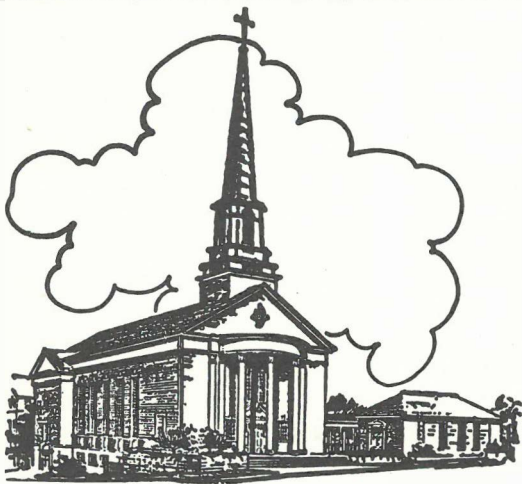




Monthly Tidings

TRINITY UNITED METHODIST CHURCH • TALLAHASSEE, FLA. • VOL. 2, NO. 4 • APRIL, 1975



Medical Missionary to Speak in May

United Methodist Women will bring Dr. Vela Cleveland, a medical doctor who is a United Methodist missionary in India, to Trinity May 22 to May 24 for a special missions program.

Dr. Cleveland is returning to the United States this month for a short furlough. She will spend a major part of her time itinerating in Florida and Louisiana.

Since 1959 she has been on the staff of the Ellen Thoburn Cowan Memorial Hospital and School of Nursing, a UM institution at Kolar, South India.

Born in Ft. Meade, Florida, Dr. Cleveland taught school in Lakeland, at Women's College of the University of North Carolina, at Jacksonville Beach and at Florida State University before deciding to become a doctor. In 1958 she completed medical studies, her internship and residency at Tulane University and Charity Hospital in New Orleans.

Mrs. Griffith Pugh, UMW president, said a covered dish supper will be at 6:30 P.M., Thursday, May 22, followed by a talk at 8 in the sanctuary by Dr. Cleveland. Other churches in the Tallahassee District have been invited to both.

Reservations Asked for Senior Members Luncheon

Trinity will honor her senior citizens — persons 65 and over — with a luncheon on Wednesday, April 23, in the Fellowship Hall.

Retired persons, whether from a career or from the kitchen are invited to make their calendars now to plan to share in this time of fellowship and enjoy a good lunch with friends at 12 noon. Elise Lawton is chairperson for the annual event.

For reservations, call the church office (222-1120) and advise if transportation is needed. Deadline is Monday, April 21.

"Time to Run" Is a Movie for All to See

Recommended is the motion picture, "Time to Run," at the Northwood Mall Theatre April 18-24.

The movie has been billed as a help in repairing broken lines of communication within the family, present Christ in a way readily understood and accepted, and to demonstrate how love can be put into action in life.

Trinity Prepares for Discipleship Celebration

By Jim Nash

"The greatest spiritual undertaking of a concentrated nature that has ever taken place in this church."

"... a long-range, intensive, deliberate effort to be serious about discipleship and personal ministry..."

"It can really transform every one of us and at the same time have tremendous impact on this church and this city."

What were they talking about?

Quoted in order, Evangelism Work Area General Chairman Sam Teague, the Rev. Danny Morris of the United Methodist Church Board of Discipleship, and Senior Minister Ed Norman were talking about the Discipleship Celebration planned for Trinity Friday through Sunday, May 9-11.

The Discipleship Celebration is a weekend of personal witnessing,

group interaction, prayer, and other activities which concentrate on the joyful nature of Christianity.

"When we center upon the quality of life which God has given and consider specific opportunities to participate in God's goodness, that is a notable occasion," Rev. Morris says in his Planning Guide. "We do have much to celebrate!"

This theme is being carried out in a message in Trinity's regular advertisement in the Tallahassee *Democrat*, in posters and other printed material: "As Christians, we have so much to celebrate."

But it is more than a celebration.

The Discipleship Celebration is the beginning of a year-long program designed to bring every Trinity member into a closer relationship with God and Christ.

As the weekend draws to a close on Sunday, May 11, each Trinity member will have the opportunity to choose a Discipleship Option — the Great Experiment (usually referred to as the "Ten Brave Christians" program), the Workbook of Living Prayer ("A small group resource for persons who want a more meaningful life of prayer."), the Intensive Care Unit ("A small group experience involving the participants in genuine expressions of Christian concern for one or more persons"), and Now to Tell a Church (an "evaluation" of Trinity's emphasis on ministry and mission.)

Discipleship Options last from four to eight weeks and new programs begin with each new quarter of the year. Conceivably, every Trinity member could participate in each Discipleship Option over the next 14 months.

Five Great Experiment groups were started in early April as a prelude to the Discipleship Weekend. It is from these groups that leaders will be drawn to carry out the year-long emphasis on discipleship.

