

SEARCH FOR THE



MAY 1970

HOME MISSIONS

LETTERS

From Our Readers

Christian On Campus

The March issue on the campus is great—relevant, incisive and, I hope initiative.

Graham L. Hales
Hattiesburg, Miss.

* Your issue of medical ethics last year and now the one on campus ministries are evidences of your prophetic nature. Both of them appeared at the time of most interest. Perhaps the March issue on the campus ministry will prove to be the most widely read publication in the history of Southern Baptists' work in this area.

Sam Sanford
New Orleans, La.

Campus Crusade Reaction

... As an evangelical serving among urban campuses, both international and American students, I have watched closely and become increasingly alarmed by Campus Crusade and its so-called evangelical outreach. Dallas Lee's article in the March issue treated the organization with utmost courtesy. Even then, there are some universal CC properties that are so obvious and disturbing. Nyquist delivered virtually verbatim the same 22-minute message, a concise statement written by Bill Bright and used by staff members all over the world. "It is... unfortunate that such a vital and exciting 'product' as Christianity has to be parroted. Furthermore, it is an insult both to the 'professional parrots' and the hearers in a day and age when each individual is encouraged to think and express himself. Where is individuality? Where is vitality? This is the same problem with the so-called 'Four Spiritual Laws.' A letter on my file from an international student likened it all to the TV commercial, 'after ultra-brite, everything else is just toothpaste.' By the way, I hope you know that the 'Four Laws' are patented.

Another universal characteristic of the CC that is disturbing is its pitiful obsession with numbers. I have often said that if we add up all the figures that they have announced meeting after meeting, year after year, it is not hard to see that half of the entire student world, yes indeed half of America if you include all the other 'evangelical decisions,' have become Christians. Yet, we know for a simple fact that this is not so. Nyquist was further quoted as declaring that "... everyone was talking about the problem, but we point to the solution—Jesus Christ." While I agree fully that Christ is the real solution, I must caution against this "automatic mentality." This kind of mentality is so prevalent among evangelical circles. We have erroneously and fatally taught that if a person becomes a Christian he will automatically become part of the "solution." We know that this is not so; current social ills have been perpetuated by many such "solutions." Worse still, evangelicals have convinced themselves of this "poisonous adulteration" to the extent that we have used it conveniently and shame-

lessly as an excuse for our apathy and complacency towards the sufferings of this world....

There are also the ethical (or unethical) practices of CC that should be halted if we are not to be accused of "misrepresentation, blinding, or pure dishonesty." What is this "National Collegiate Religious Survey?" I have yet to see the results of these surveys. Are the Crusaders really that interested in the survey or let's be honest is it just a Christian's "caveat emptor?" I have been on several campuses where CC sponsored activities were announced through unidentified invitations and notices. "Just come and see and hear and you'll know who we are—surprise!" I was particularly interested to see Nyquist's surrendering statement, "If the person says no, I don't want to hear about it, then that is the obvious leading of the Holy Spirit to move on." Is it really that obvious? Is it really the Holy Spirit? Do you really move on? What happens to the "survey?"

Now to put things in the positive perspective, I wish to congratulate you for that very informative issue on a long-neglected subject—campus evangelism. I feel that this is The Hour to present a dynamic and compassionate Jesus to the campuses in America. But let Him be a Christ of everybody and not only a limited ethnic, social, or economic group of people. (It would be interesting to find out among the large staff at CC how many are not white middle-class.) Let Him be not a Christ with pat answers and parrot solutions, but One who knows because He has been there and is still there. He listens, He cares and He participates. I have always strongly maintained that no one should and could minister in a college campus apart from total involvement in total campus life. Let us see an end to what I called "guest-evangelism" where a rock group or an ex-addict would come on a Thursday noon to sing and tell, afterwards pass out some cards with dotted lines "I want to accept Jesus as my personal Savior..." then the parting words, "See you two weeks from now." Let us declare loud and clear that the New Testament demands that all ministries and outreaches be related to local churches and merely saying CC emphasizes the role of the church and as a cooperative arm seeks to work closely with churches of all denominations." is not enough. I have been in CC meetings where the speakers took turns in ridiculing and attacking the church, how then could they eventually work with churches. Let the ultimatum come forth loud and clear, "If you are only interested in my soul and want to make me a soul-winner to make another soul-winner and make another soul-winner and, but neither know nor care about the problems I have as a college student, DON'T BOTHER ME."

K. T. Gaw
Maywood, Ill.

* I have served for 12 years on a Baptist college campus, eight of them as president.

It is of growing concern to me how much our denomination is moving away from Christ, and I realize that even when I speak out like this I will be accused by some of not being loyal to the denomination. This fact was brought to my mind again in the March issue... concerning the Baptist Student Union, Campus Crusade and Inter-Varsity Christian Fellowship. I believe it will be a revealing exercise to any Southern Baptist to take the time to read these three articles and underline the following words: Christ, Jesus, God, Holy Spirit, Christian, and Christianity. This will clearly show that Campus Crusade and Inter-Varsity are seeking to bring young people to Christ, whereas Baptist Student Union is talking about organization and numbers. Will our denomination ever get back to the fact that it is "not by might, nor by power, but by My Spirit."

T. L. Neely
North Greenville
Junior College
Tigerville, S. C.

Mission in Philadelphia

I picked up the Feb. issue... with a great deal of eagerness and high expectations. The articles were well written and for the most part well worth while. However, I put the magazine down with a great disappointment.

The disappointment focused on the article beginning on page 8. The interviews of the middle-class persons engaged in various types of mission action and social action through secular and sectarian organizations was interesting enough and informative enough. But the whole production did not begin to measure up in terms of substantive reporting on the religious and social scenes to what was produced in the February 1968 issue... It is one thing to be fulsome in forming on the various salves and bandages being applied by middle-class persons, black or white, of the ulcers of modern society, and quite another to have eye-witness accounts of the sights, smells, raucous and obscene sounds, frustration and human defilement of the areas and persons to which the "cures" are being applied....

Is there thought to really produce a capsize but substantive report on mission in Philadelphia? If not, there ought to be.

Linking churches, the liberty bell and Benjamin Franklin together with such words as, "museum scene," "perhaps comfort," "mushy," "spooky," "reflex," and "perhaps care for little else than the pigeons in the belfry," reveals the unwisdom "of insensitive people the techniques and methods which some sensitive people have developed in response to the situation where they are." p. 4, Feb. 1970. In the end, an impression is given by innuendo of a situation that simply does not comport with the facts. In the second place, words as, "give first impression," "perhaps," "as

they say," are a jejune literary device to make up the lack of first hand knowledge that could be easily obtained. Instead we are treated to what self-evidently was a windshield survey with little material reflection on what was observed. If Southern Baptists are to be called upon to make a second more informative look, as a native of Philadelphia, I lived in row houses such as were pictured on page 15, I was educated there for the most part, and took an active part in the religious scene for nearly twenty years. What was summed up in the first five sentences conforms to what I knew for nearly forty years, saw in November 1967, or can document from materials in my library. Some of these materials are dated 1969, and 1970.

Concerning the statement in another article that, "There are less than 20 adults with Southern Baptist backgrounds in Philadelphia's city limits," I have serious doubts as to its reliability. Did the speaker really say that? And if he did, what was the basis or source of information? Of 160,000 persons who were counted in the five county metropolitan area in 1960 who had lived in another state in 1955, more than 50,000 came from 15 'southern' states, and nearly 3,000 came from Texas. It somehow does not seem possible that with that sort of migration pattern in 1960, less than twenty adults etc.... If the 2,000,000 inhabitants of Philadelphia had been "surveyed" and that was the result, I would accept the irrefutable. But who had the time to make that sort of survey? I remember pastoring 10 persons of Southern Baptist background in the 40's in a city within the metro area. You see, I am Southern Baptist by deep conviction. Twenty years after I had graduated from seminary I discovered I'd been Southern Baptist all along and didn't know it.

My purpose in this letter is constructive criticism. It has been a lot less hard hitting than some of your articles. I would hope that the future Southern Baptists will be given actual and substantive reports on the 'mission' fields. "Perhaps," "give first impression," "as if to say," are not the kind of words that should grace an article purporting to give facts....

R. Ronald Robinson,
Jefferson City, Mo.

I would first like to express my appreciation for the consistent way in which you have brought the Gospel to bear on real issues of our day that can no longer be ignored. I think the magazine is filling a void in Southern Baptist life and making its readers think seriously about what means to be faithful in today's world.

James W. Lewis,
New Haven, Conn.

The magazine is a source of information, and prophetic corrective. Please don't tell me it is as it is—but help keep us from living vicarious satisfaction out of another's

significant ministry by reminding us of what we aren't about!!

Jim Greene,
Raleigh, N. C.

*... May I add my commendation for the outstanding job you are doing as editor of HOME MISSIONS. I have been very appreciative of the Home Mission Board's courage in facing the challenges of today's world, and find your publication informative and stimulating regarding these issues....

John M. Price, Jr.
New Orleans, La.

*... Thanks for continuing to do a top quality job with the magazine. Your courage is contagious and your incisive articles are enlightening.

Guy C. Futral, Jr.,
Covington, La.

Mission '70

Thanks for excellent coverage of Mission '70. The conference was certainly meaningful and significant enough to warrant a good report. It was another of many fresh breezes that are blowing through our Convention now—or should I say new wine. But Spirit seems to be appropriately connected with both.

However, you printed only one of the four resolutions passed by the conference, and all are significant enough to have been printed, especially the one recommending that students be placed on all SBC boards. Southern Baptists should know what they are, and hopefully this will facilitate their being carried out. I believe them to be helpful and not "far out" or controversial at all, and I assume your best motives for not printing them.

Marcus Rackley
Russellville, Ark.

In Search Of A Past

The January issue, In Search of a Past was superbly done! I hope you saw Martin Marty's comment about this issue... "It is an issue from which all denominations could take some lessons about the uses of history," he said. And that from one of America's best church historians.

You continue to give Southern Baptists a magazine to which we can point with pride. God continue to give you courage.

Walter B. Shurden
Jefferson City, Tenn.

ON THE COVER....

The search for new styles of life especially has an impact on ethnic groups, which are already under transition from life styles of another nation. Harry Ng, on the cover, leads a militant group of Nationalist sympathizers in San Francisco. See page 22. Photo by Steve Wall

HOME MISSIONS

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EDITORIALS

by Walker L. Knight

Not Confusion, But Infidelity

Any serious talk of life styles must drop below the level of superficial dress and even the way we organize our homes to that deeper surface of ideals. Here most Americans find they accept the ideals of freedom, equality of opportunity, the conception of the worth and dignity of the individual, the idea of justice, and the dream of brotherhood. Baptists have found these values to have strong biblical support, and they have always been a part of our religious values, along with others that society as a whole might not accept.

Many have become disillusioned with society's failure with its present forms to achieve these ideals, and there is a rethinking of how our society makes provision for or denies these values. In addition, an electric age also has made us acutely aware of all of our failures, as well as providing us with knowledge of the options of a pluralistic society, and society's subcultures impress upon us their richness and diversity. At the same time we are both fascinated by and repelled by the experimentation with new sights and sounds, new sensations, and the exciting openness to all possibilities.

Edward Lindaman and others rightly compare our age to the period just previous to the Renaissance, and they compare space exploration to the exploration of the frontiers of that time. That period brought a new world view to mankind, bringing new knowledge and a new lift to the staleness of life, bringing a new excitement and hope

for mankind.

Lindaman points out that one of the phenomena of the breakdown of the Middle Ages was a turbulence that made men freebooters, pioneers, discoverers, rebels—breaking away from the tame old ways and the imprisonment of intellectual darkness. In the same way, he sees the yeastiness of the Space Age explaining much of the worldwide human seething of the 1960s as men now are in the process of discovering and working through the implications of a new world view.

We live at a hinge of history, and amid the confusion we need above all to view the future with hope. But whenever man turns an especially sharp corner in history, he feels uncertain, so it is no wonder that many people feel uncertain as we plunge into the future. What man do will be shaped by how they see themselves and how they relate their lives to their most cherished values. From this will develop an authentic style of life.

As Henlee Barnette of Southern Seminary has pointed out, one of the missing elements today is that of challenging, acceptable models for young people to follow. Youth do not discover values by learning words and definitions but by learning attitudes, habits and ways of judging. John Gardner, in writing about American society, has called our attention to the fact that we are not always faithful to the values we commonly share, but this does not mean we are confused about them or that we do not share them. We know the values to which we are being unfaithful.

He asks, "What difference does it make that we agree on our values if we aren't faithful to them? The answer is that if one is concerned about therapy, it always makes a difference what the patient is suffering from. This society is suffering not from confusion but from infidelity."

According to Gardner, young people do not learn ethical principles, they emulate ethical (or unethical) people. That is why young people need models, both in their imaginative life and in

their environment, models of what man at his best can be.

Part of the price we are paying for the separation of the generation (by prolonged education and isolating the elderly), coupled with our new electric technology that communicates far at near the speed of light, is that young people have found immature models from among their own ranks, i.e. the Beatles and others.

