

# 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

April 2014

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

## Inside this issue:

News and events

Truth Thoughts

Quotable Quotes

Calendar

Humor

Jesus: the Man/the  
Christ  
By Randolph  
Schmelig

## Life. A Ministry

By H. Emilie Cady

Looked at from a purely commercial standpoint, the life of Jesus Christ was a failure. His place in the world was obscure, his occupation a humble one. The work of his hands commanded only the usual recompense. From the world's point of view, his contribution was merely that of an average man.

Even after his public life began, he seemingly failed just as notably as before. He made himself no reputation among

men. In the field where his greatest visible success lay, the delivering of from sorrow and trouble, he sometimes failed. "He saved others; he cannot save himself" (Mt. 27:42), they cried when deriding him. All the way to his ignominious death, he stood before self-satisfied men, chief priests, and Pharisees as a failure. Why? Because he and these men lived from entirely different standpoints. Men lived largely from the external; Jesus lived from within. Men reckoned success then as the world reckons success today, largely in terms of numbers and figures and the possession of external things.

After 2,000 years, we can see that the life of Jesus Christ, lived so obscurely, so unostentatiously, really was not the failure it seemed, that he was living a life that in the long run was the only successful one. For today, when his contemporaries have passed away and are forgotten, his life stands forth as the inspiration of all love and all goodness, the inspiration of all success.



We speak of love as unselfish or selfish. There is no such thing as selfish love. Such a thing would be a paradox indeed. Love always gives; selfishness always expects to receive.

The law of love must be the law of giving, the law of ministration to others, not from sense of duty but from spontaneity and delight. What mother ministers to her children from duty? What father makes daily provision for his children because he is their father and the law says he must? Why, the very heart of parenthood springs out spontaneously and with joy supreme to minister to the child in every possible way even before he or she can ask or think what he or she wants.

Pure love always asks, "What can I give?" never "What shall I receive?" God is pure love. Parenthood is a little of God, so to speak, come forth into manifestation, the offspring of God.

God, the source of all life spiritual and physical, God the only source of real success and joy, abides in Christ within us.

God gives without thought or hope of return. So do we as soon as we become conscious of an indwelling Christ; we cease to expect or desire to be ministered unto.

If we would live the life of real success, real joy, real Christlikeness, we must keep the current turned to flow from within outward instead of in the opposite direction. ... No one can live to himself and not be a failure both spiritually and physically. Such living causes the stream of life and light to form backwater, and the body as well as the soul shrivels for want of new supplies from the Fountainhead.

--Continued on Page Six



Rev. Randy Schmelig  
Minister

LICENSED UNITY TEACHERS

Deb Fry  
Sharon Lindsey  
Jan Mourning  
Jo Warren

BOARD OF TRUSTEES

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

PRAYER CHAPLAINS

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

BOOKSTORE MANAGER

Jane Vondruska

OFFICE MANAGER

Renea Holt

MUSIC

Anne Hartupee, Piano/Organ  
Dean Wiegert, Soloist

YOUTH MINISTRY TEAM

Denise Halbert Reggio,  
Director  
Glenda Gebhardt  
Cindy Gibbs

WINGS NEWSLETTER

Faye Schmelig, Editor  
Email: fayeschmelig@att.net

OFFICE HOURS

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

www.firstunitychurchstlouis.or

g/  
Email: randyschmelig@att.net

Silent Unity: 1-800-669-7729

**Wings**

April, 2014  
Page 2

This year's **annual business meeting** will be held on Sunday, April 27<sup>th</sup> immediately following our worship service. We will review our church's progress over the past year and elect three members to our board.



Please stay for a **Pot Luck Lunch** immediately following our annual meeting.

**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*. This timeless text that has altered the course of modern spirituality and transformed millions of lives. 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, beginning May 4. A detailed class schedule will be available on May 4. This class will be offered for credit. Books are available in the bookstore. For the first class, please read the Introduction and Chapter 2, "Statement of Being."

On **Palm Sunday, April 13**, our Sunday school will have an Easter Egg Hunt. Come and bring a friend!



**Laughter Yoga with Jodi**

Thursdays from 4:00 - 5:00 pm in the Fellowship Hall. All ages can participate. Come to laugh with us - Fun and Healthy!



