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THE HARD-TO-REACH

HOME

JUNE 1966

MISSIONS

Walker L. Knight, editor
Dallas M. Lee, associate editor
Tom Baker, artist
Linda Stephens, artist

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ON THE COVER

Shown standing on his doorstep in one of Chicago's predominantly Puerto Rican neighborhoods, this young man reflects in a hardened face the challenge of "reaching the hard-to-reach." More detailed stories and picture coverage begin on page 6.

HMB Photo by Lee

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LETTERS

From Our Readers

Unity Cult Reaction

I attend two of the so-called Unity classes being given in a Baptist church in Norfolk. Perhaps because I have studied and taught books by Glenn Clark, Agnes Sanford, Frank Leubach, Louise Eggleston, Paul Tournier, E. Stanley Jones, Hannah Humard, J. B. Phillips, Samuel Shoemaker, Albert Day, and others, the truths disclosed in Unity are not strange to me. These wonderful people know their Bible and have spent hours in deep meditation and communion with God, and they have helped endless numbers of people, including me, to understand our relationship to God.

I may not accept all that Unity teaches but neither do I accept all that any denomination stands for. I take what has deep meaning to me at the time I learn of it and that which bears the fruit of love, joy, gentleness, health, peace, victory, etc. This is the good news I have longed for all my life and came so near missing.

There is nothing to fear in the teachings of Unity. It simply tells how to lay hold of God's power so that fruit can manifest. Christ came to bring us abundant life and he gave us the "keys" to it in the Sermon on the Mount.

Do you know that Unity has someone in prayer 24 hours every day; that anyone can call or write and ask for prayer; that people of every denomination and no denomination call on them and are blessed? If there is a prayer movement in the Baptist denomination that offers that help, please tell me about it.

I wish you could see the radiant, eager faces of those who are in these Unity classes. People are being fed the Word of Life. There must be some in it who are not Baptists, but that is good. This is one way to grow—this sharing with other denominations. But it is fun being a Baptist. You can think for yourself, adventure with God, ask him questions and receive the answers—in other words you can dare to be different. God does not make any two of us alike, but he does say that we are to love as he loves. That is our obligation.

I said in the beginning "so-called Unity classes." Those textbooks are supplemented with a thorough knowledge of the Bible, a sprinkling of science and the awareness that Christianity, as it is now being preached, is not convincing many people—it is losing ground, as a matter of fact. I lived in Japan for two years and know the work of our missions there and in many other countries. I am concerned about these matters.

Mrs. Walter Galliford
Portsmouth, Va.

The letter telling of the influence of the Unity cult points up the need for something that can be put in the hands of our people across the Convention for use in answering the cult representatives who are out in force doing missionary work across America.

I rejoiced to learn recently that, at the request of C. E. Autrey of our Division of Evangelism, Charles R. Standridge, pastor of the West Lynchburg Baptist Church of Lynchburg, Va., is carefully preparing a handbook on such cults as Mormonism, Christian Science, Unity, Jehovah's Witnesses, and Unitarianism, which will be a useful tool for Southern Baptists in giving their witness in the face of "the winds of doctrine." Surely such a book by one of our own trusted and scholarly pastors will be welcomed by thousands of our people.

Paul S. James
New York

We have encountered this Unity heresy in the Mount Vernon Baptist Church. Fortunately, truth prevailed and it is no longer a problem.

The Unity doctrine, as taught by the Unity School of Christianity in Lee's Summit, Mo., is one of those subtle combinations of truth and error so tempting to the intellectual not adequately grounded in biblical theology. It appears as a very nebulous concept almost defying definition. A close study of the teachings, however, identifies it almost in its entirety with first century Corinthian Gnosticism which challenged the early church.

The Bible remains the most effective weapon against such. For anyone troubled or tempted by this movement, I suggest a study of *Colossians*. Two helpful study aids are *Christ in You* by Herschel Hobbs, Baker Book House, 1961; and *Paul and the Intellectuals*, A. T. Robertson, Baptist Press, Revised Edition, 1959.

Forrest C. Garrard, Jr.
Atlanta, Ga.

From personal experience I know Unity to be an awful thing in a church. I have prepared a document concerning action of the Norfolk Baptist Association and a listing of what Unity teaches.

The association on March 22 expressed its concern over and disapprobation of any movements such as Unity, which are contrary to the declarations of faith and message as adopted by the SBC concerning the nature and person of Christ and the related doctrine of salvation.

The action was taken in the light of certain revelations by a pastor in the Norfolk Baptist Pastors' Conference on March 21 to the effect that he holds to, believes in, and is a part of Unity School of Christianity and that nothing could be said or done to make him change.

My research indicates the Unity movement uses terms of Christianity but they define them differently. When Unity says it believes in Christ, that he is the Saviour, it does not mean that he is the personal, divine son of God, but something else entirely.

Henry V. Napier
Chesapeake, Va.

HOME MISSIONS

Pro and Con on Name

Let's not change our name to accommodate some. Years ago First Baptist, Linden, was called, "First Baptist Church of Christ." The name was changed to accommodate some. Other churches did the same thing, but to our detriment.

The name "Southern Baptist" is not a territorial name, but a theological name. We will lose our identity if we change names in the middle of the stream. If we drop the "Southern" and call ourselves "United States Baptist," will not others rightly demand a name change later on to "World Baptists?"

Please explain your statement. "The editor of this publication (mind you, not the Home Mission Board) endorses Chaney's suggestions for a new name." Does this mean the Home Mission Board is not in agreement with you?

Let's start the process at Detroit by majoring on Baptist distinctives.
Troy Culpepper
Linden, Tex.

Editor's Note: The Home Mission Board has taken no action concerning changing the name of the SBC, and has not discussed the matter as a Board. I did not want anyone to think I was speaking for the agency.

The name of the Convention should be changed to "The Missionary Baptist Convention U.S.A." This retains its past history and includes its present goal. It also eliminates sectional prejudice. Our church is the Missionary Baptist Church of the U.S.A. and it has been that from the beginning of its history. As it is the Missionary Baptist Church, then why not call the Convention "The Missionary Baptist Convention U.S.A.?"

J. G. Newton
Marion, S.C.

I agree 100 percent with "Change the Convention's Name" by Charles Chaney "Why?" but not "To What?" I believe we should drop the name "Southern" and have it just "Baptist Convention."

J. B. Tidwell, ex-head of the Bible department, Baylor University, once said, "The true New Testament Baptist church has no appendage such as 'Primitive, Missionary,' etc. I believe just 'Baptist Convention' would better describe our worldwide mission program than United States Baptist, etc."

Lue M. Roebuck
Colby, Kans.

A hearty AMEN to your suggestion on the Convention name change. Thank you for your courage to use a denominational publication in creative and challenging ways.

James M. Pitts
Fairfax, S.C.

The name "Southern Baptist" has historic and sentimental meanings which will be hard to give up, but we have outgrown it and have become a national denomination.

To many, the first choice of a new name would be "American Baptists." As this name is already in use, it will have to be eliminated. Nevertheless, I would object to this name because it, too, reflects or

denotes too much of one nation and in time would become restrictive and provincial. It is similar to the "German Christians" of Hitler's days. The emphasis is on the American, rather than the faith we profess.

This same objection could be made against the title "United States Baptist." As the title "Southern" does not help our witness in some parts of our country, the title "United States" will hurt our witness in some parts of the world. (Of course, this does not mean that we are ashamed of being Southern and American, but our witness to Christ is dependent on neither.)

The name I propose is "The Missionary Baptist Convention of the United States." The emphasis here is on our purpose which reaches back to the Great Commission of our Lord himself and defines the work which unites us. It is an old name, dating back to the beginning of Baptist work in America.

It is a name which our brethren of the North could accept and which the younger churches on the mission fields could use. Instead of identifying themselves as a mission of the "United States Baptists," they could say simply, "We are Missionary Baptists, too. We have the same commission, the same purpose, the same Lord as the home churches."

It is a name which every time it is used will reaffirm our commitment to witness to faith. Every time a person says, "I am a Missionary Baptist," he will feel impelled to look upward and outward. Instead of backward and inward. The very name should thrust us forward in a renewed endeavor of missions, as each person calls himself a missionary.

Some favor dropping the title Convention, but I favor retaining it. The first meaning of convention is "an agreement or contract between states for regulations of matters affecting all of them." Our Convention is an agreement between churches or their messengers for the regulations of matters affecting them. This is still a valid name for us. The second meaning of convention is that of the convening of an assembly, which of course would apply to our annual meeting. Both meanings are applicable to our tradition and practice.

James H. Blackmore
Wake Forest, N.C.

LET'S DO NOT CHANGE THE SBC'S NAME! The name "Christian" was probably first used with contempt by those who used it with reference to Christ's followers. It just isn't enough to say that we should change the name of our Convention because there is a word in it that is offensive to "many people who grew up in other sections" of the country.

As for associations, we ought not to forget that the term "United States" is, in some minds, associated with "imperialism," "aggression," "invasion," "racism," etc., but, as far as I know, it is not suggested that we change the name of our country.

Mr. Chaney says that the word "Southern" has social, economic, and sectional overtones that make it a hindrance to preaching. The Apostle Paul said, "For the preaching of the cross is to them that perish foolishness." (1 Cor. 1:18). The preaching of the gospel arouses all kinds of hindrances, and if there are those who are determined to associate the "Southern Baptist" with various stereotypes, they will

not cease to do so with a change of name.

Another suggestion is to change our name for purposes of strategy. I have always been under the impression that our affirmed purpose was to address the message of Jesus Christ to this entire world, as stated in the "Great Commission." If we are looking for a name to define our strategy, then something like "THE WORLD FELLOWSHIP OF COOPERATIVE BAPTIST" is more appropriate. (I am not suggesting this name at all.)

I am aware that there are problems here at home in the area of pioneer missions, and, really, home missions in general, but I am afraid of the "underones" that are suggested. The brethren of the South are aware that race relations is a global problem, and that here at home the Northern cities have had their problems, and the far Western cities have had their problems, and if our Convention uses this "wedge" to suggest a change of name, then the opening may become larger than expected.

If we drop the "Southern" tag we might get the people of the North, East, and West to appreciate us more, and again, we might not. We might gain some status in those areas where the name "Southern" conjures up some fantastic ideas, and again we might not.

The name "Southern Baptist" is not the only name by which our 'distinctives' and our methods could be known, but it is the name by which they have been known for over 100 years, and what I have read and heard on the subject of change does not convince me that it is necessary to change.

Our purpose is to win men to Christ, to teach and train them for effective Christian service, and to channel their services through our churches, if we can; then let us get on with our commitment. As our very able leader in Evangelism has said, "We need to give more preparation and time to our revivals, and we need to make our members aware of the challenge and opportunity to witness." Our failure is not to be attributed to our name, but to our lack of earnest concern for the lost, and an earnest effort to win them to Christ. When we witness to a lost person, we do not attempt to win him to the Southern Baptist Convention, but to the Lord Jesus Christ.

Charles M. Case
Shiprock, New Mexico

The name Charles Chaney came up with is good, but I like Missionary Baptist Convention, U.S.A. We have so many different types of Baptists, that we should be so proud of our name "missionary" that we would want to be distinguished from all the rest by this one, important word.

Mrs. Robert Snodgrass
Centertown, Ky.

Correction!

The May issue incorrectly identifies Kenneth Burke, Jr. Burke will be serving on the staff of Johnenning Center but not under Metropolitan Baptist Church. The Johnenning Center is owned and operated by the District of Columbia Baptist Convention and the Home Mission Board. Burke will assist Miss Edna Woolfer.

Clovis A. Brantley
Mission Centers Director, HMB

EDITORIAL

I simply argue that the cross be raised again at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroad so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he died. And that is what he died about. And that is where churchmen ought to be, and what churchmen should be about.

GEORGE MACLEOD*

*(Reprinted from *God Is For Real, Man by Carl F. Hovde*)

HOME MISSIONS

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary - Treasurer, HMB

Can Churches Bring Renewal?

Much is being written and spoken about the present condition and the future effectiveness of the churches. Some contemporary voices and pens despair of the church.

Admittedly there are problems. Every denomination and practically every congregation has its burden of inactive and ineffective members, resident and/or non-resident. Sometimes churches are timid and irrelevant. Their concerns may be largely otherworldly though they are situated in the midst of desperate needs in this world. Frequently churches seem to be more concerned about conducting services than rendering service.

What can be done? Must the spiritual renewal needed in our day be realized outside the churches, or can it come within the churches? As one who accepts Jesus Christ as Lord of the churches and of all men, I must register my confidence in the churches.

The church is divine in origin. Jesus established it (Matt. 16:18). Christ loved the church enough to give his life for it (Eph. 5:25). The church is the true home of the Holy Spirit (Eph. 2:22). As such it is unique among human institutions.

The church, as the body of Christ (Col. 1:18), is to represent him in the world. It is to demonstrate and proclaim his love for God-forgotten, earthbound, lonely, wicked, suffering men and women. The mission of the church in a general sense becomes the mission of each Christian congregation. We are his witnesses (Acts 1:8).

We must see people as persons, without reference to economic, educational, racial, moral, cultural, or other external circumstances. Christ gave himself for all men; we must devise ways of sharing the gospel with all.

Such an attitude toward persons will have bearing on a church's physical location. Should the church in a rapidly changing community relocate or stay where it is?

Hundreds of churches have asked this question. Many have chosen to move to apparently greater opportunities. Others have chosen to remain but have refused to serve the immediate church community. Still others have chosen to stay and make special efforts to minister to the people living nearby.

Some churches, I believe, should move. Others, should they move, will leave a vast number of people who need the loving service of a Christian church. Often the people in a transitional community are not the same economically or culturally as those who established the church decades earlier. But they are persons, possibly more numerous than ever before, and persons with urgent, unmet spiritual and moral needs.

Such concern for persons will require some churches to restructure their activities. Besides the time-tested programs of worship, preaching, teaching, and witness, many churches are adding such weekday ministries as medical and dental, recreational and counseling services; sewing and cooking, ceramic and woodwork classes. Provisions are made for youth and children, for senior citizens and busy parents. All such activities include the spiritual dimension. Many churches are doing this within their own buildings, largely unused between Sundays. Others have established a center in a nearby building. These churches are a source of spiritual blessing to many persons whom they would not otherwise reach.

I am confident that the world has not outgrown its need for the churches. Our Master has not withdrawn his commission. The Spirit continues to speak to the churches (see Rev. 2 and 3) and work through the churches.

With an enlarged sense of mission and a renewed commitment to the divine purposes for the churches, we may well find the most inspiring days of service by our denomination and by all Christian groups to lie just ahead.

June, 1966

REACHING THE JUVENILE GANG

CHURCHES need to stop "viewing with alarm" and start programs designed to reach youth in street clubs and gangs even though they might be tearing up their communities.

Too many churches take the fur-lined approach to serve "easy-to-reach" youth and make note of the "hard-to-reach" only in sermons or official pronouncements.

One Southern Baptist leader thinks it is time for churches to leave their stereotyped, narrow concepts of the traditional ministry and move into new and daring programs that will meet the needs of the growing, urbanized areas. He cited the juvenile gang as just one need.

Lowell F. Lawson of the department of social work in the School of Education of Southern Baptist Theological Seminary in Louisville thinks the problem of juvenile gangs will confront more and more of our churches as society moves toward urbanization and the teen-age population approaches the 22 million figure by 1970.

From the youth's viewpoint, it is the church that is hard to reach—so, how can it be most easily accessible and in tune with the needs of these youth?

Lawson defined a gang as a loosely-organized group of individuals, usually characterized as being anti-social, hostile, given to violence or destruction in some form, non-accepting of limits, anti-adult, resentful of authoritarian approaches, and suspicious. Especially, does he emphasize suspicious.

Southern Baptists are working with gangs, Lawson is quick to point out, but it is mostly through mission programs staffed by missionaries. With churches standing off as though the gangs did not exist, Lawson thinks part of the reason is the difficulty of getting quick results or measurable success, something that does not come easy with the juvenile gang.

Many people hold off from the gangs because they consider them different or "incongruous" with normal society, he says, but a closer evaluation of their behaviour shows they seek to meet the same needs everyone is interested in—acceptance, belonging, a positive identity, and the opportunity to participate. Where most people are successful in meeting these needs, the juvenile in the gang had found himself rejected, ostracized, and with a negative identity.

This points up a problem most church leaders have with the juvenile gang—they think in negative terms almost entirely. Lawson pointed out positive aspects of the gangs, such as the cohesion of the group, fellowship, bond, a system which permits decisions to be made, a system of leadership, group loyalty, enthusiasm, energy, and a common commitment. These are the same qualities everyone seeks for groups to which he belongs. These factors are usually not seen in the gangs because of the ends toward which these groups strive, ends which are violent or obnoxious to most people. Church leaders become so concerned about cleaning up

the flood waters that they overlook the rainbow in the sky.

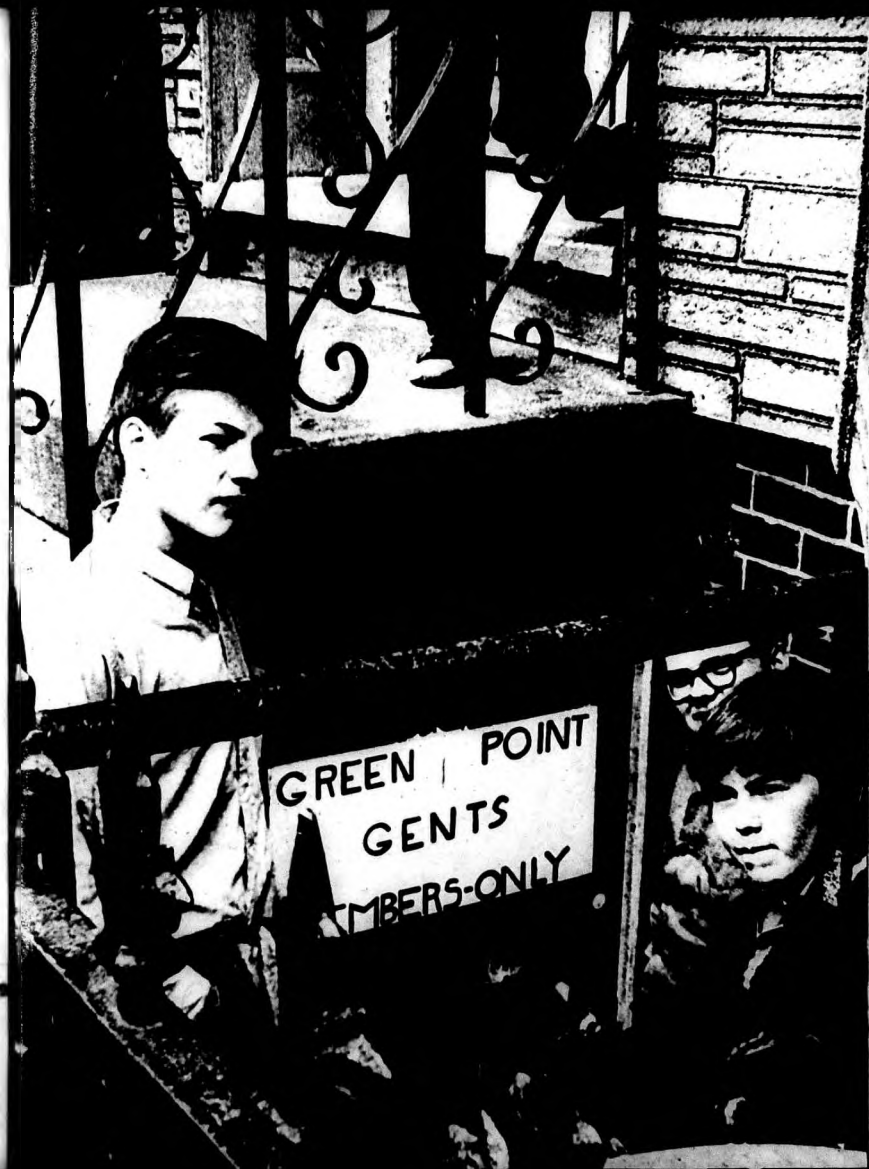
Enlarging on the positive aspects, Lawson says intimate group association with one's peers is a primary need during adolescence and a common human need throughout life. During the teens when young people are beginning to count less on family and more on persons of their own age group, this need becomes especially urgent.