There is evidence of a profound religious vacuum among young people today (see the story of the guru on page 6), and Christians must vigorously enter the marketplace of ideas and life styles to proclaim The Way of discipleship and servanthood. ■

DALLAS LEAVES MAGAZINE

Readers for four and a half years have associated the name Dallas M. Lee with an exciting, interesting, and informative coverage of missions in America, but with this issue he closes his association with the magazine as associate editor.

Dallas personally combined a strong sense of discipleship, commitment, and professionalism. In him one sees the similarity between a good reporter and an earnest disciple, as neither is willing to settle for the "pat" answer and both place themselves in an open ended position of learning. Most of all he is a person who cares, and he cares enough to give himself away.

His commitment to his ideals (which led his family into an interracial neighborhood) attracted Clarence Jordan, one of the founders of Koinonia Farm. Clarence asked Dallas to become a director of the recently established Koinonia Partners, and this association led to Dallas' requesting a leave of absence in January to write a book on the farm, following Clarence's death.

Writing the book is taking longer than expected, but Dallas writes, "While my experience at Koinonia has submerged me in the reality of what it means to follow Christ, I still have not been able to clarify it all impact on me." Still the disciple, Dallas awaits completion of the book before making other decisions.

He is grateful for his assistance in moving Home Missions to a more professional publication, for his creative talent, and for his searching exploration of discipleship. ■

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

Keep Trying on New Name

Talk about a new name for the SBC seems to have died down within the past year, but in my judgment the search for a more descriptive name should not be dropped.

When the Convention was organized 125 years ago, the Southern and Southwestern Baptist Convention was suggested as a name for the new body. At that time most of the cooperating churches were in the southern states, so Southwestern was not included in the title.

But times have changed and the old regional name is no longer an accurate one for the Convention. My personal schedule for this year, for instance, includes engagements in Utah, California, Colorado, Iowa, and Pennsylvania. Some Home Mission Board staff member will visit every one of the 50 states practically every year.

Though the majority of our members are in the southern and southwestern states, since 1963 there have been Southern Baptist churches in all 50 of the states plus Puerto Rico, and our greatest numerical growth is coming in these newer areas. We now have approximately 3,000 churches with over 350,000 members, in states served by Southern Baptists only since 1940. During these intervening 30 years 12 new state conventions in cooperation with the SBC have been organized and two more are scheduled for next fall.

It may injure our egos to say it, but some of these states it is a handicap churches to be identified as Southern. I wonder how you or I—in Georgia, Texas, Kentucky or Alabama, for instance—would react to the formation of the "First Northern Baptist Church" in our community. I would wonder who these people are, and why they don't identify with the rest of us if they are going to serve in our localities. Thousands of people in Massachusetts, New York, for instance, have won-

dered, and have ignored or resented us.

In the 1940s and 1950s many new congregations used the word Southern in their names, such as the First Southern Baptist Church or Bethel Southern Baptist Church. The trend has been changing within recent years.

Most of the newest churches have never used the word Southern in their names, not because they were ashamed, but because the word would hinder their efforts to reach local people for Christ and the church. A more accurate name will not change us into a new people and will not separate us from our honored heritage, but it should eliminate some of the obstacles that courageous, young Southern Baptist groups encounter today, and thus enable us to bear a more effective witness.

It has been suggested that we should not change our name because it is an honored, well-known name, and stands for a particular theological, evangelistic, and missionary commitment. Our name is well known in the states where we are strong, but it is scarcely known at all in many places where we are new and still weak. Names can be changed, as a well known oil company is demonstrating this year. It should be possible for our many skilled communication people to interpret to the nation and to the world what a new name suggests. For some time, doubtless, it would be necessary to identify the newly named body by some such statement as: "formerly the Southern Baptist Convention."

I am grateful for my Southern Baptist heritage. I am grateful for the opportunities of service which have been and continue to be mine within the Convention. But if changing the name will help us advance for Christ all across the nation, I am ready to consider a new name. How about you?

Some names which would be very

appropriate for us are already in use by others. We must find a title that is descriptive, unique, and easy to write and speak.

Against this background, as one who loves the Southern Baptist Convention and feels that this family of God's people has a tremendous opportunity and responsibility for the work of the Lord, let me suggest a name which I have not seen among those proposed. I suggest: Trans-America Baptist Convention (TABC).

One may object that America includes more than the United States, and that Chileans and Canadians, Brazilians and Mexicans are also Americans. This is true, but we very frequently use the word America to describe the United States—as in the songs, "America the Beautiful," and "God, Bless America;" and even business and religious organizations, such as American Airlines, American Baptist Convention, and American Broadcasting Company.

What about "Trans"? Look it up in a good dictionary. You will find that it is a prefix meaning across or over. You may find the word trans-continental as an example—meaning being on or crossing to the other side of the continent. The SBC now spans the nation to a degree possibly not true of any other denomination in the United States.

I feel no emotional attachment to the proposed name, but since we have not yet found a satisfactory new title, I propose this for consideration.

The seventies provide a new springboard for leaping out of that measure of provincialism that sometimes has been a hinderance to our witness. A more congruous name should help, in my judgment. Maybe you can come up with a better suggestion, but by all means let's keep trying. ■

search for new styles



Guru Steve Gaskin: Prophet of Euphoria

The religious vacuum among youth may be filled by the 'unholy' prophets, unless Christianity accepts the challenge and competes in the marketplace for its authentic style of life. Here is the story of one advocate of a style of life in conflict with Christian values.



photos by STEVE WALL

Some form of hippie sub-culture is here to stay; that is the consensus of many authorities commenting on the hippie scene.

"Basically hippism is a search for identity and a style of life," says Genelee Barrette of Southern Baptist Theological Seminary.

It seems characterized by a search for meaning combined with a hope-

less despair of finding it and by a spiritual vacuum yearning so to be filled that it grasps at the "straws" of drug experience and euphoria, dualism and even distorted forms of holy spirit.

In the current atmosphere of spiritual vacuum, many "prophets" rush to fill the void.

In San Francisco, about 1,200 young

hippie types listen intently and participate in dialogue for more than three hours each Monday night as self-styled hippie guru Steve Gaskin (left) talks about sensitivity, up-tightness, "putting energy on" with drugs, and being "telepathic with other people."

Gaskin (above) sits on a rolled sleeping bag in the bare auditorium

of the Family Dog, a night spot rented for his lectures.

Guru Gaskin said that after getting out of the Marine Corps he went to San Francisco State College where he received A.B. and M.A. Degrees and then taught in the English department. "I left there when I started taking acid," said Gaskin. That was

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Search for new styles



four years ago. "I went through a lot of changes before I got around to knowing where I was at sufficiently to start operating at the scale we are operating at now."

Gaskin talks about getting "energized" from drugs and says that "complainers and whiners . . . lose all their energies out that kind of hole. So you've got to learn to be a spiritually stout ship in order to keep your energy on."

When Gaskin addresses crowds, his talk is sporadic and disjointed, skipping from one subject to another



and combining teachings of Krishna, Buddha and Christ. He refers to himself as "the teacher." Psychedelic drugs says Gaskin, "are holy sacraments. Gaskin believes that drugs make you telepathic and thoughts go "right from mind to mind." The guru and his family are taken care of by small contributions at his "break" during his lectures.

Almost two years ago, Steve and his wife (top, left) decided to "marry" another couple. They all live with Steve's two children in an old bus (left) which is sparsely furnished,

clean, and entered only after shoes have been removed.

One of the wives said, "Having three people to tell me where I'm at all the time is just really a groove." The four recommend their living arrangement only upon certain conditions: "not unless you really want to be married with the other couple as you do with your own couple;" "it has to be spiritually based;" and "if you make your agreement from a high place."

The guru's family moves around a great deal and he does not send his

children to the public schools; however, the confrontation with mainstream society is inevitable. On a simple trip to the movies, the daughters noticed that no other children had four parents.

"Control of mental faculties must come first," Gaskin told a follower, "then electric juice will flow. Never the other way around."

This guru speaks every Monday night and on Sunday's at a service in Golden Gate Park, and hundreds of young people are listening to his words and watching his life style.

search for new styles



photos by STEVE WALL

Christians on the Haight

"The big discount store is a symbol of our times," said one anthropologist. "We are living this way to some extent—with ideas of all kinds available; we must choose between them

and ultimately we must pay the bill. We are all right if we don't interfere with the shopping of other people."

Is Christianity to be an option on the hippie sub-culture? If so, individual Christians and churches must display Christianity at the "stores" where the members of the culture "shop."

The spiritual void is very real—whether Christians are willing to recognize it or not, and thousands of people are shopping (searching) for a meaningful existence. If Christians are confident that Christianity is the only adequate answer to fill the void, they must be willing to be on the sub-culture scene—not condoning, not condemning, but caring, even taking risks, because the radical community will not seek a steeped church filled with straight-looking people with a life style they can't "buy."

The Lincoln Park Baptist Church in San Francisco, through the United Youth Ministries directed by Kent Philpott, rents part of a house just off Haight Street. Two hippies who have become Christians keep the house, and a Golden Gate Baptist Theological Seminary student, Oliver Heath, is there three evenings each week for Bible study and dialogue. There is no sign, news travels by word-of-mouth. There is a free meal for everyone who comes to "Clayton House," but everyone who comes helps cook and clean up afterwards. (lower right)

The discussion, led by Heath or one of the young men at the house, follows; but the free meal doesn't obligate a person to sit in on the discussion. (top right, Heath second from right)

Lincoln Park is not alone in its efforts. Churches in other large cities are beginning to seek ways to reach local hippies with the complete fulfillment of the word they use characteristically—love, and with the presence of its meaning as embodied in the Christian faith. Several churches in metropolitan Atlanta are well into their plan to position their caring in the hippie district in a tangible way through recreational, counseling and medical facilities and a hostel.

—Jacqueline Durham



as dominant styles fade



The Christian Searches for an Authentic Life

by MARY-VIOLET BURNS

Will new forms replace the home? Will work be replaced by leisure? Will new models arise: astronauts or revolutionaries? Will women find equality? Will Christians demonstrate an authentic style embracing personal regeneration and social reconstruction?

Like a basketball spinning atop the skilled but slender finger of a Harlem Globetrotter, shrinking earth rotates precariously atop its axis, transition.

As the "clown prince" spins his ball faster and faster, giving no hint that it must stop, so culture, locked in transition, changes faster and faster, with no hint of whether it will stop.

Even the people whose vocation is studying people are bewildered. They disagree on what the dominant life style is, but they all agree that in life styles, dominance is fleeting.

Culture reflects values and the present life style mirrors the values that previous generations revered. These include: strong allegiance to the family as the foundation of society; intra-relationships with many groups of people, or social mobility; financial security; self-reliance and individualism; ethnic and religious exclusiveness; preference for ex-

periential rather than acquired knowledge; child-like patriotism; political moderation; freedom for all men; the concept of the rights of the individual and equality in every area of life.

Anthropologist Kenneth Baer of Emory University in Atlanta calls these, "perceived values," understood subconsciously if not consciously.

Family cohesion has been expressed in great authority over children, preferential marriage patterns, a tendency by community and church to stress the importance of the family unit, and the ostracizing of divorced persons.

In religion especially, the single adult is a misfit in institutions geared toward family involvement.

Another value is social mobility centered around the accumulation of wealth and certain friends. According to Baer, mobility has been measured by the group with which one associates and by physical acquisition.

Financial success is admired even by those who condemn the love of money, so that the American dream is a house in suburbia, two cars and a boat. The apex of success is the ability to earn a million dollars before one's 35th birthday.

Society has practiced ethnic and religious exclusiveness, shown in one-color neighborhoods and sections of town. It has excluded certain ethnic groups—Jews, Irish Catholics—from clubs and organizations.

Uninformed patriotism has characterized the attitude toward the country, exemplified in the "my country right or wrong" feeling. There has not been the realization that a country, like any other institution, makes mistakes.

Self-reliance and rugged individualism have been the measure of a man. The self-made man is the object of much admiration.

There is still a feeling of anti-intellectualism, reflected in the idea that experience is gained through on-the-job participation rather than an intellectual process. "We distrust ideologies because they are products of intellectual men," Baer says.

We have also practiced political

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moderation in that we object to people who are too strong in either direction. John Birchers are as much anathema as communists.

Church historian Martin Marty says we are drifting.

"Most of us are living off the kind of moral capital that was invested earlier. These values include monogamous marriage and a bad conscience about leisure. Today many people have drifted into the kind of life that they're not sure agrees with what they were taught."

The Chicago University professor believes that our society demands new directions, new leaders and new symbols.

For Henlee Barnette, a Southern Baptist authority on ethics, especially Christian ethics, the emergence of a new kind of model for young people is an indication that more turmoil is in the making.

"Models of the past have largely lost their appeal and power to modern man 'coming of age' in a secular and techno-structured society," Barnette explains. (The religious man) is viewed as the obsolete man; the saint as a square; the knight as a romantic relic; the bourgeois man, the Marxist man, and the technocratic man are being rejected as functionalities of an evil Establishment."

