

Churches offer sacred, secular services

By THOMAS JESSIMAN
Staff Writer

On campus one can spend hours reading billboards and learning about parties, raffles, games, cheap sofas, car rides, football passes and even free beers. But where does the church fit into all this?

Students at UNC represent a wide range of denominations. Different people find different values in their church or religious center. The church can be a place of worship, a place to meet others, even a place to study.

Churches on and around campus recognize a need to offer programs and time to the special needs of the student. However, the approach that a church takes in informing a student about its activities can range from phone squads to word of mouth.

Incoming freshmen and junior transfers fill out a religious preference card the summer before they arrive at UNC. Churches are supplied with a list of names based on these preferences to use in their mailing lists. If students choose not to go to church or to their religious center, a newsletter may become their only contact with the churches. But for some there comes a knocking on the door.

The Hillel Foundation, a Jewish organization, makes a strong effort to inform new arrivals of the center's activities. A phone squad calls students and lets them know what activities are ongoing. Jewish students associated with the foundation go to each door of a prospective member to meet and talk about the foundation.

"The Hillel Foundation is a community center for Jewish students," Ron Meier, the foundation's administrator, said. "We are not a synagogue, but one of our functions is to provide a synagogue."

The foundation sponsors a deli on Wednesday nights and a biweekly brunch on Sunday mornings. The brunch often has a speaker present as well. The foundation, in conjunction with its Duke counterpart, is planning a rally later this year to protest Jewish and Christian oppression in Russia.

"Of the 600 Jewish students on campus," Meier said, "more than 150 of them are now involved with our foundation. That's a high proportion."

The Methodist churches on campus also have members go door-to-door initially to welcome new students. Methodist students receive a handwritten note from local parishes and a letter from the Wesley Foundation on their arrival. The Wesley Foundation is not a church, but does offer an opportunity for its members, mostly students, to participate in contemporary Christian services.

Barbara Fish, administrative associate of the Wesley Foundation, said about 75 students are involved regularly with the foundation and that 11 students actually live there. An art exhibit continually is on display at the foundation.

Every Sunday morning a worship service is held, and on Wednesday nights undergraduate and graduate fellowships convene. The foundation relies largely upon word-of-mouth and a newsletter to keep its members informed.

The Newman Center, a Roman Catholic student worship organization, serves several functions. "There are many, many groups that meet here," Father Gene Luyster said. The Newman Center began eight years ago as a Catholic student center, but has since emerged as a University parish.

Largely funded by the parishioners themselves, the Newman Center has been active since 1970 when Father Tom Palko first arrived.

"We provide many social and liturgical services," Luyster said. "The Newman Center building is really the place where all the programs can happen. We have a

lot of diverse functions going on here around the clock. Our parish is not limited to students alone. We have many faculty, children and townspeople who participate regularly and want to be involved with the students."

Many of the churches and religious centers have a time during the week when students meet and a time for a discussion or prayer session. The Baptist Campus Ministry at Battle House holds a worship service on Thursday nights. The service is organized in by the students in cooperation with the ministry's three chaplains.

The Rev. Joe Clontz said. "The value of the service is that it's a place where students can worship, and their needs can be taken into account and listened to. The ministry here is a supplement to the other Baptist parishes and is designed with students in mind."

The mailing list of the Baptist Campus Ministry includes 300-400 students. Clontz said, "We want people to understand what we're doing here, and we rely largely on ads in the *Daily Tar Heel* and word-of-mouth. Right now we

have students working to collect money to support Baptist missionaries. The ministers here are really resources for students to begin new programs."

The United Presbyterian Church holds its student service on Thursday nights. Milton Caruthers, senior campus minister, said. "We have a variety of programming to try and meet the student's needs. Our monthly event, A Woman's Place, bridges the gap between the University and Chapel Hill people and draws many students."

The format for the Thursday services includes a supper, a program planned by the students and an informal communion. Caruthers said the church relies mainly upon students telling other students about events. The local Presbyterian churches also send out summer letters to tell students what events the church is sponsoring.

Chapel Hill was named after the original Chapel of the Cross. The Rev. Bob Duncan, the Episcopal church's campus minister, said word-of-mouth is the most heavily relied on means of communicating church activities.

Non-traditional churches abound

By BEN ESTES
Staff Writer

The Community Church, celebrating its 25th anniversary this year, was born out of the racial and free speech tensions of the '50s, said the Rev. James Riddle.

"The Community Church was a place where free inquiry, worship and action was possible," Riddle said. He said the church has worked throughout its 25 years to get its members involved in community and social issues.

Riddle said the Community Church was deeply involved in civil rights, integration and anti-war issues in the past and is continuing its tradition of social action today. He describes his congregation as a liberal one of all races and faiths.

Of its 250 members, 17 now hold political office, Riddle said. Others are involved in countless other community activities, he said.

The church has non-traditional services with dance, slides, drama and readings from non-biblical texts. But Riddle said the Community Church holds "a deep respect for the biblical message."