Every group also creates a structure for leadership and a code of ethics in addition to a reason or set of reasons for its formation. When the group develops out of protest and even attack on the established culture, belonging to it may not be healthful or conducive to social adjustment. However, the satisfactions of belonging may be there. The pleasures of joint action may be present. But, when the reasons behind group formation come from a sense of rejection, frustration, and dissatisfaction on the part of members, and the leadership is despotic, negative values far outweigh the positive.

Once a person succeeds in separating the positive from the negative characteristics in the gang, then he can be more enthusiastic about the chances for

THE GREEN POINT GENTS, a New York gang, has made US-2 appointee Libby Roberts an honorary member. Winning their confidence is the first step she has taken in her witness to them.

HOME MISSIONS





success in working with these groups. However, Lawson thinks any realistic evaluation of the situation will tell that recognition of these strengths is a "fur piece down the road" from the time when the gang is able to use these to attain socially acceptable goals.

Because the gang members are suspicious of outsiders, the worker usually finds himself in the position of the wild life photographer who must wait quietly for long periods of time, never at any time threatening the safety or the domain of the object he wishes to photograph. The person who works with the gang will spend the greatest part of his time in the early stages simply trying to get as close to the group as he can, while at the same time not creating too much suspicion among the gang members.

As an example, Lawson told of an experience he had as a group worker at East End Neighborhood House in Cleveland, Ohio. Seeking to reach teenagers on the fringes of the community, he prepared handbills that he thought they would eagerly snatch up. He set out one cool October evening, with grey trench coat pulled tightly around him. Through the window of a malt shop he sighted his first group gathered at a juke box. Strolling into the store and attempting to appear casual, he stopped at the fountain and ordered a coke. In just a few minutes several of the boys left. One remained, listening to the last strains of the tune. Finishing the rest of his coke, he moved toward the youth, who started for the door. It looked as though he would miss even him, so he stepped into his pathway and said, "Hi. I'm Lowell from East End. Can I give you a copy of our program schedule? I think maybe we've got something going you'd enjoy."

With a relieved expression, the boy said, "Is that who you are? We thought you were a cop!" A natural conclusion from the grey coat, the single man out at night, dropping in where the group who had been in trouble were congregating.

The mistrust such youths have of

adults leads to missed opportunities. Such happened, Lawson said, when two adults who sang and played guitars offered their services to work with the young people at the settlement house. They had six, teen-singing quartets, and Lawson told one of the better groups about the offer. However, members of this group were community problems and defensive. Immediately they asked, "What's the catch? What's in it for us?" They would think about it. Six weeks later they came asking to work out with the two adults, but by this time they had offered their services and had been accepted by another agency.

The earlier a gang is reached the greater are the chances for success. Also, the younger the age of the gang members the more favorable the odds. Realistically speaking, although the courts may not classify a 16 or 17 year old as an adult, socially, physically, emotionally, and in other ways they are in fact adults. The attitudes and actions of these persons often belie their years. They are accustomed to a hard life, and out of this hard life has come a spirit and an outlook on life that is not easily modified.

Most agencies are placing their emphases on the younger gangs, those between the ages of 10 and 15. This is because the problems may be more easily handled, attitudes more quickly changed, and the aspects of the work can be more preventive rather than rehabilitative. Possibly it is because staffs are short and funds are not available in large quantity; but whatever the reason, most work in this area has been done with younger age groups.

With the young groups, effective changes are possible in gang behavior; in fact, gangs can be completely eliminated as new interests replace the old for the boys, Lawson said. With older groups, very often the best the worker can hope for is a "holding action." That is, for a period of time he may be able to bring about a decline in delinquent behavior; but very often the relative calm is shattered by more serious outbreaks. Some factors responsible for this are such things as unemployment among the older boys, great periods of unoccupied time, and the greater demands for money and material possessions—problems of lesser consequence for younger boys.

There are two roads open to the Christian as he works with these gangs, according to Lawson. The first is the silent witness of his life. Because in his relationships with these boys they will see the absence of many of the sinful

aspects of the community around them, the Christian will be noticed as being of a different nature. An example occurred at the Baptist Center in Louisville. One of the staff, a seminary student, had worked for more than two years with a group of pre-delinquent boys. Through his life, they came to know him as a friend who was deeply interested in them. As the group was returning from a field trip to a state park, one of the boys who had evidently been doing some thinking the past week, turned to Dave and said, "Are you a Christian?" This gave the leader an opportunity to discuss this basic and vital issue with the entire group. He has never preached to the group, but he has tried to let his life shine as a Christian witness. At Christmas time he presented each boy with a New Testament which he signed personally. This gift had very special meaning because of the depth of the relationship which had developed. He recently took them to see *The Restless Ones*.

The other area of approach is at a time of crisis in the life of a gang member or the group as a whole, Lawson said. This is not new to any who have seen how close people draw to God at critical times in their lives. Many gang members have no understanding adult to whom they can turn in time of crisis. They cannot find the strength they seek in the group. A worker who has come to share their confidence stands in a unique position at this time. Again, this opportunity may not present itself often; but helping in crisis makes all the waiting in the world worthwhile.

Lawson cites four principles for effective work with juvenile gangs.

I. Contact needs to be made on the home grounds of the gang members. Consequently, the person who anticipates enrolling a gang in his basketball league, interesting the boys in a weight-lifting class, or offering them a meeting place at the church is going to be disappointed when these seemingly inviting propositions are turned down.

Why is this? First of all, these kids often are determined to prove that they don't need anyone or anything else—that they are self-sufficient. All they want to do can be done within the framework of their own world. Second, community centers, churches, and other similar facilities have become identified by the boys as symbolic of everything they resent. These buildings are run by the "good guys." The community who has rejected them can't be trusted. They don't want anything to do with it. Third, the freedom of the streets is much more preferable to the confine-

ment of the church, the center, the gymnasium, or the weight-lifting room. These all bring with them the connotation of limits, which the gang wants nothing at all to do with.

II. Contact with the group must often be made by just one person. Again, this minimizes the threat to the security of the gang.

Once the initial suspicions of the group are overcome and a somewhat tenuous relationship has been formed, the battle has just begun. The worker can anticipate a great deal of testing on the part of the group to find out the degree of his sincerity, how great his involvement in the group will be, what his real "angle" is in working with the group, and anything else they may not have answered to their complete satisfaction. The worker can expect the group to be at their worst during these initial stages in the group. They may try to shock, embarrass, and otherwise attempt to make the worker feel as uncomfortable as possible until such time as they have decided this "guy is okay." The worker can expect much hostility and resentment in the early stages of the group, inasmuch as the gang sees this person as a "do-gooder," a "preacher" (in the sense that he wants to tell them how to behave), or someone else who represents everything the group resents in society. The worker will serve as a means of releasing much of their pent-up feelings of hostility, and his interest initially will be con-

strued as an open invitation to take him apart psychologically.

III. Although the value system of the group may differ from the worker's, this does not mean it is entirely wrong. So often church members are guilty of insisting that those to whom they minister must give up all that they hold near and dear and take on a completely new way of life. Sometimes church members are so blocked at the language that is used that they do not hear what the people are saying. Sometimes church members are so impressed with their own piety that they overlook the simple faith of another. If one is to reach those who are so much outside of his own norms for social functioning, he does not begin by demolishing the foundations on which they stand.

Rather, accept them as they stand, and from within begin a rebuilding process. The task is similar to that of the man who seeks to restore a deteriorated building to a useable condition. He does not begin by razing the foundation, allowing the walls and roof to crumble down in a heap of useless rubble. Instead, he carefully evaluates

the strengths of the building, decides where he can first begin to tear away the old materials, without harming the basic foundational structures, and then carefully tears out the old, useless areas, strengthens weak areas that are salvageable. As much as is possible, he leaves the building untouched except for a little cleaning and scrubbing to reveal the old beauty as originally constructed. How wrong to approach a gang with the attitude that it will need complete remaking. Christians must be careful to discern the qualities that need to be brought out as well as those that need replacing.

IV. Basically, the gang is composed of individuals who are weak in many areas of functioning, socially and psychologically, and separately they are insecure individuals. The gang can present an awesome, frightening picture indeed, if seen only as a totality. The person who fails to individualize cannot hope to make headway with the gang, or any other group for that matter. If the worker can concentrate on establishing relationships with the individual members of the gang, interpreting to each his motives, and convincing them of his sincere interest in them, the cumulative effect will be for a much better group prognosis. The worker will need to concentrate on marginal contacts with group members, that is, by meeting them alone, in pairs, in their homes, at drugstores, and wherever they may hang out.

GETTING THINGS STRAIGHT, following a little disagreement during activities at the church the night before, Libby Roberts talks with members of the Green Point Gents, Burt O'Donnell and Chester Pasieka.





Churches and Ex-cons: Problems on Both Sides

WHEN seminary professor William S. Garmon asked an ex-prisoner if he believed in God, he replied:

"Of course I do. It's just the church I don't believe in. You people talk the talk, but you don't walk the walk."

The ex-prisoner went on to point out another problem Garmon has long since found to be true: the attitude of the church toward prisoners is a greater problem than the attitude of prisoners toward the church.

"Only about 12 percent of the people who commit crimes are ever convicted, and yet we tend to take our vengeance out on this small percentage," Garmon said. "Our churches are full of those who commit white collar crimes every day, and yet no one seems to be too concerned about it."

"I'm convinced we need a new look at our attitude toward those who are imprisoned, and a new look at forgiveness."

Southern Baptists are in the midst of a new look and Garmon, professor of social ethics at New Orleans Baptist Theological Seminary, is heading up the study. He took leave from the seminary in September, 1965 and he will submit to a committee of the Home Mission Board this summer a suggested format for a ministry to ex-prisoners.

What can be done to reduce the number of ex-prisoners who are returned to prison every year (30-50 percent, depending on whose estimate you read)? Ninety-eight percent of those who enter prison are set free sooner or later—will they

accept the church? More importantly, will the church accept them? These are some of the questions Garmon was commissioned to probe, and his findings so far are not encouraging.

Garmon has crisscrossed the country, visited prisons and jails in six states and scores of "after-care" institutions to gather what boils down to "a terrible amount of misinformation about what happens to people after they get out of jail."

"Most people don't want anything to do with employing an ex-prisoner, and no one will invite one to church," he said. "One prisoner even told me that when he went with the prison director to talk to some church people about working with ex-prisoners that a woman got up and said: 'I don't want an ex-con sitting by my daughter.'"

"Women are scared their daughters will be raped, even though less than two percent of those in prisons were convicted of this type of crime," Garmon said.

So, on the one hand, people feel threatened by the ex-prisoner, even though they don't know where the nearest prison is or what's going on inside, and on the other hand, prisoners and ex-prisoners think preachers and "church people" don't understand.

Recently, Garmon sat in on a group therapy session at a church-sponsored halfway house. There were men who had served time for drug addiction, auto theft, and forgery, and two young probationers,

one an addict and the other just a rebel against authority.

The group leader was a three-time loser who had been the full route of addiction between the ages of nine and 17," Garmon said. "He skillfully lead each man to examine his own irresponsible living in what at times seemed a merciless baring of the soul in a search for honesty. Acceptance of each man as he was, but with the expectations of a change in life style to responsible living, was kept before the group."

Most middle-class churchgoers would have been offended by the language, Garmon said, but it communicated. And even more important, he pointed out, the men talked honestly and frankly about their problems and their needs.

"When, in churches, has a man publicly bared his soul in open confession?" Garmon asked. "How often does one find a supportive fellowship that would make such honesty possible?"

It's in this area of atmosphere, Garmon said, that churches can play an important role. In fact, he said, the first step in any formal effort to aid ex-prisoners will be for churches and church members to react in a Christ-like way to people who are trying to orient themselves to an unconcerned society.

"While the needs of this group can be generalized as acceptance, jobs, housing, clothing, and so on, the beginning point for our churches and church members is to recognize our own sin in the matter and to accept

HOME MISSIONS

the releasees as human beings. Churches should be the first to offer a haven, a starting place for those leaving prison."

"People need to understand," he continued, "that parole is not leniency—it's a matter of helping a man adjust to society under some means of control. Sufficient funds for parole operations have not been provided in many cases, parole officers have been overburdened, and this is what has brought a bad name to the parole and probation systems."

In many of the jails and prisons he visited, Garmon discovered that in most instances there were no rehabilitation activities. "A large percentage of our prisons are just holding operations," he said. "Politicians are not interested in them; in fact, no one really is opting for these people."

Guards often are the nearest to correctional officers many prisons have to offer, Garmon said, and in many state prisons, guards start off at less than \$200 a month. "You can imagine the training you get for that price," he commented.

Garmon hopes eventually that individual churches will begin providing personnel for a ministry to ex-prisoners that will be directed on a nation-wide or statewide level by professional people.

"We don't need 'pros' to do all the work, necessarily; but there must be professional direction," he said. "I've discovered that volunteer programs start everyday, die everyday. Too many programs start on the

interest of one individual; and when the individual's interest dies, the program dies."

There is a void in society that churches can step in to fill, however, Garmon said; but it must be an educated approach—"no fanatics on white chargers railing against the institutions, etc."

"People with wrong motives can create real problems," he said. "This work takes a great deal of love and perseverance—you can get disillusioned quickly. And if someone goes in for 'spiritual scalpings,' he'll find the con men who will 'take a dive for Jesus' if they think they can get something out of it."

What are Southern Baptists doing now? Scarcely anything, as near as Garmon can tell. In fact, he has had to concentrate his study in the Northeast and Midwest because there was such little activity—church or state-inspired—in the Southeast, or Bible Belt regions.

"There is some work going on, but I'm convinced that we're really not doing anything in this area,

Garmon said. "The major problem is that most people feel threatened by ex-prisoners, even though they don't know where the prisons are or do not have any concern for what goes on inside."

There are some motions in the right direction, however, he pointed out: states are becoming more interested in correctional and after-care service; some religious groups, such as the Yokefellows, are showing an interest in halfway houses; and the work release bill signed last summer by President Johnson will allow some federal prisoners to get out and work under supervision, in effect serving their time at nights and on weekends.

"Some words of Paul have haunted me as I have made this study," Garmon said. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:1-2).

Results of Garmon's investigations will be shared with churches in the convention. If you or your church are involved in an organized ministry to ex-prisoners, write to:

William S. Garmon
3939 Gentilly Blvd.
New Orleans, La. 70126

How One Association Responds

By JACQUELINE DURHAM
Decatur, Georgia



THE man was a church member—but he broke a law for which he earned a prison cell. Like two-thirds of Americans who go to prison, he was not convicted of a violent crime; nevertheless he would always bear the stigma of "serving time."

His church did not contact him, and to his knowledge was not concerned about him. It had turned against him because of his error. Chances are slim that he will respond to rehabilitation efforts, say prison experts. The biggest obstacle he will have to overcome is the fact that the one group he would have expected to be concerned for him at this dreadful time—his church—has shown no concern.

The Christian church would seem the natural liaison between the prisoner and rehabilitative measures within the institution. But only random churches have sought to fulfill this need.

Churches in the Columbus Baptist Association in Georgia illustrate what can be done. The association has a full-time worker who maintains contact with prison inmates and confined juveniles. When a man is ready for release to the Columbus area, R. C. Johnson discovers his vocational interest and then contacts a church or Christian businessman to arrange for a job and a place to live.

"I want to ask you something," said one old inmate at Reidsville penitentiary, after more than a year of contact with Johnson.

"All right," Johnson replied. "Who pays you?" the inmate questioned. (All those months "I had suspected his motive," the inmate said later. "I had been watching him; he proved he was sincere . . . But I had gone down so far, I wouldn't have nothing to do with him.")

The old man revealed a life of crime and alcoholism that started with stealing cars as a teen-ager and later led to bootlegging.

"I grew up in a Christian home," he said. "None of the family has ever been in trouble except me."

He had left home, had married three times, and had been in and out of prison since 1928 when he met Johnson while being held in Columbus for another county. After a trial for a holdup, he was sent to Reidsville where Johnson maintained contact, expressing interest in the inmate whenever he saw him.

One day the man sent word that he wanted to see Johnson. Again he asked Johnson his motive. "I did have a motive," said Johnson. "I wanted you to be a Christian." The old man was interested but still wary. Johnson continued to visit him, bringing books to help him understand, encouraging his thinking, and discussing Scriptures with him.

One day Johnson waited for him but he didn't show up. The inmate was in the hospital.

"I lay there . . . doing some real thinking," he said. "I can't describe it, but I said to myself, 'You'd better do something about it. You've wasted too many years. I crawled out of bed and went down on my knees and stayed there 'til I felt that I'd been forgiven.'"

Out of the hospital, the 63-year-old inmate waited in line to see Johnson. He grasped his hand and said, "Everything is all right."

The man is now out of prison, working at a rescue mission in Columbus, Ga., sharing his experiences and his witness with other men.

"My one regret is that I didn't wake up many years ago so I could do some good," he says sadly. Perhaps if

churches had sent men like R. C. Johnson to prisons years ago, his life and others could have been salvaged.

Why has the church not grasped this opportunity for service to a needy segment of mankind sooner? The question is too involved for a simple answer. Perhaps the church has not known how to meet the needs of a man in prison and has honestly felt that "It is not enough to do good; one must do it in the right way."

Perhaps the church has not felt that it could have a function beyond the support of chaplains, in the seemingly complex structure of prison systems.

What can the church do? James V. Bennett, director of the Bureau of Prisons of the United States Department of Justice says: "One of the things which the hometown or community pastor can do, which is of great value, is to maintain correspondence with inmates throughout their stay in the institution, providing news and information regarding the home church and its activities. The local pastor can . . . work with the families in the solution of the problems which they experience during the absence of a husband or father."

Mr. Bennett also suggests that a pastor may extend help to individual inmates through the resident chaplain. According to Mr. Bennett's experience, "The rehabilitative process breaks down at the point of relating the offender to the church when he returns to the community." He says many inmates, who have participated actively in religious programs in the institution, fail to identify with the church after their release.

This would indicate a need for congregations to prepare themselves to welcome the released offender as an individual and assure him of their willingness to assist him.

HOME MISSIONS

In Baptist Center with A Waiting List:

Inner-city Dwellers "Do it Themselves"



"If they ever write an epitaph on my grave I don't want it to be: 'the budget was increased this much, and the building was expanded this much.' then in little letters: 'she reached one soul for Christ' "—Anne Davis, Lexington Baptist Community Center

PHOTOS BY L. O. GRIFFITH

TEXT BY WALKER L. KNIGHT

THE talents and creativeness of hard-pressed, inner-city dwellers of Lexington, Ky., have developed a unique people's program that lets them meet their own needs their way.

The physical space, equipment, and some financing is provided by the Baptist Community Center, which has captured a 100-year-old Georgian mansion in the original subdivision of the Kentucky capital and is giving the old house some of the best years of its life.

Taking the lead with the center, and sometimes just stepping out of the way, is Anne Davis, a young Baptist missionary with ideas and concepts that could revolutionize what Southern Baptists are doing (or not doing) in the inner cities of America.

"The thing that brought me to the mission field and especially to the inner city was the strength I saw under the camouflage, not the problems under camouflage as in suburbia," she says in her rapid, earnest way of talking.

"I think we can rebuild the inner city if we as Southern Baptists are willing to recognize that the city has strength to rebuild itself."

