



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

June 2014

- ❖ Inspiration
- ❖ Information
- ❖ Illumination

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Jesus: the Man/the
Christ
By Randolph
Schmelig

Life Is Good

By Rev. Matthew E. Long

With involvement in activities, teams, committees, work, family, and other endeavors, scheduling a vacation isn't always easy. Last summer, however, I was able to take two weeks off for a trip to our family cabin on my favorite beach.

We hadn't been there for a couple of years, and at first my mind focused on the things that were different. New or remodeled buildings, trees that had grown and needed trimming, the grass that was encroaching upon the gravel parking area all captured my attention. Before long I was able to shift my attention away from the changes—some negative, some positive—to focus on the essence of what I was there for: sun, sand and the sound of waves rolling onto the shore.

Life is good when we focus on what is real, eternal, unlimited. Yes, unemployment is still high, housing prices are low, the stock markets, commodities are unstable. Yet the Master Teacher gave us the tools for living the good life; to be *in* the world but not *of* it. The Gospel of John reminds us, "But take courage; I have conquered the world!"

The world is an expression of our belief in the reality of things external; a belief that we could be separate from our good, separate

from God. Conquering the world, we shall know the Truth of our unity as we build a conscious awareness of the Holy Spirit—the whole Spirit of God—active within us. "In that day you will know that I am in my Father, and you in me, and I in you."

The apostle Paul was genuinely inspired when he wrote, "Do not be conformed to this world, but be transformed by the renewing of

your minds" (Rom. 12:2). Jesus said it this way, "Repent, for the kingdom of heaven has come near" (Mt. 4:17). *Repent*, from the Latin, literally means "to think again."

When I realize God as the Source and my consciousness of God as my supply, all I need and desire is readily provided. The job, the investments, the

economy is not the source of my good, God is! The doctors, the medicines, the environment is the not the source of my good, God is! My spouse, family and friends are not the source of my good, God is!

Through conscious contact with God in prayer and meditation, I link my mind with God Mind and draw forth Divine ideas for expressing health and wholeness, peace and harmony, prosperity, and abundance.

Yes, life is good!





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Wings

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Lessons in Truth Class

Join us to embark on a spirited adventure to explore the Universal Truths of Unity with Dr. E. H. Emile Cady's classic, *Lessons in Truth*. Whether you are a longtime Truth student or new to Unity, you are invited to join this journey of self-discovery and spiritual understanding. This interactive 10-week book study, facilitated by Jan Mourning LUT, will meet Sundays from 9:15-10:15 a.m. in the adult classroom. The class will be offered for credit. Books are available in the bookstore.

Bell Choir



The bell choir is accepting new members in the fall. We are looking for 2 people who can read music. Rehearsals are every Saturday morning for 1 hour at 10:30am from mid-August thru mid-May. If anyone knows of someone who is interested I can be contacted at ahartupee1201@att.net or 636-575-0795. There is a special group of people waiting to welcome these new members. They are guaranteed a good time and the opportunity to do something unique with their musical talent.



June 10: Breaking Out of Bedlam by Leslie Larson

July 8: The Poisonwood Bible by Barbara Kingslover

August 12: Modoc: The True Story of the Greatest Elephant that Ever Lived by Ralph Helfer



This month the **Ladies' Night Out Group** will meet Monday, June 16 at 5:30 at Café Telegraph, 2650 Telegraph Rd. 63125. For more information call Mary Tumminello – Home: 314-843-1807 Cell: 314-814-4530.

Here are the dates for the **First Unity Prayer Chaplain Meetings**. We meet at 7:00 p.m. June 9, July 14, August 11, September 8, October 13



Laughter Yoga with Jodi

Simple Stretching, Breathing and Guided Meditation! Join in for a Positive Spiritual Experience! Thursdays 4:00 - 5:00 PM in Fellowship Hall.