White young people are taking non-whites as their models, Barnette says.

"All one has to do to verify this roster of heroes of our white youth is to inspect the portraits of non-white leaders which hang on the walls of their rooms in college dorms. Then listen to these white students denounce the 'American Way of Life' and our foreign policy."

He added that though the astronauts are as idealistic and desirous of reform as young people, they landed on the moon at a bad time as far as hero-worship is concerned; they are squares in many youth's eyes. "It remains to be seen," Barnette continues, "whether or not the astronauts will provide a model for restless youth who want instant reform or outright revolution."

The attainment of depersonalization has been no easy struggle for society. Details of the descent are outlined by Home Mission Board

staff member Tommy Starkes: "The inherent value of man is being diluted. This can be seen in the prostitution of life wherein I merely sell my body, resources, mind and talents in return for money.

"We are losing our ability to think for ourselves. The panacea of pabulum that passes for entertainment has lulled Americans into becoming incapable of thinking philosophically.

"While technology increases, faith in our moral fiber decreases. This is indicated by the increase in confidence that cancer can be cured and at the same time the growing hopelessness in the face of war and racism."

"As a result, the social activists are frequently led from one major concern to another; witness the recent upsurge in ecology."

Starkes cited the emphasis on nerves rather than brains and body in working. In 1950, he said, the American working man ceased to use his body and instead substituted his nerves to earn his living.

"This has produced the whole drug syndrome," Starkes believes. "In the last five years we have reaped what the generation before has sown in terms of Alka Seltzer at night and coffee in the morning."

Barnette is concerned with the elements of society that would adopt a revolutionary style of life:

"There is also shaping up in our midst a revolutionary style of life. It finds expression in our well-fed, affluent youth who are rebelling against bureaucratic manipulation, apathy toward poverty, middle-class hypocrisy, political consensus and chicanery, racism, the military-industrial complex, the wasteful war in Vietnam, and the lack of participation of all classes of Americans in the decision-making process which determines their destinies."

Barnette explained that these persons do not want reform but insist that the only way to correct society's ills is to destroy present structures and rebuild.

An examination of subcultures reveals causes that sound much like the principles on which this country was founded. Behind the long hair and dashikies, today's uniforms of rebellion, lies a deeper revolution

against the hypocrisy that turned those principles into platitudes.

This hypocrisy young people say, has raped the earth of its natural resources, locked 20 million people into glorified slavery, slaughtered thousands of men in a senseless, victorless war, and latched on to meaningless statements of right and wrong that have no validity because their foundation is invalid.

DISSECTING THE SUBCULTURE

Blatantly disregarding accepted norms, subcultures bring to light the discontent beneath the surface of society's consciousness. The youth subculture has molded society in recent years—in dress, speech and even entertainment.

Anthropologist Baer defines the subculture as "that group which has articulated life styles different from middle class norms. Culture influences the subculture at its crudest level he says, repression. The members of the subculture are then recruited from the larger culture.

"The subculture is concerned with giving a person a place to develop his potential as an individual. Each person is valued more as a unique individual," Baer explained.

"In the color and splash of the Afro-American subculture we see a changing emphasis in clothes," Marty added.

Perhaps because of the subculture, the pen-striped suit has been replaced by pink shirts, Edwardian coats and apache ties. But Marty sees bits of the larger culture seeping into the subculture. "The mass media and mass education are influencing the subculture," he said, "so that the protests are becoming predictable." Cynical church watchers have probably noted with glee the slipping supremacy of the supreme ruler of the Catholic church, the pope. Some almost wager on which denomination will explode first: Baptists, and specifically Southern Baptists, or Roman Catholicism.

But others explain that although there are forces within the church trying to pull it apart, the Catholic church has been in business too long to have a major split. They contend that the pope will never again have

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Some new models of the Christian are emerging in our culture: "Christian radical," "Christian activist," and "Christian rebel." These have a strong appeal to some Christian youth. But none of these models has captured the imagination and commitment of a large number of church members. Indeed, churchmen tend to look with disdain upon radicals both Christian and non-Christian.

The Christian life is paradoxical in nature and not a simple affair. The Christian is justified *sola fide*, but faith without works is dead; he is a freeman and a slave; he is in the world but not of it; he is a citizen of two worlds.

The Free-Servant Man

In Christ the believer finds freedom from all forms of enslavement: mental, moral, legal and social. In Galatians, Paul sees legalism or a rigid adherence to the law as a means of salvation as a form of slavery. He is attacked by the conservatives who insist that to be a Christian one must observe the laws and customs of Moses; the liberals held that grace abrogates the law and is not binding on the Christian.

Pauls clears this up by noting that Christ alone saves and that morally the life of the Spirit is more strenuous than the law of Moses.

To this day the freeman in Christ is harassed by attacks from both the legalists and the anti-legalists, the conservatives and the liberals. The latter insist upon abandoning all rules and principles and opting for subjective situationism which makes man the measure of all things including morality. Conservatives would enslave us again with rigid laws and theological propositions which they have drawn up as tests of what it takes to make a Christian and the criteria for Christian fellowship.

The paradox of Christian freedom is that Christ sets men free from self to become his servant in the service of neighbor (Gal. 6:8-9). As Martin Luther puts it: "A Christian man is a perfectly free Lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all."

Holy-worldly Man

The Christian style of life consists

of involvement in the world without becoming immersed in it. In his high priestly prayer, Jesus prayed not that his disciples should be taken out of the world, but that they may be kept from the evil one (John 17:16). He lives not in an existence or co-existence, but in pro-existence, that is, for the world.

Likewise the life style of the church is not merely pro-centric, but pro-existent in relation to the world.

The church must find out what God is doing in the world and participate in his action to humanize it. It must, however, minister to the world without losing itself. To do this she must maintain a sense of transcendence in the terrestrial. When transcendence is lost, the church simmers down to the status of a social institution or an uplift society.

The Evangelistic-Ethical Man

The Christian style of life is both evangelistic and ethical. A lively debate is going on between proponents of the old and the new evangelism. The old evangelism is concerned with "saving souls." The new is oriented primarily to social reform. The old evangelism is concerned with bringing people into the institutional church to serve God and to promote a program; the new evangelism emphasizes service to people where they work and play. Authentic evangelism is a synthesis of both the old and the new. There is but one gospel and it involves both the regeneration of the individual and the reformation of society.

Thus a genuine evangelism has social implications. The redeemed individual does not live in isolation from other persons; rather he exists in a web of social relationships. And since his life is affected by dehumanizing social structures, he must work to humanize them.

We need an evangelism which will engender in us a passion for the unredeemed, a sense of moral protest against the injustices of society, and the courage to become involved in the righting of these wrongs.

Today Christians have lost their revolutionary impulse because they have lost their spiritual vitality. Hence,

by HENLEE BARNETTE

toward a christian style

the revolutionary dimension of Christianity is being expressed in radical movements among our youth who are protesting against social injustice. The remedy for this loss of revolutionary force is to turn to God for an infilling of the power of the Holy Spirit. Only then can Christians become instruments for the changes that need to be made in the social structures. The power of the spirit makes it possible to go further than political revolutionaries, for it calls for the regeneration of individuals as well as the reconstruction of society. Without Christians there can be no Christian society; without just men there can be no just social order; without brothers there can be no brotherhood. ■

Barnette is professor of Christian ethics at Southern Baptist Theological Seminary.

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Surprisingly, Marty directed his attention to the American Jewish subculture.

"After years of survival, the Jew is fighting for his life," Marty said, "so that now the question is being asked: 'What is a Jew?'"

Jewish leaders disagree. Judaism, they say, is flourishing as never before. Although there are now three types of Jewish congregations—orthodox, conservative, and reformed—there is no rift in the religion.

It is more difficult to survive without pressure, they say, because pressure has brought Jews closer together. One Jewish leader expressed regret over the increasing number of Jewish-non-Jewish marriages.

But all agree that, though Judaism has about as many problems as any other religion, it is far from being destroyed.

Starkes explained that the struggle for survival is really an identity crisis.

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RESTORING THE FAMILY

Viewing the women's revolution, it is apropos to discuss the changing

family, perhaps the dying family.

The nuclear family (single unit) will not survive in its present form, Baer believes.

"Historically the nuclear family has become dominant. We may be entering an era where different institutions must be created to take over some of the things carried off by the family. The family is tending to collapse and it may be because of some of the demands—economic, education, social—of other things." He proposed the establishment of supplemental agencies to aid in child rearing, the extension of school and the development of more communal activity.

Marty was more pessimistic about the restoration of the family.

"I believe it is possible through heroic effort to make the family something more than what it is. I think we expect too much of the family and invest too little in it. We let other things get so involved in the family and then get angry when we don't get from it what our grandparents did."

TOWARD A THEOLOGY OF LEISURE

History will probably record in the all-time blunders column the "salvation through work" ethic, whose offspring, a guilt complex about leisure time, has grown into a full scale psychological hangup. The only remedy, experts say, is a theology of leisure. (See page 26)

"The foundation of this theology," said Starkes, "is a Christian-humanistic view of man incorporating his mind, emotions, spirit and world of activity.

"Leisure will ideally afford an opportunity to be stimulated and to grow in the area of the intellect. Multi-media communication should become more of a factor. Leisure should be shot through with emphasis on the wholeness of personal identity. This is something the church can really do."

Baer explained that the ethic should be wholeness through personal involvement and fulfillment. "This puts the burden on the person and society."

"The theology of everything begins with a proper view of man which we as Baptists don't have the slightest

inking of because we have been victimized by a popular body-soul dichotomy more Greek than biblical," Starkes added. "When we have answered the question 'What is man that thou art mindful of him?' we will have found the theology of leisure."

THE CHURCH'S RESPONSIBILITY

"One of the imperative tasks of the church in meeting the challenge of the revolutionary forces of today is to demonstrate an authentic style of life which embraces both personal regeneration and social reconstruction," Barnette says. "... We are captives of culture and our lives simply mirror, to a large degree, the moral standards of secular man in a secularized society."

"The church has been sharing the drift," Marty said. "I don't see religious or denominational groups who are setting the terms to which others gravitate. They tend to be torn by what tears society. The political opinions of the church are the same as society."

"The question is, can a group of people come along who can spark the ability to buck society. It is pretty hard to see the difference between Christian dissent and secular dissent. I look for people who can inconvenience themselves in a special way. The church must humanize to be responsible to the world."

Barnette uses, as his basis of a Christian lifestyle, the admonition of the Apostle Paul in his letter to the Philippians.

"Controlled by the one Spirit, a power from above, we must strive side by side for the faith of the gospel. This faith issues in a style of life which, as Paul declares, is worthy of the gospel of Christ. And it is a style of life which involves civic consciousness and action to make and to keep social structures just and human."

Starkes says it succinctly:

"The Christian life style is finding where God is working and being there. Couple this with a true understanding of the 'great commission.' 'As ye are going, disciple. Disciple is the only imperative; disciple means learn. Therefore whenever I happen to be, my role is to make learners of those who would know God. My method is love.'"

Christians in Communes

by DALLAS M. LEE

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A number of families are on the periphery of Reba Place life, living close by, participating in the meetings, but remaining economically autonomous as they investigate this way of life. This is welcomed, and there is no push for people to join. Pooling of income is considered a last step and a lifetime commitment to a life of sharing.

The emphasis, as in the other communities mentioned, is not on building the fellowship; it is on being a fellowship. ■

Search for new styles

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The style at Koinonia has evolved from "total" community—in which all possessions and money were held in common—to a format that retains the common life but utilizes family allowances to simplify day-to-day economic decisions. In either form, community life style has sustained a radical witness with a spiritual fellowship.

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TOWARD A THEOLOGY OF LEISURE

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Christians in Communes

by DALLAS M. LEE

For many committed Christians, the impact of the gospel ideas of peace and love and sharing has been such a life-changing encounter that they have been compelled to seek new life together in community, much perhaps as the early believers did.

The Hutterites, for example, a 400-year-old, German-speaking Christian sect that sprang out of the Reformation, thrive in nearly 100 communities in the U.S. There are about 100 communities in the Dakota, and Washington, still ancient religious customs are lived in their witness, and for the common life.

of Brothers, which began after World War I, three communities in the U.S., supporting nearly 100 families, committed to holding common, opposing war and discovering God's love in a group context. The contemporary exodus ties to Southern Virginia Farm in southern witness to racial violence, and a life and spiritual sharing community of believers stood violent persecution half of the 1950s.

The experiment, which was initiated in 1954 by former Southern Baptist minister Clarence Jordan and furloughing American Baptist minister Martin England, continues today in a new context of ministry. (See Editorials, December 1969 issue).

Life style at Koinonia has evolved from "total" community—in which all possessions and money were held in common—to a format that retains the common life but utilizes family allowances to simplify day-to-day economic decisions. In either form, community life style has sustained a radical witness with a spiritual fellowship.

A life style based on the same concerns also has gained expression in urban life in recent years. In 1956, Mennonite Old Testament scholar John Miller and a group of students at Goshen College in Indiana brainstormed a new concept of "church" that resulted in a community known as Reba Place Fellowship.