Church members, 10 percent of which are students during the school year, meet at 10 a.m. each Sunday for worship services and 11 a.m. for adult and youth activities. The church is located at Mason Farm Road next to Odum Village.

"Many have felt experiences there that have been spiritually satisfying," said Pastor Jim Abrahamson of the Chapel Hill Bible Church.

Abrahamson said the Bible Church emphasizes teaching the Bible, an open period of sharing among its members and a period of Christian worship at Sunday morning Gerrard Hall services.

The student dominated roles of the Protestant church undertake the study of one book of the Bible each year. Abrahamson said. This year he said the book of Hebrew would be studied by Bible Church members.

In addition to the regular 9 and 10:30 a.m. Sunday worship services, Abrahamson said several Bible study groups meet throughout the week.

The Bible Church was organized during the 1970-71 school year by about 30 students and faculty members. Abrahamson estimates around 700 persons are involved in church activities.

To cope with increasing church roles Abrahamson said the church will be moving into a new building at the corner of Mason Farm and Purefoy roads. The new Bible Church will hold 750 people, and construction will be completed by March.



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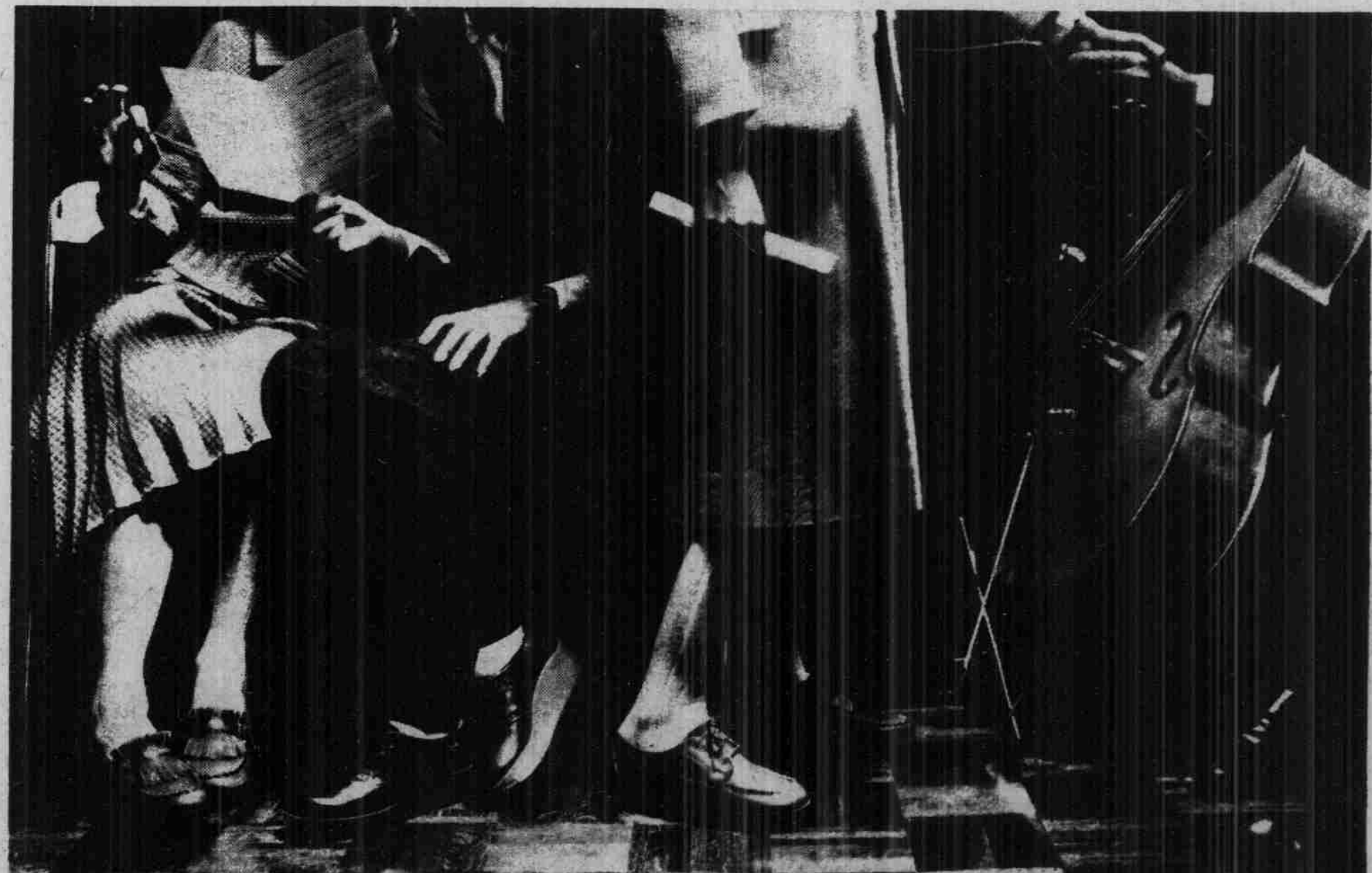
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