion. It may not be relevant at all whether Jesus was a man who overcame error thinking to attain the Christ consciousness, or whether He was actually born into the world from a pure state of being, directly from God, with no blemish or burden of error thinking or action. The wonder of His life is really that Jesus *did* live in the human condition, yet *at the same time* expressed His realization of oneness with God-"I and the Father are one" (John 10:30).

He gives life to religion

Man may perceive God as remote from the universe; he may see God as a stern, exacting governor. Or he may see God as impersonal, all-pervading Spirit. Man may also perceive God as the Soul of all souls, as existing within each and all, a near and accessible God. But all these facets of divinity come to life for us through Jesus Christ. Moved by the loving example of Jesus, the Way-shower, we may gain the realization that like Him, we also are one with the Father.

There are many ways to learn and gain understanding, but surely the surest, the instantaneous way is by

direct experience. God Incarnate presents to mankind the directly-observable, knowable Truth in the most concentrated way.

If we want to know about freedom, we may watch a bird in full flight; no words are needed beyond this. If we want to know about God, we look to the life and teachings of the Incarnation of God. By His every word and action, we know without argument or explanation that He is "the Christ, the Son of the living God" (Matthew 16:16).

Our continuing search for the meaning of Jesus Christ does, inevitably, make something of us-or, better, it calls forth the emergence of what we are in Truth. As we begin to behold Jesus the man and the Christ in spiritual unity, we find that our own humanness is elevated as never before, and divine things are signaled in us. As we look to Jesus, we cannot help but think that if this oneness with God is possible-and we perceive in Jesus that it is-then it is possible for us. We begin to see as never before that there is potential in manness that is latent Christness. This potential can be known and expressed in this earth realm without losing an iota of its wonder and power. Through Jesus: the man/the Christ, this great promise is revealed in all its fullness.

Chapter II

But Who Do *You* Say That I am?

Jesus once asked His disciples, "Who do men say that the Son of man is?" They based their response on what they had heard, on the opinions of others: "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." These were accurate answers to the question He had asked, but Jesus' inquiry did not end at this point, for He immediately asked a second, subtly different question of His companions: "But who do you say that I am?" (Matthew 16:13-15).

This second question was instantly answered by one of the

Twelve: "Simon Peter replied, 'You are the Christ, the Son of the living God' " (Matthew 16:16). As we picture this scene in our mind, we can almost hear Peter's voice and see the expression on his face. The tone of his voice was perhaps a bit louder than necessary; his response was blurted out, much as we may have sounded at times when an answer to a question seemed to jump directly from our heart to our lips, without making the customary stop at the intellect. And do we detect a trace of surprise in his expression, much as we may have felt on our own face when we have emphatically said "Yes!" or "No!" to something without really knowing why, other than by a mysterious inner certainty?

We know this much for sure: Jesus was well pleased with Peter's answer, for He praised and blessed Peter. In Jesus' words, "flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it" (Matthew 16:17-18).

This fragment of Scripture not only recounts a long-past conversation, it also capsulizes the process that goes on within each of us when we commence our own search for an understanding of Jesus Christ. When we begin to give thought to the matter of Jesus Christ, we naturally draw on many sources. We may seek the answers to our questions in the outer; we read books or seek out teachers and courses of instruction. Although a teacher or a book or a course can be useful and inspiring, these avenues can take us only to the threshold of spiritual understanding, and no further. They leave us at this point, and the sheer presence of Truth must take over. We may be satisfied with the thoughts and opinions of others for a time, but eventually a strangely familiar voice from within calls out to us, saying, "But who do *you* say that I am?"-and like Peter, we answer not from our studies and training, not from what others have said about

Jesus, but from the depths of our own being: "You are *the Christ*, the Son of the living God!"

When we have reached this realization, we are on the brink of understanding the perennial message of Jesus Christ; it is the very cornerstone of His ministry. We know that Jesus was an ordinary person, like us, in the sense that He ate and slept, lived and breathed. But there was also something about this man that was extra-ordinary. What set Him apart from others was His divine Sonship- He was the *self-realized* Son of the living God.