**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.



**Ladies' Night Out:** Monday, April 21, at 5:30 at Hokkaido in Concord Plaza on Lindbergh. For more information call Mary Tumminello - Home: 314-843-1807 Cell: 314-814-4530. All are welcome!



**Route 66 Concert**  
**April 9, 7:00 pm**

This very talented group of professional musicians will be performing along with vocalists Valerie Tichacek, Ron Wilkenson, and our very own Dean Christopher. Tickets at the door: \$10 adults \$5 Children.



We give thanks for the wonderful music that blesses our services here at First Unity, and we look forward with anticipation to the special joy our choirs and musicians always bring during the Easter season.

Dates for the **First Unity Prayer Chaplain Meetings.**

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



**Easter Lilies** will once again be available this year. The price is \$8.00 and orders must be in by April 6<sup>th</sup>.

**Feed My People**

Every year Feed My People gives out produce seeds and encourages their clients to grow some of their own food. All types of produce seeds are appropriate, although tomato seeds are especially popular. Because everyone can use a little beauty in their lives, flower seeds are also welcome. Food is, of course, always useful and this month protein items will be much appreciated.



www.feed-my-people.org



**Inner Peace:** I am peaceful and serene as I open to the Christ within.

**Guidance:** I claim the wisdom of divine guidance.

**Healing:** I am renewed by the healing activity of God.

**Prosperity:** I am grateful for God's abundant good.

**World Peace:** I emanate peace and love to all the world.



## Are you a Christopher?

Do you know what the word Christopher means? Well, it means Christ-bearer.

There is a Christopher movement made up of Christians who vow and practice to be "little Christs" to others and to make the world a better place, one person at a time. They are givers, servers, lovers and devout souls who take Christ seriously. Founded by Father John Keller, the movement "encourage[s] each individual to do something practical and constructive to raise the standards of private and public life because ... in God's plan every person has a part to play."

The personal responsibility of a Christopher is to go into the workplace, carrying truth, love and light in the face of dishonesty, hatred and darkness. There are neither dues nor official membership to be part of the Christopher movement, but we can all ask ourselves, "Am I a Christopher?"

## Daffodil hope

In Lisa Genova's novel *Love Anthony*, Olivia lives on Nantucket Island, where winter is long but daffodils bloom even while it's still cold. In one scene, she watches the flowers "shivering in the wind, impossibly bright and fragile and brave against the cold grayness."

Struggling with deep grief, Olivia finds hope in the bright yellow blooms after a long, bleak winter. She embraces the daffodil as a sign that summer will come again — and that "life will return to her as well."

In Christ, God gives us hope that sometimes appears vibrant against the grayness of earthly life. We cling to it because we've seen the promise made good before — winter yielding to summer, a new beginning granted — and we trust that new life will return to us, as well.



## The perks of giving

Although National Volunteer Week is officially observed in April, every week thousands of volunteers help people in need. As volunteers can attest, sharing one's time and talents leads to many intangible benefits.

New research shows that volunteering and giving also provide physical and emotional advantages. Givers report an improved sense of well-being, lower stress levels, better physical health, an enriched sense of purpose in life and increased happiness.

As Ralph Waldo Emerson said, "It is one of the beautiful compensations of life that no man can sincerely help another without helping himself."

## What's near to you?

Author Robert Louis Stevenson said, "The best things in life are nearest." He referred to air in our nostrils, light for our eyes, flowers at our feet and work before us.

Stevenson might also have mentioned friends who truly care, family members who love us unconditionally, the church that provides spiritual nourishment and daily opportunities to aid others.

For example, as a retired couple left a store, they heard a man say he'd forgotten his wallet. The cashier had already rung up the customer's few items. The embarrassed man was about to walk away empty-handed.

Quickly, the exiting couple told the cashier they'd pay the bill. The man, totally surprised, asked the couple who they were and why they were helping him. They offered their names and said they only did what he might have done if the situation were reversed.

A chance to help another person was near, and that couple was blessed for helping. Stevenson was right. The best things are near to us. We only need to look for them — and find the blessings in them.