Rev. Morris, a former Trinity associate pastor, will personally serve as coordinator of the Discipleship Weekend. He spoke to Evangelism Work Area members February 25 and emphasized the importance of the Discipleship Weekend in setting the stage for the Discipleship Options.

"This will be an exciting, fun — in the good and positive sense of the word — experience which is deeply meaningful," he said.

Attend Passion Play in Lake Wales

The closing performance of the Black Hills Passion Play will be given in Lake Wales Sunday, April 13. Earlier dates in April are also open.

The portrayal of the last week in the life of Jesus Christ features Josef Meier and a host of performers. Tickets are \$3.50 to \$6.

Call Rev. Brown or the headquarters in Lake Wales at 676-1495 for further information.

'Pray for Outpouring of God's Spirit'

The Prayer Committee of the Discipleship Celebration in May, Mrs. Barbara Wilkison, chairman, urges each of the members of the church to pray daily for the outpouring of God's Holy Spirit in all of the activities in preparation for the weekend and for the team members who will be coming to share their spiritual experiences, for "the effectual, fervent prayer of a righteous man availeth much" (James 5:16).

"We are expecting great things from God in this Discipleship Celebration; let us each day open our hearts in worship, praise and prayer as we reflect upon what God has done, is doing and will do for each of us here in Trinity Church beginning with this time of celebration in May," Mrs. Wilkison said.

"We ask for the prayers especially of shut-ins and others unable to be present in the services of worship each Sunday, for we hope that they will feel as important a role as active participants in the prayer committee and pray daily for the Discipleship Celebration," she said.

The committee calls the congregation to a season of prayer, remembering, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and forgive their sins, and will heal their land. (II Chronicles 7:14.)"

Congregation Welcomes Nine into Faith and Fellowship of Trinity

Trinity has nine new members. Their addresses and telephone numbers are listed beside their names below so they may be welcomed into fellowship:

Mr. and Mrs. Frank Cox (Paula), 1717 Kathryn Drive, telephone 877-0227. The Coxes come by transfer of their letter from 1st U.M.C., Orlando.

Mr. and Mrs. David Woolverton (Carol), 15 Key Deer Drive, telephone 576-5080. They come from Flagler Presbyterian Church in St. Augustine. They have two children, James (5) and Stephen (2). Mr. Woolverton is employed at the Division of Corrections.

Mrs. Mike Harrell (Nancy), 2318 Trimble, 386-4256. Mrs. Harrell is transferring from the San Jose Baptist Church in Jacksonville. Her husband, Mike, is already a Trinity member.

Mrs. Ed Duggar (Elaine), 2410 Banyan Drive, 385-9281, has transferred to Trinity from Pierce Memorial U.M.C. in Sparta, Ga. She and her husband, Ed, who is a Trinity member, have a daughter, Susan (1).

Mr. and Mrs. Daniel R. Deakins, 1123 Hays Street, 224-8056, come to us from Trinity U.M.C., Athens, Tennessee. Mr. Deakins operates Collegiate Services, Inc., and his wife does data processing. They have an infant daughter, Lesli.

Mr. W. D. "Jack" Williams, 2057 West Forest Drive, 385-1981, is a former member of Grace U.M.C. in Richmond, Va. He is a retired printer.

Members who have recently left Tallahassee include: Mrs. Julia Griffith, now living in Atlanta, Georgia, and Mr. and Mrs. Dean Penzo, who have moved to Cairo, Georgia.

Mature Years Conference Is April 21 in Leesburg

Make plans to attend the 29th Annual Mature Years Conference at the United Methodist Camp in Leesburg April 21-24.

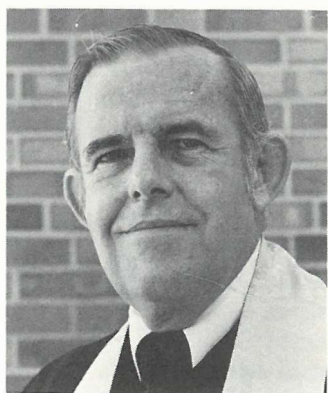
Theme is "All Things Are Possible With God," with the Rev. Charles E. Kinder as inspirational speaker. Bible leaders are Mrs. E. C. Keboch, Mrs. R. E. Rutland, the Rev. Duane Meier, and the Rev. Don Mizell.

A special presentation, "The World of Charles Wesley," will be offered by the Rev. Neil Myrick. Music for the retreat will be coordinated by the Rev. Bob Soka and crafts by Mrs. Elsie Domm. The program director is the Rev. W. A. Fisackerly.

Cost is \$25, including meals, insurance and lodging. Contact the Rev. Harold Brown for further information.

