

# Wings



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

The Newsletter of  
First Unity Church  
Of Saint Louis

July 2013

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

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By Ernest C. Wilson

## How to Meditate

*By Mary-Alice and Richard Jafolla*

A COSMIC INTELLIGENCE IN YOU RESPONDS when you acknowledge it. You communicate with this intelligence through an inner awareness, and probably the best way to establish this communication is by sitting calmly and opening yourself to the wisdom of this intelligence. The most common name for this activity is meditation, but don't let the word scare you-there's really nothing strange about it.

Meditation is the conscious direction of one's attention to the inner self. It allows you to get in touch with that wisdom deep within you that can always be relied upon to let you know what to do. Because it is the quickest and surest way to increase your awareness, regular meditation should be an important part of your daily activity.

To become aware of your soul's needs, set aside time each day for regular, quiet meditation.... Find a comfortable chair in a quiet Spot, close your eyes, and sit in silence. Don't *try* to think of anything, but if a thought floats through your mind, simply observe it. Do not analyze it or try to get rid of it.



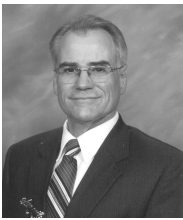
One good meditative technique and one that works for most people is to simply observe your breathing. That's all. Simply become consciously aware of your breathing. As you do this, keep breathing naturally.

In ... and out. In ... and out. In ... and out. Don't change the rhythm in any way. Merely be aware of your breathing. Concentrate on it. Actually experience it. This works well to keep idle thoughts at bay.

For the first week or so it may be difficult to sit quietly for even a brief time. Your mind, like an inquisitive monkey, may jump from thought to thought, rebelling at the unfamiliar stillness. But keep at it. It won't be long before the hyperactive monkey settles down and you are savoring this quiet time.

Begin with one five-minute session in the morning and another at night. Eventually you can increase these sessions to twenty minutes or as many minutes as you feel comfortable with. In time, the right answers and the right direction for you will come forth from your own inner spirit, for it is most assuredly there waiting to help you.

Adapted from *Turn-Around: When Your Life Is In Crisis*, © 2002, available at [www.jafolla.com](http://www.jafolla.com).



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#### WINGS NEWSLETTER

Faye Schmelig, Editor  
Email: fayeschmelig@att.net

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Monday – Thursday, 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

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### 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, July 15, at Rib City, 1090 Old Des Peres Road, (corner of Manchester & I 270). For more information call Mary Tumminello: Home: 314-843-1807 Cell: 314-814-4530. All are welcome!

**July 9:** The Midwife of Hope River by Patricia Hartman  
**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. Thank you for your support and lending a helping hand.

www.feed-my-people.org

### Sunday School



Our Sunday school team would like to invite those interested in caring for our Unity children to come down for a visit to see the wonderful things happening every Sunday.



Have you visited our **Face Book Page** or our **Website** lately? You can listen to Rev. Randy's lessons and our music and watch our services on video now!

[www.firstunitychurchstlouis.org](http://www.firstunitychurchstlouis.org)



### July Affirmations

**Inner Peace:** Peace beckons from within.  
**Guidance:** The gentle presence of Spirit guides and directs me.

**Healing:** I am wondrously made of Infinite Love.

**Prosperity:** I open myself to the divine flow of goodness, ideas, and substance.

**World Peace:** I prayerfully do my part to effect peace.



We often imagine Jesus straight-faced because he came to do such serious work. Yet he also enjoyed fun times. One was the wedding celebration at Cana, which had wine in abundance. When it ran out, Jesus miraculously produced more (see John 2:1-11).

Jesus also welcomed children (see Matthew 19:13-15). Picture Jesus lifting an infant into the air or tickling a giggling youngster while another child, grinning, climbs on his back.

Because summer allows more time for fun and play, use it to teach the kids in your life — and to remind yourself — that Jesus came in love so our "joy may be complete" (John 15:11). Laughing, playing, having fun, relaxing and enjoying life are all part of living a spiritual life.

## Declaration of Interdependence

Let it be declared, announced and hereby celebrated ...

- That all people everywhere are dependent upon one another.
- That everyone needs everyone else for freedom, life, love and happiness.
- That all things in the natural order are dependent upon everything else.
- That our little planet and all the planets and stars in the solar systems are in a state of mutual dependence upon one another.
- That this universally shared dependence comes from God and is of God.
- And that each individual part of this relationship has its own part to play — its own destiny to fulfill in God's plan.