—Griffith is director of the Division of Communication, HMB. Knight is editor, HOME MISSIONS Magazine.

June, 1966

She backs such strong words with even stronger deeds. For example, the teen program is self-supporting. Youth from 15 to 17 organize their own clubs, set their own dues, contribute work to the center, and finance anything special they want.

When senior-year, out-of-town trips proved too costly for any of them to participate, they started a work project to finance their own trip. Eventually, more than \$2,000 was earned, which financed a trip to Washington, D.C., and covered the expenses for Miss Davis.

"We need to quit stressing the weaknesses of these people and start stressing their strengths," she says with emphasis. "Quite often the weakness is there because the churches left the area years ago. I'm not here because the families are weak, but the families are weak because I wasn't here years ago."

Sure, she can list the problems—dope addiction with benzadrine, teen-age vandalism, missing parents, alcoholism, and you name it, she can find it. A few days ago four youths standing on her porch could account for more than \$100,000 in destroyed public property.

There's no problem of vandalism at the Baptist Community Center, however, "because the building is theirs. They helped put it together."

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"... I'm not here because the families are weak, but the families are weak because I wasn't here years ago."

A PROUD, 100-YEAR-OLD MANSION, now housing the Baptist Community Center in Lexington, is seeing probably the best years of its life.



The teen-agers came one day asking for a recreation area. Miss Davis pointed to the small downstairs dirt cellar, and said, "O.K., dig!" Dig they did, and with some help from the Brotherhood of the Baptist Association they finished out an excellent playroom.

Early in her work with the center, Miss Davis had brought the older teen-agers in for activities and recreation. One day they asked her for the keys to the woodworking shop, and after a few minutes they returned to confront her with, "We're being slighted."

She immediately became defensive, and asked, "What do you mean, slighted?"

"We're not having Bible study."

"Is that it? I'll go right now and start looking for a man to teach you."

"We've already decided that, too. Remember Marshall Knightcourt at the ballgame? We want him."

"Look, fellows. This man is a postman. He teaches in my church. He is in charge of recreation, has four children of his own, and is paying for a new home. Don't be disappointed if he can't come."

"Call him anyway!"

She picked up the phone and relayed the conversation she had just had to Knightcourt, adding, "Now Marshall, I know you are busy..."

"Stop," he answered, "you know I have never been able to get those boys off my mind since that ball game. I almost called you to ask if I could work with them."

Now, four years later, both he and his wife are involved; and he has taken over the boys' club program. He says, "I know this is where God has called me to be."

Marshall also illustrates another principle by which Miss Davis operates the center—she feels a responsibility to give every Baptist in the area a chance to be a missionary where he is. "Your feet don't determine whether or not you are a missionary, it's your heart." Some 80 people respond with from a half-day to a day of service a month in the center's many programs.

It's not surprising that the center has people waiting to use its services. The annual attendance exceeds 15,000 a year, with an enrollment of some 500. Only about 350 are in the regular club groups, and others are helped with referrals, visitation or counseling.

The center has had a waiting list since 1961. "We want to take only those we can really serve. To just bring in boards of people without getting to know them is not theologically sound," she says.

Most of the work falls into one of four categories: (1) *friendship groups*, comprised of people who knew each other before coming to the center, and whose relationships are used to build mothers' clubs, etc. (2) *age-group clubs*, made up mostly of the pre-teen-agers. (3) *teen-agers*, who are divided into two groups and number some 100, and (4) *young citizens club*, youth out of school and working.

Two staff members assist Miss Davis. They are Ruth

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WRESTLING WITH A COMMON PROBLEM, Miss Davis and leaders of one of the teen-age groups plan activities for a Tuesday night teen-age meeting. This is one center that majors on self-direction.

ties for a Tuesday night teen-age meeting. This is one center that majors on self-direction.

Smith from Knoxville, Tenn., and Mary Poe, a Kentuckian appointed by the Home Mission Board as one of the first US-2 volunteers.

Baptists of every level are involved in the center, with the Home Mission Board appointing the staff and sharing with the Kentucky Baptist Convention in their salaries. The Elkhorn Baptist Association cares for the rest of the expenses, and in fact, has invested more than \$100,000 in the center.

Miss Davis and her staff consider they have two programs. One is at the building and the other is in the community. "Most of us get bogged down within four walls," she likes to say. "Missionaries condemn the world for not being involved, when we have not been involved either."

Not Miss Davis and her staff. They work at improvement of the community (one city official called it "meddling") with street lights, housing, working on neighborhood councils, with officials of the war on poverty, etc. Miss Davis

herself serves on the Lexington Social Planning Committee.

The staff also attempts to involve the people of the center in community matters. When one group of young people attended the school board meeting for the first time, the Lexington superintendent wanted to know if they were protest workers. It was the first time young people had showed any interest in what the school board was doing. He was assured they were not militant.

"If a street is dark, there are two ways to light it," she points out, "spiritually and materially. We need to see both aspects. If they ever write an epitaph on my grave I don't want it to be 'the budget was increased this much, and the building was expanded this much, then in little letters, 'she reached one soul for Christ.'"

Southern Baptists need to move into the total community, out of a building center program into a community center program. She says, "I hope we can sense what real success

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A TOAST TO JUST FUN comes from a group of the teen-agers during one of the center's open house receptions.



US-2 APPOINTEE, Mary Poe, is one of the staff members of the Lexington Center, and has served nearly a year of her two-year term.

HOME MISSIONS

JUVENILE REHABILITATION

... THE CHURCH'S RESPONSE IN MINISTERING TO YOUTH AND FAMILIES IN CONFLICT



NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center, is with the students.





FOREWORD

Juvenile delinquency is one of the most disturbing and perplexing contemporary problems of our nation. There is no easy solution, but we are followers of one who was concerned about the total well-being of every person. Christian compassion demands that we seek ways to help youth in trouble.

An increasing number of churches, associations, and state conventions are providing a ministry in this area. Many of these efforts are proving to be exceedingly productive in spiritual, moral, and social fruitage.

L. William Crews, from a background of Christian vocational commitment, theological and social work training, and effective service in this field, has prepared this booklet to assist groups to provide appropriate services to youth and families in conflict.

It is our hope that many Baptist churches, associations and state conventions, as well as other groups, will find in this message a stimulus to loving Christian service in this crucial area.

Arthur B. Rutledge
Executive Secretary-Treasurer
Home Mission Board of the
Southern Baptist Convention

He said, "I saw a city.
Miss Davis wants Southern Baptists to see the city this boy has seen. "The church has always known how to love people, but we're just beginning to let people know how to love us. What we are attempting to do is not only to love the people but to give them someone to love. It is in this kind of sharing that we really get down to evangelism."

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A MODERN PARABLE

A certain lad went down from Childrens ville to Adult City on the road of restless adolescence and fell among the thieves of moral carelessness who stripped him of his religious convictions, his moral principles and his dreams of what he might someday become. When they had beaten him and cast him by the roadside they placed a sign upon him that read "Juvenile Delinquent."

And by chance there came down a certain pastor that way; when he saw him he shook his head in dismay. "What a shame! How I thank God he is not one of my flock! Since I am late for my next engagement I must be on my way." As he passed by on the other side he decided to sermonize on what he had seen on his most recent journey.

And likewise a certain layman when he was at the place came by and looked on him with great pity. "What are our young people coming to?" he said under his breath. The lad made a feeble effort to recover. The layman noted by his watch that he had an urgent appointment and hurried on his way to make the final transaction of a great sale of goods which netted him much profit. At the luncheon club the following day he declared, "Let's get someone to speak to us on juvenile delinquency."

But a certain friend of youth, as he journeyed, came where he was: when he saw him there was a response of compassion; he went to him, and bound up his wounds, pouring in the oil of love. The friend placed the lad in his automobile, brought him to the church, and cared for him, and on the morrow the friend of youth led his church and association to establish a juvenile rehabilitation work, and minister to all youth in need.

"Which now of these three thinkest thou was neighbor unto the lad that fell among the thieves?" You say, "He that showed mercy on him." Then said Jesus, "Go and do thou likewise."



NG CLASS, below, from the Univer-
ds the center in informing its mem-
resources. Here Ruth Smith, center
the students.

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He said, "I saw a city.
Miss Davis wants Southern Baptists to see the city this boy has seen. "The church has always known how to love people, but we're just beginning to let people know how to love us. What we are attempting to do is not only to love the people but to give them someone to love. It is in this kind of sharing that we really get down to evangelism."

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HOME MISSIONS

I.

THE ROAD OF RESTLESS ADOLESCENCE



"The mushrooming problem of juvenile delinquency has been described as society's time bomb."¹ It is one of America's foremost moral and social problems. It strikes in homes of all walks of life, income and areas. All children, whether they be in your home, on your block or in your community are potential delinquents. "For all children have problems that may become too difficult for them to solve."²

THE PROBLEM OF JUVENILE DELINQUENCY

Juvenile delinquency and crime are as old as man. "Cain rose up against Abel his brother, and slew him" (Genesis 4:8). Ancient Egypt recorded the message in hieroglyphics, "The times are out of joint, children do not obey their elders."³ Society has always had the disturbing problem of socializing its children and the rehabilitating of the offending ones.

Juvenile delinquency has increased each year since 1949 with the exception of 1961. Approximately two percent of all children aged ten through seventeen are referred to the juvenile courts. When traffic cases are included the percentage rises to three point three percent.⁴ During the eight-year period, "the juvenile delinquency years," in which the juvenile court holds power over the conduct of youth, the probability that a boy or girl will appear in court is considerably increased over the number who appear in any one year. "Allowing for repeaters, who are involved in about one-third of the delinquency cases, it is roughly estimated that eleven percent (or about one in nine of all children) will be referred to juvenile courts for an act of delinquency (excluding traffic) prior to their eighteenth birthday. Considering boys alone, the probability is much greater—about one in every six; for girls alone, much less—one in twenty-three."⁵ "The number of delinquent children may be expected to increase. By 1970, it is estimated that youth, ages ten to nineteen, will number forty million, and by 1980 about forty-seven million."⁶

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NG CLASS, below, from the University of the South, is informing its members of the center in informing its members. Here Ruth Smith, center, is talking to the students.





Delinquency is primarily a boy's problem. Four times as many boys are referred to the courts as girls although the sex distribution in the general child population is almost equal. Boys are referred primarily for stealing, including theft of automobiles for temporary use, and malicious mischief, while girls are most often referred for running away, being ungovernable, stealing and sex offenses.

In addition to the children referred to the courts, approximately three times as many come to the attention of the police.

While juvenile delinquency is considered a major problem in the cities, there has been an alarming increase in the suburbs, semi-urban and rural areas in recent years. In 1964 the overall national increase was fourteen percent. The cities experienced a ten percent increase while the semi-urban and rural areas saw a twenty-four and twenty percent increase respectively.

The greatest cost of delinquency is human life. Children apprehended by the police, referred to the courts, placed in an institution for an offense that was not serious can have a scarring effect. The most serious acts of delinquency are committed by youth with severe emotional maladjustments or character defects, and can only be helped through long term services.

"The financial cost is also high, with most of the payment for services coming directly from the taxpayer's pocket. The direct financial cost of public services required by delinquents—police, detention facilities, courts, and institutional care—is estimated conservatively at over two hundred million dollars. Property stolen by juveniles is estimated at one hundred fifteen million dollars, not including property lost through acts of vandalism."

The rising rate of delinquency indicates that we are failing to provide young people with inner controls of behavior. This will continue until every citizen realizes that juvenile delinquency is his own business.

JUVENILE DELINQUENCY IS MISBEHAVIOR

The term "delinquency" is often used as an "umbrella" to describe a wide variety of disapproved behavior which occurs at a given time in a given place. The following are examples.

Two small boys, brothers, ages nine and eleven, who came from a family of nine children where food and clothing were scarce, shoplifted two outfits of clothing in order to be more accepted by friends at school. They were picked up, booked, taken to juvenile court, and placed on probation.

A fifteen year old boy, whose father was a colonel, absent from the home, and whose stepmother was preoccupied with club activities, repeatedly "borrowed" automobiles for joy rides, and was

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arrested, charged with auto theft, and sent to a training school.

An attractive thirteen-year-old girl, who was deserted by her parents and whose father was wanted on five warrants because of criminal acts, was "befriended" by an older man. Later she was picked up by police, charged with sexual promiscuity and sent to a training school.

Two sixteen-year-old boys who broke a Coca-Cola bottle in the street and placed a realtor's sign in a man hole, were picked up by the police, taken to the detention home, reprimanded and released to the custody of their parents.

A fifteen-year-old boy, who does not know who his father is, took a "beating" twice a week from a drunken friend of his mother. Out of fear he stabbed the man to death, was picked up by the police, and placed in a foster home on probation.

A nine-year-old boy was sent to the store to purchase cigarettes for his father. Two older boys showed him where he could get them "for nothing." He walked in the back door that had been forced open, helped himself to cigarettes and candy and found himself surrounded by the police. He was placed in detention, charged with unlawful breaking and entering, and placed on probation.

A fourteen-year-old boy whose mother and father work late hours, found excessive time on his hands and joined a gang. The gang became more daring and proved their "bravery" by "striking out" at an elderly man. They were arrested, adjudged as juvenile delinquents and sent to a training school.

There are many definitions of the term, each depending upon what context the person uses it. "If behavior is evaluated in terms of the moral code or of the demand for social conformity, any immoral or nonconforming act may be considered delinquency. If it is interpreted in terms of the interest and security of a group, any act that tends to undermine the group welfare may be seen as delinquency. If it is measured in terms of religious or ethical ideals, any failure to abide by these ideals may be regarded as delinquency. If it is defined in terms of a legal code, any violation of law is an act of delinquency."

Juvenile delinquency is a legal term used by courts in adjudging offending youth who have been apprehended and where guilt is established. The Children's Bureau used the following definition: "Juvenile delinquency cases are those referred to courts for acts defined in the statutes of the State as the violation of a law or municipal ordinance by children or youth of juvenile court age, or for conduct so seriously anti-social as to interfere with the rights of others or to menace the welfare of the delinquent himself or of the community."

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center the students.





In different states, delinquency and crime may range from the most serious such as murder, burglary or robbery to trivial acts such as playing ball in the streets, riding a bicycle across someone's lawn, or obstructing traffic on a sidewalk.

The legal age of delinquent youth varies from state to state. The upper age limit is anywhere from sixteen to twenty-one years of age; in most states the limit is eighteen years. Several states do not specify an age below which a child would not be considered capable of judging right from wrong conduct. When a lower age is specified, it is usually seven. The child would not be held responsible for his conduct, usually, but the parents would be for failure to supervise.

CAUSES OF DELINQUENCY

Perhaps no other subject has been studied more and understood less than juvenile delinquency. No child was ever born a delinquent, but many children become delinquent. What are the causes? Why so much delinquency? One thing is clear, the causes are as varied as the cause of disease.

Some believe that the major cause is deprivation, poverty, slums, deteriorating neighborhoods, where youth run in gangs and are taught to rob and steal. If this is true, then why are not all poor people who live in slum areas delinquents? Others believe that the "broken home" is the contributing factor. Then why does one child become a thief and another in the same family a useful citizen? Are "working mothers" the main cause? If so, does this mean that all children whose mothers work are predestined to become delinquents? Multitudes of children are exposed to the destructive influence of radio, television, motion pictures, and comic book crime thrillers, yet they never commit a delinquent crime that gets them into trouble. Certainly these factors and many others such as rejection, loneliness, being with the "wrong crowd," inadequate schools, recreation, work and rehabilitation facilities are contributing factors.

However, to understand the causes of delinquency one must understand the physical and emotional structure of the individual, his family background and relationships, his schools, neighborhood, interests, and friends. Even more, there must be understanding of how the delinquent feels and thinks about himself. For in his transitional period from childhood to adulthood he is searching for answers to such questions as: "Who am I?" What is the purpose of my being? Where is the center of power in regard to myself? Who cares about me? In order to find these answers he must be identified with someone who is greater and stronger than he is, and he must have the opportunity to become a person in his own right. But when

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HOME MISSIONS

he is unable to find the answers in his search for self through significant adult relationships and a proper relationship with God, he often "strikes out" at society and becomes sick emotionally. Fighting, rioting, sex offenses, drug addiction and crime are outward symbols of deep hunger for some kind of meaning for life.

Therefore, the multiple causes of delinquency necessarily involve the relationship between parent and child, the relationship between the child and his society, which includes his teachers, his minister, his friends, the policeman, his neighbors, and most significant, his relationship with God. When these basic relationships are undeveloped or are broken, the child sometimes follows the course of delinquent behavior as a way of handling his problem.

¹Southwestern Law Enforcement Institute, *Institute on Juvenile Delinquency* (Charles C. Thomas Publisher, Springfield, Illinois, 1952) p. 3.
²Roberts, Guy L., *How the Church Can Help Where Delinquency Begins* (Knox Press, Richmond, Virginia, 1958) p. 31.
³Southwestern Law Enforcement Institute, op. cit., p. 5.
⁴Juvenile Court Statistics, 1965 (U. S. Department of Health, Education and Welfare, Welfare Administration, Children's Bureau, Washington, D. C., 1964) p. 1.
⁵Ibid., p. 1.
⁶Cavan, Ruth Shonle, *Juvenile Delinquency, Development, Treatment, Control* (Lippincott, Philadelphia, 1962) pp. 5-6.
⁷Juvenile Court Statistics, 1965, op. cit., p. 2.
⁸Cavan, op. cit., p. 3.
⁹Miller, Hyatt H., *Understanding and Preventing Juvenile Delinquency* (Abingdon Press, New York, 1956) p. 15.
¹⁰Juvenile Court Statistics, 1965, op. cit., p. 7.

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center, the students.





II. THEN SAID JESUS



Juvenile Rehabilitation is based on the redemptive teachings and principles as set forth in the Bible. The term "rehabilitation" is a strange word to the Bible, but there are other terms that convey a similar meaning. The term comes from a medieval Latin word "rehabilitos" which means to invest again, to be discharged from a debt, and to re-establish. Other terms in the Bible that are similar are restoration, reconciliation, forgiveness, redemption and reformation.

The first two chapters of the Bible reveal God's creative acts. Man was made in the likeness and image of God in order "to glorify him and enjoy him forever." The third chapter reveals man's sin of unbelief and his broken fellowship with God, which brought personal estrangement, separation, disorder, perversion, suffering and death. The rest of the Bible reveals God's redemption and rehabilitation of man.

TEACHINGS OF CHRIST

The coming of Christ was an expression of God's mighty effort to redeem and rehabilitate man. In announcing his ministry, Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." (Luke 4:18).

He had concern for all men and their total personalities—their social, physical, emotional, mental, and spiritual needs. He expressed this concern by healing the emotionally and physically ill; by feeding the hungry; by loving, accepting and forgiving the offender. He sought to "rehabilitate" man to a whole person by meeting his needs, and bringing him to a right relationship with God through the new birth.

He saw the potential in the offender, believed that he could be reached, and instilled a new concept of self in his mind. In Mary Magdalene he saw a devoted follower; in Matthew, not a greedy, money-grabbing, collaborating quising, but a disciple; in the woman

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HOME MISSIONS

of Samaria, five times married though she was, a woman who would spark a revival; in the Demoniac of Gaddara, not a raving, angry maniac, but an evangelist who would return to his people and tell what great things God had done.

He taught that love, forgiveness, faith, patience and discipline were necessary principles in the rehabilitation of man. Forgiveness must be an attitude of the mind (Luke 17:4). His most successful ways of instilling these principles were by example and by the telling of parables.

His greatest demonstration of love was his death for all offenders, including the criminal Barabbas, "For all have sinned" (Romans 3:23). While hanging on the cross, Christ forgave an offender of his crimes and restored him to a right relationship with God. He expressed faith and hope in the offenders that crucified Him when He prayed, "Father, forgive them; for they know not what they do" (Luke 23:34). Fifty days later on the day of Pentecost some three thousand of these same offenders were saved.