Come support our **Wounded Warriors** on Saturday, June 21, 11 a.m. to 7 p.m. There will be a golf chipping contest, a Barbecue, a Bake Sale, Karaoke for the brave, and good food!

Route 66 Jazz Orchestra

will perform in concert on June 11 at 7:30 p.m. with soloists Valerie Tichacek, Ron Wilkenson, and Dean Christopher. Tickets at the door \$10/adults and children \$5.



Sunday, June 29
Following the service

Feed my people



Donations are often down for all food pantries during the summer months, and with children home from school, there are more mouths to feed, so your gifts of food are especially appreciated at this time of year. There is a table for donations provided in the bookstore.

www.feed-my-people.org

Father's Day – more than a day

Father's Day was first observed in America in 1910. In 1923 the third Sunday of June was set as the official day, and in 1924 President Coolidge recommended its national observance. Today it has a fixed place in the calendar of special days in our country.



June Affirmations

Inner Peace: Divine peace calms my mind and lifts my spirit.

Guidance: I confidently follow divine guidance.

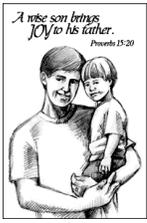


Healing: I am healthy, whole, and well.

Prosperity: I prosper by attuning to Spirit.

World Peace: I set an example for peace in the world.

Like Father, Like Child



As we celebrate Father's Day, we likely see traits in our dads (or other father figures) that we hope to be known for ourselves: integrity, gentleness, a great sense of humor, a love of learning, a humble spirit.

Amy Grant's song "Father's Eyes" tells of a young girl who wants nothing more than for others to recognize her father — and her heavenly Father — in her. "When people look inside my life, I want to hear them say, 'She's got her father's eyes.'"

What characteristics of God your Father are reflected in your eyes, heart and life? And what godly qualities would you like to cultivate?

May others see our heavenly Father in us!

Slow Down

Walk a little slower, Daddy, said a little child so small. I'm following in your footsteps and I don't want to fall.

Sometimes your steps are very fast; sometimes they're hard to see. So walk a little slower, Daddy, for you are leading me.

Someday when I'm all grown up, you're what I want to be. Then I will have a little child who'll want to follow me.

And I would want to lead just right, and know that I was true; So walk a little slower, Daddy, for I must follow you.

—Author unknown

Quiet Space

"Rest is not idleness," said John Lubbock, "and to lie sometimes on the grass on a summer day listening to the murmur of water or watching the clouds float across the sky is hardly a waste of time."

Most of us need more, not less, rest built into our daily routine. Only when we are quiet can we hear God's whisper.

Summer is a great time to find a peaceful, outdoor spot to read, rest

and pray — even if only for a few minutes. God is eagerly waiting for us to make space for him.

Peace for Today

May today there be peace within. May you trust God that you are exactly where you are meant to be. May you not forget the infinite possibilities that are born of faith. May you use those gifts that you have received, and pass on the love that has been given to you.

May you be confident knowing you are a child of God.

Let this presence settle into your bones, and allow your soul the freedom to sing, dance, praise and love.

It is there for each and every one of us.

—St. Therese of Lisieux
(1873-1897)

What Matters Most

When you are in the final days of your life, what will you want? Will you hug that college degree in the walnut frame? Will you ask to be carried to the garage so you can sit in your car? Will you find comfort in rereading your financial statement? Of course not. What will matter then will be people. If relationships will matter most then, shouldn't they matter most now?

—Max Lucado, *A Love Worth Giving*

One Saint's Goal

St. Therese, who lived in 19th-century France, was known for her thoughtfulness and genuine caring toward people. She always tried to act in a manner that reflected Christ.

St. Therese wrote the following about her intended lifestyle: "That shall be my life, to scatter flowers — to miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word, always doing the tiniest things right, and doing it for love."



"Quotable Quotes"

When a father gives to his son, both laugh; when a son gives to his father, both cry.

—William Shakespeare

My father didn't tell me how to live; he lived, and let me watch him do it.