## Stillness Can Heal

Be still, and know that I am God!" (Psalm 46:10, NRSV). People who seek silence and are open to God's presence testify that such stillness and seeking can bring healing. Tension is relieved, stress begins to dissipate, one's inner person feels refreshed and the nearness of God becomes a reality. In the depth of stillness, God's power is present and restoring us to wholeness.

-Charles Ferrell

## Refresh my Soul

It's so easy to get caught up in this fast-paced, rapid-fire world and to forget the peace that passes all understanding, the love that casts out all fear. So slow me down, Lord. Steady me. Infuse my life with harmony and calm and refresh my soul in you.

## Dwell in Unity

Considering the staggering height of redwood trees, we assume they must need incredibly deep roots. But these giants have extremely shallow roots, growing only 4 to 6 feet deep.

Instead of heading downward, the roots extend outward — spreading out as far as 125 feet. Stability occurs

because the roots intertwine with those of neighboring trees. This network allows redwoods to stand tall despite strong winds and storms.

In a similar way, such interconnectedness keeps the body of Christ standing strong. Psalm 133:1 urges believers to "dwell in unity" (ESV). In order to inhabit one another's lives, we must share our stories, offer forgiveness and provide encouragement. Through those actions, our roots spread wide as we support our brothers and sisters in Christ.

## Share your Talents

A talent is worth only what you do with it. Imagine your talent as a plain bar of iron that's worth about \$5.00. That same bar of iron, when made into horseshoes would be worth more than \$10. If made into needles, it would be worth around \$3,500. And if turned into balance springs for watches, its worth would become over \$250,000!

What is your talent, and how are you using it?

## "America"

Samuel Francis Smith, a Baptist pastor, wrote the hymn "America" in 1831. Smith was studying a tune he had never heard, although he knew the British used it for the hymn "God Save the King." The British had borrowed the tune from the Germans, who gave it patriotic lyrics.

Smith described what happened as he contemplated the tune: "I instantly felt the impulse to write a patriotic hymn of my own, adapted to the tune. Picking up a scrap of waste paper which lay near me, I wrote at once, probably within half an hour, the hymn 'America,' as it is now known everywhere."

Smith's friend and classmate Oliver Wendell Holmes once told him, "Your name and fame will live when I and my works are forgotten."

## "Quotable Quotes"

America stands on two great pillars — faith and morality. Without these, our foundation crumbles.

-George Washington

Freedom fails when people decide that it is their right to take and not to give.

-Stanley Maxwell

Worry does not empty tomorrow of its sorrow; it empties today of its strength.

-Corrie ten Boom

Striving for excellence motivates you; striving for perfection is demoralizing.

-Harriet Braiker

Don't speak unless you can improve the silence.

-Spanish proverb

Little faith will bring your soul to heaven, but great faith will bring heaven to your soul.

-Charles Spurgeon

Faith is believing what you do not see; the reward of faith is to see what you believe.

-St. Augustine

God promises a safe landing, not a calm passage.

-Anonymous

No member of our family should be satisfied if any member of our American family is suffering or in need and we can do something about it.

-Colin Powell

The road of life twists and turns, and no two directions are the same. Yet our lessons come from the journey, not the destination.

-Don Williams Jr.



# The Emerging Self

By Ernest C. Wilson

## Human Relations

### Twelve and One

#### James, Son of Thunder

Peter, James, and John, these three. How often we find them mentioned in that order! They were the members of the executive committee among the twelve, and as such were called upon to share both privileges and responsibilities unknown to the other nine.

James was to John, his brother, what Andrew was to his brother Peter. But James was included in the inner circle often where Andrew was not. He was with Jesus in the house of Jairus and witnessed the raising of his daughter from the dead. He was present on the Mount of Transfiguration when the face and vesture of the Master seemed to glow with an inner light, a crystalline quality so that His face "shone like the sun, and his garments became white as light."

He beheld the figures of Moses and Elijah, as they talked with Jesus, and he heard a voice say, "This is my beloved Son ... listen to him." After the last supper with its tender message of communion, he accompanied his brother and Peter as they crossed the valley of Kedron and climbed the slope of the Mount of Olives to the Garden of Gethsemane, where Jesus withdrew a little way from them for prayer and meditation, in preparation for the epochal events to come. "My soul is very sorrowful, even to death; remain here, and watch with me." And as He rejoined them, and found them sleeping, "So, could you not watch with me one hour? ... The spirit indeed is willing, but the flesh is weak."

James, like the rest of the disciples-and like us modern disciples as well-had his weak points as well as his strong points. Mark tells us that Jesus surnamed him and his brother

John "Boanerges" which means "sons of thunder." And not without reason, for when Jesus and some of the disciples on their way to Jerusalem entered a village of the Samaritans and were not welcomed, he and John were ready to burn the village down. Jesus rebuked them, "and they went on to another village." Again when the brothers came upon a man who in Jesus' name was casting out devils from troubled men, they forbade him because "he does not follow with us." Jesus' response was, "Do not forbid him; for he that is not against you is for you."