CHRIST AND YOUTH

Christ gave great emphasis to children as he himself came into the world as a babe and grew as a child in "wisdom and stature, and in favour with God and man" (Luke 2:52). He readily and wholeheartedly identified with children and encouraged parents to bring their children to him (Matthew 19:14). He said, "despise not one of these little ones" (Matthew 18:10); "it is not the will of your Father . . . that one of these . . . should perish" (Matthew 18:14); "for of such is the kingdom of God" (Mark 10:14). Jesus focused attention on children and used them a number of times in His teachings. He had great compassion in the raising of Jairus' daughter (Luke 8:41) and the only son of a widow (Luke 7:14). He expressed concern as he rehabilitated the lad with a destructive nature (Luke 9:37-43) and healed the nobleman's son who was sick of fever (John 4:46-54).

THE DELINQUENT YOUTH

As we look more specifically at the delinquent youth who needs help, two parables stand out.

The first is the story of the lost sheep. Jesus raised a timely question when he said, "What do you think? Suppose a man has a hundred sheep (youth). If one of them strays, does he not leave the other ninety-nine on the hillside and go in search of the one that strayed? And if he should find it, I tell you this: He is more delighted over that sheep (youth) than over the ninety-nine that never strayed."

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center the students.





In the same way, it is not your heavenly Father's will that one of these little ones should be lost" (Matthew 18:10, NEV). Christ revealed his concern and attitude toward youth that are lost to themselves, society and God.

In the parable of the Prodigal Son (Luke 15:11-32), Jesus showed an attitude of understanding, forgiveness, acceptance, and restoration toward wayward youth.

The delinquent youth is often: -

Neglected: "Suffer little children . . . to come unto me" (Matthew 19:14).

Rejected: "His father saw him, and had compassion, . . . and kissed him" (Luke 15:20).

Abused: "But whoso shall offend one of these . . . it were better for him that a millstone were hanged around his neck, and that he were drowned in the depth of the sea" (Matthew 18:6).

Hungry: "Let the children first be filled" (Mark 7:27).

Sick: "They that be whole need not a physician, but they that are sick" (Matthew 9:12).

Isolated: " . . . or in prison, and did not minister unto thee?" (Matthew 25:44).

Fearful: "Perfect love casteth out fear" (1 John 4:18).

Angry: "Fathers, provoke not your children to anger" (Colossians 3:21).

In need of discipline: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Hebrews 12:5).

In need of acceptance: "There is a lad here, which hath five barley loaves, and two small fishes." Christ needs him! (John 6:9).

In need of abundant life: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Fatherless: "Pure religion and undefiled before God and the Father is this, To visit the fatherless" (James 1:27).

BASIC TRUTHS

In the light of Biblical teachings the following basic truths emerge: . . . Youth are children of God by creation (Genesis 1:26). They are in the process of becoming and they must be given every opportunity for growth and fulfillment.

. . . They are youth in trouble and stand in need of help. New Testament love responds to serve those in need (Luke 10:29-37).

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THE BAPTIST, I SAW A CITY.

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. . . Youth need to know the gospel which is the fulfillment of Christ's command to "preach the gospel to every creature" (Mark 16:15). The gospel is the "good news" of salvation in and through Christ and is demonstrated by actions of love.

. . . Youth must be given an opportunity to respond to a redemptive relationship. "If a man (youth) be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness (gentleness); considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:1-2).

. . . The ministry to youth is a ministry to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40).

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center, is the students.





III.

A CERTAIN FRIEND OF YOUTH

"What we need is not someone to tell us how to live, but someone to show us how to live" so said a youth in conflict. The Juvenile Rehabilitation ministry is the Christian's response to youth and families in need.

THE MINISTRY

Juvenile Rehabilitation is an associational volunteer ministry of churches dedicated to helping youth and families who are in conflict with themselves, society, and God. Its purpose is to provide moral and spiritual guidance, and opportunities for youth to develop self-reliance, independence, appropriate attitudes and relationships, and to strengthen the family unit. Services are extended to the pre-delinquent, delinquent, dependent, neglected children, one-parent youth, emotionally disturbed youth, and families in need of such services.

This family-oriented ministry does not assume the role or responsibility of the juvenile court, or any other community agency, but rather acts in a supportive role by providing moral and spiritual guidance to youth and families.

OBJECTIVES

The objectives are:

To stimulate concern for youth and families to the end that the associations and churches will provide appropriate ministries for them.

To carefully select, train, and recommend lay persons to serve as sponsors, foster parents, tutors, camp counselors, group leaders; to provide friendship, warmth, understanding and strength on a volunteer basis to youth and families in need.

To provide counsel to parents, foster parents, guardians, sponsors, and all others who may assist in the development of youth and families.

To cooperate with juvenile courts and all community agencies who are interested in the welfare of youth and families.

To relate youth and families to an active relationship with the church.

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To make appropriate referrals to agencies that can meet any special needs of youth and families.

To participate in community organizations and actions that will provide better prevention, control, rehabilitation of juvenile delinquency, and better services to youth and families.

HISTORY

In 1952, the Home Mission Board of the Southern Baptist Convention voted in its annual board meeting to provide a "program for juvenile delinquents, (and) a program of counseling for broken homes."¹ The purpose of these ministries was to keep "the home from breaking up and the child from a life of crime."²

The broken home program consisted of ministering to couples who came to the court in need of "spiritual counsel and advice about their problems . . . the Juvenile Delinquent Program called for volunteer sponsors provided by the Brotherhood for boys and Woman's Missionary Union for girls."³

By 1958 the title of the ministry was changed from "A Ministry to the Juvenile Delinquent and Broken Homes" to "Juvenile Rehabilitation." Although the wording "broken homes" was dropped, services were still provided for families in need of counseling and the family-oriented approach in working with the juvenile delinquent remained the same.

By 1965, the Juvenile Rehabilitation Ministry, which began as a sponsorship of juvenile delinquents and counseling to families, emerged into a multiple service ministry to families. Services were provided for youth and families according to needs and the resources of the churches in an association. Since its inception more than 125,000 individuals have received personal help.

In 1970, it is estimated that three hundred associations of churches in thirty-five states will be providing some type of ministry to families and youth in need.

SERVICES

The various types of services that an association of churches may provide for youth and families is dependent on the needs and the resources of the churches and the community. The services may vary according to the association whether it be in a metropolitan or rural-urban area. It should be noted that the following list of services can be provided by an association regardless of size in a limited way or on a full-time basis, and by individual churches.

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center the students.





Awareness of Youth and Family Needs

New Testament love responds to meet the needs of those in trouble, but no individual or community can respond until there is an awareness of a need. When a boy or girl is brought to the juvenile court, that family is in a crisis. When a couple is beset by marital conflict, that family needs the counsel and ministry of the church. Pastors and church leaders should establish communication with police, court officials, probation officers, welfare leaders, and nearby training school officials. Surveys should be conducted regarding delinquency, crime, slums, poverty, divorce, and the needs of youth and families of the minority races, such as the Indians, Spanish-speaking, Negro, Polish, which will focus the attention of the community on these problems. Intelligent approaches can be made in meeting those needs. The association of churches must give leadership in awakening the conscience of the community through news media such as radio, bulletins, newsletters and conferences.

Community Action

Social and moral problems are personal problems. Some 75,000 to 100,000 children are housed in common jails each year.* In many communities, society commits crimes against youth because of inadequate facilities. Detention homes and shelter care are sorely needed in many areas. Churches can provide services on individual and community basis in order to help the individual become a "whole person." The leadership should become actively engaged in community action that would provide better services to families and youth in the community, state and nation.

Sponsorship

Some 7,000,000 boys and girls under the age of eighteen live in the United States where either one or both parents are absent from the home, according to the Big Brothers Association of America. Of this number 600,000 reside with their father, another 2,400,000 live in foster homes or in institutions. Some 4,000,000 live in homes where only the mother is present. Hundreds of thousands of youth must have the guiding influence of a wholesome Christian adult if they are to grow to Christian maturity. One youth remarked to a juvenile rehabilitation director, "What must I do to get a grown man for a friend?"

In a one to one relationship the Christian adult may sponsor a youth. He brings warmth, understanding, friendship, and creates an atmosphere where emotional growth can occur. In a redemptive relationship the youth can develop self-reliance, independence and appropriate attitudes toward self, society and God. A man sponsors

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HOME MISSIONS

a boy and a woman sponsors a girl. In some cases it may be more desirable for a couple to sponsor a youth, or a family to sponsor another family.

Foster Homes

Several types of foster homes are needed in most communities, such as boarding homes, free homes, emergency homes, work and wage homes, homes for adolescent and emotionally disturbed. Foster homes are used by the courts for offending youth in conjunction with probation services and welfare departments use them for dependent, neglected and abandoned children. The greatest need is for homes to care for youth from nine to seventeen years of age and for children of minority races. The Christian foster family makes it possible for the child or youth who cannot live with his own parents to have the experience of family living. It provides opportunities for youth to receive the care, nurture, love and security that is often absent in their lives, and helps them to develop emotionally and socially.

Prospective homes are screened, selected and recommended to the courts or agencies for study, approval and supervision.

Counseling

Counseling is one of the most effective, Christ-centered ways of assisting youth and families to help themselves and become related to the church. This can be accomplished on a one-to-one basis, or in a group setting. Arrangements can be made for the association to provide counsel at the courts, at the associational office or in the churches. There must be a trained individual who can give leadership in this area. Some associations provide Christian counsel by using a number of pastors to serve on a rotating basis at the domestic, family and juvenile courts. Similar services are provided at the detention homes and shelter homes for dependent, neglected and abandoned youth. The individuals selected should have knowledge of the techniques of counseling and the dynamics of human behavior. There are many professionally trained persons such as pastors, social workers, psychologists, educational guidance counselors, and psychiatrists who would provide counsel in a church setting on a volunteer basis or give instructions in counseling.

Camping

Camping is another effective method in providing youth with an environment for group living, opportunities in recreation, arts, crafts, an understanding of self, values, Christian commitment and growth. These camps are one to two weeks in duration.

A good camping program will consist of an able director, who can organize and coordinate activities, health services, counseling,

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recreation, arts and crafts, work and discipline, religious and educational activities, and a dedicated staff. An evaluation and after care service should be provided. Ideally, there should be one counselor to every two to four boys/girls.

Many associations own or have access to camping grounds and are already experienced in camp work. "Opportunity Camps," as some associations call them, could be sponsored by the Brotherhood and Woman's Missionary Union. They are designed to help neglected and delinquent youth.

Group Activities

Closely associated with camping is group activities. Recreation, sports, outings, overnight camping excursions, sponsor-youth banquets, special trips to the museum, airports and parks provide enriching worthwhile experiences for youth. These activities can be provided on an associational basis and by individual local churches. It should be noted that juvenile rehabilitation and mission center directors often coordinate activities for youth and families in neglected areas. College students are interested in providing leadership in group activities.

Referral Services

Where does one go in time of trouble? A large percentage of individuals go to the church.⁵ Pastors and church leaders must have knowledge of community resources for the good of their people. There are many service agencies, public and private, local, state and national that provide a variety of services and whose staff is professionally trained. Juvenile rehabilitation directors become acquainted with these agencies and their personnel, understand their attitudes, and what services they can or cannot provide. This information is made available to the churches and pastors.

Youth Employment

"Work gives men their self images."⁶ Employment provides opportunities for youth to gain a feeling of worth, the satisfaction that comes in finishing a job and earning money. Christian business men can open many avenues for employment of parents and youth. When a youth is employed, the employer must have much understanding and patience while the youth develops good work attitudes, habits, and skills. Emphasis should be placed on the development of the youth.

Volunteer Service Corps

There is a constant need for mature young persons and adults who are willing to share themselves and their know-how on a volunteer basis. The detention home may need a private tutor one

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day per week. Or a young adult may be needed to give guidance in teaching arts and crafts two hours per week at a detention home. Assistant staffers may be needed to serve in youth camps. Men and women may be needed to sponsor boys/girls at training schools . . . to visit them, remember them on their birthday and write them letters. Women may be needed to teach charm classes. A middle age woman may be needed to serve as "homemaker" while the mother is in the hospital in order to keep the family together.

These and other services may be provided according to the needs of youth and families.

⁵Burton, Joe W. and George R. Fraser, *Annual of the Southern Baptist Convention 1952* (Executive Committee, Southern Baptist Convention, Nashville, Tennessee, 1952) p. 229.
⁶Merritt, James W., *Annual of the Southern Baptist Convention 1957* (Executive Committee, Southern Baptist Convention, Nashville, Tennessee, 1957) p. 221.
⁷Merritt, *Ibid.*, p. 22.
⁸Burchinal, Lee G., *Rural Youth in Crisis* (U. S. Department of Education and Welfare, Office of Juvenile Delinquents and Youth Development, Washington, D. C. 1965) p. 241.
⁹Kemp, Charles F., *The Pastor and Community Resources* (Bethany Press, St. Louis, Missouri, 1967) p. 21.
¹⁰Moberg, David O., *Inasmuch* (Eerdmans, Grand Rapids, Michigan, 1965) p. 14.

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NG CLASS, below, from the University of the center in informing its members of resources. Here Ruth Smith, center the students.





IV. THE OIL OF LOVE



The association has played a vital role in the life of churches in the promotion of missions, fellowship, evangelism, stewardship, religious education, and social services. Since juvenile delinquency and family needs are community problems, it is natural that the juvenile rehabilitation ministry be found within the framework of the association as it works with and assists churches in ministering to troubled youth and families.

The association should undertake the following levels in establishing a juvenile rehabilitation ministry.

Level One: Make a study to determine the needs

Upon seeing evidence of the need for a ministry, the associational missions committee should recommend that a study be made to determine the needs. The Brotherhood, the WMU, the missions committee or a sub-committee of the missions committee could make such a study. The persons making the study should be well motivated and concerned about the community's youth problems and should have some understanding of the Juvenile Rehabilitation Ministry.

Four basic questions should be asked in the survey. What is the problem? How did it get that way? What can be done about it? What are the resources? (Survey materials are available upon request from the Juvenile Rehabilitation Ministry of the Home Mission Board.)

The following agencies should be contacted: law enforcement authorities, i.e., juvenile court, probation department, juvenile police departments, county sheriff; Department of Public Assistance, i.e., Child Welfare Division and Aid to Families with Dependent Children; Family Service Association; Council on Social Work Agencies; public and private school systems; and Census Bureau which gives information concerning fatherless children.

Level Two: Evaluate the Needs and Resources

Is delinquency on the rise? Where are the problem areas? What are the major contributing causes? What would strengthen the

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family unit? What are the resources? What services can the churches provide?

Level Three: Adopt the Ministry

The type of ministry that the association and individual churches can provide should be determined and adopted on an immediate and long-range plan basis. The association may not be able to employ a full or part-time worker immediately, but qualified personnel could be recruited and trained to serve on a volunteer basis. The services may include pastoral counseling at the detention home by ministers; associational youth camps; youth employment; and referral services.

Level Four: Elect an Associational Juvenile Rehabilitation Director

Whether a full-time, part-time or volunteer director is used is dependent on the need. In communities of 50,000 to 75,000 or less a competent pastor or layman may serve as the director on a volunteer basis. From 75,000 to 225,000, it may be desirable for the association to use part-time paid help. Above 250,000 it is desirable for a full-time worker to be employed.

If a full-time director is being considered, the Home Mission Board has approved qualified personnel that may be considered. When the Home Mission Board assists financially with the salary of the director he must meet the requirements of the Board and be processed by the Personnel Department.

It is important that the association elect a director who is acceptable to the courts, and other community agencies, as well as the churches. (See "Qualifications of the Director.")

Level Five: Assign Responsibility for Conducting the Ministry of Juvenile Rehabilitation

The work of conducting the on-going ministry of juvenile rehabilitation in the association must be placed in the hands of some responsible and competent group. This may be the Associational Brotherhood, the WMU, the Missions Committee, a sub-committee of the missions committee, or some other group. This assignment must be given only to persons who are vitally interested in youth, their families, and providing appropriate services to them. They will give over-all direction for the ministry and will serve both in an advisory and action capacity.

Level Six: Select and Train Personnel

Since juvenile rehabilitation is primarily dependent on volunteer personnel, they should be screened, selected and trained for specific responsible positions such as sponsors of youth, foster home parents, camp counselors, counseling pastors, or private tutors.

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center the students.





Training is an important foundation stone in a successful ministry. It instills confidence in the volunteer workers. Careful orientation of their role and of the role of the various agency personnel insures a close and cooperative working relationship.

The training sessions may vary according to needs and area. It may be desirable to set up a program of study on an associational basis, or in different sections of the association or on a local church level. The study could coincide with a regular associational study course period or be held on a weekly or monthly basis.

Instructors should include church educational directors, court officials, social workers, psychiatrists, pastors, juvenile rehabilitation workers and other qualified personnel and resource persons. The curriculum should consist of the following subjects:

- (1) **The Juvenile Rehabilitation Ministry**—definition, purpose, Biblical basis, philosophy, services and history.
- (2) **The Juvenile Court**—definition, purpose, philosophy, services and history.
- (3) **The Adolescent Needs and Behavior**—needs, delinquent behavior, social and psychological aspects of delinquency.
- (4) **The Family**—parental roles, characteristics of a stable family, problem families, and relationships.
- (5) **The Volunteer Sponsor**—characteristics of a good sponsor, expectation, relationships with juvenile rehabilitation director, court personnel, family, school and community agencies.
- (6) **The Foster Home**—characteristics of a good home, expectations, problems involved, relationships with foster children and child agency personnel.
- (7) **The Redemptive Relationship with the Youth**—principles of helping, establishing a positive relationship, tools in counseling, leading the youth to a new relationship with Christ and the church.

Prospective volunteer personnel are recruited, screened and recommended by church leaders, associational and church juvenile rehabilitation sub-committees.

Level Seven: Provide Services

After the volunteer workers have completed the training sessions, they are now ready to receive referrals. (It should be noted that a little knowledge is a dangerous thing and should be used with discretion in the helping process.) It is wise to begin receiving referrals from the court and agencies on a limited basis. This will give the director and sub-committee time to evaluate their progress, and discover what areas of service should be strengthened.

16V

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Referrals are received from the juvenile court and other agencies by the juvenile rehabilitation director. In consultation with the probation officer, the referral is made to the volunteer.

In the selection of a sponsor, consideration is given to the likes and dislikes, interests, hobbies, and personalities of the sponsor in relation to the needs of the youth.

The time of the referral will depend on the best approach in reaching the youth. It may be desirable for the sponsor to be introduced at the court in the presence of court officials or in the home by the juvenile rehabilitation director.

Supervision is dependent on how the ministry is set up—in cooperation with the courts and other community agencies. In most cases, the juvenile rehabilitation director will give supervision and serve as a consultant in cooperation with the courts. In some cases, the court will give direct supervision to the volunteer workers, particularly in areas such as foster parents.

When a sponsor is faced with a problem in working with a youth, he should immediately call the juvenile rehabilitation director, or the probation officer, depending on who is giving direct supervision.

Written or oral reports should be made each month to the juvenile rehabilitation director. These are sent to the probation officer who is kept informed of all the activities of the sponsor and youth. The sponsor should remember that he is part of a team of workers who are related to the youth and who are striving to help the youth in his growth toward a whole person.

These seven steps represent several months of preparing the churches and volunteer personnel to provide services. It is important that one level be completed before launching upon the next level.



NG CLASS, below, from the University of the Center in informing its members. Here Ruth Smith, center, the students.





V. THE RESPONSE OF COMPASSION



No organization can rise above its leadership. The leader must be a builder of men. The bigger the men in an organization, the stronger it will be.