COMMENT:

Deepening Our Commitment to Christ



By the time you receive this issue of our *Monthly Tidings* many of us already will be involved in the Great Experiment. We already will be participating in a series of disciplines including morning devotions, tithing, joining with others in a small group to practice the presence of God in prayer together, offering ourselves for at least two hours each week in and through the church for personal service, and sharing with others the meanings we find in Christ. We are not so naive as to believe that following these disciplines will provide us with some sort of panacea for all of our problems. Nor do we believe that participating in the Great Experiment will make us Christians. But we see this whole event as a tool which, when used responsibly, can help us to deepen our commitment to Christ and help us to find some creative ways of "working out our salvation" in the world of everyday.

The Great Experiment will be a prelude to the Discipleship Celebration in which all of us will be taking part the second weekend in May (May 9, 10, 11). A lot of Trinity people are investing a great deal of themselves and their time in this weekend. But in addition to the volunteer leadership of many in our own church there will be over 50 men, women, and young people coming from several Southeastern states to take part in the Discipleship Celebration weekend with us. These lay persons, by the way, come at their own expense. I hope that you will save that weekend so that together we can make this a great time for Trinity and Tallahassee.

One of the things I like best about this program is the emphasis upon follow-up and the emphasis upon mission. The program is designed with a whole year of opportunity for growth. And it emphasizes the implications of discipleship in terms of our services to others.

I want to close this brief column by making a suggestion. Many of us in Trinity used Lent as an opportunity to fast for one meal a week. The money we saved was set aside to be given to the hungry of the world. PEOPLE WILL CONTINUE TO BE HUNGRY and the need for funds for food will continue. I intend to continue to fast. I hope you will too. We could give our money once a month to Trinity and mark it: FOR THE HUNGRY and we will send it to the Methodist Committee on Relief for use in feeding hungry people. If you happen to have some particular area of the world where you would especially like your money to be sent you can indicate that also and we will carry out your intention.

ED W. NORMAN

MY BELIEF IN JESUS CHRIST

By Ed W. Norman

(Third in a Series on Christian Beliefs)

Do You Believe That Jesus Was Divine? But then, how can we know whether or not we believe in a divine Jesus unless we have some understanding of what we mean by divinity? Can we believe something that we do not understand? We not only can, but we do. All of us believe a great deal that we do not understand. I don't understand electricity. Neither do you. I heard about a man who spent a whole year studying 12 volumes on electricity, and finally after the year of study he came to the last page, the last paragraph and finally to the last sentence and read, "For after all, what do we understand about electricity?" We don't know too much about it; we certainly do not understand it. Yet we do not hesitate to use it and to trust it.

When we leave the realm of electricity and come to the realm of human relationships all of us believe a lot more than we understand. For example, what husband will ever say that he understands his wife? I have known many men who have been married for fifty years and every one of them has agreed with the young man who had been married for only three months, and who out of all the frustration of his three months of married life exclaimed, "If the Lord is going to keep producing women I wish He would send along a book of instructions with each one." I don't understand my wife. But, I trust her. It is only as we enter into relation-

ships of trust that we can come to know the other person. However, no matter how committed we are to the other person and no matter how long we have been involved in a meaningful relationship with the other, we never come to a point where we can say, "There! I understand her!" We all believe a lot more than we understand.

At the same time we had better have some understanding of what we believe or our believing is not really believing at all, but credulity. (Credulity is what we mean when we say of someone who has just been conned, "He sure is gullible!") If we have no basis for our believing, our believing is nothing more than superstition. I have read a good many books on the meaning of Jesus, and I have listened to many lectures. But so much of what I read and hear simply takes me off on a wild trip to cloud cuckoo-land. I have ended up feeling like a night rider in the sky out trying to rustle clouds because it all has been so abstract and obscure and complex that it never has gotten down to where I live.

I am not so naive or so egotistical as to support that I can write a short few paragraphs and "explain" Jesus. But I believe I can say a few things that at least will help you to understand who He is.

I. In my thinking about Jesus I have to begin where the disciples be-

gan. I have to begin by thinking about Jesus the man. Those disciples did not begin with an abstract theological concept. They did not begin with an idea. Jesus did not come to them with a sign around His neck announcing, "I am God!" He came to them as a man. They followed Him as a man. When He walked He left footprints in the dust. And this did not amaze them. When He was scratched or cut He bled, and this did not surprise them. They expected Jesus to get hungry when they got hungry, and He did. They expected Him to be tired when they were tired, and He was. They expected Him to express the gamut of emotion and He did. They saw Him so angry one day that He flipped over the tables of money changers in the Temple, sending the money rolling and the money changers scrambling for the outside. They saw Him weeping as He comforted a person who was experiencing feelings of deep grief. They saw Him sad and they saw Him glad. They saw Him expressing tenderness and compassion that caused even the little children to flock around Him, and to trust Him. They saw Him praying and they did not ask, "To whom is He praying? To Himself?" No! They knew that He was praying to God the Father, the same God to Whom they prayed. They saw Him worshipping in the Temple and in the synagogue. But they did not ask, "Who is He worshipping? Himself?" No! They knew that He was worshipping the same God they worshipped, the God of Israel, the God of Abraham, Isaac, Jacob.