Do we not get the feeling that Jesus sets the disciples a personal standard, and then by His own experience and theirs calls forth in them the potentials that He discerns in them?

This is revealed even in His initial approach to them. Had He said to these rough fishermen, "Come, leave your trade, and I will make religious evangelists out of you," would they have left their nets as readily? But He talked in their own metier: "I will make you fishers of men." And He did.

The writer, A. Milton Smith, states that it has been said of James that "Since he was older than John and more deliberate than Simon Peter, his judgment may have been depended on more than theirs."

Charles Fillmore relates James to the quality of judgment. "Wisdom," he says, "includes judgment, discrimination, intuition," and that the house or throne of this wise judge is the solar plexus or pit of the stomach.

"Fishers of men." James not the least, for he did indeed develop wisdom and judgment, in the strenuous years following Pentecost; a leader in the church; a man of strong opinions, but judgment that must be respected; nothing lukewarm (that word has a Scriptural origin, too) about him. Nothing indifferent. No question where he stood. No trimming of his sails to winds of expediency. He was forthright, vigorous, and perhaps the quality that made him a "son of thunder" also made him the

church's first martyr.

#### John, the Beloved

John was the disciple "whom Jesus loved." He writes of himself: "One of his disciples, whom Jesus loved, was lying close to the breast of Jesus" at the last supper. It was at Peter's instigation that he asked Jesus which of the twelve was to betray Him. John was the youngest of the twelve and at this point he deserved the name that Jesus gave to him and James, "sons of thunder." The brothers started out very much alike; they shared the same ambitions, and felt that they should be the ones to sit at the left and right of the Master when He should come into His kingdom; they were filled with wrath at the villagers in Samaria who denied them lodging; they were closer than many brothers. Where there was one, the other was likely to be close by. But people can change and mellow ... as, for instance, the bishop of a modern church, counseling a young man about his emotional drive. The bishop seemed so understanding of his problems, so sympathetic in his response, that finally the young man dared to ask, "How is it that you, a bishop of the church, can be so understanding of my problems?" "Well, you see, Son," the bishop responded, "I haven't always been a bishop!"

Today, as we think of James, who became a kind of elderly statesman, characterized by tolerance and good judgment, and of John whom Jesus loved, and who wrote the Gospel that bears his name and probably the three Epistles of John and The Revelation, it seems incredible that they ever could have been as bold and brash and self-serving as they were when Jesus called them from their trade to become fishers of men.

The Gospel of John presents Jesus in a very different manner than the writers of the first three Gospels do. In it we see a perception of the true nature of Jesus Christ and His mission. The fourteenth through

seventeenth chapters are among the most beautiful, comforting, and inspiring in the entire Bible; the book of Revelation is the most mystical.

Reasons for identifying this disciple with the attributes of love, and with the heart in man's personal world of body, needs little amplification. Next to Jesus Himself, John in his maturity comes closest to exemplifying the Christ Spirit in mankind; so much so that we might well feel that when we can embody this spirit in its fullness, all else will fall into line. For as a man thinks in his heart--that is, with deep feeling--so he will become, and out of the heart proceed the issues of life.

### Philip

"Among the disciples of Jesus Christ, Philip represents the power faculty of the mind. The word *Philip* means 'a lover of horses.' In physical activity the horse represents power, the ox, strength. Each of the twelve fundamental faculties of man has an ego that reflects, in a measure, the original man idea of God. In the body consciousness the twelve disciples, as egos, have twelve centers, or thrones, from which they exercise their power ... Power is one branch of the great tree; in Genesis it is named 'life.' The body of the life tree is the spinal cord, over which the motor system, with branches to every part of the organism, exercises its nervous energy." So writes Charles Fillmore.

What do we know of Philip as a man?

Andrew found Peter, and Philip found Nathanael (Bartholomew), but Jesus found Philip and said, "Follow me." Philip, John tells us, was from Bethsaida, the home of Andrew and Peter. He may have heard about Jesus from them.

It is only in the fourth Gospel that we learn anything about Philip. There four incidents are related. The first was when Jesus found and called him. The second was at the feeding of the five thousand, when "the twelve came and said to him, 'Send the crowd

away, to go into the villages and country round about, to lodge and get provisions, for we are here in a lonely place.' And Jesus responded, 'You give them something to eat.' " John tells us that Jesus said to Philip, "How are we to buy bread, so that these people may eat?" This he said to test him, for he himself knew what he would do. Philip answered him, "Two hundred denarii would not buy enough bread for each of them to get a little." " Then Jesus demonstrated "the sufficiency of God" by the miracle of increase in which all were fed. Why did Jesus ask Philip instead of Matthew, for instance, who was well acquainted with money matters, or Judas, who was the treasurer for the twelve? If Philip was to activate the *power* of the twelve, was not Jesus perhaps preparing him for this?