PERSONALITY CHARACTERISTICS AND ATTITUDES

The following are general personality characteristics that all volunteer personnel should possess to work with youth and families in need.

He must:

Be a devoted, dedicated and emotionally mature Christian who has a sense of calling to work with youth and families in need.

Have an active faith in God and himself in order to have faith in others.

Have some self-understanding of his own delinquency tendencies in order to comprehend the delinquency behavior of others.

Have a feeling of caring about others and be responsive to them.

Be secure as an individual in order to inspire confidence.

Be accepting of his own failures in order to be understanding and accepting of the failures in others.

Have a sense of humor, the ability to listen to people, a genuine liking for people and a real acceptance of the other person's point of view.

Be strong in his convictions, but flexible enough to grow and permit others to grow at their own speed.

Have some understanding of other cultures in order to understand the personality make-up of others. He must be able to "get on the same wave length with others" in order to establish rapport in a redemptive relationship.

Be successful in keeping his own troubles to himself while working with others. His troubles should be shared with his spouse, pastor, friend or supervisor.

Realize that he is only one person, but a very important one, on a team of individuals who are working for the common good of another.

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MISS DAVIS, a member of the

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Have unusual patience with those with whom he would work because growth is painfully slow and is marked by faltering steps. The delinquent youth did not become that way overnight, but over a period of several months and years.

Have the attitude toward the youth in trouble of: "There go I, but by the grace of God." He must be aware that perhaps he has had some of the same impulses of the "acting out" youth, but has learned to control them.

See the youth in trouble as a "youth in need," who has potential for change, growth, and redemption in Christ.

Be aware that the youth is a person in his own right and has the right to accept or reject his help. Although the youth may con him, test him or hurt him, he must be aware that behind that angry behavior the youth is reaching out for help.

Be aware that as a Christian he is a "priest" representing God, to whom he is accountable. His ministry is one of reconciliation (2 Corinthians 5:17-21) and he intercedes with God on behalf of his fellowman (1 Timothy 2:1-3).

THE JUVENILE REHABILITATION DIRECTOR

The personality of the director will largely determine the success or failure of his ministry. He must have a genuine love for people and enjoy being with them. He must be patient and unselfish, genial and affable, and neat in appearance. He must remember that he is a servant of Christ, and represents him at all times.

He should possess leadership ability, be able to communicate with others, plan and organize his work, enlist and inspire volunteer workers. His personal devotions should reflect a healthy outlook on life. His first responsibility is to his family and home.

His education should be sufficient to put him at ease with the most cultured and highly trained, for he will be working with professional persons who are specialists, and at the same time he should possess the humility and common sense to enable him to minister to the most helpless in his community.

When the Home Mission Board cooperates with the state convention and association in the appointment of a director, it is required that he have a degree from an accredited college or university, a degree from a Southern Baptist seminary with social work and/or clinical pastoral training, and counseling experience. Medical and psychiatric examinations are required. Age should range from 25-45.

In the initial stages of establishing a ministry of juvenile rehabilitation the director must become thoroughly familiar with the ministry and if possible visit another area of work. He will be explaining and selling the work to churches, courts and community agen

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NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center the students.





Since this is a new venture, he should keep in mind the necessity of laying a good foundation and not move too rapidly. Regular monthly meetings shall be arranged with the associational group, who is responsible for the ministry, for organizational and informational purposes.

The director will be working with skilled persons. He should be aware that his role with them will be in a secondary setting. Progress of the work will be dependent upon their cooperation and open lines of communication. Many agencies and particularly juvenile courts are skeptical of "do-gooders" and "fly-by-night" organizations who get "carried away" with great plans of service and newspaper publicity but "toss in the towel" at the first sign of difficulty. It will take time and patience to gain the confidence of these agencies. This is usually accomplished through individual sharing of ideas, group conferences in setting up guidelines for using volunteer help, and providing the skilled services that are needed.

Monthly progress reports should be made to sponsoring agencies and at pastors' conferences. Programs on Juvenile Rehabilitation and family services should be presented in such meetings as the associational pastors' conference, Sunday School, Training Union, Brotherhood and Woman's Missionary Union during the year.

A definite plan should be made to visit each church to acquaint them with the ministry. Letters should be sent to pastors encouraging the setting up of juvenile rehabilitation committees. Dates and personnel should be secured for the training courses in cooperation with associational and church educational directors.

Other activities of the director shall be to meet regularly with the associational superintendent of missions and appropriate committees and organizations in planning, conducting, and evaluating the ministry; establish rapport and a working relationship with agency personnel; serve as liaison between courts, churches, homes and community agencies; give leadership in providing counsel for youth and families; utilize and prepare program and promotional materials; lead in the recruiting, screening, and training of personnel who will assist in the ministry; maintain adequate and accurate records; keep abreast of latest trends, techniques, and methods in working with youth in need; plan and participate in research projects designed to discover information about those involved in and related to juvenile delinquency.

THE SPONSOR

The sponsor is a volunteer Christian layman who provides adult friendship to a youth who may have been deprived of such a relation in his own environment. He must be a well-balanced Christian with

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unusual personal maturity, understanding and exceptional patience. He must have a strong personal caring for the youth, and a willingness to descend into his "private hell."

In a one-to-one relationship the sponsor creates an atmosphere that is accepting, non-judging, and loving, which provides a climate where growth can occur. The sponsor draws him into his circle of love, builds up the youth's self-image; expects the best and encourages the keeping of limits and restrictions that have been set up by the court. A redemptive relationship is accomplished by visiting the youth and his family, taking a personal interest in all his activities, doing things together, and listening to the damnation he attempts to describe. (Counseling involves listening and understanding rather than giving answers and "ready-made remedies.") The sponsor portrays an image whereby the youth may see his future self. When he comes to accept the sponsor in a redemptive relationship, he may then be ready to accept Christ as his personal Saviour and Lord.

THE FOSTER PARENT

A foster home is one provided by a family for a child who either has no home or whose home is adjudged by the court as being injurious to the welfare of the child. The child may or may not be delinquent. In either case he is generally made a ward of the court and placed in the legal custody of the foster home.

Foster parents should be selected on the basis of having personal characteristics and relationships which will make it possible for them to undertake and perform the responsibilities entailed in caring for children, particularly those who have their own parents, in providing continuity of care, and in working with a social agency.

It is presumed that foster parents should be persons:

- ... who give a feeling of caring about others and being responsive to them.
- ... who are able to give affection and care to a child in order to meet his needs.
- ... who can enjoy being parents.
- ... who have the capacity to be giving without expectation of immediate returns.
- ... who have worked out a satisfactory and stable marital relationship, without severe problems in their sexual identification or in their relationship with each other.
- ... who are able to maintain meaningful relationships, free from chronic severe conflict, with members of their own families and with persons outside the family.
- ... who have emotional stability and are able to function ade-

16AA



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quately in relation to family responsibility and employment, as indicated both currently and in the history of the family.

... who have a reputable character, values and ethical standards conducive to the well-being of children.

... who give evidence of flexibility and modifiability (changeability) in their expectations, attitudes and behavior in relation to the needs and problems of children, and ability to use help when it is needed to meet problems of family living.

... who have the ability to accept the child's relationship with his parents and with the agency, without any marked tendency to be overpossessive."

Foster homes should be screened, selected and recommended to the courts and welfare departments who will do a formal study to ascertain the advisability of using such a home. The agency will bear the final decision of approval and if a home is used they will bear the responsibility of working directly with the foster parents and giving supervision.

OTHER PERSONNEL

Other personnel such as camp staffers, counselors, and volunteer teachers, should possess the general characteristics in the above paragraphs and should be enlisted for training and orientation.

THE ASSOCIATIONAL JUVENILE REHABILITATION COMMITTEE

The association will assign the conducting of its ministry of juvenile rehabilitation to a responsible group. This may be the Brotherhood, WMU, the missions committee of the association or a sub-committee of the missions committee. Regardless of which group is assigned this task, it thereby becomes in effect the associational juvenile rehabilitation committee. The purpose of this committee is to give over-all direction to the ministry of juvenile rehabilitation.

Membership should consist of individuals who have aptitudes for effectively working with persons; special and sincere interest in youth and families; and sensitive to their needs. They should possess some knowledge and experience in working with youth.

Pastors, probation officers, businessmen, social workers, doctors, lawyers, recreational directors, high school counselors, businesswomen, youth directors, psychiatrists, and youth should be considered for committee membership. If it is assigned to a sub-committee of the associational missions committee, the Brotherhood, WMU, and other associational organizations should be represented.

The size of the committee is dependent upon the size of the association and/or needs of the offending youth and families. To

16BB

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keep the committee from becoming too large, consultants may be used. These are individuals with special skills who are willing to serve in meeting particular needs. A psychiatrist, social worker, or probation officer may be used to train sponsors. A businessman may serve as a consultant concerning job opportunities. A church youth worker may direct a camp.

The tasks of the committee are to:

Survey and analyze the needs of offending youth and families in the association and stimulate the association to minister to them.

Discover resources to meet the needs of youth and families and make appropriate referrals (church, denominational, community, public agency, national welfare agency resources).

Serve as associational conscience by constantly reminding the churches of the opportunity it has to minister to youth and families in conflict.

Call attention to their needs.

Encourage the association to minister to their needs.

Give leadership in community action that will provide better facilities and service.

Survey the association in discovering individuals and couples who are willing to sponsor youth and/or become foster parents.

Compile a list of individuals and/or couples who are willing to be placed on a standby basis to give services to youth and families.

Cooperate with all organizations and committees of the churches, association, state and Convention boards in developing a ministry to the offending youth and their families.

Give leadership in the training of individuals in the art of helping youth in conflict.

And cooperate with the church juvenile rehabilitation committees.

"Child Welfare League of America Standards," Child Welfare League of America, Inc., New York, New York.

16CC



NG CLASS, below, from the University of the center in informing its members of resources. Here Ruth Smith, center, the students.





VI. THE BINDING OF WOUNDS



The redemption of man was the mission of Christ, for he said, "I am come that man may have life, and may have it in all its fullness" (John 10:10 NEV). The ministry of the church is a ministry to the total personality of youth. Not only must the soul be redeemed, but the life must be saved from crime and waste to service and purpose. Therefore the church is commissioned to bring fullness of life to all persons through the redemptive work of Christ.

THE RESOURCES OF THE CHURCH

All individuals have common basic needs. They are: "the need for love and security; the need to feel significant; the need for a sense of adequacy and worthiness; the need to 'belong' to be a part of the group; the need for self-expression; the need to explore, to have new experiences; and the need to have value definitions, something to make life and the universe make sense." No other institution has a greater opportunity in meeting these basic needs than the church. "How immense are the resources of his grace, and how great his kindness to us in Christ Jesus" (Ephesians 2:7 NEV).

The resources of love and security

The New Testament expresses love as meeting the needs of those in trouble. It is "agape" love. Love that is intelligent, that "is poured out toward another with no ulterior motive except the other's welfare." It is love that seeks to liberate the offender from the attitudes and behaviour that brought him where he is, and helps him whereby he can grow and thrive.

The church can only express love through those who represent it. Love is conveyed to youth and families in need as equals. For one "cannot love downward. This is reserved for God. One cannot love when one thinks oneself is superior—even if one is superior."

The resource of a healing redemptive relationship

"If there is any place in the world where broken and estranged persons—persons who do not know who they are and whose they

16DD

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HOME MISSIONS

are—can find themselves, the church should be that place."

Part of the youth's problem is poor, broken or undeveloped relationships. Sin is described as "not only the breaking of the divine law; it is personal estrangement; it is the separation of man from the true source of his being. It is the life created for love twisted into the life of lovelessness. The gift of God is his powerful invasion of the disordered life we create for ourselves and his persuasive power to set us in a right relation again."

In this new relationship Jesus Christ becomes a living dynamic presence who gives acceptance, forgiveness, mercy, security, strength, and companionship.

Other wholesome relationships are developed in the church with teachers, counselors, friends and with the youth's own peer group. The walls of hostility that have isolated him are gradually chipped away and he finds peace with himself, his fellowman, and God. Life takes on new purpose and meaning.

The resource of worthwhile experiences

A juvenile court judge has remarked that many churches have imposing recreational facilities but they are "For Members Only." J. Edgar Hoover has said, "If communities throughout the nation provided more wholesome recreational activities for their young people, delinquency could be curtailed." Parking lots could be used as basketball, tennis, and volleyball courts during the week. Some churches have installed power tools and provided arts, crafts and vocational activities. Others have opened up "coffee houses" on weekends for them. One church established a rifle club in order to reach the leader of a gang. Now the leader and the gang who were potential delinquents have become faithful Christians. Churches can provide opportunities in a variety of ways through all its organizations.

The resource of a unifying and correlating service

The church can unify, interpret and correlate the complicated processes and aims of other agencies and individuals who work with youth and families. For example, when a youth is brought to the court, he "is arrested by a policeman, supervised by a jailer, investigated by a pre-trial investigator, advised by a lawyer, accused by a prosecutor, and sentenced to prison where he is again related to wardens, social workers, psychologists, psychiatrists, attendants, and teachers. Upon his release, he is put in the custody of a parole officer, whose load is usually so heavy that he hardly knows the delinquent. There is little wonder none of these relationships have much chance of being 'therapeutic.' On the other hand, the clergyman (or Christian sponsor who has been assigned to this case)

16EE



NG CLASS, below, from the University of the center in informing its members. Here Ruth Smith, center, the students.





continues his relationship before, during, and after the whole process, even visiting the prison when feasible."

The resource of volunteers

The churches have a vast reservoir of manpower and "many assets for the task. They are commissioned to be instruments of redemption and to hold the worth of persons above all other values. Their message is the good news that God loves and seeks to save every person no matter how little or guilty or seemingly unimportant the individual may be. They have a fellowship which can embrace and support the neglected and unloved. In addition to a primary concern for persons they have organizations, prestige, buildings, programs, skills, staff, and other resources which exert influence on community life."

THE CHURCH JOINS HANDS WITH THE COMMUNITY

The church must become not only concerned, but actively involved in correcting problems in the community that encourage delinquency and crime. Social problems are individual personal problems. Some churches become fearful of community involvement lest they sacrifice a principle or belief or be accused of preaching a "social gospel." Scripturally speaking, there is no such thing as a "social gospel" for each man is personally accountable to God since salvation is personal. However his relationship to his fellowman is social. Therefore the church's concern for the whole person leads to a concern for the whole community. For the church is the "light for all the world," and this light must not only show the way, but it must spotlight areas in the community that need the greatest help.

The church can encourage community services to youth and families that would minister to their total needs; give emphasis to the worth of the individual—even the most unpromising incorrigible delinquent can be redeemed by God's grace; lend active interest and support toward improving the physical and social life of the community in order that every child may develop to his fullest potential; encourage community agencies such as police departments, courts, and welfare departments to employ competent trained personnel who can give skilled services to youth and families; actively support efforts that would provide better treatment facilities for offenders whereby repetition of delinquency will be avoided; and discover new ways in providing the spiritual dimensions to all families and youth in the community.

It should be noted that any action by the church is appropriate when the action is redemptive, preventive or corrective in working with the offender.

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THE CHURCH TAKES DEFINITE ACTION

The church, whether it be located in large metropolitan areas, pioneer areas, or in rural communities, whether it be large, medium, or small in size, can take definite action in ministering to families and youth in need. The New Testament church in Jerusalem faced problems of ministering to persons in special need (Acts 6:1-6) and chose a group to perform services to them. A similar group should be chosen by the church such as the Brotherhood, WMU, Missions Committee, or a sub-committee of the Missions Committee. This group becomes in effect the church juvenile rehabilitation committee. This committee shall work in cooperation with all other organizations and leaders in the church.

The purpose of the church juvenile rehabilitation committee (some churches call this "Christian social ministries," "personal services" or "family service committee") is to give leadership and provide services to families and youth in need. Its membership should be composed of individuals who have special interest and skills in working with families and youth. If it is assigned to a sub-committee of the church missions committee, Brotherhood, Woman's Missionary Union, and other church organizations should be represented.

The action of the committee should include the following activities.

Discover and analyze the needs of families and youth in the church and community. (See page 16BB for further information.)

Discover the resources in the church and community.

Evaluate the needs and resources and determine what services the church can provide.

Adopt a definite plan of action.

Implement the plan.

APPROPRIATE ACTION BY THE JUVENILE REHABILITATION COMMITTEE

... Orient the church congregation regarding the church's ministry to families and youth in need.

... Recruit, screen, and select persons who can provide services.

... Cooperate with the educational leaders in developing a training program of personnel who will serve as sponsors, counselors, foster parents.

... Give leadership in setting up life adjustment programs with intermediates, young people, and families who have small children as well as teen-agers.

16GG



NG CLASS, below, from the University of the Center in Informing its members. Here Ruth Smith, center the students.





... Give leadership in providing counseling services in the church. (Only skilled competent professional persons should be used in the counseling ministry. Where the need is so great and the finances of the church are such, a professionally trained social worker or counselor may be employed.)

... Provide information regarding the services that are available in the community, and make appropriate referrals to such agencies.

... Receive referrals from individual church members, organizations, and community agencies.

... Cooperate with the associational juvenile rehabilitation director and other agencies and boards of the SBC.

... Serve as consultants to family and youth workers regarding problem children.

... Encourage the church to provide adequate facilities for wholesome activities, staffed by personnel who can communicate with youth.

... Lend support in the strengthening of organizations which will work with families and youth in the church and communities.

FURTHER SUGGESTIONS FOR CHURCH ORGANIZATIONS

Brotherhood and WMU

Individual men, women and couples could sponsor a boy or girl who may be: on probation, in training schools, released from a training school, fatherless, or in need of an understanding friend.

Enlist men or women to become special friends to families whose offending sons and/or daughters are in need.

Recommend prospective foster homes.

Enlist men and women to become counselors at special camps for delinquents, dependent or neglected children.

Provide funds for youth to attend camps, in keeping with the financial policy of the church.

Provide appropriate aid such as clothing, food, furniture, for youth and/or families in need.

Provide job opportunities for youth in need of financial assistance.

Provide appropriate books, magazines, games, arts, and crafts for youth in detention, sheltered care and training schools.

Have a special study on "know your youth," their needs and problems.

Invite judges, social workers, probation officers, school counselors, etc. to speak on juvenile delinquency, foster home needs and other related subjects.

Make a tour of community agencies that work with youth and families. Become aware of their services. Know when referrals would be appropriate.

16HH

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Set up a crisis file of men and women who will give immediate response to a needed call for assistance.

Develop a resource file of individuals who can serve as tutors to slow learners who may become potential dropouts and delinquents.

Provide individuals who can teach charm classes at detention homes.

Encourage all youth organizations to become friends to friendless boys and girls.

Cooperate with the church juvenile rehabilitation committee and associational committee in meeting the needs of youth and families in conflict.

Support legislative efforts and worthwhile projects that will aid youth in the areas of prevention, control and rehabilitation of juvenile delinquency.

Training Union

Conduct special studies on juvenile delinquency and the church's responsibility in prevention, control and rehabilitation through: use of visual aids, special speakers (judges, probation officers, social workers, ministers), tape recordings, and panel discussions.

Promote special projects in the community that relate to the needs of youth and families in trouble. Judges, police, probation officers, welfare workers should be interviewed.

Sponsor family clinics designed to help parents and youth.

Provide training sessions for prospective sponsors, foster parents, and other leaders who work with youth.

Sunday School

Teachers should become a friend to the youth in conflict.

Provide spiritual guidance through teaching and example.

Enlist youth and their families in Sunday School.

Give special attention to the Sunday School dropout.

Contact the associational juvenile rehabilitation director and see what needs exist for Sunday School in detention homes, shelter care homes, and training schools.

Provide materials for youth in detention homes and shelter care and/or training schools.

¹Miller, Haskell M., op. cit., p. 136.