Situated in a low income residential section of Evanston, Ill. (a Chicago suburb), Reba Place is perhaps the largest urban "community" in the U.S. A dozen families and about 10 single adults pool their incomes, and then draw equalized family allowances based on need, regardless of how much or how little they earn. The budget always is tight, but should an "excess" of funds develop it will be distributed elsewhere.

In this context of sharing their lives together, they maintain a visible revolt against the materialism, conformity and competitiveness of American society, and still are free to serve a section of urban society as teachers, doctors, hospital aides, and social workers.

The families live in a way that might best be described as modest abundance. The nine separate two-family dwellings, which are owned by the fellowship, are old, but they are spacious and inspiring in character. (They all are in easy walking-distance of each other.) The children attend neighborhood schools, produce their own dramas and games in what used to be an old six-car garage, and do their share of maintenance and yard work.

Reba Place also maintains a childcare center for working mothers in the integrated neighborhood.

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Search for new styles



Borrowing from Black Protest, the Indians Try Uniting

photos by STEVE VALL

Militant Indians take over Alcatraz, a group of Indians representing 30 tribes invade Fort Lawton in Seattle, and celebrities like Jane Fonda join in support of their claims for lands never paid for or lands which according to treaty should revert to them when abandoned by the gov-

ernment. What does it all mean? Is this a new cry by what are probably the most disenfranchised people in the United States? That the Indian's complaints and his struggle are justified practice by everyone will agree. Whether the

present movement has depth and what will be required to bring about changes or whether it is even the right way to bring about changes—no one knows.

The leader of the Indian militants who took over Alcatraz decided that education is the best course for the Indian and resumed his university studies.

Many hippies are declaring Indian blood and boarding boats for Alcatraz (below) where food and clothing donated for the Indians are available.

One Indian, Wayne Bailey, (left) is not allowed on Alcatraz. Bailey, who frequented the island in the early stages of the movement, was told to leave and not return because he is preaching "the white man's religion."

Bailey and members of the Baptist Church in San Francisco of which he is pastor try to provide a ministry in the Indian section of the city. One Sunday each month they use the American Indian Center, (right) operated by the Bureau of Indian Affairs. They serve a meal, seek new friendships with the Indian families, invite them to their church, and find various physical and material needs which they are able to help meet.

Bailey feels that there is more hope

CONTINUED



for the Indian masses on the reservations. "The government or private firms must take industry to the people, not relocate the people."

There are precedents among the Indians for the present movement, "but not one of just this kind," according to John A. Tumblin, Jr., of Agnes Scott College in Decatur, Ga., who has done extensive anthropological studies among the American Indian.

One of the "tragedies of the last 30 years" in Tumblin's view is "the spread and institutionalization of the peyote cult or Native American Church. For some it is a religious expression," he said "for many it furnishes a subtle way of dropping out, not facing problems."

Part of the tradition in this country is the Indian fighting back. "It is not new" said Tumblin. "The style and format are borrowed from the black

protest movement," primarily cause the Indians, like the pickers and students, have seen work for blacks.

There is hope for change in the Indian situation, Tumblin believes. "While he is fighting back, physically or psychologically. If a movement can cut across tribal lines among acculturated Indians, there might be hope. . . Maybe enough Indians have been acculturated enough that they can risk this clashing with whites. There is encouragement in this," said Tumblin.

Indian "rights" are "cruel, unfulfilled promises" says Edgar S. Cahn in *Our Brother's Keeper*. "Indians are perpetual prisoners of war." His history is one of broken treaties and arbitrary removal of "rights forever."

"The story of the Indian is a twentieth century morality play with the Indian as EVERYMAN," says Cahn.

Americans, according to Cahn, may do anything "not prohibited by the government" whereas "the Indian may not do anything unless it is permitted."

Somewhere there is an answer to the dilemma of the Indian but it is illusive. The bureaucratic BIA which takes away so much of his freedom is also the only thing the Indian can see which "stands between the Indian and extinction as a racial and cultural entity" says Cahn. For the Indians' "termination" (a term for cessation of BIA control in an area) is "annihilation not emancipation," and he is the first to fight against its dissolution.

Historically, relocation and other such efforts to help the Indian have failed. "Ways which looked like good ideas, even inspiring ideas at the time," said Tumblin, "now look like terrible mistakes." Some quite noble experiments, he said, have "failed miserably and (have been) terribly demoralizing to the Indian."

—Jacqueline Durbin

Wayne Bailey, right, looks wistfully toward Alcatraz to which an Indian, is forbidden to return because he preaches "the white man's religion."



styles in transition



Holding Valid Values, -How Much Chinese, How Much U. S.?

photos by STEVE WALL

With authorities saying the melting pot model is dead in America, the question is: How do we capitalize on diversity?

"Historically the Oriental groups have maintained a strong community wherever there are any significant numbers, according to Gerald B. Palmer of the Home Mission Board's Language Missions Department.

Chinese children, along with other transplanted language groups, have claimed their rightful American culture—hot dogs, baseball, the movies and public schools, but there always have been strong national ties in every language group, as evidenced by Chinese New Year's festivals and Saint Patrick's Day parades.

Traditionally, Chinese children are taught Chinese language and culture after school hours. School buildings have been used frequently for this program.

Lawrence Au (left), pastor of First Chinese Southern Baptist Church in San Francisco, has opened this service in his church. The children study Chinese for an hour every afternoon (top, next page).

An affinity for their "own thing" is a natural cultural expression. Felix Chen, (below) an importer, furnishes his home, with the exception of the ubiquitous television set, with imports from Peking. Felix is the brother

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at Peter Chen, long time Chinese pastor in California. In fact, Felix is song leader in Peter's present church, Chinese Grace Baptist Church in San Francisco.

National feelings complicate the Chinese situation as many Chinese develop allegiances to Mao Tse-tung or the Nationalist government of Chiang Kai-shek. A militant Red Guard element in San Francisco has prompted Nationalist sympathizers

to train to meet the threat. Dr. Harry Ng, (above) a Chinese herb doctor, provides training in a gymnasium for interested young Chinese.

Ng, who has been a military man, movie producer, and actor, only came to the U. S. a short time ago from Hong Kong. He is a master of judo and Tibetan karate.

Newsweek magazine quoted a young Chinese militant, Mason Wong, in its February 23rd issue:

"The church and the Y.M.C.A. came in and so dominated the social life of the youth, that all we have now are a bunch of Chinese who are so white-washed they make a Wasp look funny."

Even without militancy, the current of feeling is strong among ethnic and racial groups in the United States, not to be "whitewashed" by the dominant culture.

—Jacqueline Durham

Search for new styles

Man's Psychological Response to Leisure

by ANDREW D. LESTER

The American culture, and therefore the Christian community, faces the problem of leisure time. Many people are not emotionally or socially educated and experienced in effectively responding to large amounts of leisure time. Leisure comes in two forms: 1) "granted" leisure such as shorter work weeks, time off, holidays, and vacations, and 2) "enforced" leisure due to accident, illness, retirement, unemployment, strikes, and disability. The presence of this leisure time precipitates for many individuals an emotional crisis. The objective of this article is to outline some of the reasons for and results of these emotional crises.

At the present time there is no definitive psychological study of man's response to leisure. Comments on this subject in psychological literature are usually by-products of other clinical work. This is only an introductory exploration of the emotional dynamics inherent in man's response to leisure in our culture.

It is impossible to talk about man's emotional responses to leisure without also considering his emotional responses to work. For our purposes we will define leisure as "time not spent in the activity by which a person earns his livelihood."

Finally, the conclusions drawn in this writing are generally, but not universally, true. Every reader will know of exceptions.

LEISURE AND PSYCHOSOCIAL NEEDS

The problem of leisure is closely related to the psychosocial needs of human beings. The word "psychosocial" refers to human needs which grow primarily out of social acculturation and individual mental-emotional experiences. The satisfaction of these needs is basic to our psychological health. Man often satisfies a larger proportion of his psychosocial needs through his work (job, vocation, profession) than through any other human function. This hypothesis can be documented by the clinical work of many noted psychotherapists.¹

Lester is assistant director, department of pastoral care, North Carolina Baptist Hospitals, Inc., Winston-Salem.

Man's dependency on his work has some advantages, however when a man is dependent on his work for the satisfaction of his psychosocial needs, then when he is not working many of his basic emotional needs are not being fulfilled.

The Need for Structure

As infants and children we are extremely dependent on our families and the social environment for both physical and emotional support. Activities, thoughts, and attitudes are all primarily provided by other people. Ideally, a person will balance this dependency by developing a healthy sense of autonomy (interdependence). Realistically, however, many people never achieve a healthy balance between independence and dependence. The result is a lifestyle characterized and motivated by excessively strong dependency needs.

Particularly for these people, but to some extent for everyone, work provides a structure which promotes a feeling of security. The worker does not usually have to decide how to use a large part of his time and energies. Some people become quite threatened in unstructured situations.

The churches must help individuals use leisure in such a way that it provides the necessary security. At the same time, individuals must be led to a level of personal maturity which is not threatened by the lack of structure.

The Need for Recognition

Human beings have a need for recognition. Many people find the context for satisfying this need within their job situation.

Now, if men are this heavily dependent on work for recognition, it is obvious that the absence of work (the presence of leisure) would bring about a tremendous emotional vacuum. If losing such acknowledgment and status is a problem, the churches must assist people to learn how to gain recognition from their use of leisure time. Leisure must be identified as an important and meaningful aspect of man's existence.

The Need to Belong

Man is a communal character who needs to identify with a group or an

entity that is larger than himself. Hopefully he will identify primarily with humanity and secondarily with material things.

Realistically, however, many people identify with an institution or with their work. Nationalism, sports fanaticism, and religion are varied examples of the identification that men seek with some group. "Solitary confinement" has been considered a torturous punishment because it deprives an individual of other persons with whom to relate.

A man's work often provides a context of interpersonal relationships in a peer group with whom he can identify and from whom he experiences belonging. A first question in any conversation is, "What work do you do?" or "How are things at work?" We do not realize how strong our attachment is until we move toward retirement.

When a person's work meets this need for belonging, outside of his job milieu he feels naked, isolated, and threatened by an irrational fear of rejection. Some people are unable to take vacations because they experience so much anxiety outside their work identity.

The Christian faith offers an ultimate belonging in the fellowship one may cultivate between himself and God. The gathered church offers (or should) a fellowship of maturing, seeking, involved Christians with whom any given individual can find community regardless of his relationship to the American work force.

The Need for Activity

Another basic psychosocial need of human beings is the need to have some means of expending time and energy. Men have invested more time and energy in work than in any other function of their existence. Up until this decade men spent from one-third to one-half of their time working.

An uninspiring, but important function of work is provision of "something to do." Even persons who dislike their work often see value in the fact that work "makes time fly" and provides an outlet for their energies. Many people worry about what to do with their time when they are not working.

Leisure, then, is a threat to people because their need for activity is so often fulfilled at work that when not working they become anxious. It can be said again that the church must teach people creative, rewarding ways of investing their time and energies.

Leisure presents an emotional difficulty to many modern people because the absence of work removes a major channel through which many necessary emotional needs are satisfied.

EMOTIONAL RESPONSE TO LEISURE

The Puritan work ethic, which developed initially during the Reformation, established the doctrine that work was, in and of itself, a basic Christian responsibility. The Puritans carried this to the extreme by identifying work as the basic function around which life was focused. Good people worked—evil people were idle. Christians could be known by their hard work and non-Christians (heathen) could be spotted by their tendency toward laziness.

People who daydreamed, meditated, wrote, or participated in other such aesthetic endeavors, were looked upon with suspicion. This work ethic undergirds Western culture and an all-work-no-play philosophy pervades the American society, at least in the broad middle-class. All who can must work. Work is given special healing powers and is recommended for conquering loneliness and overcoming grief, among other things. Work is something you have to do in our country if you are to really earn the right to have pleasure. A man who does not work ought not to have pleasure! That is part of the Puritan work ethic.

Almost any person who has grown up in the American culture, particularly if he is related to the Christian tradition, has ingrained within him this Puritan view of work. Even those who tend toward laziness usually spend much of their psychic energy dealing with guilt caused by their failure to live up to the cultural ideal.

With this brief description of the Puritan work ethic as background, we will examine some of the less conscious, but more devastating,

emotional attitudes fostered upon us by this work ethic and explore the relationship between these emotional responses and anxiety in the face of leisure time.

Feelings of Guilt

In the Puritan ethic, work is identified with "goodness." In the context of American Christianity, it often appears that goodness is more closely identified with work than with any other activity besides attendance at religious worship. In pioneer areas during the past century when church meetings were infrequent, hard work became primary evidence of Christian living and basic goodness. With this Puritan ethic underlying Western culture, the increase in leisure time can obviously be expected to create a sense of guilt in many persons, particularly those with conservative backgrounds.

This semi-conscious feeling of guilt could be expressed in the words, "If I am not working, I am not being good."