They followed this man, Jesus. This was where they began. They began by following Jesus, the MAN. And this is where you and I must begin.

I begin at this point because I have read so much and heard so much that says, "It makes no difference whether or not Jesus lived as an actual human being. It's what the Church believes about Him that matters!" But I know that this sort of statement is a gross distortion of the Gospel. For the Christian religion is (along with the Hebrew) a religion that is rooted in history. The God of all creation is the God who reveals Himself in history. The Christian religion is rooted in history, in an actual Happening, a particular Event. And I know that if it were not for this historical happening then I would have nothing to preach about. There would be no Gospel. For the Gospel is the Good News that the God who brought this world into being, who has acted in the history of His world from the beginning, has acted to reveal *Himself* (not just some information about Himself) in an actual historical figure named Jesus.

The disciples met Jesus as a man. They followed Him as a man. They believed in Him as a man. Jesus was a man. If there had been a newspaper in the little town of Bethlehem the name "Jesus of Nazareth" would have appeared in the birth column long, long ago. Jesus was a man.

II. But we cannot stop there. The disciples did not stop there. The New Testament does not stop there; the Christian faith does not stop there and we cannot stop there. These disciples made their commitment; they laid their all on the altar; they left everything and followed Him. And in terms of their commitment to Him and their faith relationship with Him, they had experiences which convinced them that here in this man they were being brought face to face with God . . . not an imitation God; not a facsimile God; but here in Jesus they were being confronted by the one true God.

Here we have the Christian concept of revelation. We believe that God discloses Himself to us in the midst of life. He does not remain aloof from the world sending down messages by some sort of super-celestial broadcasting station. He discloses *Himself* to us.

Recently I listened to a panel discussion in which one member of the panel described himself as a Moslem. He described Mahamet as a prophet. He made it clear to us that Moslems are not Mohammedans, for Moslems do not revere Mahamet as a revealer of God, and Moslems do not follow Mahamet as any sort of incarnation of God. He used a term that I think describes the role of Mahamet excellently: Mahamet was a "mailman." Mailmen deliver messages. But mailmen are needed to deliver messages only when the correspondents are separated by distance. As Christians we have no need of mailmen delivering messages from God. We believe in a God who meets us where we are and reveals Himself to us in the midst of life.

As the disciples got to know Jesus they found themselves having experiences in which they were convinced that they were experiencing the real presence of God. In the man Jesus, God was revealing Himself in the fullness of His purpose, His power, His love, His wisdom.

How can you explain that? You cannot explain it. You can try. The disciples tried. Peter, said, "You are the Christ, the Son of the living God." John said, "In the beginning was the Word; the Word was with God and the Word was God . . . and without Him was not anything made that was made." And then he said, "And this Word was made flesh and dwelt among us." Jesus talked about Himself saying, "The Father and I are one!" (The relationship between Jesus and the Father was a perfect relationship.) And Jesus said, "He who has seen me has seen the Father." (In other words, the relationship was without sin; the relationship was perfect so that Jesus imaged God perfectly in His own life. The image of God was not marked and marred by sin as it is in the way the rest of us image God in our relationships with each other.) The Apostle Paul spoke of God, the same God who made the world, cast the stars across the field of night, acted in history of this world, and who now has acted in Jesus to reconcile the world unto Himself. Paul spoke of the death of Jesus on the Cross in an act of self-giving, all-inclusive love and said, "There God showed His love for us in that while we were yet sinners (undeserving of His love) Christ died for us." These were all attempts by men to express in words some of the meanings Jesus had for them.

A little girl was asked, "How do you draw pictures?" She replied, "I just think, and then I draw a line around my thinking." That's what a doctrine is. A doctrine is a line someone drew around an experience. Something happened to somebody (or to a group of somebodies) and he used words in an effort to describe and interpret his experience. The doctrines about Jesus Christ came out of the experience of the Church with the man, Jesus of Nazareth. The Church experienced and continues to experience God in the Jesus of the New Testament. The doctrines of the Church concerning Jesus Christ are descriptions and interpretations of that experience.

The disciples met God in Jesus. Why were they able to say, "God was in Christ!"? Because He could wave a wand and make stars stand still or turn clay birds into flying birds? One

My Belief in Jesus Christ

day a mother was talking to her nine-year-old daughter and during the conversation she said, "Mary, God lives in you." "But, Mom, if God lives in me, why can't I do tricks?" In Jesus' day, just as now, there were people who said, "When God lives in a man that man can do all sorts of tricks." But those men who were Jesus' disciples, who knew Jesus best, and whose lives were transformed by Him knew that God was in Christ not because of tricks or spectacular stunts that Jesus could do. Their experience gave them a much finer and firmer basis for their faith than that. They were with Jesus and experienced the love of God. They were with Jesus and began to sense things about themselves that they hadn't realized before. They were aware suddenly of their sin, and yet they were just as suddenly aware of a forgiveness that was greater than their sin. They began to see what sort of people they ought to be and more than that, through Him they received a power that enable them to begin to be what they ought to be. Possibilities in their own lives which they had not known existed were brought to fulfillment. And in their relationship with Him they knew that here they were face to face with God Himself.