Our awareness of Jesus' Sonship is the necessary key to understanding the significance of His mission on the earth scene. The way of life Jesus set down for us is not a matter of observing certain rules and rites, but the grasping of the relationship between man and God, the relationship He vividly demonstrated. To know Jesus as the Son of the living God is truly to accept the abundant life that Jesus meant for us.

Intellectually, we may develop an abstract definition of the relationship between man and God. Given the existence of a Creator, it is logical to assume that God relates to man as cause relates to effect. This approach may be satisfying for a time, and may even uncover some truth for us. But the truth Jesus knew transcended logic; His relationship with God- far from being abstract- was real and deeply personal. There is divine causation in the universe, there is universal Principle always in operation, there is divine law ... but it is law based on *love*, not logic as we ordinarily think of it. Jesus used no abstract terms in referring to God; instead He called God "Father."

The distinction between the words *Creator* and *Father* may seem insignificant at first glance. But we need to look with our heart and not with our mind; that is, we need to take away the limits of intellectual thinking and let our feeling nature lead the way. When we can do this, the significance of God as *Father* begins

to clear on the horizon of our understanding. There is nothing cold or impersonal about the universe as Jesus perceived it; His world was filled with warmth and love. His world was also filled with infinite possibility, because to be a son is also to be an heir, and Jesus demonstrated His divine inheritance in His words and actions. He showed forth the power and glory and perfection that is the birthright of every child of God.

The life and teachings of Jesus Christ are not only dynamic evidence of who and what He was, but also a living testament of who and what *we* really are. He proved that flesh-and-blood man can be perfect- that divine Sonship is an ideal that can be realized here on earth, right now. Jesus Christ was the prototype of a perfected humanity, a living example of man's true identity fulfilled. We can almost hear Him calling out to us, telling us, "Call no man your father on earth, for you have one Father, who is in heaven" (Matthew 23:9). We are all children of the all-powerful, all-loving God, and our inheritance is infinite.

We may have grown accustomed to thinking of our self as limited and finite, but Jesus proclaims a new, expanded definition of humanity, a definition validated by His own life and teachings. This realization- not that God is manlike, but that *man is Godlike* in potential- may seem hard to grasp fully, but when we look to the example of Jesus Christ, this truth becomes self-evident. It may seem difficult to see ourselves truly and completely as sons of God, but when we look to Jesus Christ, we see man's divine Sonship *demonstrated*. To believe in Him is to believe in our self.

The father-son relationship between man and God that Jesus was so keenly aware of is beautifully portrayed in one of His best-known illustrations- the story commonly known as the parable of the prodigal son. This parable has a unique effect on most people. It is one of those stories that seems to have a universal appeal, for it is accepted by virtually

all who hear it. One cannot help but realize that this parable is so highly valued for more than its simple literary form and style; that its popularity is not just the result of the way the story is presented, but is the direct result of the truth it illustrates. When we read this story carefully, something within us responds to it; a voice within seems to say, "Yes!" If closely studied, these twenty-one verses of Scripture can help us reach a fuller understanding of the central message of Jesus Christ- to see more clearly the father-son relationship between God and man that He has shown us.

As we turn to the 15th chapter of Luke and begin really to study this story, the first thing we might notice is that not one but *two* sons appear in this parable. It suddenly becomes apparent that the title we have traditionally given to this parable is somewhat inappropriate. This is the story of "a man who had two sons," and not only are both sons important, but so also is the *father* in the story; in fact, he may be the most important and significant character of all.

"But Who do *You* Say that I AM?"

The youngest of this man's two sons came to him and asked for his inheritance in advance. We learn a great deal about the father's nature by his response to this request, for he does not question his son about it as we might do in a similar situation; instead, he simply acts. Throughout the story, we find the sons thinking and speaking a good deal, but the father *acts!* He divides his wealth between both sons, freely and with no resistance. It is the father's nature to give, not to withhold; it is his nature to act, not simply to react. Surely this is a description of our heavenly Father, a Father who transcends the so-called "human" fears and weaknesses that sometimes stand in the way of our being ideal parents. This Father always responds lovingly and positively to His children.