A sense of guilt about leisure time is closely connected with the Puritan insinuation that anything pleasurable must be wrong. Those immersed in the Puritan tradition tend to suppose that a person who is really enjoying something is probably involved in evil. People caught up in this work ethic assume that a Christian is either anxious to "burn out" for God (constant church work) or is evidently not a dedicated Christian.

Loss of Self-esteem

In its popular understanding and expression, the Puritan ethic not only equates work with goodness, but more devastatingly for personality development, it also equates work with the basic worth of an individual. A person may be described as one who "isn't worth his salt," or called a "lazy, good-for-nothing bum." Good for nothing? Absolutely worthless? Of no use to the community? This is a harsh judgment for Christians to make about any person for any reason.

The obvious implications of such statements are carefully recorded by children and the equation—work—worth—is perpetuated. Children are taught that people who do not work

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hard and maintain rigid schedules are not really worthy people. This dictum is imprinted on the developing conscience. On into adulthood this conscience challenges the individual who dares enjoy time off or cuts down on his work schedule. It reminds him that work is his "moral duty" and that he has no right to enjoy leisure time. When a person cannot work, regardless of the reason (sickness, retirement, disability), he tends to equate his non-working status with inferiority and worthlessness.

Many unemployed people experience this type of personal devaluation which is terribly destructive to their individual egos. Retirement anxiety also demonstrates the relationship between work and self-esteem. Retirement is, like sex, the butt of a lot of humor and, as with sex, the humor is evidence of the anxiety, uncertainty, and even fear with which retirement is apprehended. Why the apprehension? Because in reality many people view retirement not as a beginning, but as a termination of useful living.

Pastors deal frequently with despair and depression in people facing the time of retirement. Visible signs of physical deterioration, obvious in some people shortly after retirement, are further evidence of the psychosomatic consequences of the loss of self-esteem. If the church takes seriously its responsibility for promoting the health and happiness (the abundant life) of every person, then it will need to educate people in the creative uses of leisure time.

Loss of health (and subsequent loss of work) also creates problems for those who are dependent on their work for self-esteem. Mr. K., a 44 year old insurance salesman, who suffered a severe heart attack which impaired his health and threatened his life, was advised by his physician to adapt his life-style to these physical limitations and to cut down on his work load. When Mr. K. reduced his work load he experienced a significant loss of self-esteem. He failed in every attempt to use his leisure time for meaningful endeavor. Soon he got "back in harness," over-exerted, and died of a second coronary within a year. Who has not

witnessed similar cases?

Franklin Duncan, chaplain of the Rehabilitation Center in Louisville, Kentucky, has written of the difficulty experienced by severely disabled persons in regaining a sense of self-worth when they are unable to maintain a position in the work force.⁴ In this same resource, Mark Caldwell documents the struggles faced by parents of mentally retarded children.⁵ One difficulty is the establishment of a criteria of "worth-while-ness" for children who are unable to work and achieve like the American culture expects.

Self-esteem for those who do not, or cannot, work (such as retirees, stroke victims, disabled persons, and others) must be found in ultimate relationship with God. On the human plane it must be established in the creative uses of leisure time and in meaningful interpersonal relationships.

Anxiety and Despair

Perhaps the most devastating psychological response to leisure is the existential anxiety and despair which often occurs in the face of leisure time. It is presupposed here that all human beings desire some meaning in life. Viktor Frankl (who established the school of psychoanalysis called Logotherapy and is a leader in the Existential Analysis movement) is in perfect agreement with the Christian faith when he declares that man must have meaning in his life in order to find fulfillment and satisfaction. He believes the "search for meaning" is the most primary motivating factor in man's experience. How are work and leisure related to this search for meaning?

The first answer is that work and meaning are synonymous in the lives of many people. Work actually provides the meaning (for better or worse) which keeps them alive and functioning. Some recognize this fact and admit, "Yes, the most important thing in my life is my work." Others deny this verbally, saying, "Oh no, my family (or my religion) is more important than my work," but clinical observation of their emotional involvement and their expenditure of time and energy would reveal that the most important facet of their

lives, the thing they cannot do without, is their work. Work provides the recognition, status, activity, and sense of belonging which they need to exist. Obviously, when someone places ultimate meaning in his work he may plunge into existential despair when that work is taken away (the presence of leisure).

The theological problem is obvious. Men who place ultimate meaning in their work are guilty of idolatry and have worshipped at the altar of a false god. Because the god of work is finite, it will "pass away." Historical events such as economic depressions, strikes, wars, and accidents can suddenly remove a man from his job. Those who worship at the feet of a finite god will be left stranded without a God when the idol is taken away. Frankl calls that experience—existential despair. No meaning is left in life. The alternative is often suicide. When work becomes the complete answer to the search for meaning, it corrupts the basis of our Christian faith because it falls short of being ultimate. It is finite and false and finally plunges its worshippers into existential despair.

Secondly, work is related to the search for meaning when it is allowed to become a defense against the continuing search for meaning. In other words, work can become a compensation, a rationalization, or a sublimation—an escape mechanism which hides one from the necessity to search for ultimate things. A person frustrated by life and unable to find something significant to believe in or become a part of, begins to experience anxiety and despair. To escape this feeling he may turn to his work thinking, "Well, this is it," and forcing his work into the idol role mentioned above. When people retreat from the "search for meaning" by losing themselves in their work, leisure time threatens them by closing this escape hatch. The defense crumbles and suddenly they are faced again with the question of whether or not life has any meaning. When the Church becomes involved with people experiencing leisure time, they may minister to persons faced with the fact that their work is either a false god or an escape from God. If so, the Church has the responsibility

of proclaiming the ultimate hope of the Christian faith—the resurrection and eternal life.

When Frankl writes about the "Sunday neurosis,"⁶ he is describing a weekend phenomenon pertaining to people who feel terribly "blue" and depressed on weekends or as weekends approach. This "existential vacuum" is manifested most obviously in boredom. Boredom can be described by such words as disinterest, apathy, and dullness. It often precipitates depression. This depression may exhibit itself in its classical form—the "blues," slowed actions and thoughts, disengagement, melancholy, feelings of guilt, feelings of hopelessness, and so forth.

Or, in the activistic society in which we live, depression may take a manic form expressed through hyperactivity. Weekends become wild, frantic attempts to escape boredom. This panicky type of activity is often an escape from the search for meaning or perhaps an abortive effort at finding meaning. So leisure time reveals the weaknesses in "work-worship" and creates an existential vacuum which fills with despair. The Church's task is to strike out against "work-worship" and develop a theology and morality which frees people to feel that "being" is as important as "doing."

LEISURE TIME AND HUMAN INSTINCT

Why do many human beings respond with frantic boredom to leisure? A further answer can be found in the work of Sigmund Freud. Freud demonstrated that the two basic human instincts are those of sexuality and aggression. He believed, as have others before and since, that in order to evolve into civilization, humanity had to curb these two emotions.⁷

Sexuality and aggression, which cause so much agitation and conflict between human beings, had to be inhibited to protect the race. Freud believed that civilization developed two basic agencies to control these two instincts—work and religion. One of the major functions of work, in Freud's concept, is to help control man's emotions. When people spend so much time and energy on work, there is simply not

enough time and energy left over to invest in the expression of sexuality and aggression.⁸ Increase in leisure time creates a problem by providing people with more physiologic and psychic energy to invest in the pursuit of both sexual satisfaction and the expression of aggression. Leisure causes anxiety in many people because it presents the threat or possibility of emotional excess.

Emotional excess, of course, is exactly what takes place in response to boredom. If the "will to meaning," as Frankl calls it, is short-circuited, then a person commits himself to, and becomes motivated by, either the "will to power" or "the will to pleasure."⁹ Three examples of these two motivations (admittedly oversimplified) can illustrate the point.

First, sexual promiscuity (the will to pleasure) may be closely related to leisure. The existence of a "Play-boy philosophy," an avant garde philosophy of consumption and status, is made possible by affluence and mass leisure. It depends, among other things, on the fact that as people become more affluent and free of work, they can use their leisure time to be involved in sexual exploitation and pleasure.

Second, the growing use of drugs (the will to pleasure) in our society seems to this author an abortive attempt at finding some religious meanings in life. Timothy Leary admits to this religious quest. Users of LSD and other hallucinatory drugs seek transcendent experiences ("trips") which suggest a desire for ultimate experiences. The realization by the younger generations that work, success, and affluence (the will to power and pleasure) are not ultimate, as the depression generation thought, has forced them in their leisure to seek meaning elsewhere. That they have found pleasure rather than infinity illustrates how easily the will to meaning is side-tracked. It also points out the general failure of the churches to present the Christian alternative in a relevant manner.

Third, consider delinquency and violence (the will to power). The juvenile delinquent and the red-neck militant both have the idea that the world owes them something, some excitement, some activity, "a piece

of the action." This author feels that this desire for "something," although irresponsibly expressed, is closely related to man's basic need to find meaning in his existence. Inner-city adolescents experience excessive amounts of boredom. There is simply nothing to do. They do not possess "wheels" with which to go places and no money to spend if they did. Since many adolescents have no work and do not know how to use leisure meaningfully, their aggressive instincts become destructive instead of creative.

Boredom, then, activates sexual and aggressive emotions and despair squeezes them into irresponsible and panicky channels. Leisure is corrupted by viewing it as a relief from responsibility.

THE POSITIVE POTENTIAL OF INCREASED LEISURE

This article has focused on the major psychological problem caused by increased amounts of leisure time available to modern man. It has, hopefully, suggested the need for the Church to attack the idolatry of work and teach humanity how to creatively and responsibly use leisure time. What are some of the potentially positive dynamics in leisure time?

First, leisure time provides extensive opportunity for the development of interpersonal relationships. This author agrees with Reuel Howe who believes that one of God's greatest gifts to man is man's ability to experience interpersonal relationships.¹⁰ Individuals become more fully human when they are able to relate deeply, openly, honestly, and lovingly with other humans. In an age of isolation, loneliness, and fear, leisure time offers the possibility of pursuing community, interaction, and belonging. If the God-of-the-Incarnation works more through interpersonal relationships than through other channels, then the increase of leisure time should multiply possibilities for persons to "learn" about and come "to know" God.

Second, if leisure time can be creatively used by marriage partners, more families might "get in touch" with each other and become more meaningful and productive units in our society. Generation gaps, parent-

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child conflict, "dusty" marriages, and other resources of disintegration, might be positively affected by using leisure for interaction, communication, and understanding.

Third, people with leisure time can pursue self-knowledge, self-understanding, and personal maturity to a degree not usually achieved under the pressures of heavy work schedules. Time to consider the miracle of existence, the meaning of life, the mysteries of creation, and the identity of the Self, could lead people into the pursuit of aesthetics, religion, and philosophy for which relatively few of our forefathers had time. The Puritan ethic implies that leisure is an invention of the "devil" leading to idleness, mischief, sin, worthless endeavors, and finally into damnation. This is not necessarily so. Leisure has just as much potential for presenting people with new opportunities for understanding and appreciating God-who-is-Love. Which potential of leisure time will actually come to pass may depend on the church's attitude and involvement. ■

Footnotes

¹See Karl Menninger, Martin Mayman, and Paul Pruyser, *The Vital Balance: The Life Process in Mental Health and Illness*. New York: The Viking Press, 1963; Leopold Bellak and Leonard Small, *Emergency Psychotherapy and Brief Psychotherapy*. New York: Grune and Stratton, 1965. pp. 81-82.

²Andras Angyal, *Neurosis and Treatment: A Holistic Theory*. Edited by E. Haulmann and R. M. Jones. New York: John Wiley & Sons, Inc., 1965. p. 15.

³Quoted by Jerry S. Warmath, "Toward a Theology of Work in a Technological Society," (unpublished doctoral dissertation, Southern Baptist Theological Seminary, 1967), p. 186.

⁴Wayne F. Oates and Andrew D. Lester, *Pastoral Care in Crucial Human Situations*. Valley Forge, Pa.: The Judson Press, 1969, chap. 7.

⁵*Ibid.* Chap. 3.

⁶Viktor Frankl, *Psychotherapy and Existentialism*. New York: Washington Square Press, Inc., 1967. p. 125.

⁷See Sigmund Freud, *The Future of an Illusion*, Trans. W. D. Robson-Scott, Revised and newly edited by James Strachey. Garden City, New York: Doubleday and Company, Inc. (Anchor Books), 1964; and *Civilization and Its Discontents*, Trans. Joan Riviere. Garden City, New York: Doubleday and Company, Inc. (Anchor Books), 1958.

⁸*Ibid.*

⁹Frankl, *op. cit.*

¹⁰Reul Howe, *Man's Need and God's Action*. Greenwich, Conn.: The Seabury Press, 1953.

More Christians Living Corporately

by JACQUELINE DURHAM

Unheralded, without media spotlights, and, strangely enough, without disturbing the urban communities in which they exist, 12 "religious houses" have experimented with corporate living in the context of Christian discipline since 1968.