## "Quotable Quotes"

If you have good thoughts...they will shine out of your face like sunbeams...and you will always look lovely. -Roald Dahl

Silence is the language of god, all else is poor translation. -Rumi

Words are like eggs dropped from great heights; you can no more call them back than ignore the mess they leave when they fall. -Jodi Picoult

Words are powerful. Be careful how you use them because once you have pronounced them, you cannot remove the scar they leave behind. -Vashti Quiroz-Vega

Much blood has been spilled over words, and a great deal of it over the word 'God.' -Jean-Yves Leloup

That's what careless words do. They make people love you a little less. -Arundhati Roy

In prayer it is better to have a heart without words than words without a heart. -John Bunyan

They can be like the sun, words. They can do for the heart what light can for a field. -Juan de la Cruz

Did your mom ever tell you, 'If you can't say something nice, don't say anything'? She was right—and talking nicely also applies when you're talking to yourself, even inside your head. -Victoria Moran

Sometimes the words people don't say are as powerful as the ones they do. -Ann E. Burg

Words are truly the image of the soul. -Basil the Great

It's the words we whisper to ourselves that make us who we are. -Marty Rubin

# JESUS THE MAN THE CHRIST

By Randolph Schmelig

## Chapter IV

### In the Name and through the Power

To wield a thunderbolt or move a mountain, to heal the sick or possess all wisdom, are goals men have desperately sought, appetites men have hungrily tried to satisfy throughout all time. We have long sensed that we are greater than we may appear to be, and have made many attempts at finding a method of overcoming or transcending the apparent limitations of the phenomenal world. One method of satisfying this perennial desire, discovered quite early in human history, involved the use of God's name.

Among many ancient people, great mystery and tremendous power were attached to the name of the deity. It was widely believed that to speak a god's name was to invoke the god's supernatural powers, and to direct these powers in ways that the speaker desired.

We perceive even now that there is some point to this, for if we look honestly into our own heart, we find a subtle sympathy with this belief of the ancients. Which of us does not sense a special gravity when we address God, or note a unique tone in our voice? We feel a special power in the naming of God, and although this power remains mysterious, it is nonetheless self-evident.

In the Old Testament we find many references to the power of God's name. When God gave the law, the Ten Commandments, to Moses, this was included: "You shall not take the name of the Lord your God in vain." Jews and Christians alike accept this law as God-ordained, and share in a profound reverence for the mystery and power of God's name.

There are also numerous references to the significance of God's

name in the Gospels. In John 17 :6, we read Jesus' statement, "I have manifested thy name"; in the 11th verse, "Holy Father, keep them in thy name, which thou hast given me, that they may be one, even as we are one." In the 12th verse, Jesus says, "While I was with them, I kept them in thy name," and finally in the 26th verse it is written, "I made known to them thy name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them."

The seriousness of these statements can be readily understood if we consider the time in Jesus' ministry when they were spoken. These verses refer to the last words Jesus uttered before leaving the scene of the Last Supper and going on to Gethsemane, before the arrest, trial, and crucifixion. The Master knew what was to come, and was taking this opportunity to give some final guidance and instruction to His disciples. At such a time, it is doubtful that Jesus would have taken time to impart anything but the most vital information. It was on this occasion that He made so many references to God's name.

Jesus felt that the manifestation of the holy "name" to His followers was a vital phase of His ministry. We perceive that if we are kept in the consciousness of this mystical "name," we will express the same oneness with the Father that was expressed by Jesus Christ; that if we know this "name" we open ourself to the inflow of divine love and the realization of the Christ consciousness.

Here is a guaranteed method of attaining the liberation that has been the eternal goal of mankind. We need only know and keep God's name to fulfill the dream of all people. The divine name is the lever that can move worlds, the way to come into our infinite potential.

But there is yet one obstruction, one door that must be opened. Before we can enjoy the promised treasure, we must first know what this name is. We refer to God in many ways, but

we must discover which "name" unlocks the treasure room for us.

Jesus most often referred to God as "father." *Father* is not a name as such, but a description and a term of endearment. Generally we refer to our male parent with this word, but our physical father's *name* is "Mr. So-and-So." The word *Father* that Jesus used so often is a beautiful and precise description of God's nature and of our relationship with Him; it reveals His character, but is not necessarily His name.

