

another expression of our “intersection theology”. It is the hiring of a student manager of Madison’s UNICEF consignment program, Caroline Boza, a senior studying Personal Finance. This program involving many of our churches will go on as before, with church representatives still getting consignments and making the cards and gift items available to their congregations. What is different is getting help at the point of distribution, including some marketing and computer skills. With volunteers, and with a shop for students at The Crossing, we hope to put UNICEF more into the awareness of students. This is the church intersecting with the world at a point of great need.

“Where cross the crowded ways of life”-- particularly at UW Madison, there is Jesus, and there we would be, trying to join him in his work. That’s The Crossing at this point in its new life, always seeking to intersect with the world with truth and Christian faithfulness.

For The Crossing ministry staff,

Cecil Findley

The Crossing seeks partnerships with local congregations, and feels that the church’s ministry in higher education will not be carried out without such joint efforts. It seems apparent to us that efforts such as called for here are an obvious area in which we can work together, drawing people together to discuss the aims, purposes and values of education and its impact upon the lives of students and upon our society. We would love to work with your congregation on such programs. Explore the possibility with us. Let us hear from you.

Address Service Requested

THE CROSSING
1127 University Ave.
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“I am setting a plumb-line in the midst of my people...” Amos 7:8

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The Plumb-Line



A periodic communication for
The Crossing: A Campus Christian Center
by Wayland Minister, Cecil Findley

MULTIFACETED PROGRAM

The time has come, the walrus said,
To talk of many things:
Of shoes--and ships--and sealing wax--
Of cabbages--and kings--
And why the sea is boiling hot--
And whether pigs have wings.

We join Lewis Carroll's walrus in introducing talk of many things. We may not get to all the items on his list, and we hope to go beyond his disjointedness to articulate a theme and some continuity in the many things The Crossing hopes to address with its various partners this year.

Our new united name, The Crossing, evokes some images: "Crossing" has "cross" within it, and we intend that this points to serious engagement with the way of the cross as Jesus' way of dealing with a hostile and violent world. "The Crossing" also has overtones of a meeting place for those who might get there from different places. The lines of the hymn also come to mind, "Where cross the crowded ways of life . . ."

This reminds us of the title of the still definitive Danforth Study of the Campus Ministries: The Church, The University, and Social Policy. In ministry in higher education, we are called to serve at the intersection of church and university, seeking to help create "social policy which can humanize the quality of modern life." (Vol. I, xi.) The image of that intersection, or crossing, animates, energizes and unites our variety of efforts.

As we present Quest, the invitation to join in a group that practices the discipline that will enable it to go into Israel and work helpfully as ambassa-

dors of Peace with Father Elias Chacour, we are seeking to "go into all the world"--into one of its truly troubled spots--as witnesses to and practitioners of Jesus' way of reconciliation.

The same Christian mandate moves us to offer a series of videos and discussion under the title, "Alternatives to Violence." This series will meet Thursdays at 4 pm. at The Crossing, and will start with videos from the School of the Americas Watch. SOA has changed its name in response to criticism, but it continues its same old murderous business of pumping out death squad leaders and military dictators while undermining democracy throughout the Western Hemisphere. This program offering will help prepare us to take a group to the nationwide protest demonstration at Ft. Benning, Georgia, November 15 to 17. In this we will be joining with Edgewood College and Milwaukee area schools.

On the same theme (and continuing in the same Thursday 4:00 p.m. program slot), we will follow the SOA tapes with six from "A Force More Powerful." These are from the book of the same title reviewed here last year, and they present examples of the efficacy of nonviolent resistance around the world and throughout the 20th Century. Members of congregations are invited to join students in viewing and discussing these, or the tapes can be scheduled by congregations for your own programming.

We are also continuing to sponsor and nurture the ad hoc group, "Beyond Terrorism: Building a World of Peace." Under its auspices, Father Elias Chacour returns to Madison for an address at The Crossing at 7:00 p.m. on September 26. This witness by this great peacemaker is very timely and much needed at this theme of heightened hostility and violence between Israel and Palestinians. (He will also meet with people interested in learning more about supporting his work from 10 a.m. to

noon at the Benedictine Conference Center on Highway M in Middleton.)

The theme of the intersection of church and university also shows up in our commitment to relate faith to the life of the mind as a part of our ministry to the whole person in a university setting. Vespers, each Sunday at 5:30 p.m., will be a major part of our program, where students will come together in worship to be helped to respond to Christ faithfully. The same goal will be pursued in the course to which students are invited on Tuesdays at 4:00 pm., "Faith Questions for the 21st Century: What Christians can Believe With Integrity." This is an attempt at Christian apologetics in our exploration of how to express the Christian message in ways that better reach the minds of the vast number of students today for whom the message is ignored as irrelevant. As we engage in this discussion, and seek to make it interactive on-line, we will no doubt take some false steps and upset some supporters of traditional views, but at least it will be another serious attempt to "go into all the world" with the Gospel. We intend to do it with boldness and in a spirit of faithfulness to the Jesus whose ways we profess to follow.

Another move we are making sounds at first blush like more of an administrative move than a witness, but it is in reality an attempt at