The religious houses are not a fad, not an attempt to shock the establishment, not an effort to be different for the sake of difference. There was no fanfare when the houses began, just an earnest desire to discover the heart of Christian discipline and what it means in community. The religious houses were an outgrowth of and exist to implement the central purpose of the Ecumenical Institute of which they are a part—that is, education.

The Ecumenical Institute is a loosely structured, primarily educational, organization with a small core faculty and a greater number of participants who share the responsibility of planning and teaching.

"Discipline and commitment" are the key words according to John F. (Jack) Baringer, a young Methodist minister from Louisiana assigned by his bishop to the Institute and by the Institute to the southeastern region. Baringer, a graduate of Perkins School of Theology of Southern Methodist University, and his family are residents of the Atlanta, Georgia, religious house which accommodates six families, including also Episcopalians, Roman Catholics and Disciples of Christ. Nationwide the houses have a broad representation of denominations.

All the families are directly related to the Institute. "We support our-

selves," he said. Some members of the group work to provide income; others, according to the workload at the time, carry the daily responsibilities of the Institute. Everyone in the house, including the children who range from pre-school to junior high school age, understands himself to be a participant in the common concern of the group. All the adults are on the Institute faculty and are involved on week-ends and often during the week in teaching courses.

"We do not see ourselves as the bureaucratic heads of Ecumenical Institute in this region," said Baringer. This is in keeping with the overall philosophy of the Institute which Baringer says is "passionately disinterested with bureaucratic structure."

Except for the "campus" in Chicago (an old seminary of the Brethren church) which receives contributions from major national denominations and individuals, the 36 regional units of the Institute are self-supporting. Printing and administrative functions are cared for in Chicago; concentrated eight-week courses are offered there at the Academy.

In areas where no religious house exists, the Ecumenical Institute is a loose alliance of laymen and clergy who have taken Institute courses and have become concerned that these be available to churchmen in their area. This type interest was the sole cause of the spread of the Institute into a national teaching organization in the mid '60s.

The Institute began in response to a need stated by the World Council of Churches in 1954 for an ecumenical institute in the United States similar

to one in Switzerland. In the early '60s, seven families were invited to move to Fifth City, a ghetto on the west side of Chicago.

"It was an experiment in the whole question of parish," said Baringer. "We saw that if a congregation decided to become disciples—if you gave them the tools needed and they were willing to take the responsibility for the needs of the community—that there really is a significant arena of activity."

The Fifth City project, a four-year experiment in "being the church" (which now operates indigenously) provided the impetus for growth of the Institute.

Convinced that every local church can discover this "significant arena," those on the Institute's staff or who work with it in an avocational context (like a college professor who teaches courses on week-ends), are concerned to provide continuing education for pastors, theological tools for laymen, methods for churches attempting to respond to the call of God, and an adequate context for understanding social problems and what it means to be a man of faith.

There have been no problems with the group's acceptance because of their corporate living style. "People experience us in terms of the kind of work we intend to do in the church," said Baringer. The group sees its life style, not as a fly-by-night, "for kicks" experimentation with communal living, but as a disciplined part of the whole ministry which is its common concern. The percentage of drop-outs is extremely small; however, said Baringer, "the training aspect is such that we anticipate that people will come and go."

"Our experiment in a corporate style of life is . . . to practically enable a very important task—to enable us to do what is to be done." In his list of practical advantages of the religious house style, Baringer includes:

it is more economical; it places the Ecumenical Institute workers in close proximity for planning; it frees the women to participate in the overall picture since duties are shared in a structured arrangement of teams and units for cooking, cleaning, child care, etc.; it enables the group to experience common discipline.

The format for the 12 religious houses in the U. S., according to Baringer, "is generally the same." The structure of the day, meal rites, worship, experiments with meditation and prayer, common economy and polity. The Atlanta religious house holds its collegium (planning and evaluating session) each day for an hour at 5 o'clock a.m. "It was the only time which seemed workable," said Baringer. The entire household worships at 6:30 a.m.

"We concentrate to hold the family as a sociological reality," said Baringer. One night each week is designated "family night," and there is no corporate meal.

A family commits itself to the corporate life style for a period of a year. They negotiate a stipend with the group which represents an "estimate of the least they will require for living." All income is combined and distributed to family units according to prearranged amount.

"We have decided that we don't need to live on all the money we make," said Baringer, explaining that the group decides how to use any excess funds to further their missional task. Most funds, beyond the sustenance, are used to absorb office costs, study materials, courses, and travel throughout the region.

The Ecumenical Institute has been invited to many other countries to teach courses and consult with local churches. Its workers—U.S. and indigenous—have religious houses in Australia, Malaysia, and the Simoan Islands. Always the Institute stresses its aim to provide a theological context for understanding missional involvement and to train indigenous leaders.

"We have no worldwide program," said Baringer, nor does the Institute intend to develop one. "We just want to enable people to make decisions out of an authentic Christian context."

The response to what Ecumenical Institute offers has been impressive. During one year, 18,000 people were involved in its training program either on the Chicago campus or in regional centers in the U.S. and Canada.

In the beginning, the response came primarily from social activists

and liberals who were hostile to the idea that what was to be done should be done in a context of "church" said Baringer. In the current shift from secular to spiritual orientation which he sees, those who respond love the church, have wanted it and the gospel to be relevant, and "are delighted to find that it can be."

"Families also are looking for new patterns of life," said Baringer. "People know in their bones that the family is of crucial importance, but are not clear how it can give life. We try to give a family a context in which they can see that they have a role to play in the world." The religious house breaks the circle of introspection and gives a family a way of looking out at the church and the world.

The Institute's religious houses are, quite simply, an expression of its concern with the religious dimension of life and with giving substance to being the church in the contemporary world. ■

Search for new styles

Toward Creative Urban Strategy

Ninth in a Series

Referral Ministries

by WALTER R. DELAMARTER

During a dense fog which enveloped London some years ago, a man and his wife came out of a subway exit wondering which way to start to their home nearby. A stranger appeared out of the fog and asked if he could be of assistance. When they told him of their predicament, he led them straight home. The couple, amazed at the sense of certainty and sure direction displayed by this good Samaritan, asked him how he could be so sure of himself. The man replied, "I'm blind and I find great joy in helping people find their way when they are lost in the fog." This blind helper who had learned how to maximize the gift of his blindness was finding great joy and satisfaction by working happily in the soupy fog guiding people who were groping for a sense of direction in his neighborhood that he knew so well.

There are many troubled and broken individuals in our world today who are looking for a way through the fogs of despair, loneliness, rejection, isolation, hate, fear, conflict and alienation. Is there a light within us as church members and as church-related workers that can enable us to be the kind of servant helpers who can help to lead others through the density of life's dilemmas? Is there the kind of dedicated professional competency which can be developed by us that will enable us to use referral resources in creative and redemptive ways?

It is a common daily occurrence for

the church-related counselor to be sought out by members of the congregation or community who are struggling in the pathos of personal pain and suffering. These sick, in need of a physician, seek a steady hand of one who can help them through traumatic life experiences that are common to all human beings at one time or another. The troubled "gropes for support, understanding, and caring in a maze of compounded stress in a world that is depersonalized, complex, professional, mechanistic, bureaucratic and highly organized."¹ This means that the church-related worker may be called upon to deal with a whole constellation of spiritual, physical, social, and emotional problems which are so prevalent in our "up-tight" age.

In such an age, the twentieth century Christian, like first century Christians, must go to hell . . . the hell of daily life where he walks, moves, breathes and has his being among the captives and the suffering ones. The church-related worker must literally enter the sheol of daily living.

Surely the comfort and solace of the Word of God will have to be conveyed through prayer and the spoken word, for one of the distinctive, unique, and essential tasks of the church-related counselor is that of proclaiming the restorative word that "God so loved the world." But communicating the Word of God is more than a matter of talking about, it is a matter of living out in word and in deed the total redemptive plan of God, which often includes some very concrete practical expressions of concern—even through referrals to many different types of private and public agencies that may not be directly affiliated with a church.

This article will attempt to explore the role of the church and the church-related worker in providing a comprehensive referral ministry.

The Christian worker's response to God's love is more than a mere sub-Christian ethical humanitarianism. The entire helping stance of the Christian worker is grounded in the nature and activity of God. The Christian loves his fellow man not so much to please God, but as an expression of the *agape* love, a Greek word for love which implies serving our neighbor because of God's love for us and in us. This is the kind of love which Jesus had in his struggle between love and hate on the cross which caused him to pray, "Father, forgive them; for they know not what they do" (Luke 23:34). *Agape* love is not a soft sentimental emotion but a kind of love which demands a volitional response on the part of the helper whether he likes the one he is helping or not. This is the kind of love which encompasses "the least of these."

Perhaps no other parable in the New Testament more accurately describes the dimensions of *agape* love than does the story of the good Samaritan. It should be noted that this parable speaks not so much to the condition of the man who was beaten up by thieves but to the condition of the priest, the Levite, the Samaritan and the innkeeper. "Theology centering on the teachings of Christ is concerned not with the people served, but also with the spiritual welfare and the eternal destiny of the people who serve."²

It is for this reason that such strong emphasis is placed on biblical understanding of premises for diakonic ministry, for this is the bedrock on which Christian welfare services and the

"referral" component of such services are built.

The Church-Related Worker's Response to Need

There are numerous theological, social, and emotional factors which determine the response of the church-related worker to human need. Let us explore some of these.

We have already pointed to the fact that the church-related worker must perceive himself as a doer of the word of God as well as a proclaimer. In other words, he must bring together in a redemptive relationship the tangible and verbal evidences of his concern. This is the giving of the cup of cold water in the name of Christ. To give only the cup of cold water is sometimes necessary but may not be wholly adequate in ministering to the total needs of man. Likewise, it is an absurd good news schism which offers only the name of Christ to a man who is suffering from physical need when help which can ameliorate that need is available. Both helper and helped find their ultimate fulfillment at the juncture of redemptive relationship where water and word meet.

One denominational statement puts it this way:

The verbal proclamation of the church and its works of loving service should not, therefore, be pitted against each other. The proclamation of the word of God is addressed to and affects the whole person (Hebrews 4:12) who, on hearing the word of the divine forgiveness and acceptance is changed in his entire being (Matthew 9:1-8). It is just as much an action, although a different

kind, as the merciful deed of the good Samaritan.

On the other hand, the merciful deed, the pouring in of the oil and the wine that resuscitates the body of the man fallen among the thieves, is done not only to the body but to the whole person and is thus an active proclamation of love. Sometimes, indeed, the nonverbal communication embodied in a deed of love may proclaim God's gracious concern for man more clearly than any spoken word, although silent deeds of charity can be ambiguous in what they communicate. In the gospel, deed and word are inseparable.³

"When a Christian performs good deeds and gives God the credit, men will be led to glorify Him for the contrast between the typical man of the world and the Christian who loves his neighbor as himself (Matthew 5:16). As God's love to men is demonstrated by acts of kindness, the good deeds of men are sermons even if no advertising 'commercial' is pinned to the acts of mercy and love."⁴

Whenever a Christian ministers to another through helping services, the concern for evangelism is being expressed. If this be true the church-related worker must be familiar with all the referral resources at his disposal, sacred and secular, private and governmental, physical and spiritual, which will contribute to the total redemption of the individual.

A second factor which bears on the church-related worker's response to need has to do with how he sees the healing power of God working through various sacred and secular institutions

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of society. Some workers are so dependent on a gospel which is confined to steeples, thought forms and symbols, which can be identified specifically as theological or religious, that they find it difficult to use resources outside of the confines of the church or denomination. Such myopia limits the effectiveness of the counselor for he cannot bring to bear the expertise and sometimes superior quality of secular and governmental resources.

Jesus realized that the power of God was at work in places where even the disciples did not imagine God to be. In Luke's Gospel we read, "And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

The point here is that God works through many processes and forms. The whole world is his and his presence is never limited to the confines of the church or any activity which can be defined with a religious or pious nomenclature. The church-related worker must be convinced of the fact that "God is at work in the most unlikely of places and that recognition of His presence is not the final criterion for determining the essential validity of the process or the extent of His participation." It is regrettable but true, that some secular programs, even government programs, are more Christian, in terms of the extent and quality of service rendered than are some of those services rendered by ecclesiastical bodies.

A third factor, closely related to the second, which tends to affect the way in which a church-related worker uses referral resources has to do with whether the worker sees the use of such resources as a threat to his own ministry. A counselor who perceives of his role in terms of narrowly conceived pietism may be reluctant to utilize resources outside the framework of the church. He may see referral to secular workers in public or private agencies as a betrayal of the gospel. He may even reason that a charismatic relationship with God through faith and prayer is sufficient to meet all of the needs of the person seeking help.

There is doubt that many competent church-related workers find great conflict at this point. While there may be remnants of prejudiced and distorted

views by both secular and sectarian helps, it appears that most church-related workers and professional helpers in secular agencies are not so lacking in their understanding and appreciation for each other. As seminary training for practical ministries becomes more sophisticated and as other professional helping disciplines become more firmly convinced of the therapeutic value of faith and hope, there will be an increasing reciprocity in the use of both secular and sectarian resources for helping.