Other terms we commonly use also fall short of what we are looking for. "God" comes from the word *good*, an attribute; "Lord" is a statement of station or rank, not unlike the term "Boss." The same is true for most of the ways we choose to address the Father.

If we turn to the Gospels for illumination, we find that Jesus made several statements that can point the way to the Truth for us. And the direction He is pointing is back in time, back to the focal point of Jewish history, in the days of Moses.

In the discourse known as the Sermon on the Mount, Jesus said, "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (Matthew 5:17, 18). There was, in Jesus' eyes, great value and relevance in the ancient laws. He looked upon His life and ministry not only as a new testament, but as the fulfillment of the old. Again in John 5:46, 47, we read: "If you believed Moses, you would believe me, for he wrote of me. But if you do not believe his writings, how will you believe my words?" With this testimony to the validity of Moses' words and the connection He makes between them and His teachings, along with other similar statements, Jesus Christ is seeking to show us the way to the answer to our question.

There is an incident recorded in the life of Moses that brings forth the

Truth we are seeking. Moses had a revelation of the holy name, received directly from God. Moses had come to the burning bush at Mount Horeb, and he had received the revelation of his great mission—the leading of his people out of bondage in Egypt. It was during this great revelation that Moses said to God:

"If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?' God said to Moses, 'I AM WHO I AM.' And he said, 'Say this to the people of Israel, 'I AM has sent me to you' , " (Exodus 3:13, 14).

Throughout both the Old and the New Testament we find references to this term that indicate its profound significance. "And the Lord said to Moses, 'Say to the people of Israel, I am the Lord your God' " (Leviticus 18:1, 2). "You shall not give any of your children to devote them by fire to Molech, and so profane the name of your God: I am the Lord" (Leviticus 18:21). "And you shall not swear by my name falsely, and so profane the name of your God: I am the Lord" (Leviticus 19:12). Moses was God-inspired; he consciously dwelt in the present of God, and a great deal of his divine inspiration consisted of revelations concerning the "I AM."

This kind of revelation is by no means exclusive to Moses. Similar declarations are found in the prophets: "I am the Lord, your Holy One, the Creator of Israel, your King" (Isaiah 43:15) and in the Psalms:

"Be still, and know that I am God. I am exalted among the nations, I am exalted in the earth!" (Psalms 46:10).

Most important to us are the numerous "I am" statements made by Jesus Christ Himself, statements charged with meaning and full of Truth. When He said to His disciples, "But who do you say that I am?" (Matthew 16:15), He called forth a response from Peter that must be based on

understanding beyond empirical knowledge:

"You are the Christ, the Son of the living God" (Matthew 16:16). Something in this question called forth a level of perception that is seldom reached, for at that moment Peter saw Jesus not just as Master, teacher, or friend. He perceived the presence of God incarnate. With this question Jesus precipitated Peter's realization that man and God stood before him as one—the realization that is basic to the esoteric teachings of all religions.

And when Jesus said, "Lo, I am with you always, to the close of the age" (Matthew 28:20), He instilled in His listeners a degree of insight, a feeling of security, that is still active in His words, even as we read them today. He gives us the guarantee that His presence transcends physical form, that wherever we are, truly, the Christ is with us and we can be with Him in mind and heart.

When we read the words, "I am the bread of life" (John 6:35), or "I am the light of the world" (John 8:12), or "I am the resurrection and the life" (John 11:25), a circuit within us is completed, a divine connection is made, and we know that in the person of Jesus Christ, God and man are one. The Christ is the very substance and quality underlying all things; He is that which gives the nourishment that fulfills, the light that illumines the world, the new life, the rebirth that passes all limitations and draws us ever upward, transforming our apparent self into the immortal Spirit that we really are. We know beyond all doubt that He speaks with authority, His words coming forth from a pure spiritual consciousness. "I am from above ... I am not of this world" (John 8:23).