²Moore, Paul, Jr., *The Church Reclaims the City* (Sasbury Press, New York, 1964) p. 177.

³Charles Williams as quoted by Paul Moore, Jr., op. cit., p. 169.

⁴Knowles, Joseph W., *Group Counseling* (Prentice Hall, Englewood Cliffs, N. J., 1964) p. 34.

⁵Williams, Daniel, *The Minister and the Care of Souls* (Harper and Brothers, New York, 1963) p. 97.

⁶Moore, Paul, Jr., op. cit., p. 186.

⁷Miller, Haskell E., op. cit., p. 162.

⁸Moore, David O., op. cit., p. 19.



NG CLASS, below, from the University of the South, is the center in informing its members. Here Ruth Smith, center, the students.





GO THOU AND DO LIKEWISE

A president of the WMU in a local church said, "A new family moved on our block. The father was in prison and the mother was trying to be both mother and father to three boys and one girl. The two older boys, ages seven and nine, were constantly taking things from us. My husband scolded them, threatened them with the police, and forbid them to set foot in our yard. But they continued to upset the entire block.

"We tried a new approach . . . 'Let's be friends!' I made them cookies and visited the mother who shared her burdens with me. My husband involved the boys in helping him with the lawn. 'Now we are like second parents and my husband is like a father to them.'"

What can I personally do? Begin where you are.

To share a smile, a thought, an experience, a dream, an ideal with a youth is to share the best gift, the gift of self. For "never does one stand so tall as when he stoops to help a youth in need."

16JJ

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HOME MISSIONS

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16KK



NG CLASS, below, from the Univer-
is the center in informing its mem-
resources. Here Ruth Smith, center
the students.





- COMMUNITY RESOURCES**
- | | |
|---|---------------------------------------|
| American Family Service Association | Domestic Court |
| American Red Cross | Employment Office |
| Big Brothers-Sisters of America | Guidance Department in Public Schools |
| Boys' Clubs of America | Homes for Unwed Mothers |
| Child Guidance Clinic | Job Corps Regional Office |
| Child Welfare Department | Juvenile Court |
| City County Jail | Mental Health Association |
| Community Welfare Council | Public Health Department |
| Council on Social Agencies | Probation and Parole Department |
| County Detention Home | State Training Schools |
| County Shelter Care Home | Vocational Rehabilitation |
| Denominational Child Care Programs | Youth Police Division |
| Department of Public Welfare | Young Men's Christian Association |
| Aid to Families with Dependent Children | Young Women's Christian Association |

- FILMS**
- ANGRY BOY** (32 min. Sd. b & w. Audio-Visual Center, Indiana University, Bloomington, Ind.) Dramatizes the story of Tommy who has been caught stealing at school and who is sent to a child guidance clinic rather than being treated as a criminal. Psychiatrists soon discover that Tommy's behavior is a result of an emotional problem; traces the disturbance to its source through a portrayal of his family life. (\$5.00)
- THE CULTURE OF DELINQUENCY** (29 min b & w. Net Film Service, Audio-Visual Center, address same as above.) Develops the thesis that delinquents are produced by a delinquent culture and presents the idea that conventional society unwittingly enlarges the delinquent society in penal institutions. Describes and analyzes conflicts within our culture. Features an interview with an anonymous delinquent boy. (\$4.75)
- AS WE FORGIVE** (50 min. b & w. Broadman Films, Baptist Film Center.) A Christian man takes two boys in trouble into his home, befriends them and helps them find jobs. As a result of his interest in them they find a new way of life.
- BOY IN COURT** (12 min. b & w. Audio-Visual Center, University of Indiana, Bloomington) What might happen to a boy in police court and prison is contrasted with his treatment in a model juvenile court procedure as a physical examination and psychological test are featured. This film was produced by the National Probation Association. The responsibilities of various agencies of the community in helping the probation officer rehabilitate the delinquent is emphasized as is the effect of the home life of the child. (\$4.50)
- BOY IN THE DARK** (28 min. b & w. Broadman Films) Jeff's parents show more concern for social position than for his welfare. Lonely and unhappy, he soon becomes emotionally disturbed.
- BUCK AND I** (16 min., b & w. Purchase \$20 Baptist Home Mission Board, Atlanta, Georgia) A reenactment of a true story about the efforts of a Christian layman who helped a boy in need. The layman worked with the youth from the time of his appearing in juvenile court, through his probation period until he went into military service approximately four years later. Shows the relationships between the boy and the sponsor plus some of the organization that prepared the sponsor for his work. Contact: State Missions Director or nearest Juvenile Rehabilitation Director. Service Charge Rental, Baptist Film Center.
- CHILDREN IN TROUBLE** (11 min., b & w. Audio-Visual Center, University of Indiana, Bloomington, Indiana) Discusses the causes of juvenile delinquency, what happens to the delinquent and the role of the home, church, school, police and community clubs in preventing and controlling juvenile delinquency. (\$1.50)

16LL

Miss Davis wants Southern Baptists to see the city this boy has seen. "The church has always known how to love people, but we're just beginning to let people know how to love us. What we are attempting to do is not only to love the people but to give them someone to love. It is in this kind of sharing that we really get down to evangelism."

US-2 APPOINTEE, Mary Poe, is one of the staff members of the Lexington Center, and has served nearly a year of her two-year term.

HOME MISSIONS

- THE DOUBLE GUILT** (30 min., b & w. Broadman Films, Baptist Film Center) Shows that both parents and children are to blame for juvenile delinquency and that both are responsible for corrective actions. (\$9.00)
- IRON HANDS** (15 min., color, Broadman Films, Baptist Film Center) A story of a teen-age girl and her relationship to her father. It shows the importance of the manner in which discipline is handled. (\$9.00)
- SUNRISE ON A DIRTY FACE** (26 min. b & w. Illinois State Bar Association, 424 S. Second Street, Springfield, Illinois) A 13-year-old boy, charged with stealing coal, was convicted and sentenced in the same court that judged adult offenders. James West, a young lawyer, attacked this problem in 1904, believing that youngsters needed guidance more than punishment. The film presents the story of West's battle to establish juvenile courts in our nation's capital. (\$1.00)
- TEEN QUEEN** (15 min., color, Broadman Films, Baptist Film Center) A girl's desire for popularity leads her to date a boy of questionable character. She learns the difference between cheap and wholesome personal relationships.

FOR ADDITIONAL ARTICLES, BIBLIOGRAPHIES, FILM CATALOGS, JOURNALS, AND PAMPHLETS CONTACT:

- Audio-Visual Center, Indiana University, Bloomington, Indiana.
Children's Bureau, Department of Health, Education and Welfare, Washington 25, D.C.
National Association for Mental Health, 10 Columbus Circle, New York 3, N.Y.
National Council on Crime and Delinquency, 44 East 23 Street, New York 10, New York.
Public Affair Pamphlet, 22 East 38th C., New York 16, New York.
Science Research Association Inc., 259 E. Erie St., Chicago, Ill. 60611.
The Hogg Foundation for Mental Health, University of Texas, Austin, Texas. 78712.
The Human Relations Aids, 104 East 25th Street, New York 10, New York.



NG CLASS, below, from the University of Indiana, is informing its members of the center in Lexington, Ky. Here Ruth Smith, center, is talking to the students.





L. William Crews, Director
Juvenile Rehabilitation Ministry
Department of Christian Social Ministries
Division of Missions

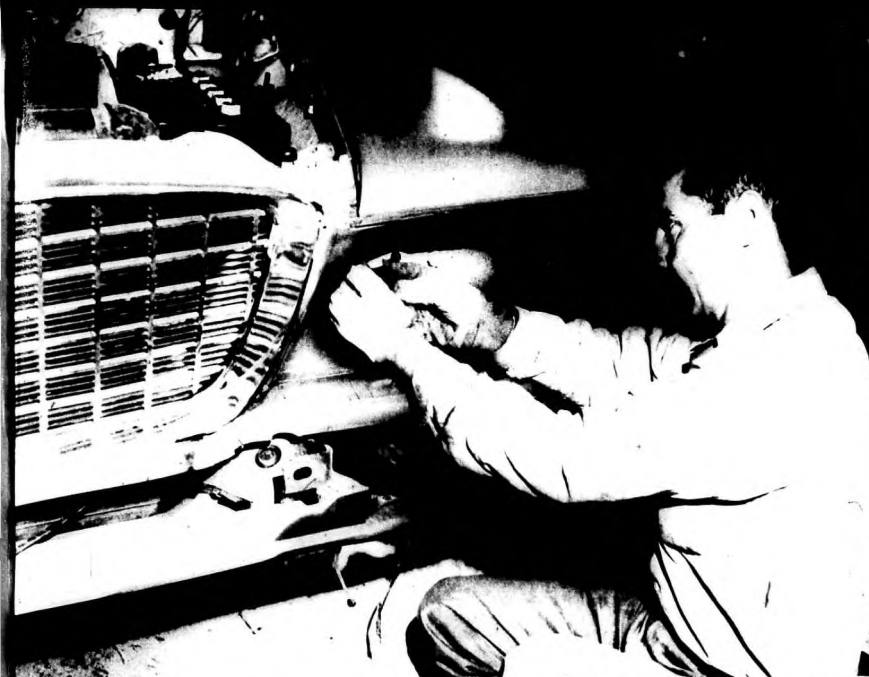


HOME MISSION BOARD, SBC
Arthur B. Rutledge, Executive Secretary-Treasurer
161 Spring Street, N.W.
Atlanta, Georgia 30303

Miss Davis wants Southern Baptists to see the city this boy has seen. "The church has always known how to love people, but we're just beginning to let people know how to love us. What we are attempting to do is not only to love the people but to give them someone to love. It is in this kind of sharing that we really get down to evangelism."

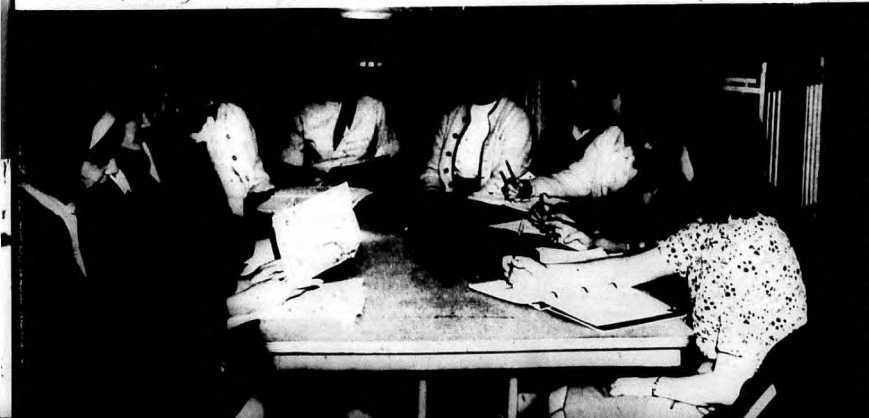
US-2 APPOINTEE, Mary Poe, is one of the staff members of the Lexington Center, and has served nearly a year of her two-year term.

HOME MISSIONS



MECHANIC WILLIAM GRIFFIN, above, helps fix more than cars, as he teaches youths from the center at his body shop, serves as vice president of the center's directors, and is a deacon at Central Baptist Church.

A VISITING NURSING CLASS, below, from the University of Kentucky aids the center in informing its members of community resources. Here Ruth Smith, center with scarf, talks to the students.



Youth in Crisis-- Where's the Christian?

By L. William Crews
Director, Juvenile Rehabilitation, HMB

The "striking out" behavior of a youth in conflict may be a cry for help. In his transitional period from childhood to adulthood he is searching for self-identity, purpose for being, the center of power concerning his life, and someone to love and care for him. In order to find the answer to his search, he must be identified with someone who is greater and stronger than he is and he must have the opportunity to become himself, a person in his own right. When significant adult relationships are impaired, broken or undeveloped, the youth may become delinquent in his behavior, emotionally sick, or attempt to flee from his frustrations.

Jimmy, an eight year old who "hitchhiked" from Memphis to Mobile in search of his father, who was absent from the home by divorce, said to a policeman, "Mr., nobody loves me!"

Susan, an attractive 15 year old who was deserted by her parents when she was 13, whose father was wanted on five warrants, was "befriended" by a man twice her age, who exploited her, said to her teacher in detention, "I am tired of living!"

Bobby, an eager 13 year old and one of nine children whose parents were unable to care for him, was placed in detention because there were no foster homes available. He asked the probation officer, "Isn't there someone who would be my parents and let me live in their home?"

Danny, a depressed 16 year old, was rejected by both parents and grandparents. He was rescued from an attempted suicide in his cell and remarked to the jailer who revived him, "I am so much trouble to everyone!"

These young people and countless thousands of others in our communities are saying, "Won't someone care for me?"

In our busy schedule of seeking success and status, their cries often go unheard and their needs unmet. Churches,

community agencies, and government must find better and more efficient ways to work together in providing adequate care and conserving our most priceless resource. Advances have been made, but a quick glance at the needs reveal glaring neglect and abuse.

Joseph H. Reid, executive director of the Child Welfare League of America, Inc., says "we are doing a poor job in meeting the needs of the dependent

homes cannot be found because of the lack of social workers to look for these homes. Reid adds, "There are dramatic differences in the services a child receives from one state to another. For each child under 21, New York state spends \$10.28 annually. Texas spends 24 cents per child. Yet, even in New York, surveys have revealed that thousands of children cannot find adoptive homes because of lack of funds. Day care facilities are highly inadequate—in fact, in no area of child welfare do truly adequate services exist. If this is true of New York, what must it be in Idaho, which spends nineteen cents a year per child?"

In many states public and private agencies have had to refuse services to unmarried mothers and their children because there was lack of funds. Abortions, suicides, and black market of babies have been the results.

Many correctional training schools for delinquent children are nothing but training schools of crime. Approximately 44,000 children were living in public training schools in 1964 for an average length of 9.3 months. Twenty-eight percent of these will return during the year for violating after care regulations.

One state industrial and training school for boys, ages 15-18 which was built to house 600, has twice that many crowded into it. In one building, where 190 boys are housed, there is one guard on duty who works a minimum of 72 hours per week, at a beginning salary of \$281 per month. One large room holds 125 boys, with double-deck beds jammed together. Until recently there were 230 boys herded into this room with triple-deck beds. Lights are left on 24 hours a day and the boys are locked up on Friday night until Monday morning with no activities except church on Sunday morning. A lad sentenced to this training school spends the first three months "sitting" while waiting to

A juvenile court judge, faced with the mounting problem of delinquent, dependent, and neglected children, said to the churches: "I am beating on your door for help!" But a denominational leader said: "The churches and associations are dragging their feet."

and neglected children. He writes, "In some states, the social worker who supervises children in foster care has as many as 140 children in his caseload—far too many for him to help. More than a third of the parents of children in foster care receive no service at all from the agency. With no plan for a child's future—either for his ultimate return home or for adoption—he lives in limbo.

"If there were adequate resources to plan intelligently and to clear up the legal and psychological barriers, almost half of the current 300,000 foster children could be placed for adoption."

There are scores of children who are free for adoption in Chicago, but

be processed. The chaplain remarked, "if I were a lad sentenced to this institution, if I did not hate society when I came, I would hate it when I left!" Thirty-three percent of these youth will return after being released because of further violation in crime.

Some 75,000 to 100,000 boys and girls are placed in common jails each year in the United States. In many cases they are exposed to hardened criminals and homosexuals. Many communities have no shelter care homes for dependent children. They are housed with delinquent youth. One eight-year-old lad was "locked up" in jail because there was no place in a community of 16,000 for dependent, neglected children.

When a concerned pastor asked the judge what he planned to do with the lad, the answer was, "Send him to the training school, as there is no other place for him to go . . . unless you will take him in your home."

"Two-fifths of American mothers work. Four million children under six have mothers who are employed. Yet day care facilities for the children of working mothers exist for only a little over 200,000 children in the entire country."

While addressing the Governor's Conference of Youth in Chicago in 1963, Margaret Mead said, "The ratio of responsible adults to needy children has gone wrong all over the world. This is the most terrible thing about the population explosion, that it has occurred at the same time that the need is so great for counseling, for help from individual to individual."

Without question, the church has come to such a time as this. She must burst out of the four walls and go into the streets, the divorce courts, the training schools, the hospitals and demonstrate the good news of redemption to these needy children, youth, and families. It must be communicated from one person to another through acts of love.

Hugo Culpepper has said, "It is not enough to verbalize the gospel, especially if one knows little about it in terms of redemptive experience. Our message must be authentic as an expression of God's grace working through us on its way to others; it must also be relevant to the needs of people in their total personality and in their life situation. It must be both personal and social in its application and effect."

Court personnel, judges, probation officers, police and welfare workers, who are constantly seeking resource persons to help them do a more effective work, frequently ask the question "Where is the church?" In too many



instances the church is so preoccupied with status, budget, moving to the suburbs, and building programs that she has become blinded and deaf to the cries and needs of children, youth, and families who are falling apart in their own midst.

One church in a western state became concerned about the youth coming to the juvenile court and decided to do something for them. The pastor later wrote, "Words cannot express the amazement and joy that we have experienced in our juvenile rehabilitation program in our church. It would take a book to tell you all the wonderful things that have already happened with the two families that we have been assigned."

The first family has four boys—two of which are on probation for one year. There are six children in the family. For the last two Sundays we had all of these children in Sunday School, Training Union and both worship services and RA's on Wednesday night. The mother, who is English, plans to come next Sunday. The father is stationed in Viet Nam. These boys are being assigned to men in our church and already they have begun to have them in their homes and take them on outings. It is believed that we will be able to reach the whole family for the church and the Lord.

"The second family is one of the most prominent in our area. Their son, age 16, has a suspended sentence for one year on good behavior. They could be considered a wealthy family. He is a civil engineer and has 25 engineers working under him and travels all over the world. Yesterday the father, mother and son were in worship services. The son has already made a profession of faith, and we believe we will win the parents also."

To minister to families in their crisis is to communicate the love of Christ,

which becomes the means of winning them to Christ. A state director of evangelism has said, "Dollar for dollar more people are influenced for the sake of Jesus Christ by the juvenile rehabilitation ministries than any other program of the Southern Baptist Convention."

When judges and probation officers have come to understand the ministry of juvenile rehabilitation, they have responded, "When can we get started in this program?" A South Carolina judge said, "This is an answer to prayer!" A chief probation officer in Maryland, who serves on the faculty of the New York University School of Social Work, said, "I will personally train laymen to serve as sponsors of youth." The state director of juvenile rehabilitation in Mississippi said, "The courts in Mississippi are ready for the juvenile rehabilitation ministry, but the churches and associations are dragging their feet." A juvenile court judge in Georgia said, "I am beating on your door for help!"

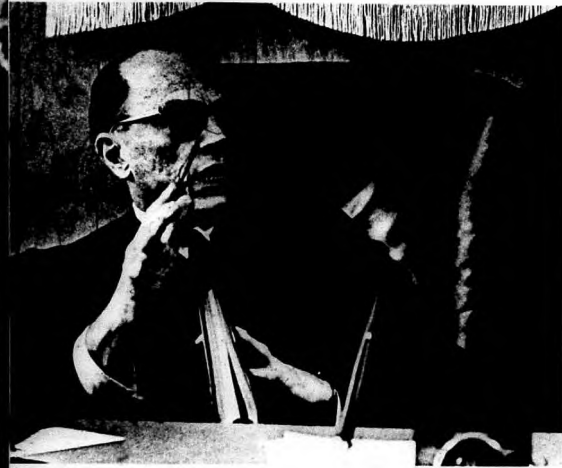
Only God would know the impact that could be made in a community where the local churches and association begin ministering to their neglected, dependent, abused, abandoned, delinquent, and pre-delinquent children. Christian men can serve as sponsors or special friends to the Jimmies, Bobbies, and Dannies. Couples can open their homes and hearts to the hurt wounded Susans and Marys. Youth camps can be provided. Counseling can be arranged in the churches on Saturday mornings. Pastors, business men, chaplains, social workers, and other qualified persons would gladly give counseling time.