The third instance is when Greeks came to worship at the feast of the Passover. "So these came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; Andrew went with Philip and told Jesus." Why does John remind us of Philip's home town? Was it that the Greeks were also from there?

We begin to see a pattern. Andrew, who is related to the quality of strength, and Philip to the quality of power, have a common work to do of bringing people (qualities of mind) together. They appear to work so quietly that their significance is almost missed. It develops later. Philip particularly, it might be said, is a "late bloomer." It is not until after Jesus' resurrection that he appears to have "come into his own. "

The fourth glimpse of him is at the last supper.

Simon Peter and Thomas, perplexed by the turn events have taken, voiced their confusions in the questions they asked Jesus. Philip's question was the final one. "'Lord, show us the Father, and we shall be satisfied.' Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? He who has

seen me has seen the father; how can you say, 'Show me the Father'? Do you not believe that I am in the Father and the Father in me?' " "

Every man must mold the forces of his own being, as Jesus molded the twelve who were like parts of His own being. God gives us the essentials. As Emerson has put it, "What we are *is* God's gift to us; what we become is our gift to Him."

Philip was one of the eleven when, after the resurrection, He appeared to them. His words, "Behold, I send the promise of my Father upon you; but stay in the city, until you are clothed with power from on high," might have been especially for Philip; at the very least, he would claim them for his own.

### Nathanael and Bartholomew

Nathanael and Bartholomew are the same person. To the writers of the synoptic gospels he was Bartholomew; to John he was Nathanael. Peter was first called Simon Barjonah, which is to say, Simon, son of Jonah. Nathanael was the son of Tolomai: thus, Nathanael Bar-Tolomai. He was the friend whom Philip brought to Jesus after Jesus had called Philip with the words: "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." And Philip responded, "Come and see." When Jesus saw Nathanael approaching, He said, "Behold, an Israelite indeed, in whom is no guile!"

How do you know me?" Nathanael exclaimed.

"Before Philip called you, when you were under the fig tree I saw you."

"Rabbi, you are the Son of God! You are the King of Israel! "

"Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these ... Truly, truly, I say to you, you will see heaven open, and the angels of God ascending and descending upon the Son of man."

In these few words are told most

of the things we know about Nathanael as a man. Add to this only that he was born in Cana of Galilee, the place of Jesus' first miracle.

But the words of Jesus seem to confirm that he may well be made a fitting symbol for the quality of imagination in us all, for Jesus' words about seeing the angels ascending and descending upon the Son of man certainly indicate that He saw in Nathanael the capacity for spiritual insight, which is perhaps the very highest form of imagination.

The implication here is that Jesus experienced a kind of prevision regarding Nathanael and the fig tree, a form of extrasensory perception which in the present day is coming up for thoughtful consideration not only by persons of a superstitious and fanatical turn of mind but by profound and serious thinkers. For what we call constructive imagination may sometimes be an instance of extrasensory perception.

"The Spirit of truth projects into the chambers of imagery pictures that, rightly understood, will be a sure guide for all people who believe in the omnipresence of mind," writes Charles Fillmore. By "chambers of imagery" he is of course alluding to Ezekiel 8: 12, which in the Authorized Version reads, "Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" The Revised Standard Version makes "chambers of imagery" read "room of pictures," more literal perhaps, but we surmise that Nathanael Bar-Tolomai would have preferred the older version.

"Where there is no vision, the people perish: but he that keepeth the law (of vision), happy is he." Or, "Where there is no prophecy the people cast off restraint, but blessed is he who keeps the law."

### Thomas

How curious, anyone might say, that Thomas, whom we always have called "doubting Thomas," should be

compared to the quality of understanding: yet "doubt," said the Poughkeepsie seer, Andrew Jackson Davis, "is the beginning of wisdom." Perhaps he meant that if you doubt enough you will investigate, you will ask questions, you will seek knowledge, and so come into understanding. For the poet cries:

"Oh, what dusty answers gets the soul,

When hot for certainties in this our life!"

Thomas was not a mystic but a realist. He looked through dark glasses. But we must remember that not only he but all the disciples were faced with an experience, an association that was unique, unprecedented.