"I am the true vine" (John 15:1) and "I am the door" (John

10:9) are statements that can fill our heart and mind with the understanding of Jesus as the means of our salvation. It is the Christ that gives zest and meaning to life, that saves us from the dangers of "missing the mark," from the limited consciousness of life that can bind us. The Christ is our real center, the Source of all that satisfies, the link that joins all people together as one. By acknowledging Him as what He is, we open the door to the realization of all Truth, and we begin to catch the insight that the same Christ quality is really shining through all people, if only we know what to look for.

This Christ is not restricted to some point in time two thousand years in the past. The Christ is timeless, always present and everywhere present. Before the traceable beginning and after any imagined end, there is the Christ, the manifest presence of God. "Before Abraham was, I am" (John 8:58). It is in focusing completely with all our being in this Christ presence that we unveil the true meaning of life. In this realization we are reborn in Spirit and set free: "You will die in your sins unless you believe that I am he" (John 8:24). Unless we can perceive that the Christ, the I AM, is everywhere—is here—then life will seem disjointed, lost. Something will be forever missing for us.

The quotations given above are but a few of the recorded "I am" statements of Jesus Christ. All of these statements could be taken as Jesus speaking of Himself personally; yet in the case of Jesus Christ (and perhaps of ourself in Truth), the distinction between self and God-self may not be relevant. Jesus was definitely not speaking of Himself as a normal, limited, human being, and perhaps He never did. He was speaking as the

personification of God. He was expressing the Truth of Spirit.

When Jesus said, "I am the light of the world" (John 8:12), He could have been speaking of Himself as the Christ, the Son of the living God. But He was also expressing the Father's words; He was letting God speak through Him. What is the Christ, if not the perfect expression—the Word of God—the embodiment of the Absolute-in *human form*? The name of God is, then, the true name of Jesus. This statement refers to the Father and the Son, and it refers to us as well, for Jesus also said, "You are the light of the world" (Matthew 5:14).

If the name of God is "I AM," then we have the magic word, the mystical key that unlocks all doors. But the application of the term in its fullest power and majesty is a mystical and personal experience that each must ultimately discover for himself.

The term "I am" is probably our most common expression, which means that these statements must take on a new gravity. When we accept the belief that to ask in God's name is to receive, and that God's name is "I AM," then we must realize that this formula is one we have invoked all through our life, often with undesirable results. We often phrase our "I am" statements in the negative: "I am sick," "I am tired," "I am unable." Such statements are prayers in a way, for they are misuses of the eternal, mystical formula of God's name—the "I AM." Because of the inherent power of the name of God, such "prayers" carry with them the seeds of their own out-picturing. When we accept limitation as the Truth of our being, we can almost hear the I AM (the Christ indwelling) laughing from the center of our being, as a loving parent might laugh at the first stumbling steps of a toddler. To attach this divine name to any

relative, limiting, self-defeating concept is truly to miss the mark, for the I AM is transcendent; it is perfection without qualification, freedom without limit, self-existent, self-effulgent, God-at-one-ment, bliss.

Jesus Christ is the Self-realized Son of God, and His own use of the name "I AM" always appears in the context of the ever-positive and the purely spiritual. If we are to realize our own spiritual nature, we too must learn to pattern our "I am" statements—our use of God's name—after the example of Jesus Christ. In Truth, we are the children of God, ever free, pure spiritual beings, if only we will look through appearances to this unchanging reality.

My body may appear sick or tired, but *I am* healthy and strong and vital. Financial setbacks may occur in my life experience, but I am heir to all wealth, to the Son of God, the Source of all good. The I AM of us is not the body, nor the mind, nor our accomplishments and circumstances. The I AM is our very being, our very existence, our real identity beyond all appearances, the very Self of our self. The I Am is indeed God, the One in the many, the Truth, the Ultimate, the one Presence and Power and Intelligence in the universe. In the name and through the power of Jesus Christ, let us come into the fullness of this realization.

*-Continued in May*

### **From Page One**

It is only when you draw out your soul that your healing shall spring forth speedily, because health is nothing less than the life more abundant that the immanent Christ made manifest through the body. "I am..., the life," said Jesus Christ. "The life" thus implies His recognition of only one life. God does not live unto Himself. His greatest desire is to get into expression,



into visibility, as life, love, joy, all good. ...