Seventy associations in 18 states provided services to 3,500 families through juvenile rehabilitation ministries in 1965. Sixteen hundred boys and girls were related to adult sponsors. Three hundred homes were opened to scores of children who were without the care of Christian parents. Three thousand youths were related to the church and began to experience the meaning of "life in all its fullness."

Thousands of children, youth, and families must experience the redemptive ministry of the church. Their needs are immediate. They cannot wait until tomorrow. Who will claim them for Christ in your community?

¹ Parents, February, 1966, p. 40.
² Statistics on Public Institution for Delinquent Children, U.S. Department of Health, Education and Welfare, Children's Bureau, Washington, D.C., 1965, p. 1.
³ Burchinal, Lee O., Rural Youth in Crisis, U.S. Department of Health, Education and Welfare, Office of Juvenile Delinquency and Youth Development, Washington, D.C., 1965, p. 24.
⁴ Culpepper, Hugo, "Whither Southern Baptist Missions?" Review and Expositor, Vol. LXXI, No. 1, Winter, 1965, p. 5.

JUDGE BENJAMIN SAMUEL SCHWARTZ OF CINCINNATI
"We couldn't even get ministers to come out on Sunday"



Cincinnati Juvenile Judge Speaks out for Troubled Youth

Photos and text by DALLAS M. LEE
Associate Editor

20

MORE lawyers than preachers are speaking up for young people these days, according to a juvenile court judge in Cincinnati.

"If Southern Baptists had \$2-million to put into juvenile rehabilitation, I could show them how to spend it overnight on kids right here in Cincinnati," Judge Benjamin Samuel Schwartz said.

"You can send all the missionaries you want to, I have no quarrel," he continued. "But let's not forget there are hungry people right here in this juvenile court building."

Judge Schwartz is a fair-minded, aggressive-talking judge in Hamilton County's Juvenile Court Center. He speaks with a hint of indictment in his strong voice, not against Southern Baptists, particularly—just against any organization that should be concerned, but isn't.

"Take Protestant retreats for young people, for example," the judge said. "We had an experimental project, but we couldn't even get ministers to come out on Sunday. Now we can't get a dollar for the idea. Southern Baptists could spearhead something like this."

Schwartz is a man with a mission and, although he is Jewish, his first concern is for troubled youth, and he will praise efforts any faith makes toward helping young people get a grip on life.

Illustrating that he backs his words with action, Schwartz initiated the idea and spearheaded the drive for what later turned out to be the Bob Hope House, a sort of halfway house in reverse where boys in trouble are sent before sentencing to an institution is necessary.

Schwartz appealed directly to Bob Hope for support of the idea, and now Hope appears in Cincinnati every three years to raise funds for the home for boys.

"There was no place in this city for 16-17-year old boys, except the state school," he said. "And this idea works—out of 2-3,000 kids, only five have gone on to the state institution."

The project is being watched on a nation-wide basis, but action hasn't come fast enough for Schwartz. "Just in this city, we could support five Hope houses for boys, three for girls," he said.

The Hope house is set up to serve as much like a home as possible, Schwartz explained. The boys are taken to ball games and other activities and they attend city schools. Commitment to the Hope house is made by Judge Schwartz.

Although acknowledging the need for and the importance of halfway houses of this type, L. W. Crews, the Home Mission Board's juvenile rehabilitation

HOME MISSIONS



director, said the Board has tended to emphasize personnel rather than institutions, primarily because funds are lacking to do both.

"By putting our dollars into personnel, the association, state conventions, and Home Mission Board are able to undergird the work of more than 70 associations across the nation that in turn work to develop resources through local churches," Crews said.

"About 75 percent of our associations are either urban or rural-urban," he added. "If volunteer workers would respond, we could minister to countless thousands of troubled young people with a foster home type of program."

Baptist juvenile rehabilitation work in the Cincinnati area is directed by Nelson Russell, a Home Mission Board appointee who also is supported by the local association. Russell serves as a sort of liaison between the court and churches and pastors who are willing to help out. He also works closely with Judge Schwartz.

"What I attempt to do, really, is to make initial contact at the court level, follow it up by locating a pastor who is cooperative, and then together we find a sponsor in that pastor's church who will take this young man or young woman under his wing for awhile," Russell explained.

Russell said most of the delinquents are in the 14-16 year age group, and that crimes cover the full range, from petty theft to murder.

"From my standpoint," he said, "the follow-up means that I visit in the young person's home to get acquainted with the family. After I break the ice, I take a pastor with me and try to make this relationship a kind of bridge between the court and the church and the home."

What can the churches do, besides serve as a resource for sponsors?

"We want them to approach these young people as new prospects for the church and to treat them as such," Russell said. "As a matter of fact, I tell the sponsors that no one needs to know that a boy is from the court except the pastor."

How successful is this sponsorship-oriented approach? Russell said 75 young people joined Cincinnati area churches in the last two years as a direct result of referral or contact at the court.

EAST BASIN AREA: At left is the neighborhood that produces 75 percent of the juvenile delinquents in Cincinnati. Crimes cover the full range, from petty theft to murder, says juvenile rehabilitation worker Nelson Russell, at left watching the remodeling of a Baptist Center building, which is in the heart of the East Basin District.

ARE THEY REALLY WELCOME?

BY T. E. CARTER
Secretary, Industrial and Institutional
Chaplaincy, HMB

SIGNS of invitation, advertisements, and periods of formal welcome during services say again and again that "whoever will may come" to our churches. But is the welcome mat really out?

Who is welcome? Is the former mental patient welcome? Is the recently released prisoner included? The young girl on the next street just had an illegitimate baby; may she come and be welcome? What of the known alcoholic? The couple who fuss and fight—are they included? Are these and the many other troubled persons who often find their way to the door of your sanctuary really welcome?

The same questions might be asked concerning people of other races, but that should be dealt with in another article. The hard-to-reach and difficult-to-minister-to constitute the subject of this article.

There are a great many instances where they are genuinely welcome; however, the number is still tragically high of cases where they are made to feel most unwanted. It usually is not so much a matter of what is said to convey the idea, but communication and acceptance on the part of minister and people may occur on many levels, such as gestures, bodily attitudes, special meaning of words, facial expressions.

One mental patient in a state hospital for a second time told his chaplain: When I left the hospital a few months ago, I really felt good. I had greater control over myself than ever before. Life was wonderful, and I wanted to continue my habit of going to church. But a

funny thing happened. When I went to church, some of the people said they were glad to see me; but they didn't really seem to mean it somehow. Others, at times, just stared at me as though they expected me to act wild or something. That bothered me, but I tried to ignore them and prove that I was well. But when the pastor seemed to treat me the same way, I couldn't stand it. I wanted to go talk with him, but was not able to bring myself to do it. I think with their help and support I would have been able to get along without ever coming back here. Since I didn't feel welcome though, I quit going, and—well here I am again.

A 16-year-old girl, who had been an unwed mother, returned from a maternity home much wiser and more mature with the firm purpose to live close to God and the church. She was told by two friends, daughters of church leaders, that they had been forbidden to associate with her anymore. "You can imagine how awful that made me feel," she said.

It is hoped that these examples are but a small sample of a vanishing minority opinion. At the same time there is the haunting fear that these opinions may neither be small, vanishing, or in the minority.

TYPICAL FEELINGS EXPRESSED

The attitudes that church people assume toward the troubled and troublesome may be summarized by four broad

classifications. First, they may feel superior because alcohol, sex, chronic marital discord, or whatever it is, may not be a problem to them. Therefore, the one who is troubled by such matters is a "terrible" person and naturally inferior. Second, there are those who display the attitude of indifference. Since they are detached and have no concernment, they likewise have no concern one way or the other. One is reminded of the Old Testament passage: "And the Lord said unto Cain, 'Where is Abel thy brother?' And he said, 'I know not; Am I my brother's keeper?'" (Genesis 4:9). Third, a segment of society always wants to punish. "He made his bed of rock, now let him sleep on it!" While it is hoped that this feeling is on the decrease, it is still very much with us. Fourth, there is the growing attitude of redemption which includes the ideas of understanding, helpfulness, necessary protection, social and spiritual care, forgiveness, and restoration to a proper and respectable position in society.

What is the prevailing attitude one is likely to meet in your church? What are your own feelings as a leader of the church community? It is long overdue that we each give serious thought and consideration to the way we feel, because that is the general direction we will lead others under our influence.

The former inmate, patient, or other such troubled persons will often be reluctant to come to a church activity in the first place. It is important to realize that when he does attend or is otherwise reached, he is most often not at

his best in any respect. He has usually been damaged and weakened by the past experiences of a stressful situation. He now wonders what the future holds, how people will treat him, what he will say to their questions, etc. On the other hand, the church leaders who come in contact with him, whether at church, work, or home, will be stronger because of experience, position, and status, plus (it is hoped) the support of the church. Thus the relationship that is established with the church leader is an unequal one in probably all respects.

It is, therefore, most important for the church leader to show a genuine concern for the individual and his situation. This is done by a warm interest in the person as he is and for what he can become in the sight of God. It is not done by unwanted prying and meddling tactics. The desirable relationship is the same as the idea of acceptance which the pastoral counselor communicates to a client. It is the sort of attitude that causes one to feel safe enough, understood enough, supported enough, secure enough to face life and know that he is not alone. Because of such a situation the individual can lower his rigid defense, for it is not needed and serves no useful purpose.

CONCLUSION

Is this calling for such an idealistic goal for leaders and churches as to make it unattainable? Is this an unnecessary emphasis? It would seem that the answer to both is an emphatic "No!" Rather, it is calling for an application of the teachings of Christ. It calls for healthy self-acceptance with a recognition that we are sometimes completely unchristian about the practice of our Christianity. It calls for the church to become in fact, as well as in word, a place where all are welcome, all can find recognition and acceptance, with the opportunity for growth and fellowship.

Is the welcome mat out—really out—for "whoever" may find a way to your church? May God grant an appraisal and then a positive answer on the part of each. It will serve to create a healthier, more wholesome program of services and activities which will bring to a maximum the satisfactions and successes of our members and ourselves. It will give hands and feet—practical meaning—to our much-talked-about "meeting of human needs." It will put into action our Lord's words: "... I was an hungered ... thirsty, ... a stranger ... naked ... sick, ... in prison, and ye came unto me" (Matt. 25:35-36).

Christians Urged to Get Out Where the People Are

Churches have a Bible-based responsibility to reach out into the strategic centers of civilization where the life and death issues are born, a Presbyterian pastor told Baptist mission centers leaders here.

Christians who waste time and money looking inward at the existence of the institutions have lost the life-blood of their mission, and their churches will begin to weaken, he said.

"Any church that is not related significantly in an outgoing way to the people and the community around it, is in danger, in fact is approaching its own death," Fred A. Stair of Atlanta said during a mission centers conference sponsored by the Home Mission Board.

"The current introspection of the church, the institutionalizing of the church, is nothing but an indication of the cancerous diseases of bad theology, lack of pastoral concern, lack of love, and lack of outreach," he said.

Stair is pastor of Atlanta's Central Presbyterian Church, which is recognized nationally for its multiple ministry in a fast-changing, inner-city neighborhood.

To develop a sensitivity to the community, Stair said, Christians must be willing to do more than just read about inner-city problems or juvenile delinquency, or ravages of slums—"they must get out to where these people are and see it, and smell it, and hear it, and feel it."

Christians first must develop a sensitivity to the community in a pastoral or personal sort of way, with a willingness to add action to concern. Then, with the added strength of a theological or faith commitment, Christians will be the only ones who show concern for the full spectrum of life—body, mind, and soul.

"You who are the Christians going out," Stair told the mission workers, "are the only people in the entire community who are looking at life as a whole, who are looking at persons as a whole, who are looking at the total maturity of the individual."

The biggest problem facing the church, in trying to minister to a community, is definition of the community, Stair said. People live, work, go to school, worship, and play in different communities.

"I think the great unsolved question in contemporary Protestantism at the

point of our ministry to the world," he said, "is where is our community?"

"We have to determine who and what the community is and where it is before we can find out its needs, and then on the basis of those needs, find out how to minister to them," he said.

The ministry of the spoken word is the last step in redemptive witnessing—not the first, Baptist mission centers leaders were told by another speaker.

"There is a real peril in the ministry of the spoken word unless it has been preceded by a relationship that has demonstrated acceptance, integrity, understanding, and concerned listening," Walter Delamarter, director of social work education at Southern Baptist Theological Seminary in Louisville, said.

Demonstration of what one must precede what one says, Delamarter said.

"If our words issued from a spirit of impatience and a desire to force acceptance; if they attempt to deny the one being helped the right of self-determination and personal freedom, they can never be liberating and healing," he said.

Delamarter went on to warn the more than 200 mission center workers "that the Christian helper ultimately must face the reality of the spoken word."

"Ultimate Christian helping requires that we bear our witness in words," he said.

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The Changing Challenge to Missions: PART 3

Mission and Missions: The Implications

by HUGO CULPEPPER
Director, Division of Missions, HMB

EDITOR'S NOTE: Last month, Culpepper defined the difference between "mission" and "missions." In this last installment of a series of three articles, he takes a hard look at the implications involved for Christianity.

WHAT are the implications of mission and missions as we have sought to define, differentiate, and give exposition to them? So far, more has been done in

changing terminology than in creating new organs, policy, and programs to implement the idea of world mission. There is little clarity and consensus at present about the new patterns needed for the Christian world mission in this radically new age of highly competitive world missions by many faiths and secular ideologies. Clues are appearing, however, and they give intimation about new ways and means of mission.

The frontiers of the mission are no longer geographic—they are wherever there are men and groups unreconciled to God and fellow men in Jesus Christ. This does not lessen responsibility for points overseas, but it does mean the disappearance of a sharp distinction between foreign and home missions and between mission and evangelism. The churches within the Church must now be concerned with the total witness to the world.

A daring new openness and readiness to experiment are necessary. The most important new pattern is the redirection of the life of the Church toward the discharging of the apostolate of reconciliation. Christians must awaken the conviction that God has put the Church in the world to proclaim the gospel of reconciliation in the ministry of reconciliation.

Church membership should be interpreted in terms of witnessing and ministering discipleship. Every congregation should consider itself a frontline post on a world mission. Somehow, the sending of missionaries must be directly related to the evangelism of the congregation, with a sense of direct participation. In other words, people must realize that community evangelism is an integral part of and out from the same mold as the practice of sending missionaries overseas.

It is obvious that local evangelism and homeland ministry on the one hand, and the overseas witness on the other, should be seen as one program of witness to the whole world. However, a single bureaucracy for its direction is not a requirement, only a single objective. Policy, strategy, tactics, stewardship, education, and promotion should be directed toward this end. Then the discovery of new patterns of mission will not prove so difficult as they do now.

Most urgently, new patterns are needed in the metropolis. Something different is needed from the traditional cult-centered and professionally-dominated, village-oriented churches.

Small cells of reconciling ministry and fellowship, highly experimental, could pioneer. Companies of lay disciples and ministers, well-grounded in the Bible and theology, might live and work with people in industry and business, and gather fellowship groups of people for mutual support, sustenance, and reconciliation. Each company could relate itself directly to the problems of the group and its society in the light of the Bible, theology, and Christian experience. And it could do it as it grapples with actual need in compassionate service.

The individual Christian must be the Church wherever he is, thus transporting the Church with him across frontiers into the world. Personal soul-winning and witnessing can be strengthened if we can get congregations—the corporate dimension of the life of the people of God—moving out into the world.

The vocation of the Church is to move somehow into the areas of this world in an understanding sort of way, by sitting where the lost sit to see their side of life's problems.

One impact is not likely to put a whole congregation on the move, but the leadership of our churches must prod these groups who are drawing mutual sustenance because of common sin and common salvation to identify and to involve themselves with men who are without the saving power of Jesus Christ. Individual soul-winning cannot be overemphasized, but the power that could be added, if our congregations turned energetically to the world, would feed the taproot of spiritual resources of every Christian individual as well as of every church.

The training, inspiring, and leading of laymen as equals in a corporate body of ministers calls for a kind of pastor who now is rare. What the missionaries will do in the future will be determined by the new patterns of witness and ministry that emerge. One way of moving toward these new patterns would be to set free a considerable number of men and women from traditional duties and programs. They would be allowed complete liberty of initiative and plenty of time for experimentation. They would be committed to the Holy Spirit with freedom to blaze new trails for the Church in its apostolate.

But whatever the course of action, the whole church must focus its concern, and this includes the congregation. Somehow, the congregation has got to see a relevance to being involved and committed and then work out a way to live on the frontier, on the front line of communication with the world.

Pointing up the ingrown nature of many of our churches, young adults in a Baptist church a few years ago questioned the justification for increasing the budget another \$85,000 to make property improvements when so many obvious and immediate mission needs were going unmet. They were met with this alarming explanation from a deacon:

"Now, you come from a church up in another state, up to the Northeast, and maybe this is the way they did things there, a smaller church and all. But you haven't really been with us long enough to understand the way we Southern Baptists work. You see, we give our money and we pay to have this work of reaching out done for us."

The whole implication was to squelch this mission enthusiasm of involvement on the part of the young people by saying that Baptists have mission boards and other "experts" to whom this responsibility is delegated and who are paid to do the outreach for the churches. If this attitude could be changed, at the

church level, many of the Baptist programs of outreach would come alive.

It may be idealistic, but Christians must be concerned enough and well grounded enough in faith and experience to involve themselves in encounter and dialogue with people of a non-Christian faith, whether it be the secularism of America, the dialectical materialism of Communism, the philosophy of Islam, or the psychology of Buddhism.

This would be risky for many Christian people. But if a Christian has a willingness and enough stability in the Christian faith to listen and honestly to be willing to learn and to demonstrate that his first concern is for truth, then the non-Christian will be willing to listen to what the Christian has to say. If a Christian takes the other route and confronts the non-Christian with prerequisites such as "if you don't believe this book (Bible), then we can't talk any further," he is apt to get in return a terse "that book doesn't mean anymore to me than the Koran or the Dialects of Confucius."

The Christian will make a stronger impression if he listens long enough to find out what the other believes, what his problems are, where he lives, etc. Proclamation confronts, but it does not have this possibility; dialogue does. Life is becoming so pluralistic and the human personality is so complex that there is a growing need for the understanding dialogue could bring.

One word of caution, however: apologetics help build bridges, but the time comes when you reach the end of evaluation and appraisal and apologetic approaches, and you have got to tell the old, old story and then depend on the Holy Spirit of God to come into the heart of the man with whom you are identifying.

The pulpit ministry or mass communication is not to be discounted; this is not an "either-or" situation. But dialogue could add a dimension to the community of Christian fellowship and to the impact of the Christian witness that would strengthen the pulpit ministry by illustrating to all the concern Christianity has for the world.

Obstacles and hindrances are manifold, competition is fierce, and the new ways and means are yet to be discerned. Yet all these present new opportunities for witness. Throughout all the rising tide of revolution can be discerned the hunger for liberation from lostness, meaninglessness, emptiness, fear, and for reconciliation. The call is for Christians to devote themselves to introducing Jesus Christ as Lord and Savior.

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At Ridgecrest, Glorieta

Baptist Men Involved In Mission Conferences

A discussion of how people of different background reacted on their first introduction to the Christian faith has increased the tempo of many Baptist meetings.

But stir into the discussion an unusual account of a Baptist home missionary to some language group and you've got the makings of a motivating experience.

This type of spiritual experience is only one of many that Southern Baptists can expect during Home Missions Week, Aug. 4-10 at Glorieta, and Aug. 18-24 at Ridgecrest Baptist Assemblies.