—Clarence Kelland

A father's words are like a thermostat that sets the temperature in the house.

—Paul Lewis

I have mixed emotions when I receive Father's Day gifts. I'm glad my children remember me, but I'm disappointed that they actually think I dress that way.

—Mike Dugan

A God wise enough to create me and the world I live in is wise enough to watch out for me."

—Philip Yancey

Don't judge each day by the harvest you reap but by the seeds that you plant."

—Robert Louis Stevenson

A Christian is someone to whom God entrusts all his fellow men.

—Dwight L. Moody

Untilled ground, however rich, will bring forth thistles and thorns; so also the mind of man.

—St. Teresa of Avila

The world is round, and the place which may seem like the end may also be the beginning.

—Ivy Baker Priest

Many an excellent man is tempted to forget that the best offering he can make his children is himself."

—Henry Neumann

We must all work to make the world worthy of its children.

—Pablo Casals

JESUS THE MAN THE CHRIST

By Randolph Schmelig

Chapter V (continued from May)

Born of the Spirit

Our greatest desire is really to transcend the world of the relative and dwell in the infinite. We perceive somehow that it is our destiny to go beyond relative good and bad, pleasure and pain, and find absolute bliss. We feel deeply that the possibility is at hand for us to transcend relative life and death and attain immortality-to enter the kingdom. Such is the promise of Jesus, for He is telling us that we can begin to realize this transformed life by changing our entire outlook. We do not deny the world of appearances-it is here, after all. Yet we can cease to depend on it as the ultimate basis of our thinking, our feeling, our living. We find ourself still in the world, but we need not be *of* the world. The context of our life can be freed from the relative to the absolute Truth demonstrated by Jesus Christ.

The greatness of the realization that we *can* be "born of the Spirit" cannot be contained in words, yet what better way to impart the concept than through the idea of birth! This new birth means, in part, freedom-freedom from the bondage of outer influences, freedom from lack and limitation. These things are still part of the relative world, but we need not be bound by them. It is as though we are taking our first breath, opening our eyes for the very first time. We are experiencing birth when we come to this realization--the baptism of water. And we can accomplish this by the mental act of denial-by saying *no* to the outer, by no longer allowing it to be our master. The first step is astounding in its simplicity, yet we must resolve to accept it utterly. When the world begins to bind us, we must say "no" to it with all our mind and heart. We need not necessarily

sacrifice our position in the world, nor shelve our material desires or possessions, but we must free our self of their absolute domination. When we can experience this phase of baptism, we begin to feel a growing readiness for the kind of rebirth Jesus promised.

We discover that it is not enough to say "no" to outer influences, to the bondage of the phenomenal world. This first step offers us the freedom of withdrawal from bitterness. Yet there is an indescribable sweetness we have yet to discover beyond this. Unless we replace the old mental orientation with a new and higher system, this first phase of freedom will feel hollow and transient. There is a deeper, more persistent hunger yet to be satisfied. Unless we can discover the source of eternal nourishment, we may soon weaken in our denials and the old ways may return in full force, binding us as fast as ever.

In the initial phase of "water" baptism, we have turned away from an old way of thinking. In the second phase we take an affirmative action--we turn toward a new way of thinking. We turn to Spirit, to God. The mind is pivotal in its action; it can look downward or upward. It can base its action on flesh (appearances) or on Spirit (Truth). We must turn our whole attention from the world of flesh and in so doing be born into the world of Spirit.

This reorientation toward Spirit is an act of living surrender, of joyous acceptance, a total release of the old way we have perceived ourself. Our new self-concept becomes our *Self* concept. We no longer regard ourself as limited in the old, selfish sense; we no longer feel so utterly separate.