A few days later, the younger son left home with his possessions. He went to another country, where he squandered all his money in loose living. After he had spent the money, a famine arose in the country where he was staying, and he found himself in poverty and degradation. We should note that it was the *son* who chose to leave home—he chose for himself how he would use his property, and it was his own bad planning that resulted in his plight. The son had chosen what he thought was freedom, and found it to be bondage! Believing himself cut off from his source, he felt he had reached a point of desperation. He had come to a place in life that may be familiar to many of us. He felt that he had done all he could do in his own limited way, and still he was unhappy and unsatisfied. He felt utterly alone.

And then something happened—the son had an experience: "he came to himself." These four little words form what is perhaps the most perfect description of spiritual experience. The experience of Spirit, the recognition of Truth, is not a matter of turning without, but *within*. It is the realization of our own identity, the point where we truly *come to our self*. How like Peter's unreasoning recognition concerning the true nature of Jesus Christ this experience is!

When the son had this experience, he remembered his father and his real home, and knew he must return. But even at this point, the son could not totally accept his worthiness. He rationalized that he should be punished for what he had done, that he was undeserving of ever being considered his father's son again. He judged himself, sentenced himself to become a slave in his own father's house, and even rehearsed a speech to his father declaring this self-imposed judgment and sentence.

But things did not work out quite the way he thought they would. While he was still a long way off—not only in physical distance, but perhaps also in spiritual understanding—his father saw him and joyously ran out to meet his

son. Surely this is like grace—the love of God in action! The son tried to recite the speech he had prepared, but as he tried to speak his father interrupted him. The father had no anger or bitterness for his son, only love and acceptance. Instead of *saying* anything to his son, he *acted*. He commanded his servants to dress the son in the finest robe and put shoes on his feet and a ring on his finger—symbols worthy of a much-loved and honored son, not of a slave—and he told the servants to prepare a feast to celebrate the homecoming. It was not the nature of the father to judge or punish; it was his nature to love, and to accept his child with no reservations.

Just as the father acted, the son responded. When he came face to face with the love of his father, all thoughts of self-condemnation disappeared from his mind. He accepted his father's embrace and went directly home with him to celebrate his return. This homecoming was a time of reconciliation not only for the son, but also for the father; it was a mutual experience of joy and thankfulness.

This is a wonderful story, but it is not the end of the parable. We have yet to hear from the elder son. He had remained with his father and worked hard for him. When he discovered that his younger brother had returned empty-handed, and that his father had welcomed him with open arms, and was even giving a great party to celebrate his return, this brother was resentful, just as we might be in his place. It all seemed so unfair to him—that a grand celebration was being given for his foolish brother who had left home and squandered his birthright on riotous living, while he who had remained behind and faithfully served their father went unrewarded. This reaction was selfish and wrong; yet when we feel that we have been mistreated, to sit off by our self and sulk seems right; we feel justified. So the elder son refused to go into the house and join the festivities.

The father was sensitive to both his sons. He missed his firstborn at the party, and went out to him. We should note something here: the father goes out to one of his sons a second time in the story—he does not wait for the son to come to him. This is a man who truly loves his children.

The father invited his elder son to join in the festivities. But the son refused, and told his father how unjustly he felt he had been treated. He complained that it was unfair to give a party for the wayward son, when it was *he* who was so deserving. He said, "But when this son of yours" (Luke 15:30). In his anger, the elder brother was seeing himself as separate from his family. He spoke of the younger son not as a brother but as an alien, and he spoke of his father as one might speak to a stranger. He had forgotten, momentarily, the relationship of himself to the father. So in a sense, the father was again faced with a runaway son.