All helpers, be they Christian or not, must join hands in a co-operative fellowship of mutual understanding and appreciation. Spiritual truth and the scientific truths of psychobio-socio insights are inseparably related, for all knowledge comes from God. The church-related worker and the workers in the secular agency can do their most effective helping when they use both the services of the church and the secular agency in creative and dynamic ways.

Quite apart from the reasons given above is a fourth factor. Some workers fail to make proper use of resources outside of the church because they are uninformed and unaware of the possibilities for healing and helping that are available to both helper and helped in the community at large. While some workers are located in remote areas where there is a scarcity of public or private resources, this is becoming an increasingly rare possibility. Most rural citizens have access to a whole constellation of health, welfare and educational resources, just as their urban counterparts. Many of these services have been developed in recent years by government and citizen groups that have taken steps to provide rural services in a much more equitable way. In a day of rapid communication and transportation, technology makes possible many helping services to isolated individuals and families which were not available even a decade ago. The war on poverty and the community action program of the Office of Economic Opportunities is an example of this kind of proliferation of services in recent years.

Some Principles For Helping⁴

As the church-related worker enters into any kind of a helping relationship with another individual, he will want to keep several basic principles in mind.

These might be stated in the form of questions.

1. *Do I really understand the feelings of the one being helped?* The layman often assumes that anyone who is being helped should appreciate this fact and enter willingly into the helping relationship. For the most part, people find it difficult to accept help, for it forces the person to recognize that something is wrong with him. He is inadequate or inferior; it requires that the person take away his facade and to some extent expose his weakness to our judgment, counsel or advice; and he is forced to give up those things which are best known, the familiar, the things he does not always admire, but with which he has learned to live.

Keith-Lucas has pointed out that these psychological feelings are spiritually identified in the Christian experience of redemption in repentance . . . the desperate recognition that one has sinned and there is no health left in him; submission . . . disclosing oneself to another and acknowledging one's need for help; and faith . . . the act of abandoning the old and risking change in the new experience for the evidence of things not seen.⁵

2. *Am I helping this person become more realistic?* It is almost axiomatic that we never enhance our helping relationships when we try to be something we are not. The more genuine and transparent you can become in your relationship with those seeking help, the more helpful it will be. When one puts on a facade which conveys one attitude while actually holding another attitude at a deeper or unconscious level, he is a phoney. As can be expected, the "third ear" of the one he is seeking to help will read him loud and clear and what he has to say will be as "sounding brass or a tinkling cymbal" (1 Cor. 13:1).

3. *Am I really conveying understanding toward the one being helped?* Real understanding is more than just hearing. It is even more than having superior knowledge. Understanding involves a kind of sensitive empathy which enables the helper to locate at the other person's feelings from the way the helped feels them rather than the way the helper feels. That is, the helper feels with him, not like him. This is a kind of sympathetic imagination or sympathetic understanding which means to enter into (en pathos)

the other person's situation by emotionally putting one's self in his place. The writer of Hebrews articulated this concept beautifully when he said, "For we do not have a High Priest who is unable to understand and sympathize and have a fellow feeling with our weaknesses and infirmities and liability to the assaults of temptation, but one who has been tempted in every respect as we are, yet without sinning" (Hebrews 4:15 ANI).

4. *Am I able to give full acceptance to the one being helped?* Acceptance does not imply condoning all behavior. We are to hate sin but love the sinner. God loves the unworthy. The Christian should, like God, love his lazy, seemingly irresponsible, maladjusted, ungrateful, profligate neighbor. God calls His children to love not only the worthy and the good who will return thanks but also the unworthy who may never demonstrate or express gratitude" (Matthew 5:43-48; Luke 6:27-36).⁶

5. *Am I enabling this individual to become more self-determining?* In helping another individual it is ultimately important that we love the person being helped with a non-possessive freeing love which leaves the final determination of choice and direction up to the will of the individual. Freedom to choose and be self-determining, to have the right to say no, is thus seen as the essential condition of diakonia. Paradoxically this is a "constraining" kind of love, for freedom to choose forces us to act more responsibly since we are the final decision maker. Thus, God's love begets our love and "We love him, because he first loved us" (1 John 4:19).

The Specifics of Referral

If the church-related worker is to act as the liaison and enabler who assumes major responsibility for pointing those who seek his help to outside resources, he must develop some criteria for making referral judgements.

In the first place, he must ask himself, "Do I have time to deal adequately with the problem?" Every church-related worker must establish priorities in terms of time given to specific duties. Counseling and referral services may overwhelm him unless he has the inner strength and basic self-acceptance to set proper limits and priorities in regards to time.

Second, the question should be

asked, "Do I have the skills and the resources to do the best job and meet the necessary need?" Church workers are very human and they too have needs. Some may be so needful as to assume that they must be all things to all people at all times. Perhaps they have such a fear of being rejected by others that they assume a stance of never being able to say "No, I'm really not capable of dealing most effectively with this kind of a problem, but I would like to suggest other resources that will provide more expert help." Such a sense of omniscience is damaging to both the helper and the helped.

The worker will try to keep two basic principles in mind in the referral: 1. the best interests of the individual must be served. 2. A counselor should not attempt what someone else can do better providing the superior services are available.⁷ Many are the dedicated pastors who have unwittingly and unknowingly become involved in illegal adoption practices out of an honest desire to help a childless couple or unwed parent when they were totally unequipped by knowledge, skill or license to properly deal with the problem.

The referral process actually starts at the point of the worker knowing the resources that are available in both public and private agencies.

Sometimes the worker will do well to explore resources of help which may be available through members of the congregation of which the worker is a part. Such resources will include the voluntary and non-professional services of members able to assist people in need in a friendly, neighborly way. Many larger congregations include a vast number of professional workers such as doctors, nurses, dentists, social workers, bankers, educators, and others who can offer specific help with many different kinds of problems.

In many large cities there are social work specialists who are employed by local church associations and groups, state and national organizations. These provide Christian social ministries such as juvenile and prisoner rehabilitation, literacy training, family services, day care, weekday ministries, migrant ministries and other services. Denominational children's homes usually provide a wide spectrum of services for the families of dependent and neglected children, including foster care,

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IX REFERRAL MINISTRIES Walter Delamarter



group care, adoption services, family counseling, mother's aid and, in some instances, specialized services for unwed mothers and handicapped children.

In most large metropolitan areas there will be a community council, sometimes called a community planning council. Such councils often provide a central service called a referral and information center which can quickly give information on all of the health and welfare resources in the community.

Councils usually print a directory of services which index the information by type of service and agency. A brief description of the service is given along with the name, address and telephone number. Councils of churches in larger cities sometimes provide similar directories. Church workers should be familiar with such information and keep it handy at all times.

Many state welfare departments will have directories showing the kinds of agencies and services that are available on a statewide basis. Departments of health, vocational rehabilitation, education, mental health, employment, corrections and child welfare will also provide excellent resources for help.

The federal government provides more than four hundred different service programs for groups and individuals through more than thirty different departments. The departments of government providing an extensive range of health and welfare services are the Department of Health, Education and Welfare; The Office of Economic Opportunity; and the Veteran's Administration.

Recently, the federal government produced a voluminous directory of government resources which cross-indexed by department, agency, and program. This document, which every church should have in the office, is entitled *Catalog of Federal Assistance Programs*, and may be obtained from the Office of Economic Opportunity.¹⁰

There are many national nongovernmental health and welfare agencies which often have programs in local communities. These include The American Red Cross, The American Cancer Society, The American Heart Association and a host of others. Local offices usually provide literature and other information pertinent to local, state and national programs. A complete list of national welfare agencies can usually

be obtained from the local council or similar agency.

Second, it is not enough for the church-related worker to just know the services that are available at local, state, and federal levels. He should make an effort to get to know the professional people who work in these significant agencies, especially at the local level. Church-related workers are sometimes so overwhelmed by the maze of agencies and the red tape within these agencies that they may avoid involvement. It should be remembered that these programs are manned by trained specialists who are usually compassionate caring people. Many dedicated Christians will be found in these agencies who are deeply devoted to a ministry of helping through secular services. Their sense of commitment is often just as great as the service of workers in church-related agencies. A personal acquaintance with such workers will greatly enhance the referral process.

Third, it should be kept in mind that changes and revisions are constantly taking place in all service agencies. The worker should make every effort to keep abreast of changes in program and personnel. This is especially true of government welfare programs which include veterans assistance, aid to families of dependent children (AFDC), old age assistance (OAA), aid to the needy blind (ANB), aid to the permanently and totally disabled (APTD), the various medical care programs, and the social security program. Extensive knowledge will be gradually acquired if a faithful and conscientious effort is made.

Last, the church-related worker will do well to follow a few practical guidelines which will facilitate the efficient handling of the referral by the one being referred. These include: 1) writing down the name and address of the agency to which the individual is referred, 2) encouraging the person being helped to take initiative in contacting the agency or person involved, 3) support the referred individual's confidence in the agency by conveying to him a sense of your knowledge and belief in the services, and 4) maintain your friendship and ongoing interest by letting the individual know of your continuing interest through visits, telephone calls and letters.¹¹

We have emphasized the fact that if the church-related worker is to be an

effective minister of referral, he must be thoroughly grounded in the essence of diakonic theology; he must be familiar with some of the typical responses of church-related workers to referral processes; he must understand some of the fundamental principles of the helping process, and he must come to know by training and experience some of the specifics of the referral ministry.

In our contemporary society, Christian love must find expression not only through the verbal witness or personal services to people in need, but also through the existing, highly organized systems of public and private welfare services.

Through it all, the worker must manifest the same motivation that possessed Martin of Tours, as he walked through a village on a cold winter day and saw a beggar who was shivering from the cold. Martin took off the capella (cape) he was wearing and, tearing the cloak in half, gave one-half to the beggar. Thereafter, he was called a "capella lender," and it is from this term that we derive our modern word "chaplain." A chaplain is one who will lend his coat to someone in need. Referral ministries are one way in which the church-related worker can lend his coat and thus speak to love of Christ.

Footnotes

1. Walter Delamarter, *The Diakonic Task* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1970), chapter 1.
2. Roswell P. Barnes, "The Historical and Theological Involvement of the Churches in Social Welfare," *Christian Social Welfare* (Department of Social Welfare, National Council of the Churches of Christ, 280 Fourth Avenue, New York 10, N.Y.), p. 50.
3. Lutheran Church in America, *The Church in Social Welfare: A study of the role of the Lutheran Church in America in Social Welfare* (New York: Board of Social Ministry, Lutheran Church in America, 1964), p. 34.
4. David O. Moberg, *Inasmuch*, (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965), p. 41.
5. William B. Oglesby, Jr., *Referral in Pastoral Counseling* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), p. 32.
6. For a larger treatment, see chapter 4, *The Diakonic Task*.
7. Alan Keith-Lucas, "Christian Ministry and the Helping Process," mimeographed (Butner, N.C.: North Carolina Department of Mental Health, Murdock Center, 1965), p. 9.
8. David O. Moberg, *op. cit.*, p. 41.
9. Charles F. Kemp, *op. cit.*, p. 20.
10. Office of Economic Opportunity, Executive Office of the President, *Catalog of Federal Assistance Programs*, (Washington, D.C.: Information Center, 1967).
11. Albert C. Meiburg, *op. cit.*, pp. 1-91.

Now and next in rural-urban missions

by C. WILSON BRUMLEY

The educational, governmental, economic, religious, and scientific worlds are in the position of having to respond to threats to traditional ways of thinking, feeling, and acting. Action and reaction occur within each of these worlds and each upon the other. These tensions have the potential for creating ability to respond to the needs of people or for causing the system to tumble down in revolution and alienation.

People in rural and small cities are affected by the tensions that are reshaping society. The urban crisis is created by an accumulation of these tensions piled on top of each other, the problems for rural and small-city America are as acute. They are hidden from the nation by scattered population and smallness in a time when bigness is the criteria for attention. Poverty, illiteracy, poor educational opportunity, lack of job opportunity, continued outmigration of the untrained, and exodus of young people continue to be pressing problems for rural and small-city areas. These unresolved problems are carried to the urban areas by outmigrants; to move very seldom solves the difficulty.

Southern Baptists are particularly affected by these crises because of our location in rural and small-city areas. The urban crisis is so intertwined with the rural and small-city antecedents that to understand one a person has to understand both. It is most difficult for the nation to deal with the national crisis because of the multitude of virtually autonomous political units that have responsibility in the area where action needs to be taken. A denominational approach to developing a national strategy for meeting the problems and opportunities is affected by the same autonomous and unilateral planning. Daniel P. Moynihan, Assistant

to the President for urban Affairs, gives the following analysis in an article in *Appalachia*, August 1969, page 2:

"The central circumstance, is that America is an urban nation. This is not to say Americans live in big cities. They do not. The 1970 census will show that the majority of Americans who live in metropolitan areas in fact live in what are known as suburbs, while a great many more live in urban settlements of modest size.