Jesus Christ did not speak as the scribes and Pharisees, but as one having an inner authority; an authority that the twelve all recognized or they never would have left their habitual occupations to follow Him. Perhaps sometimes they wondered why they had done so! He did not act from the motives that activated most men. Almost everything He said and did was at variance with the mores of the time - even of this present time.

So it is not difficult for us to say, "There but for the grace of God go I!" as we consider their reactions.

We are trying to think in terms of a transcendent spirit, the spirit of Jesus Christ. We are trying to relate characteristics of avowedly historical personalities to phases of our own individual life. We are doing this from afar, in the light - and possible darkness - of twenty centuries of time and a world of difference in customs and cultures - with only the printed word, an empathy with the dual nature of man, and the light of inspiration to guide us.

They were faced with the immediacy of an involving experience.

As in the case of Philip, what little we know about Thomas is to be gleaned from the gospel of John. We do not know how or where Thomas met Jesus. We do not know whence

he came, anything about his background except that he was a twin. His other name, Didymus, means "twin."

He was with Jesus at the raising of Lazarus. He knew the feelings of the Jews toward Jesus, and said to the other disciples, "Let us also go, that we may die with him."

At the Last Supper, he was the one who said, in response to Jesus' assurance that He was going to prepare a place for them, "Lord, we do not know where you are going; how can we know the way?"

He was absent when after the resurrection Jesus appeared amongst the disciples, who told Thomas, "We have seen the Lord"; to which Thomas gave the famous answer, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." It was eight days later when Jesus again appeared amongst them, and said to Thomas, "'Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing.' Thomas answered him, 'My Lord and My God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet believe.'"

By our very incarnation in this world of objectivity, we have demanded to learn by experience. At times it is a hard way though a very thorough one, for if the Lord of our own being demands that we see "the print of the nails," we are in a sense asking for them to appear in ourself. But if we can reach a state of consciousness where we can believe without seeing, Thomas has done a good work in our inner nature, enabling us to echo his words, "My Lord and My God!" How much like flowers we are!

# July 2013

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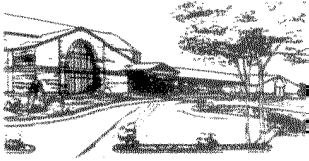
## Wings

### THE JULY 2013 NEWSLETTER OF

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	1	2	3 AA Men's Group 10:00 AM  CA-7:00 PM	4 Ukulele Practice 7:00-9:00 PM	5	6
7 Sunday Service 10:30 AM Youth Ed 10:30 AM	8	9 The Book Club 2:00-4:00 <b>The Midwife of Hope River</b> By: Patricia Hartman	10 AA Men's Group 10:00 AM  CA-7:00 PM	11	12	13
14 Sunday Service 10:30 AM Youth Ed 10:30 AM	15 Ladies Night Out <b>Rib City</b> 1090 Old Des Peres Road 5:30 pm	16	17 AA Men's Group 10:00 AM  CA-7:00 PM	18 Ukulele Practice 7:00-9:00 PM	19	20
21 Sunday Service 10:30 AM Youth Ed 10:30 AM	22	23	24 AA Men's Group 10:00 AM  CA-7:00 PM	25	26	27
28 Sunday Service 10:30 AM Youth Ed 10:30 AM	29	30	31 AA Men's Group 10:00 AM  CA-7:00 PM			

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## The light side — A little holy humor

### Funny Quotes

At what age do you think it's appropriate to tell a highway it's adopted? -Zach Galifianakis

Behind every great man is a woman rolling her eyes. -Jim Carrey

I found there was only one way to look thin: hang out with fat people. -Rodney Dangerfield

In Hollywood a marriage is a success if it outlasts milk. -Rita Rudner

Why do they call it rush hour when nothing moves? -Robin Williams

A day without sunshine is like, you know, night. -Steve Martin

When you are courting a nice girl an hour seems like a second. When you sit on a red-hot cinder a second seems like an hour. That's relativity. -Albert Einstein

As a child my family's menu consisted of two choices: take it or leave it. -Buddy Hackett

A two-year-old is kind of like having a blender, but you don't have a top for it. -Jerry Seinfeld

I am not a member of any organized political party. I am a Democrat. -Will Rogers

Those who mind don't matter, and those who matter don't mind. -Bernard M. Baruch

A stockbroker urged me to buy a stock that would triple its value every year. I told him, "At my age, I don't even buy green bananas." Claude Pepper

The first time I sang in the church choir; two hundred people changed their religion. -Fred Allen

Between two evils, I always pick the one I never tried before. -Mae West

Be yourself; everyone else is already taken. -Oscar Wilde

Always forgive your enemies; nothing annoys them so much. -Oscar Wilde