"And he said to him, "Son, you are always with me, and all that I have is yours. It is fitting to make merry and be glad, for this your brother was dead, and is alive: he was lost and is found" (Luke 15:31, 32). This response is almost identical to the father's earlier declaration to the younger brother. Again, the father's initial act is to welcome his son—to accept him and bring him back into the family wholeheartedly. He does this by explaining to the brother that all that the father has is already his, and that he is aware of the elder son's presence and unfailing loyalty. We cannot but feel that the son's anger was erased at once, just as the younger son's self-condemnation was erased, by the father's love.

-Continued in March

February 2014

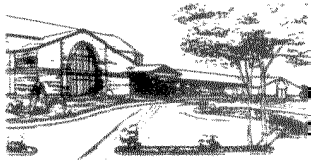
Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 <i>Choir Rehearsal 9AM Bell Choir 10:30 AM</i>
2 <i>Sunday Service 10:30 AM Youth Ed 10:30 AM</i>	3	4	5 <i>AA Men's 10AM CA 7PM</i>	6 <i>Ukulele Practice 7-9 PM Yoga Class 4:00 – 5:00</i>	7	8 <i>Choir Rehearsal 9AM Bell Choir 10:30 AM</i>
9 <i>Sunday Service 10:30 AM Youth Ed 10:30 AM</i>	10	11 <i>The Book Club Labor Day by Joyce Maynard. Bread Company, across from St. Anthony's Hospital from 2:00- 4:00</i>	12 <i>AA Men's 10AM CA 7PM</i>	13 <i>Yoga Class 4:00 – 5:00</i>	14	15 <i>Choir Rehearsal 9AM Bell Choir 10:30 AM</i>
16 <i>Sunday Service 10:30 AM Youth Ed 10:30 AM</i>	17 <i>Ladies Night Out Billy G's 131 W. Argonne, Kirkwood, Mo</i>	18	19 <i>AA Men's 10AM CA 7PM</i>	20 <i>Ukulele Practice 7-9 PM Yoga Class 4:00 – 5:00</i>	21	22 <i>Choir Rehearsal 9AM Bell Choir 10:30 AM</i>
23 <i>Sunday Service 10:30 AM Youth Ed 10:30 AM</i>	24	25	26 <i>AA Men's 10AM CA 7PM</i>	27 <i>Yoga Class 4:00 – 5:00</i>	28	

Wings

THE FEBRUARY, 2014 NEWSLETTER OF FIRST UNITY CHURCH OF ST. LOUIS

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The light side -- A little holy humor

LOT'S WIFE

The Sunday School teacher was describing how Lot's wife looked back and turned into a pillar of salt, when little Jason interrupted, "My Mommy looked back once while she was driving," he announced triumphantly, "And she turned into a telephone pole!"

DID NOAH FISH?

A Sunday school teacher asked, "Johnny, do you think Noah did a lot of fishing when he was on the Ark?" "No," replied Johnny. "How could he, with just two worms."

GOOD SAMARITAN

A Sunday school teacher was telling her class the story of the Good Samaritan. She asked the class, "If you saw a person lying on the roadside, all wounded and bleeding, what would you do?"

A thoughtful little girl broke the hushed silence, "I think I'd throw up."

HIGHER POWER

A Sunday school teacher said to her children, "We have been learning how powerful kings and queens were in Bible times. But, there is a Higher Power. Can anybody tell me what it is?"

One child blurted out, "Aces!"

THE LORD IS MY SHEPHERD

A Sunday School teacher decided to have her young class memorize one of the most quoted passages in the Bible - Psalm 23. She gave the youngsters a month to learn the chapter.

Little Rick was excited about the task - but he just couldn't remember the Psalm. After much practice, he could barely get past the first line.

On the day that the kids were

scheduled to recite Psalm 23 in front of the congregation, Ricky was so nervous. When it was his turn, he stepped up to the microphone and said proudly, "The Lord is my Shepherd, and that's all I need to know."

BEING THANKFUL

A Rabbi said to a precocious six-year-old boy, "So your mother says your prayers for you each night? That's very commendable. What does she say?"

The little boy replied, "Thank God he's in bed!"