We can begin to see ourself instead in a new light, as one with the eternal, all-pervasive whole. The small self, the individual ego self of the world of relative appearances, is replaced by the real Self, *born into* the real Self which is the divinity within each and all. We become too caught up in the beauty and peace, the sense of ultimate satisfaction, the bliss of

this great oneness, to miss anything that we lose in this process. We gladly trade pride for real contentment, selfishness for the joy of sharing, insecurity and uncertainty for the bliss of Spirit.

In this rebirth, we rely on divine guidance rather than on human judgment. We depend no longer on our own uncertain will and understanding, but on God's perfect will, perfect wisdom. By following His direction completely, we can yield all the weight of responsibility to the Father. Spirit comes to us like the wind. We listen for it and feel its gentle urging, and we follow its leading without concern about how or why: "You do not know whence it comes or whither it goes."

This rebirth, this birth of the "no" and the "yes," is essential in order for us to enter the kingdom. It seems so simple, and indeed it is simple. But lack of complexity should not be confused with ease of action. While we greet this teaching with hope and joy, we may soon be haunted by the specters of second thoughts. Is it possible that we can make such a total change in our outlook on life? Do we have this kind of strength?

Nicodemus was also uncertain. His response was one of doubt: "Nicodemus said to him, 'How can this be?' " (John 3:9). Jesus' reply may seem stern, as teachers sometimes must be stern to help their students to reach an understanding. In reading His reply, we must remember that it was Jesus' nature to forgive, not to condemn. "Jesus answered him, 'Are you a teacher of Israel, and yet you do not understand this? Truly, truly, I say to you, we speak of what we know, and bear witness to what we have seen; but you do not receive our testimony. If I have told you earthly things and you do not believe, how can you believe if I tell you heavenly things? No one has ascended into heaven but he who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be

lifted up, that whoever believes in him may have eternal life" (John 3:10-14).

We may pride ourself on being a student of religion, a seeker of Truth. But there comes a point in our endeavors when we must give up this pride. We must also give up logic and lofty metaphysics and simply accept the Truth-freely, as we would breathe the wind. We must consent to the spiritual life. Our goal is to ascend into heaven in our consciousness; that is, to reach a state in our awareness where we are turned away from the limited outlook of the past and dwell in the arms of our Father. Freedom is not the product of willful acts. Its origin is consent-in letting go and relying on Spirit. This is not an outer act, but an inner experience. The coming of the kingdom is not the product of work; it is the product of consent-the eternal "yes."

We can ascend into this heavenly state, this kingdom, because it is our place of origin. The Son, the essence of each one of us, is that light of divinity, that spiritual core, that lives within all people. The Son of us must be lifted up; it must become the predominant aspect of our consciousness. We can rely on the Son within for guidance in all things. Its judgments are not based on relative facts, but on changeless Truth, the one reality in the universe. When we can believe in and rely upon our own divine inner nature, the kingdom is our own.

There is but one Son of God-the Son within. Jesus was the Self-realized Son; He Followed Spirit in every expression of His life. Even through the crucifixion, He maintained this consciousness. He did not condemn His executioners, but forgave them. The submission of Jesus and the resurrection of Jesus demonstrate that the Christ consciousness is attained through surrender to the Father, by accepting His outstretched hand, by accepting His unfailing love for us, His never-ending grace. Through God's grace we can make this change. We too can enter the kingdom. We perceive that

this is true, for Jesus' very presence on the earth scene was living testimony to God's love for us. Through Jesus He gave us a Way-Shower, a Teacher, a Guide to the kingdom.

No matter what our apparent weaknesses, no matter what evil we may feel lies in our past, God accepts and loves us without limit at this and every moment. Nicodemus, too, must have reached some awareness of this Truth, for he is mentioned again in two other places in John's Gospel, and on both occasions he tried to aid Jesus in spite of the danger to his own social standing and perhaps to his very life. One does such things only when one knows that the only true danger lies in a sense of separation from God-in *not* standing up for Truth, for the Christ, regardless of appearances. In this spiritual rebirth, one comes by night no longer, but in the fullness of the daylight.

