

Services For Holy Week

March 23-29

Wednesday — Lenten Series for Adult Christians

6:00 p.m. — Supper

7:00 p.m. — Sanctuary Service

Dr. George S. Lackland, speaking

7:30-9:00 p.m. — Classes

Thursday — Maunday Thursday Communion, 7:30 p.m.

Friday — Union Service, Indianola Methodist, 7:30 p.m.

Sunday — Identical Easter Services, 9 and 10:45 a.m.

Easter Offering

Enclosed with this issue of the **Summit** is the Easter offering envelope. Once again we have the opportunity at Easter to express the vibrant hope of our faith by contributing to the outreach of our church through its missionary and benevolent program.

Your gift made at this Easter time will enable our church to meet its responsibilities to the following vital causes:

Mr. and Mrs. Donald Payne, Missionaries in Korea, Building the Methodist School of Theology of Ohio, Methodist Colleges and Wesley Foundations, Columbus and World Councils of Churches, Scholarship help for foreign students, Methodist hospitals and homes, Mission stations around the world.

We need \$1000 to meet these commitments. Your generosity will express your faith in Christ's work.

SERMON THEMES

March 22 PALM SUNDAY: "Why Did Jesus Weep?"

March 29 EASTER: "Remember What He Said in Galilee"

April 5 "The World's Most Subversive Book"

April 12 "The Most Difficult Word in Scripture"

FROM THE MINISTER'S STUDY

Would you like to see your minister attired in a dog collar? Without a leash, of course! It is too bad that you did not get to see me thus outfitted during my six weeks exchange pastorate in London, England during the summer of 1956. Perhaps you would have thought that I looked pretty foolish. Guess what my children did when they first saw me appear in this rig? They laughed! It was quite apparent that to them the old man simply looked funny. They were not the least inclined to believe that I had gained in holiness. To tell you the truth, I felt very, very foolish.

Why did I wear it, then? "While in Rome, do as the Romans do," the old saying has it. So I put on a Roman collar — in London. Since all Methodist parsons in England do wear clerical garb (on Sundays at least), a congregation there would consider a preacher standing in the pulpit slightly undressed without one. So out of respect for the English, and in an attempt to suppress my boorishness, I wore the proper collar and vest. I tried very hard to effect a stance of utter poise so that they might gain the impression that I was as used to it as the English bulldog is to his. But uneasy protrudes the neck which wears a clerical collar! In the first place my children who had been taken along to foster better understanding — did just that by gleefully exposing the truth about me. With great delight they told everyone who would listen (and everybody did) that "This is the first time dad has ever worn one of these things." All summer long my head swiveled most painfully in this holy vise. It was too tall, too tight, and too stiff. It was made of plastic.

I was told that you did not have to launder this kind: just wipe 'em off with a wet rag.

Ever since I have been speculating about the meaning of the clerical garb. There is no doubt that Protestantism is witnessing a trend toward the wearing of clerical garb among its ministers. I have a number of friends who do so on special occasions — especially Sunday mornings. Many of these younger men have been steeped in a more liturgical training than I and the use of clericals is undoubtedly in keeping with such an interest. I certainly do in no way satirize their practices. I respect them for their convictions. There is a fellowship of Methodist ministers called "The Brotherhood of St. Luke" which, among other things, is dedicated to the wearing of clerical garb. They have a "Rule of Life and Service" which is to "Objectify our Ministry" in this way. They believe that this gives them a needed identification. For example, it is a help to strangers who, when in trouble, would be able to identify a minister. They say it also saves embarrassment and prevents a person from acting unbecomingly in the presence of a minister. They say it depersonalizes: "Just as the robe is used in the pulpit to 'cover up the man' for the greater glory of God, so my 'clericals' help de-emphasize my individuality."

Perhaps there are more subtle reasons why ministers wear clericals. When I was in seminary during the war I knew a student who wore such a garb when traveling to and from his church on the train. In this way he struck out the fear that people would think of him as a draft dodger. A

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THE SUMMIT

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From The Minister's Study

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minister might not be bounced uncere- moniously out of a hospital room if he were dressed clerically. Presum- ably he would command more respect in public from those who see his badge of office.

Actually I believe this reduces to a matter of personal taste and training. I in no way impugn the motives of those who wear clerical garb. They have their reasons, and they may be good reasons. Personally I prefer ordinary dress and a robe on Sunday. I would, however, take exception to one of the principles of "The Brother- hood of St. Luke." They seek to "Ob- jectify our Ministry" in this way. If "objectify" means "to externalize," — and that is what the dictionary says it means — I would want no part of it. Perhaps this is my foremost reason for not wanting to wear clerical garb. I can't see how a man can be much of a minister without ministering from his heart. I want no external barrier preventing my communication with another human being.