Imagine a great reservoir fed inexhaustibly from ever-living springs within itself. Leading out from this reservoir but never separated from it are innumerable little streams, each ending in a fountain. A fountain is simply a receiving and distributing station; it is never self-existent or self-feeding. Each one of the fountains is an individual center for distributing the water it receives. It is constantly renewed from the one great source without any effort on its own part. Its sole business is to distribute what it receives. At its external extremity, each little fountain is separate and distinct from all the others, but at its inner extremity, at the center, it is one with them all.

This is exactly God's relation to His children. He is the reservoir; we are the receiving and distributing stations; He is the vine; we the branches. He is the "one God and Father of all, who is above all and through all and in all" (Eph. 4:6). "We too are his offspring" (Acts 17:28). "Call no one your father on earth, for you have one Father—the one in heaven" (Mt. 23:9) ...

The Spirit of Christ is ever the spirit of ministration. We are not called upon to give that which we have not, but only that which we have. When Peter and John were going into the Temple and saw a certain lame man lying at the gate of the Temple, where he daily asked for alms, Peter said to him, "Look at us." Acts says: "He fixed his attention on them, expecting to receive something [some money] from them. But Peter said, 'I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk'" (Acts 3:4-6). Who shall say that Peter did not give more than any amount of money or alms? "Give, and it will be given to you. A good measure, pressed down, shaken together, running over, will be put into your lap; for the measure you give will be the measure you get back" (Lk. 6:38).

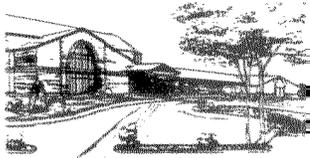
Jesus knew the immutable law when he said this. He knew that "every perfect gift, is from above, coming down from the Father of lights" (Jas. 1:17). He also knew that all giving tends to larger receiving.

# Wings

## THE APRIL, 2014 NEWSLETTER OF FIRST UNITY CHURCH OF ST. LOUIS

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

Phone: (314) 845-8540  
Fax: (314) 845-0022  
Email: [firstunity@firstunitychurchstlouis.org](mailto:firstunity@firstunitychurchstlouis.org)  
[www.firstunitychurchstlouis.org](http://www.firstunitychurchstlouis.org)



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

ADDRESS SERVICE REQUESTED

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

## The light side -- A little holy humor

### HOW DO YOU DECIDE WHO TO MARRY, ACCORDING TO KIDS TODAY?

You got to find somebody who likes the same stuff. Like, if you like sports, she should like it that you like sports, and she should keep the chips and dip coming. -- Alan, age 10

No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with. -- Kristen, age 10

### WHAT IS THE RIGHT AGE TO GET MARRIED?

Twenty-three is the best age, because you know the person FOREVER by then. -- Camille, age 10

### HOW CAN A STRANGER TELL IF TWO PEOPLE ARE MARRIED?

You might have to guess, based on whether they seem to be yelling at the same kids. -- Derrick, age 8

### WHAT DO YOU THINK YOUR MOM AND DAD HAVE IN COMMON?

Both don't want any more kids. -- Lori, age 8

### WHAT DO MOST PEOPLE DO ON A DATE?

Dates are for having fun, and people should use them to get to know each other. Even boys have something to say if you listen long enough. -- Lynnette, age 8

On the first date, they just tell each other lies and that usually gets them interested enough to go for a second date. -- Martin, age 10

### WHEN IS IT OKAY TO KISS SOMEONE?

When they're rich. -- Pam, age 7

The law says you have to be eighteen, so I wouldn't want to mess with that. -- Curt, age 7

The rule goes like this: If you kiss someone, then you should marry them and have kids with them. It's the right thing to do. -- Howard, age 8

### IS IT BETTER TO BE SINGLE OR MARRIED?

It's better for girls to be single but not for boys. Boys need someone to clean up after them. -- Anita, age 9

### HOW WOULD IT BE DIFFERENT IF PEOPLE DIDN'T GET MARRIED?

There sure would be a lot of kids to explain, wouldn't there? -- Kelvin, age 8

### HOW WOULD YOU MAKE A MARRIAGE WORK?

Tell your wife she looks pretty, even if she looks like a dump truck. -- Ricky, age 10