Through the centuries the Church has emphasized the two-fold nature of Christ. We do it symbolically through two candles on the Communion Table here at Trinity. The two-fold nature of Christ is the way we have of emphasizing two facts of experience: (1) Jesus was an historical Person, a Figure of history; (2) God, who from the beginning has acted in history, has acted in this Event, Jesus Christ, to make Himself known to us.

Congratulations to . . .

● Eleanor Ketchum for being named Tallahassee's 1975 Woman of the Year by the Junior Woman's Club on March 21. Mrs. Ketchum was selected from a list of nominees from women's organizations in the city. Among her many civic and church activities was the chairing of committees for Tallahassee's and Trinity's sesquicentennial celebrations last year.

● Margie Phifer, volunteer accompanist for Trinity's primary choir, who was honored during Tallahassee Community College's Second Annual Youth Appreciation Day, a recognition program for deserving but often unsung young people active in community volunteer work.

Margie, a student at Florida High, has served as a reading tutor with the Wesley Foundation's project in Woodville, has worked with the Tallahassee Literacy Council, spent 230 hours as a teen volunteer at Tallahassee Memorial Hospital, worked six hours per week last summer with the Senior Citizens Planning Council, read regularly for a blind neighbor and led a school food collection drive for hurricane victims in Honduras.

Choir May Repeat Mass in G

Those who missed the Chancel Choir's presentation of Schubert's *Mass in G* on March 16 may have another opportunity. Plans are being explored for presenting the work at St. Thomas More Chapel in April with Philip Spurgeon, conductor of the FSU Symphony, directing the Trinity Chancel Choir. Details will be announced.

Tell Office About Shut-ins

Do you know a shut-in who needs to be visited? With a church the size of Trinity, some may be overlooked. Please call the church office about Trinity members you know who need attention.



New Life Singers

New Life Singers Will Go on Tour

Trinity's New Life Singers will present a "Musical Collage" on tour at First Methodist Church in Ocala April 18 and at Pasadena Community Church in St. Petersburg April 20.

The 30 young people directed by Rae James will first sing the collage of selections from folk musicals at

Trinity on April 13 during the Sunday evening service beginning at 7:30. A free-will offering will be taken following the performance to help finance the tour.

While on the tour, they will spend nights with families of the churches where they will sing.

Adult Study Cruise Offered in June

The 3rd annual Adult Study Cruise is set for June 14-21, sailing from and returning to Miami. Dr. J. Melvin Britt, dean of continuing education at Anne Arundel Community College in Arnold, Maryland, will be the study leader. The theme for this year's study cruise is "Learning to Live."

The M. S. Starward has been selected as the cruiseship for this year. It will sail from Miami Port on Saturday, June 14, during the afternoon and return to Miami on Saturday, June 21. Ports of call for this year's cruise will include Port of Prince, Haiti; Port Antonio and Montego Bay, Jamaica; and Nassen, the Bahamas.

The price of \$440 per person includes ship as hotel, all meals on ship, port taxes, and registration for seminar study. The only items not included are gratuities and optional land excursions.

Additional information may be secured by writing to: Adult Study Cruise 1975, P. O. Box 3768, Lakeland, Florida 33802. Registration deadline for this cruise is April 10.

Single Young Adults Plan Fellowship

Association for Christians in Tallahassee (ACT) invites interested single adults to hear WCTV reporter Martha Thomas talk on "Journalism Today" at the John Wesley Methodist Church on Old St. Augustine Road, Friday, April 18, at 8 p.m.

Following her talk, a social time with refreshments will be held. The meeting provides an opportunity for younger Christians in college and new jobs to get to know other Tallahassee single adults.

The First Baptist Church invites young adults for fellowship with their singles club on the second and fourth Mondays of each month with recreation in the Allen Christian Life Center. Contact Joyce Kausch, 416 Shepherd St., Tallahassee 32303, 224-0902, or James Day, 576-4316, for further information.

Festival Planned for Bell Choirs

Plans are being made for a Handbell Festival of Bell Choirs from Trinity, First Baptist, East Hill Baptist and St. John's Episcopal Church at St. John's on May 4. The choirs will be privileged to see and perhaps play the carillon bells in the tower of St. John's, Rae James said.

Circle Meeting Dates Told

UMW circle meetings will follow the schedule below this month:

Circle 1, April 7, at 10 a.m., with Mrs. Stanley Marshall, 1030 West Tennessee St. Mission fields will be studied.