Lee C. Moorehead

The Sacrament of Baptism will be ad- ministered to children at the 10:45 A.M. service on Easter Sunday. All of those desiring baptism for their children are re- quested to call the church office, AX 1-1443.

A special class of instruction for the parents of those bringing children for baptism will be held at 8:30 P.M. on Good Friday evening, March 27.

"I am only one, but I am **one**.
I can't do much, but I can do **something**.
If I can do something, I **should** do some-
thing.

And if I should do something then by
the grace of God I **will** do something."

From **Together**

Buy Easter Seals

Notes From The Community Director

In passing, I so often hear comments about the changes that have taken place in the program of the church. Church members look at the art work of the children displayed in our hallways and wonder how this relates to the purposes of Christian development and education. They are quite right in raising this ques- tion. It is my firm conviction that the church should sponsor no activity which cannot be a part of the total conception of the church.

Creative education is not a glorified babysitting project. Nor is it a means to an end in that it does attract large numbers of children to our church and of these some will become a part of the rest of our church program. Since it is neither of these, what then is the purpose of having classes in creative art for chil- dren?

First, let us observe what takes place in these classes. The children are given a theme. This may center around a sea- sonal topic such as the Christmas story or the wonders of spring; or, it may be a well-known nursery rhyme or fairy tale; or, it may be a personal and intimate ex- perience centered about the child's home and family. The child then expresses, in paint, his feelings on these various sub- jects. The emphasis is placed on the worthwhile development of feelings and not on the development of artistic facil- ity.

The distinct advantage which the visual arts enjoy over most of the other arts is apparent at this point. Unlike music, the dance, or even the crafts, no particu- lar skill or talent is required to give a meaningful expression. Very young chil- dren, even two year olds, give meaning to their creative actions.

Have you ever observed the child who can create a small world of animals and people with no more than a half dozen blocks? Or the child who from the most hopeless looking scribbles can relate the most complex and involved stories. It is not skill but imagination and understand- ing which permits the child to do this.

We see then that we are not trying to develop artists; but rather, we are trying to develop in each child the ability to ex- press himself in a way which will open new avenues of self understanding. Strangely enough, the sincere and mean- ingful expression of a child will be artis- tically competent. However marvelous the artist's technical facility might be, his work will never fall into the realm of great art unless, as an individual, he is capable of deriving meaning from life.

How do we, as adults, understand this mysterious realm of art which the child

inately understands? The answer depends largely upon what we are looking for. If we want a clearly defined verbal state- ment, we will never find it. It is not the nature of art to be expressed quickly in words. Indeed, there would be no justifi- cation for spending hours painting feel- ings that could be more appropriately and more concisely expressed in words. Pablo Picasso, the best of our contem- porary artists, once said: "Why do you ask me to explain a painting? You don't ask birds to explain what they are sing- ing." Certain concepts cannot be put quickly into words. Other concepts lose their deeper meaning when they are over clarified and explained.

We, as Christians, should be particu- larly sensitive to extracting abstract meaning from visual experiences. The Psalmist wrote: "The heavens are tell- ing the glory of God; and the firmament proclaims his handiwork." What could be more abstract and untelling than the heavens were we to but listen for words? And yet, where can we find greater and more wonderful meaning than in the realization of God? The Psalmist con- tinued: "There is no speech, nor are there words; their voice is not heard; yet their voice goes out through all the earth and their words to the end of the world."

The child who learns to translate the meaning of the world around him into abstract patterns of line and color, has had opened to him the way to find great spiritual meaning in the patterns of the universe.

Cecil Lee

What's My Line?

Last year in this paper we initiated a column to better acquaint you with what some of our members do for a living. The following is a continuation of this feature. Your comments are welcome.

Robert Woodard operates a Hardware Store at 190 North Fourth Street.

Howard Willis operates the Shepard Pharmacy at 2259 East Fifth Avenue.

Miss Mabel Coffman operates a Ladies' Apparel Shop at 75 South Fourth Street.

Ray Southwick is the owner and operator of the Southwick Funeral Home, 3100 North High Street.

Arthur Burt is a professional photog- rapher with offices at 3720 East Fifth Avenue.

Next Deadline April 3