We have stepped back two thousand years into the past and participated in a conversation with Jesus and received His personal instruction. Through this journey, we have discovered that we can step forward into a dynamic and essential experience of spiritual rebirth. We can make the choice to enter the kingdom He promised us right here, right now. We must consent with all our heart and mind to be born of the Spirit. In this new birth, we let go of our outer influences and find a profound sense of freedom, a divine state of peace. We turn to the light and the Truth and experience for ourself that once-elusive quality called satisfaction. This is the only true satisfaction--the bliss of the Christ. As we enter into this process of being born of the Spirit, we can almost see the face of Jesus and behold the joy in His expression. This is the joy of a Teacher whose beloved students have reached the point of true understanding. He stands before us now, arms outstretched, welcoming us to the kingdom, our real home.

Chapter VI

The Gethsemane Experience

Throughout the Christian era, the exact meaning of the experience Jesus had at the garden of Gethsemane has mystified laymen and members of the clergy alike. Few events recorded in the gospels have enjoyed as much scholarly attention and active interpretation as this section of Scripture has received.

The chief source of the controversy seems to lie in the fact that to many, the apparent weakness seen in this portrayal of Jesus seems inconsistent with the tremendous strength He exhibited everywhere else in the scriptures. "Father ... remove this cup from me" (Mark 14:36) is a very human prayer, considering what Jesus was facing; it is an utterance anyone might make in the same situation, but Jesus was not just anyone. Throughout His ministry, Jesus had repeatedly foretold the coming of the crucifixion and the resurrection. He seemed well aware of what was to befall him, and also of the glorious end to which His apparent downfall would eventually lead. Did the ever-wise and ever-confident Jesus succumb to human weakness?

As He prepared to go apart and pray in the garden, He asked Peter, James, and John to watch while He prayed. The fact that the disciples fell asleep at this crucial point emphasizes several important contrasts between them and Jesus. They were apparently not "up to," or at least not alert to, the spiritual encounter that was taking place. This seems to show the comparative spiritual strength and readiness of Jesus in the situation. The disciples had not been able or willing enough to follow His instruction; this seems to indicate also that while His experience demonstrated the total affirmation of divine will, they had difficulty in carrying out even this simple command of their Teacher.

The controversy surrounding Gethsemane is compounded by the fact that even the Gospel writers

themselves seem to disagree about this event. In his Gospel, John completely omits the prayer at Gethsemane; instead he records what is sometimes referred to as Jesus' "Intercessory Prayer," and places it immediately before the departure of Jesus for Gethsemane. The Jesus Christ who uttered these words was aware of the upcoming events and faced them with confidence: "Father, the hour is come; glorify thy Son that the Son may glorify thee" (John 17:1).

This prayer seems to indicate that Jesus was preparing for an intensive spiritual encounter. Entering the garden was in a sense the signal for the high point of the adventure to begin--the overture before the great drama that He knew was now commencing.

Although we feel that every word and action of Jesus was significant for us in some way, revealing and demonstrating always the ideal spiritual life, as we read this particular part of the story of Jesus, we sense that everything He said and did at this time is especially charged with meaning. His words from the Gethsemane experience onward are so mystically potent that it is difficult to be totally objective about the events of this part of the Gospels; what He says and does is particularly transporting, gripping, perhaps because we are so familiar with the story that we know what awaits Him outside the garden, or (perhaps more important) because we sense that He knows, all along, what is happening in, through, and around Him.

When Jesus is quoted as having said, "If this cannot pass unless I drink it, thy will be done," (Matthew 26 :42), He is characterized as staunch in carrying out the Father's higher purpose. We perceive that Jesus has known throughout His ministry--throughout all His life, perhaps--the nature of the conditions He must meet. Yet He chose resolutely to keep to the path.