Circle 2, April 7, at 2:30 p.m., with Mrs. Bob Bradford, 322 Ausley Road. Mrs. Evelyn Thompson will be co-hostess and Mrs. H. O. Pemberton will lead discussion on women in the Bible.

Circle 3, April 8, at 10 a.m., with Mrs. Bertha James, 516 E. Call Street. "Rather Die Than Live" will be studied.

Circle 4, April 8, at 10 a.m., in Room 210, will conclude study of "Our Faith in the Midst of Pluralism."

Circle 5, April 8, at 10 a.m., with Mrs. Theo Couch, 709 Piedmont. Mrs. Paul Coley will show the film, "God's Nature."

Circle 6, April 8, at 10 a.m., with Mrs. Ray Tipton, 1101 Waverly Road, with Mrs. Robert Jenkins as cohostess.

Circle 7, April 8, at 10 a.m., with Mrs. Eaton Burr, 633 Beard Street. Mrs. H. S. Oliver and Mrs. Van Cole will be cohostesses.

Circle 8, April 8, at 9:30 a.m., in the Church Parlor. A nursery will be provided and Mrs. Julian Whiting and Mrs. Jim Weatherly will be co-hostesses. Don Rapp will speak.

Circle 9, April 8, at 10 a.m., place to be announced.

Circle 11, April 3, 7:30 p.m., with Mrs. Ed Norman, 610 North Adams Street, continuing to study "To Meet, to Touch, to Know."

Circle 13, April 8, at 8 p.m., with Mrs. Lavina Short, 2407 Miranda.

Chairpersons Begin Homecoming Plans

Appointed chairpersons of the Annual Homecoming Committee are Mrs. Warren Anderson, Mrs. Velma Keene and Clinton Coulter.

They request that members wishing to make suggestions for the observance in October mail them to the church office or give them in writing to one of the three. Mrs. Anderson said they wish homecoming to be an event in which all members of the church will participate.

Resource Room Has Books for All

Room 303 is more than an empty room. Room 303 is now our Resource Room. It is for *you* as an individual, as a parent, or for *you* if you hold *any* leadership position in the church.

Currently the room has a display of preferred books that have been acquired for supplementing Trinity's church school curriculum. All you need do is sign the check-out sheet. The Work Area on Education sees this as a valuable supplement to our main library.

Material for individual and group study and learning is available. If you are a teacher or leader of a church school class, you may wish to read the material on methodology and techniques of teaching, leading discussions and even material on lesson plans.

If you are chairperson of a work area, then the room has leadership materials for you and a tape set on "Exploring Leadership Styles."

In developing the Resource Room, Education Minister Joe Mills said, "We feel that Room 303 will be more than a room to Trinity members. Stop by—browse through—and check out material that you find interesting."

FINANCIAL REPORT

The support of church programs of Trinity continues as evidenced by the steady income of pledges by members.

As in past years, quarterly pledge statements will be mailed to all persons with pledges. The first quarterly report will be mailed during the first week in April. Since the cost of postage would be a considerable amount, persons with bank drafts will only receive a statement at the end of the year, unless by special request.

A brief outline of the Treasurer's Report to the March meeting of the Administrative Board is as follows:

Projected Income for 1975	
Cash Carry-Over from 1974	\$ 25,645.60
Pledges	218,000.00
Plate Offering Estimate	6,500.00
Kitchen and Food Services	2,500.00
Miscellaneous and Special Gifts	13,350.40
Total Budget	\$266,000.00
Income Through February	
On Pledges	\$ 36,709.40
Plate Offering	1,079.29
Kitchen — Food	201.93
Miscellaneous — Special	4,545.61
Non-Budgetary	1,819.00
Cash Carry-Over	25,645.60
	\$ 70,000.53
Disbursements Through February	
Benevolences	\$ 8,662.00
Ministerial Support	7,074.66
Lay Salaries	8,912.30
Promotion/Program	1,715.10
Office	2,481.51
Property	11,624.21
Miscellaneous	243.05
Non-Budgetary	1,691.09
	\$ 42,403.92
Total Funds on Hand February 28, 1975	\$ 27,596.61

ERA—Strong Points Pro and Con— Florida Legislature Will Decide

The Equal Rights Amendment is expected to be one of the first items of business when the Legislature meets this month. To assist the congregation to be informed on the issues involved in the proposed

FOR By Gregg Phifer

First brought before Congress in 1923, the proposed 27th amendment to the U.S. Constitution has reached the two-thirds mark and requires ratification by only four more states to reach the magic three-quarters, or 38 states. Florida could be one of the four — unless the emotionalism of "from the bread-baker to the bread-winner" again clouds the issue.