More than 500 missionaries will be on the grounds during each of these special weeks. Baptist men also will be at hand for Brotherhood and Royal Ambassador leadership conferences.

Persons attending home missions week will see how new missionaries are commissioned for service, hear testimonies of unusual missions experiences, and participate in Bible study led by qualified seminary teachers.

During the week, Baptist men will receive suggestions on how to use these missions experiences to work with other Baptist men in their church.

Also planned are special conferences for men needing help in how to work with Royal Ambassadors and Baptist men. They will harmonize with other mission week events.

For instance, leaders of Royal Ambassadors will get help in developing a successful program for boys. This will include a preview of chapter programs for boys in 1966-67 and how to involve boys in missions.

The Baptist men's conferences will include help in conducting a program for Baptist men. They will get a peek at what men will be doing in 1966-67 and will discuss ways men can help others through mission actions.

The theme, "God's Word for Our Day," will thread its way through all

of the activities of the special week. Foundation for the theme is the Southern Baptist Convention emphasis on a church fulfilling its mission through education and the 150th anniversary of the American Bible Society.

Here's the lineup for program personalities at Glorieta:

PREACHER—Jaroy Weber, pastor, First Baptist Church, Beaumont, Tex.

BIBLE TEACHER—Harold K. Graves, president, Golden Gate Baptist Theological Seminary, Mill Valley, Cal.

MISSION PERIOD DIRECTORS—Wayne Ward, associate professor of Christian theology, Southern Baptist Theological Seminary, Louisville, Foy Valentine, executive secretary, Christian Life Commission, Nashville, and Emanuel Carlson, executive director, Baptist Joint Committee on Public Affairs, Washington.

MUSIC DIRECTOR—Posey Starkey, minister of music, First Baptist Church, Montgomery, Ala.

Program personalities for Ridgecrest include:

PREACHER—R. Jack Robinson, pastor First Baptist Church, Augusta, Ga.

BIBLE TEACHER—Duke McCall, president, Southern Seminary.

MISSION PERIOD DIRECTORS—Valentine, Carlson, and John Newport, professor of philosophy of religion, Southwestern Baptist Theological Seminary, Ft. Worth.

General conferences are planned in such areas as witnessing, graded mission study, juvenile rehabilitation, language missions, literacy missions, metropolitan missions, pioneer missions, schools of missions, rural-urban missions, Work with National Baptists, personnel.

For reservations, write: E. A. Heron, Glorieta Baptist Assembly, Glorieta, N.M., or Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N.C.

HOME MISSIONS

Communication Experiment Shows Spark of Creativity

THE recorded music over the radio was fast and frantic, reflecting the mood of the day and the generation. Without any introduction by the announcer, a confident voice broke in between recordings:

"This is Harold Kearsse of Fairfax with a personal question."

With that identification, Harold Kearsse, a young lawyer, who is a deacon in the First Baptist Church of Fairfax, S.C., began his Christian witness on a popular music radio program.

His question was: "Are you a family man?" He paused and then said: "My wife and I are the proud parents of six children, and I am grateful to God for my family. But, you know, there is another family in which I am a part. It is my spiritual family that I was born into when I trusted Jesus as my Saviour. You too can be a part of that spiritual family of faith by accepting Jesus as your Saviour and Lord."

Immediately the next record on the music survey was under way and a Christian confession of faith with a personal commitment to help others had been given.

Harold Kearsse, along with eight other active Baptist deacons, was engaged in a spot radio evangelism campaign. Using the same introduction and close, Laurie Jowers, an insurance salesman asked: "Are you prepared for the storms of life? You know the storms that are mental, emotional, financial, as well as physical. I have had to face some very difficult situations along life's way and the Lord has been with me through each one. You, too, can have the same personal companionship, if you will trust Jesus as your Saviour and Lord..."

Ruby Wilson, a gas company serviceman, directed his question to fathers.

"I used to feel like a dog seeing my kids go off to church while I sat at home. At my house, thanks to the Lord, things are different now. I had trusted Jesus as a young man, but it was my children that helped me to grow up spiritually. Isn't it time you started acting like a man—a man who knows Jesus as his Saviour and Lord?"

All nine deacons of the First Baptist Church of Fairfax, worked with their pastor, James M. Pitts, in writing and recording a personal confession of their faith. Each man was urged to share his own salvation story. The language had to be understandable and simple. Phrasing was adapted to each man's personality and delivery. The men were mindful that radio is an individual media, so the presentation had to be in a conversational tone.

In an awareness that only church-orientated people listen to the regular worship service broadcast produced by the church, a decision was made to use spot radio advertising. "We decided to go where the action is," one deacon said. "If the people are not coming to church, then the church has to go to them."

It was decided purposely to omit in this Christian communication experiment any reference to the church institutional facilities or organizations. The primary purpose was to communicate a personal confession of Jesus and to establish a posture of Christian helpfulness on the part of nine committed men. Other goals were: to identify men in various places of community leadership as committed Christians; to publicize an intensive eight-day period of evangelistic services. No reference was made to guest evangelists, musicians, special emphasis nights, air conditioning, nursery facilities, parking, etc. Even the word "revival" was omitted from the messages.

The church bought 90 spots on three radio stations in the area—10 spots were broadcast on each station on Thursday, Friday, and Saturday. The messages were broadcast on a run-of-schedule basis. Only two requests were made to the radio station managers: first, no comment be made before or after any message by the announcer; second, messages should not be placed near any religious program. This was to avoid confusing the message with any regular religious program and to assure exposure to the nonreligious radio audience.

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—Jesus quoting Isaiah (Luke 4:18-19)



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Texas Youth Congress Aids Latin in Two Cultures

LATIN Americans in the U.S. often are caught in transition between two cultures, particularly in areas of heavy Latin population where adaptation to the Anglo world is not necessarily a matter of survival. As a result, they face a decision that later will shape their lives: to reject one culture entirely, or to seek the advantages of both.

Aware of this background, the language missions department of the Baptist General Convention of Texas for the last two years has sponsored a youth-initiated, youth-run symposium aimed at making the advantages and opportunities known to Latin American high school seniors and college freshmen.

The state-wide meeting, which drew 500 young people in 1965 at San Antonio and nearly 600 this year at the First Baptist Church in Austin, brings the youth face-to-face with various vocations and sheds some light on how to choose a college.

"The Latin American Youth Congress emphasizes that these young people have the greatest opportunity of any Latin American generation to find their places in business and professional vocations," Dallas P. Lee, secretary of

the department of language missions in Texas, said.

Is there really a serious problem? Ben Rodriguez (shown above), a University of Texas freshman from Harlingen, Tex., says there is.

"There is some prejudice either way you turn," Rodriguez said. "If you try to fit too snugly into the Anglo society, there always will be some Latin Americans who will resent you for it. And if you shun the Anglos for the company of Latin Americans only, then the Anglos resent you."

And, he adds, this type of inner turmoil can affect those lifelong decisions about vocation and education.

"It's bound to prevent incentive," he said. "If you're under constant conflict, it uses up all your energy and you forget the future. I think its sort of an inferiority complex, really."

Although Rodriguez, who is studying nuclear engineering, obviously has no inferiority complex, his background justifies his insight into the problem. He was born and raised in South Texas, where the Latin American definitely can seek refuge in his native culture, and he learned to speak Spanish before English.

HOME MISSIONS



BEN RODRIGUEZ CONDUCTING TOUR OF UNIVERSITY OF TEXAS CAMPUS
"Education is the key that eliminates that two-way prejudice . . ."

Use of his Spanish began to dwindle, however, since the schools had rules against speaking Spanish—"Latin Americans have to adapt first," he observed.

Now he is studying Spanish again, primarily to keep his native culture muscles tone. "My mother told me my Spanish was terrible," he said, "but I tried advanced level Spanish in college, and I have made As and Bs."

"Personally," he said, "I'm an adapter. It's this separation that I think is bad. I think Latin Americans need to mix with Anglos to find the good in both sides. And besides, the Anglo society is where the Latin American must live and work, and play."

"Keep the native culture, definitely," Rodriguez said. "But don't separate yourself from the Anglo world—you will just be building a shell around yourself and stifling your own future."

"Education is the key that eliminates that two-way prejudice you sometimes find yourself faced with," he said. "For example, in South Texas it was sort of unpopular to speak Spanish and it was ruled out by the schools, and I sort of dropped out of the habit. Then when

I came to college, I was admired for being bilingual."

"I think the congress is good in this respect," he said. "Maybe it will spark an incentive in some."

Although featured speakers in general assembly sessions during the two-day meeting emphasized the importance of holding on to the language and native culture, major emphasis was placed on vocational seminars, in which professional people covered a wide range of vocations, from education, law, and medicine to social work, counseling, and church-related vocations.

The idea of the youth congress grew out of the summer Latin American youth camp sessions at Alto Frio, the Texas Baptist encampment, Lee said. Daniel Sanchez and Carlos Cobos, students at Southwestern Baptist Theological Seminary in Fort Worth, became the major spokesmen for the movement, and language missions then offered its support and guidance.

Sanchez, a senior this year, was the first president of the congress. Cobos has succeeded him and will be in charge of planning the 1967 spring congress, which has been scheduled on the campus of Southwestern Seminary.

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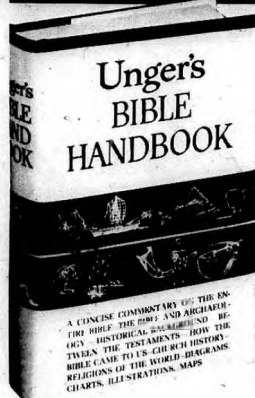
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REVIEWS

THE GHETTO OF INDIFFERENCE, by Thomas J. Mullen, Abingdon Press, Nashville, 1966, 111 pp., \$2.25.

"The have-nots lie bleeding along the road, and the haves are passing them by on their way to church."

The Ghetto of Indifference confronts the respectable local church . . . the Wasp (white, Anglo-Saxon Protestants of the middle class) with special opportunities of personal involvement and witness in the social crisis of today. It underscores the ghetto in which the Wasp has chosen to live and the gap that separates him from the have-nots. It demonstrates how indifference toward the have-nots prevents the average Christian in understanding, having compassion, and taking action in ministering to society's outcasts. It challenges the Christian to rise above his personal preoccupation with simple morality by going deeper within himself and seeing the sinfulness of his social irresponsibility. Concrete suggestions are made as to how the church can become aware of the needs of the have-nots and the obligation of the haves.

The Ghetto of Indifference will help the reader to see that worship and work, love for God and love for man are closely related. It leaves the reader with the feeling that it is time to get involved in ministering and witnessing and reveals various ways for him to begin where he is, in his own church.

—L. WILLIAM CREWS

THOSE WHO CAME FORWARD, by Curtis Mitchell, Chilton Books, Philadelphia, Pa., 1966, 281 pp., \$3.95.

This book has warmth and sincerity. It presents through the lives of many who have made decisions under the ministry of Billy Graham the continuing values of mass evangelism. The experiences related come from all types of people—both sexes, all ages, many different backgrounds, and from around the globe. Although the reader will probably not doubt the experiences related, he may feel that they have been selected in such a way as to support the author's bias. There may be the implication in places that large churches are more likely to be weak churches; the term "surrender" is used often enough in the manuscript to suggest that the lost person must be actively "fighting" God on all fronts and then "surrender"

if he is to feel that his conversion is real. "Bargaining" with God is implied on page 127.

I personally felt that the title (a very good one, by the way) promised a little more than it delivered because of the rather lengthy section given over to letters from those who have made decisions because of Graham's written or televised ministry. These are unquestionably effective ministries, but "Those Who Came Forward" implies that the book will deal almost entirely with those who have made public decisions in his crusade meetings.

I enjoyed the manuscript and the book will undoubtedly sell.

—JAMES CLARK
Baptist Sunday School Board

BILLY GRAHAM, THE AUTHORIZED BIOGRAPHY, by John Pollock, McGraw Hill Book Co., New York, 288 pp., \$4.95.

This is a book for superlatives. It tells the story of how a gangling country boy from North Carolina has become a world figure, though still two years short of his fiftieth birthday. The author has fulfilled his task with consummate skill, not disguising his admiration and affection for his subject, but avoiding the pitfalls of biographers who write about celebrated living subjects. Billy Graham appears in these pages as a great human being—all boy in his early years, bunglingly enthusiastic in his Christian youth, swept along by the will of God to heights of responsibility and opportunity which often scared him, achieving glorious success as an evangelist, recognized and honored by the great of this earth, and yet maintaining his humility and sense of amazement that all this should happen to him. No attempt is made to gloss over the mistakes of Billy's life, beginning with an unfortunate choice of college. But the person who emerges from these pages is a giant in prayer, faith, and accomplishment, whose story magnifies the grace of God. Billy Graham, we learn, was baptized in 1939 in a Southern Baptist Church in Florida, and ordained to the gospel ministry in that same state. The narrative of his great campaigns in Los Angeles, Britain, India, Australia, and through the United States, is an epic without equal.

—DONALD F. ACKLAND
Baptist Sunday School Board

HOME MISSIONS

NEWS

From Baptist Press

"Operation Penetration" Reaps Startling Results in Illinois

Simultaneous revivals in the Great Lakes area, following close on the heels of a Sunday School witnessing campaign, are reaping healthy results, in some instances even doubling the membership of fledgling churches.

At the end of a two-week "Operation Penetration" revival crusade in six northern Illinois associations (113 churches), Illinois evangelism secretary Lee Swope reported 1,581 decisions—510 for baptism, 205 additions by letter, 838 rededications, 28 decisions for special service.

Eual Lawson of the Southern Baptist Home Mission Board's division of evangelism directed the Illinois "Operation Penetration" crusade, which drew about 90 pastors and 40 song leaders from 20 states.

"The large number of music directors really added strength," Swope said. "Our churches were impressed with how their choirs could sing with capable direction. We just don't have enough talent like that in the area yet."

Lawson said the membership of a few of the small churches was doubled by the revival drive.

William Slagle, evangelism secretary in Indiana, said indications were that the revival effort, in his state will pay off both immediately and in the future, primarily due to a strong visitation campaign.

"Effects of the revivals will be far-reaching," he said. "There were more visitations, and more occasions where people presented the gospel than I have ever seen. It was a long-range fruit-bearing effort."

The statewide Indiana campaign was headed by Jack Stanton, a Home Mission Board evangelist.

The three northern Indiana associations that were participating directly in the Great Lakes "Operation Penetration" crusade, were led by C. Y. Dossey of Dallas, who recently retired from the Home Mission Board's evangelism staff.

Wisconsin and Minnesota had scheduled their "Operation Penetration" revivals for the week preceding the Southern Baptist Convention in Detroit.

"We are expecting strong revivals,"

Frank Burreas, superintendent of missions in Wisconsin, said previous to the crusade. "Reports are coming in now from our pastors, who are saying the Sunday School witnessing campaign was one of the best things we ever had. It was good preparation for the revivals."

More than 20 visiting evangelists, mostly from Texas, participated in the Wisconsin-Minnesota campaign. O. Byron Richardson, associate in the Texas Baptist evangelism division, directed the crusade.

No Sanctuary
Where
The Action Is

see July's issue

In Four Months

Mission Giving Over \$22.1 Million

Contributions to world missions through the Southern Baptist Convention reached the \$22.1 million mark at the end of April, the Executive Committee reported.

During the first four months of the year, Southern Baptists gave \$7,757,220 to missions causes through the denomination's Cooperative Program unified budget plan, and an additional \$14,431,151 to designated missions causes, mostly foreign missions.

So far during 1966, missions gifts have exceeded contributions for the same period last year by \$1.9 million—an increase of 9.38 percent.

The \$7 3/4 million given to missions through the denomination's Cooperative Program budget from January through April is a \$386,357 increase over undesignated budget contributions for the same period during 1965. It is a percentage increase of 5.24%.

The \$14.4 million in designated gifts is an increase of \$1.5 million over designated contributions for the same period last year, and an 11.75 percent increase.

For the month of April alone, budget contributions reached \$1,953,503, and designated gifts were \$1,969,219; bringing total missions gifts for the month to \$3,922,723.

Simultaneous Crusade

Evangelists Report in Alaska: "Best in History of Convention"

The 1966 simultaneous revival crusade was the best in the history of the Alaska Baptist Convention, according to William Hansen, executive secretary of the convention.

The 33 participating churches and missions reported about 150 additions through Friday of the second week.

John Havlik, Southern Baptist Home Mission Board evangelist who directed the two-week campaign, said the revivals for the first time attained significant results in churches and missions that minister to native Alaskans, both Indians and Eskimos.

"At the First Yukon Baptist Mission, where Harry Lee Thomas of the Statesville Avenue Baptist Church in Charlotte, N.C., was evangelist, the wife of an Indian chief was converted, and her

conversion resulted in the conversion of six other natives," Havlik said.

At the East Third Avenue Baptist Church in Anchorage, a Mexican man, who earlier had driven the pastor and visiting evangelist Glenn Godsey out of his house, was saved during the second week of the revival. Godsey is pastor of the First Baptist Church in Plainview, Tex.

More than 40 professions of faith in Fairbanks' Tanana Baptist Association were reported by Don Aderhold, pastor of the Columbia Drive Baptist Church in Decatur, Ga., who directed the campaign in the Fairbanks area.

Twenty-five ministers from 13 states preached during the campaign, including Fred B. Mosley, assistant executive secretary-treasurer of the Home Mission Board.

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Lawrence G. Wilkerson of San Lorenzo, Calif., was appointed by the language missions department to serve among the Spanish-speaking people of Tracy, Calif. He is a graduate of California Baptist College, Riverside, and Golden Gate Baptist Theological Seminary, Mill Valley, Calif. His birthday is Jan. 20.



Mrs. Lawrence G. Wilkerson was appointed, along with her husband, to serve among the Spanish-speaking people in the Tracy, Calif., area. Mrs. Wilkerson, a native of Polard, Ark., graduated from California Baptist College, Riverside. She was born on April 1.



Ruth Annette Johnson was assigned to the Boyce-Portland Goodwill Center in Louisville by the metropolitan missions department. Miss Johnson was born in Chipley, Fla., on Feb. 13. She is a graduate of Florida State University, Tallahassee, and Southern Baptist Theological Seminary, Louisville.



Raymond Langlois was appointed as an area missionary to Cleveland, Ohio, by the metropolitan missions department. A native of Nashville, Tenn., Langlois graduated from Belmont (Baptist) College, Nashville, and Southern Seminary, Louisville. He was born on Sept. 14.

"People were calling me preacher and thinking of me as preacher . . . I remember going forward in the church service and asking the congregation to pray for me—I wanted to know if man, was calling me, or God. Some months later I surrendered my life to the ministry."

Lawrence G. Wilkerson, Tracy, California.



Jess E. Dittmar was named pastoral-superintendent of missions in Lafayette, Ind., by the rural-urban missions department. Dittmar, a native of Idana, Kans., graduated from Oklahoma Baptist University, Shawnee. He was born on Oct. 25.

Frank Wheeler of Choctaw, Okla., was appointed by the rural-urban missions department to serve as superintendent of missions in Alamogordo, N.M. Wheeler graduated from East Texas Baptist College, Marshall, and Southwestern Baptist Theological Seminary, Fort Worth. He was born on Sept. 1.

Weldon Foster, a Point, Tex. native, was assigned to Claremore, Okla., as superintendent of missions by the rural-urban missions department. Foster is a graduate of the University of Corpus Christi, Corpus Christi, Texas, and Southwestern Seminary, Fort Worth. He was born on Jan. 23.

L. M. Norwood was appointed by the rural-urban missions department to serve as superintendent of missions in Wewoka, Okla. Norwood, a native of Bokchito, Okla., earned degrees from East Central State College, Ada, Okla., and Oklahoma University, Norman. He was born on Nov. 30.