It is easy now to begin to see Jesus as a real "hero" in this context, but we are swayed by varying

traditions and interpretations as to just what kind of a hero He is at this point. The question seems to be whether Jesus was very courageous, overcoming tremendous fears and a natural hesitancy--the will for self-preservation, almost--that is common to every human, or more than "a brave man." He was the Self-aware spiritual *Master*. He is the Christ.

The Gethsemane experience seems to be telling us that the faculty of will was in full operation in Jesus--He *did choose*. But His very act of choosing seems to have been the conscious summoning into active operation of all the forces that culminated in the events of the trial, the crucifixion, and the resurrection. As always, He chose in perfect accord with the Father's will, and John indicates that He consented to that will without struggle.

John 12:27 reads as follows: "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? No, for this purpose I have come to this hour. Father, glorify thy name." The divine choice has already been made, and is simply reaffirmed in the Gethsemane experience. Yet even reading the traditional version in the other three Gospels, we find ourself overcoming the so-called struggle and choosing *with* Him as He chooses. In the face of the fear and even pity for His predicament that we may feel in catharsis with Him, we also begin to share in some of His strength, and as we read or repeat the words, "Thy will be done," we find that we can meet the challenge of the spiritual life because of the example of the mastery of Jesus.

We do not know, of course, what He said in the garden alone. By the Gospel writers' own testimony, Jesus was by Himself in the garden, for His companions had all fallen asleep. So no one could have known what words, if any, were actually spoken in those moments. Yet we intuitively know that a great choice was part of the "magic" of the drama. By inserting what our intuition tells us He might have said, as the other Gospel writers

did (this may be collective man studying, interpreting, and seeking to "live through" the experiences of Jesus), we are attempting to recognize this powerful choice, to make it our own, to experience this "God first" not only in the life of Jesus, but in our own life as well.

As we rise with Him from prayer in Gethsemane and as we depart from the garden with Jesus in spirit, we heave a great sigh of relief and overcoming in our mind and heart. We feel that we too are more than ready for the trial, for the crucifixion, even for the resurrection with Him.

Dramatically, the Gethsemane prayer of tradition is perfect to complete the catharsis. We need to *feel with* Jesus--and if we could not see Him in Gethsemane (whether we interpret the prayer as His near-human anguish and struggle, or as the culmination of spiritual mastery), we might find it impossible to understand how it was that He could go through with the events after Gethsemane, or how it was that He *might* have felt. Jesus is not wooden here, but real. If we have lost the living Jesus somewhere in the teachings, we find Him in the garden. And it is interesting that He may indeed seem more vital now than when He gave the Sermon on the Mount, or throughout His teaching ministry, though here He says relatively little.

One helpful way to view the Gospels with the idea of incorporating their spiritual truths into the very fiber of our life is to think of Jesus as model, as example, as Way-Shower. He has shown us how we too can face the drama in our own life--no matter how awesome the odds, we can at least have the courage, even the spiritual mastery if we so choose, to come through *anything* triumphant!