The 14th amendment to the Federal Constitution guaranteed equal rights to blacks but not — by legislative intent, Supreme Court decision, and long precedent — to women. The 27th amendment would guarantee the legal rights of women. When the Committee on the Judiciary reported out this amendment, it said, "The basic principle on which the amendment rests may be stated shortly: sex should not be a factor in determining the legal rights of men or of women. The amendment thus recognizes the fundamental dignity and individuality of each human. The amendment will affect only governmental action; the private actions and the private relationships of men and women are unaffected..."

One of the strongest arguments for the amendment is that both nationally and in Florida we have already done much to implement these legal rights.

We must remember, however, that not all states are as progressive in protecting women's rights as Florida. And, both here and elsewhere, what the male-dominated legislature gives by simple majority vote that same legislature can take away by the same vote.

Unable to defeat the amendment on its merits, opponents typically resort to scare tactics. Rape? Under Florida law this is today a crime whether perpetrated against male or female. No change! Common bathrooms? Nonsense, under our right to privacy! The draft? Congress now has the right to draft women for military service. The ERA neither adds to nor subtracts from that right. Why not direct our efforts against conscription itself and continue our present volunteer army? Child support and alimony? Parental function, ability to pay, and individual resources still remain crucial criteria; only sex would be removed as a variable. Discrimination against men would no longer be legal; the ERA applies to men as well as women.

Opponents of the ERA include political and religious conservatives: the Mormons, John Birch Society, Ku Klux Klan, Young Americans for Freedom, Manion Forum Trust, Lifeline Foundation, Daughters of the American Revolution, and even the Communist Party USA.

Proponents of the ERA include national and Florida education associations, American and Florida Bar Associations, AFL-CIO, United Methodist Women, and Church Women United. The effort is non-partisan: both Democratic and Republican national committees have endorsed it. President Ford and his wife, Governor Askew and his wife support its passage. With the endorsement of Speaker of the House Don Tucker, the ERA seems likely to pass the Florida House. Its fate in the Senate is more problematical. This will be one of the first issues to come before the 1975 session; the final push is on.

amendment, the Social Concerns Work Area provides the following pro and con discussion. Both are opinions of the individual writers and not necessarily those of the work area.

AGAINST By Rebecca Hawkins

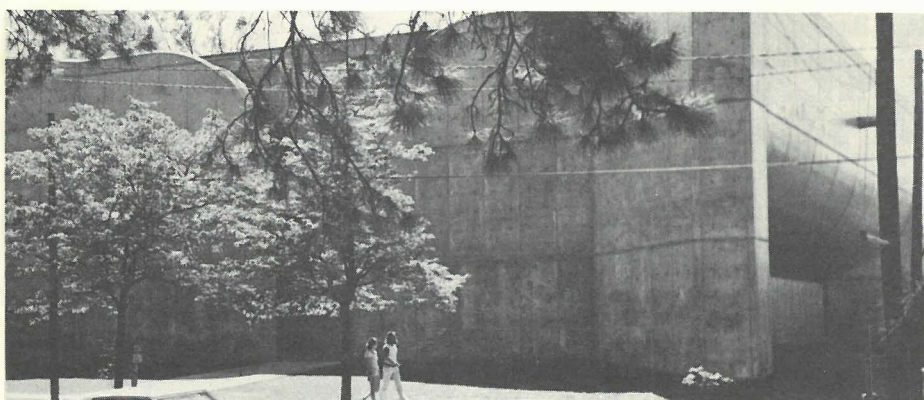
All of the thoughtful and fair-minded men and women whom I know are in favor of equal rights for men and women — particularly in the areas of equal employment opportunities and equal pay for equal work. Many of those who are working most strenuously for ERA believe, honestly and sincerely, that the only sure way to prohibit job and pay discriminations is ERA. This simply is not so. Any knowledgeable attorney — and the proponents of ERA if "pinned down" — will confirm that ERA applies only to state and federal laws and administrative action, and not to private industry. Thus, ERA would *not* reach into private industry to prevent job and pay discriminations against women, nor credit discriminations. And ERA can add nothing to the rights women already have under the Equal Opportunity Act. Any woman who is being discriminated against in her employment may apply to the Equal Employment Opportunities Commission for assistance, and the Commission will bear the expense of correcting the situation.

Nor can ERA add anything to the rights women already have in the teaching profession under the Education Amendment of 1972. This Act covers discrimination against women in hiring, pay, promotion, grants — everything to do with education. The Act presently exempts admission to colleges that have traditionally been single-sex institutions from the sex-discrimination prohibition; and the rules promulgated by HEW to implement the Act exempt fraternities, sororities, Girl Scouts, Boy Scouts, and other traditional single-sex groups, such as gym classes, from the purview of the Act. The ERA — if given a strict doctrinaire interpretation by the United States Supreme Court to abolish entirely the distinction between the sexes, as it may very well do when interpreted in light of the history of its adoption — would change all this.

In areas in which legislation has not already corrected discriminations against women, the equal-protection clause of the 14th amendment to the U. S. Constitution has been applied in dozens of cases in the federal courts to strike down statutes or administrative rules that unlawfully discriminated on the basis of sex against women or men.