--Continued in July

June 2014

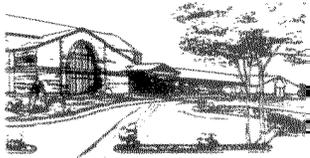
Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>1</p> <p><i>Lessons in Truth</i> 9:15</p> <p><i>Sunday Services</i> 10:30AM</p> <p><i>Youth Services</i> 10:30</p>	<p>2</p>	<p>3</p>	<p>4</p> <p><i>AA Men's Group</i> 10AM</p> <p><i>CA</i> 7PM</p>	<p>5</p> <p><i>Yoga Class</i> 4-5Pm</p>	<p>6</p>	<p>7</p> <p><i>Choir Practice</i> 9AM <i>Bell Choir</i> 10:30AM</p>
<p>8</p> <p><i>Lessons in Truth</i> 9:15</p> <p><i>Sunday Services</i> 10:30AM</p> <p><i>Youth Services</i> 10:30</p>	<p>9</p>	<p>10</p> <p><i>The Book Club</i> Breaking Out of Bedlam by Leslie Larson 2-4 PM <i>Bread Company</i> across from St. Anthony's Hosp.</p>	<p>11</p> <p><i>AA Men's Group</i> 10AM RT. 66 Jazz Concert 7:30PM Adults \$10 Children \$5</p> <p><i>CA</i> 7PM</p>	<p>12</p> <p><i>Yoga Class</i> 4-5Pm</p>	<p>13</p>	<p>14</p> <p><i>Choir Practice</i> 9AM <i>Bell Choir</i> 10:30AM</p>
<p>15</p> <p><i>Lessons in Truth</i> 9:15</p> <p><i>Sunday Services</i> 10:30AM</p> <p><i>Youth Services</i> 10:30</p> <p><i>Father's Day</i></p>	<p>16</p> <p><i>Ladies Night Out</i> Café Telegraph 2650 Telegraph Rd. 63125 314-200-9952 5:30PM</p>	<p>17</p>	<p>18</p> <p><i>AA Men's Group</i> 10AM</p> <p><i>CA</i> 7PM</p>	<p>19</p> <p><i>Yoga Class</i> 4-5Pm</p>	<p>20</p>	<p>21</p> <p><i>Choir Practice</i> 9AM <i>Bell Choir</i> 10:30AM Bake Sale 8AM BBQ 11-7PM For Wounded Warriors</p>
<p>22</p> <p><i>Lessons in Truth</i> 9:15</p> <p><i>Sunday Services</i> 10:30AM</p> <p><i>Youth Services</i> 10:30</p>	<p>23</p>	<p>24</p>	<p>25</p> <p><i>AA Men's Group</i> 10AM</p> <p><i>CA</i> 7PM</p>	<p>26</p> <p><i>Yoga Class</i> 4-5Pm</p>	<p>27</p>	<p>28</p> <p><i>Choir Practice</i> 9AM <i>Bell Choir</i> 10:30AM</p>
<p>29</p> <p><i>Lessons in Truth</i> 9:15</p> <p><i>Sunday Services</i> 10:30AM</p> <p><i>Youth Services</i> 10:30</p> <p>Pancake Brunch</p>	<p>30</p>					

Wings

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

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The light side -- A little holy humor

A woman invited some people to dinner. At the table, she turned to her six-year-old daughter and said, "Would you like to say the blessing?"

"I wouldn't know what to say," the little girl replied.

"Just say what you hear Mommy say," the mother said.

The little girl bowed her head and said: "Dear Lord, why on earth did I invite all these people to dinner?"

The church was badly in need of a coat of paint. So the pastor decided he'd do the job himself. But all he had was one bucket of paint. So he got a bunch of buckets and some water, and he thinned the paint enough to cover the entire church. Then he spent all day painting. That night it rained—very hard—and washed all the paint off. The pastor was quite discouraged and asked God, "Why...why God, did you let it rain and wash off all my hard work?"

To which God thundered his

reply, 'Repaint! Repaint! And thin no more!'

A funeral service is being held in a church for a woman who has just passed away. At the end of the service, the pallbearers carrying the casket accidentally bump into a wall jarring the casket. They hear a faint moan. They open the casket and find that the woman is actually alive. She lives for 10 more years and then dies. A ceremony is again held at the same church and at the end the pallbearers are again carrying the casket out. As they are walking, the husband calls out, "Watch out for the wall!"

The secret of a good sermon is to have a good beginning and a good ending; and to have the two as close together as possible. — *George Burns*

Two boys were walking home from church after hearing a strong preaching on the devil. One said to the other, "What do you think about all this Satan stuff?"

The other boy replied, "Well, you

know how Santa Claus turned out. It's probably just your dad."

One Easter Sunday morning as the pastor was preaching a children's sermon, he reached into his bag of props and pulled out an egg. He pointed at the egg and asked the children, "What's in here?"

"I know, I know!" a little boy exclaimed. "pantyhose!"