All of us owe a deep debt of gratitude to the many women and women's organizations who have carried on the battle for equal rights for so many years. But it is time for them to admit that the battle has now been won. We have the right to vote, to serve on juries, to get equal pay for equal work and equal employment opportunities. And in light of the Supreme Court decisions referred to above, it can no longer be seriously (and honestly) contended that women have no constitutional guaranty against unlawful sex-based discriminations. At the same time, we are assured that a sex-based classification will be upheld — particularly in the military service and in traditional areas of family life — when a compelling state interest requires the classification.

For these reasons (and others which because of space limitations cannot be discussed) I am firmly persuaded that we should STOP ERA.



Wesley Foundation—A Promise Fulfilled

By Kenneth Ballinger

Chapel of the Upper Room adjoining Florida State University campus is a dream come true and a promise fulfilled for Methodist students of all races in Tallahassee universities.

It was dedicated as a part of the Wesley Foundation program on February 3, 1974, just 20 years from the time when the Florida Annual Conference undertook the financing of an expanded Wesley Foundation for FSU. Just 20 years from the time also when a young Methodist minister, Austin E. Hollady, and his wife, Becky, arrived to direct the FSU Foundation program.

Building of the chapel to replace the over-crowded older building adjoining that site had been a labor of love which got its original impetus from the late Dr. Glenn C. James when he, as pastor at Trinity Methodist Church in Tallahassee, expressed his concern about reaching as many Methodist students as possible on the campus.

Austin Hollady was appointed full-time director of the Wesley Foundation in 1955, after a year as associate pastor at Trinity. Attendance at the various services there began to increase. By 1956, attendance on Sunday morning filled the small chapel which then served Wesley Foundation, and the overflow of students spilled out into the main lounge and even onto the front porch. Austin Hollady had determined that a much larger and more substantial chapel would be built and he was reinforced in this determination by his wife, Becky, by Dr. James and by a growing number of members of Trinity who had become involved with the Wesley Foundation.

It was at this time the young director promised his growing student-faculty congregation at FSU that someday they would have a meeting place large enough and modern enough to meet their needs. That promise has been kept, although it took him 18 years to do it.

The new Chapel of the Upper Room had Bishop Joel D. McDavid of the Florida United Methodist Conference as one of the honored guests when the building was dedicated in 1974. Featured in the program of that day were songs of the Wesley Singers, conducted by Rebecca W. Steele of Florida A. and M. University. The Singers, made up of students from A. and M. and FSU campuses, together with the accompanists, filled one of the four sides of the main part of the

chapel. The pulpit is on the ground level in the center of the room. The other three sides rise, row upon row, to hold the several hundred guests then, and the worshippers on all other occasions.

"On This Rock..."

The building itself from the outside is four-sided, well designed, but with solid walls, no windows. There is no traditional steeple. In fact, the building reminds one of a huge boulder, a great rock, on which solid faith may be lodged. Design was by Victor Lundy, New York architect, selected February 21, 1965, after a year of preparation by a chapel committee which met first May 1, 1964.

Total cost of the building was \$500,000, paid by the Florida Conference. Winchester Construction Company of Tallahassee was the builder, starting in 1969 and completing that work in July, 1971.

Thereafter, because of the absence of carpeting and an amplifying system, causing a severe acoustical problem, the building could not be used for one year. But the community of Methodist students and faculty members from the two universities in Tallahassee moved in during the fall of 1972. Members of the community sat on the bare concrete of the several levels around three sides of the interior for another year before carpeting could be installed.

The Chapel of the Upper Room is located on property fronting 100 feet on West Jefferson street, which the Trustees of the Board of Education of the Florida Conference purchased for \$40,000. Contract for purchase had been signed in 1960, and the deed from Mr. and Mrs. T. J. Hawes, the owners, was delivered June 7, 1965. In addition, the Board of Education in 1957 had bought from the state a 50-foot lot between the Hawes property and the lots on which the first student house was built. It had been agreed when the option for the Hawes property was executed that Mr. and Mrs. Hawes might live there until 1965.

Total ownership of student house property on West Jefferson Street as of this date reaches from the east 40 feet of Lot 18, in College Park subdivision of Leon County, to include the west half of Lot 24. In addition, Dr. Viola Graham has willed to the student house complex for a garden her property on Lot 17 and a part of Lot 18, in this same subdivision, all along West Jefferson Street.

(To Be Continued in May)

Monthly Tidings

Vol. 2, No. 4, April, 1975

Published Monthly by
Trinity United Methodist Church
Park and Duval
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Tallahassee, Florida 32302

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May Deadline: April 18

Second Class Postage Paid
at Tallahassee, Florida

Mr. & Mrs. James D. Plant
2008 E. Forest Dr.
Tallahassee, Fla. 32303