The response of Southern Baptists as a denomination and as individual churches is affected by the location of the majority of churches and church members. In the non-metropolitan areas of fifty thousand and less are located 30,298 (87 percent) of the 34,295 Southern Baptist churches.

Philosophical and cultural patterns of the rural and small-city areas are very much a part of the church life. In reality the churches have helped to develop the philosophical and cultural patterns in America. The gospel and sociophilosophical patterns of thought have become so intertwined that many church members are unable to distinguish between what is culture and what is Christianity.

The belief in the churches that they are living in a divine order of life is a heavy contributor to the resistance to change and the inability to become an agent of change in the tension areas of community and national life. For a recent survey W. R. Grigg, of the Home Mission Board, reported that 3,724 Southern Baptist churches are willing to receive Negroes as members. What

the report does not say is that 30,571 churches are not. The cultural prohibition against an inclusive fellowship can also be said of other minorities who have "their own" facilities because "they feel at home" in segregated congregations.

Much of the opposition to welfare programs to help the poor is justified by a God-helps-those-who-help-themselves attitude. An exaggerated doctrine of separation of church and state has negated any interest on the part of many churches to serve as an agent of change in governmental policies except in the "social" areas of gambling and alcoholic beverages. Rural and small-city churches do not evidence much interest, as churches, in the issues that are tearing America and the world apart. Yet every church member talks of these constantly in private conversations.

In an attempt to encourage rural and small-city churches to participate more fully in the shaping of our national life, the early rural church program, under S. F. Dowis, included more than just a concern for church activities.

"The church is not the educational, the economic, the agricultural, social, or medical agency as such for the community, but the church can certainly co-operate with and use these agencies as a means of building a better community and reaching the people. The church that is indifferent to all the interests and welfare of the people except their souls will either have no souls to reach or not have any contacts through which to reach souls."¹

The Rural-Urban Missions Department is interested in helping rural or small-city churches as they attempt to

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fulfill their mission in their community and in the world. For us to ignore the forces at work is to fail the churches at a very crucial time. The department will produce materials that pastors and church missions committees will be able to use in studying and determining what the church and community needs are. We will assist superintendents of missions and associational missions committees with materials and conferences meeting human needs.

A concerted effort will be made to assist churches and church members to understand the nature and mission of the church. It is hoped that there will be a rediscovery of the truth that where the Spirit is, there is liberty, and new and imaginative ways of witnessing will be realized. Working with state missions personnel, we hope to plan and implement conferences and projects that will develop effective procedures.

Some of the general goals which we will incorporate in our planning and materials are as follows:

Theological and Biblical

We have magnified certain aspects of the church and neglected others. We have emphasized the characteristics of the church as being local, autonomous, democratic, and composed of people for whom certain qualifications are presupposed, such as a profession of faith and acceptance of baptism. That is not to say that these are unimportant, but they are not the total definition of a church.

The local nature of the church sometimes has been exaggerated by the church refusing to participate in a larger fellowship or mission. The autonomy of the church has been perverted to the point of using it to refuse to carry out fully the requirements of the gospel in the matter of an inclusive membership and of giving and receiving program and financial assistance. Democracy has at times been used without much regard for the lordship of Christ and the servanthood of the church. Majority rule many times circumvents the gospel requirements of forgiveness, setting of priorities, use of resources, and membership acceptance in the life of the congregation and its outreach. Many times churches vote on things which are not optional and assume that a majority vote legitimizes the decision.

The matter of presupposed qualifications with the emphasis on a profession of faith and baptism has been focused in such a manner that it has become terminal rather than an initiation into a continuous life of repentance and obedience through faith—a faith that reflects a growing awareness of the lordship of Jesus Christ in all choices and decisions as a disciple.

Organizational emphasis as the true expression of church life has made churches too rigid in their self-understanding. Churches who limit achievement to a four- or five-star status impose self-limiting standards of success. The needs of people in any community determine the response that the church ought to make in organizing to meet these needs. Organizational and structural requirements devised apart from the particular mission to be fulfilled are self-defeating.

Conservatism must no longer be a shield behind which we can hide as church leaders. We have simply "sold" the churches on a limited understanding of what constitutes the work of the church. Each church feels that it is orthodox, cooperative like all other Baptist churches in the association and Convention in preaching and practice.

Rural and small-city churches have responded to changes in housing improvements, farming equipment and practices, new highways, new transportation methods, and other technologically-produced conveniences. We can expect positive response to change when these churches have a clear biblical and theological understanding of the mission of the church.

Cooperative Program Support

Support of the worldwide missions program of Southern Baptists should be one of the goals of every rural and small-city church. It is the main channel through which a local congregation can express its mission beyond its community outreach.

Establishing Churches

The older state conventions of the SBC have a much larger number of rural churches than the newer state conventions and must approach the rural and small-city missions work a little differently. The older states need to encourage the formation of new church fields from existing church fields.

On the other hand, the newer state conventions need to look at unchurched communities with a new perspective. It is not practical to think in terms of establishing a church immediately in every unchurched community in the nation. Neither should all of the new church fields in older states continue to endure the trauma of attempting to do everything that Southern Baptists promote. Church programs must be developed in keeping with the needs of the community and the church. Churches with twenty, thirty, or forty church members should have different organizational and activity goals than churches with three, four, or five hundred members.

"In some places, two or more rural churches might be merged into one strong centrally located church and serve the community better."

Should we attempt to subsidize every rural church to keep them alive, or should we seek to assist a strategically located church that is able to serve a larger community of people? We believe the latter must take precedence in the planning of a national strategy.

Consolidation or merger of churches, formation of church fields, moving church buildings to a better location, and disbanding of some churches altogether may be a necessity in many areas but it is an emotionally charged matter. Shirley Greene, Board of Missions of the United Methodist Church, says about this need, "To most country people, their church is not an object of rational analysis; it is an object of devotion, of affection, of loyalty. To tell the rural layman that his church should be closed, merged, yoked, or federated, is like telling him that his wife should be massaged, manicured, restyled, and renovated. He may know with his head that it is true; but you don't win his support by telling him so." Dr. Greene points out that the problem of rearranging churches in their relationship to each other and to themselves is an emotional and not a rational problem. He further suggests that we have been guilty of projecting the institution rather than the mission as the object of loyalty. Now we are asking the churches to transfer this loyalty from a limited institution to a bigger institution with a greater potential for mission and service, but nevertheless an institution.

Service Training

Working with Seminary Extension and associations, we hope to encourage every church and pastor to take seriously the need for continuing theological education through individual assistance and in associational training centers.

Missions Committees

We propose to promote the use of church and associational missions committees to discover needs and to assist in enlisting the resources to meet the needs. Some of these needs may be among migrants, language-cultural groups, weekday ministries, the physically handicapped, juveniles with problems, and other pressing problems that people may have. They may be short-term or permanent. They may be nearby or distant.

Town and Small-City Churches

Town and small-city churches need to assist nearby, small, struggling, rural churches financially and with leadership training through a loving spirit of helpfulness. These churches may be able to fulfill their own mission best by assisting the nearby rural churches to have a meaningful witness in their community. Assistance may be in the form of an able lay pastor that the town church and pastor train to assist the rural churches. Town and city churches can become partners with rural churches and assist and be assisted as they work toward goals that they determine together. There were 5,078 rural churches without a baptism in the 1967-68 church year. Partner churches in towns and small cities can reduce that number by assisting the rural church ministry to be more effective.

Leisure

Conferences and materials will be produced and shared with churches, associations and state conventions in an attempt to create an awareness of the effects of leisure on the people of our nation. It is hoped that in 1971 a national consultation on resort missions can be scheduled to assist missions leadership nationally with techniques and procedures for a ministry in leisure resort areas.

Footnotes

1. I. Dowis, *Long Range Rural Church Program of Southern Baptists*, pp. 11, 12, 1965.

2. Ibid., pp. 10, 11.

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Perhaps the most exciting happening on the religious scene in America today is the crosscurrent of discussion and cooperation between religious groups. The Baptist who enters into this excitement must have several assets, including: a willingness to learn, a basic knowledge of Baptist thought, a readiness to admit that the Holy Spirit is working among other religious folks and an ability to articulate and experience basic Christian truths.

The following projects may be adapted and used in many local situations. Consultation for such adaption is available from the Department of Work Related to Nonevangelicals. A personal letter describing other similar projects will be appreciated.

"CHAOS IN CATHOLICISM"

Chaos may be defined as "a confused state of things." Catholicism in modern America, therefore, may be said to be in a state of chaos. The eating of meat on Friday, the use of English in the mass, the number of clergy leaving the active priesthood and the more active challenge to figures in authority have combined to produce confusion at the same time, this swift series of changes has produced an openness to dialogue on the part of many American Catholics.

The basic question may be whether Southern Baptists are flexible enough to grow by listening and sharing. Some are!

Kentucky A seminary professor preached in a revival effort in a small town in Kentucky last fall. It was sponsored by the ministerial association in the county and involved ministers and members from all the denominations in the area. The organist every night of the revival was a Catholic priest who gave his testimony to the power and presence of Christ. According to many present, this testimony was a major high point of the week. The setting for the revival was "old-fashioned" but the spirit was something entirely new to many, described, by the professor as "absolutely tremendous!"

Atlanta Every second Tuesday morning of the month a group of twelve or fifteen gather at the Downtown YMCA in Atlanta for a Catholic-Baptist dialogue. Coffee is served to open some eyes—as though the topics were not enough. At the very first meeting in October of 1969 two papers were read and discussed. They were both on the subject of religious authority. Father Robert Kinast read a brief paper entitled "A Catholic View of Authority" and a Baptist representative presented his views on the Bible and the living

Christ as authorities. The first letter was co-signed by Father Matt Kemp, Priest-Secretary of the Commission for Religious Unity of the Archdiocese of Atlanta. Catholic participants have included Father Kemp and local Catholic priests and educators. Some regular participants drive two hundred miles round trip to be there. Archbishop Thomas A. Donnellan has been a frequent participant. Baptists have included unofficial representatives of the Georgia Baptist Convention, the Atlanta Baptist Association and the Home Mission Board as well as local pastors.

Subsequent topics have related to federal aid to parochial schools and/or Baptist colleges, the relation between modern science and Christianity, and the art of Biblical interpretation. Future areas of discussion may include the pastoral ministry and Christian worship. Papers written by non-participants are often used as discussion starters.

Those who have participated regularly have grown to appreciate the view of "the other side" on most issues. There has also emerged a group dynamic in sharing of common problems and concerns. The quality of Christian education, the role of the layman in modern discipleship, and the search for racial and social justice have surfaced as underlying areas of com-

mon concern. A lunch is usually served following the meeting and provides an opportunity for more informal conversation. To a large degree, the hopes expressed in the introductory letter have been realized. The letter stated, "Misunderstanding is a common malady in every area of life today. Unfortunately the area of religious concern has often been no exception. It is hoped that this conference will afford not only better understanding but a discovery of areas of agreement and disagreement."

As a model for other similar projects, several lessons have been learned, including the fact that plenty of time must be allowed for discussion and that adequate preparation must be made by every participant before each session. The experience has been wholesome and revealing to both camps within Christendom.

New Orleans Joseph R. Estes, secretary of the Department of Work Related to Nonevangelicals spent the first weekend in March very profitably. He was invited as a main speaker for the Ecumenical Conference sponsored by The Greater New Orleans Federation of Churches. Two clergy-lity sessions were held at "The Church House." At these two sessions, each two and a half hours in length,

Estes spoke on "Baptists and Ecumenism" and "Relevant Theological Issues in Ecumenism." The Catholic spokesman was Father David Bowman, S.J., who is currently "on loan" to the National Council of Churches. Father Bowman spoke on the topics, "Catholic Ecumenism" and "The Roman Catholic Church and the Conciliar Movement." Most of the time in these two sessions was given to open discussion.

On Sunday morning, Father Bowman spoke to the congregation at the Saint Charles Avenue Baptist Church where G. Avery Lee is pastor. Estes spoke to the church pastored by Monsignor Charles Plaque—the Saint Francis Cabrini Church. He spoke at three masses to a total of more than two thousand listeners. Dr. Estes is very excited about the future possibilities of Baptist-Catholic dialogue because, much more is communicated through experience and understanding than through fear or ignorance.

Chaos or confusion in modern Catholicism is a sign of change. The Catholics are becoming more eager to learn about Baptist life and thought. This is indeed a new day in inter-religious communication.

—M. Thomas Starkes

"Revival and Reaching Out"

William R. McLin, area director for Work Related to Nonevangelicals in fifteen Western states, has a unique plan for local church revival efforts. He has led already in five such efforts in California churches. In an eight-day effort the scheduled emphasis is threefold: to inform about those of other persuasions, to establish deeper relationships with them and to reach out to them with the good news about Christ.

Every morning during the week of revival, McLin leads in a free discus-

sion of religious concern and the gospel in a home of one of the members. As many as twenty-five have come to discuss a search for God. McLin says that one most interesting conversation he has had was with a Buddhist who had been having frequent recent contact with visiting Jehovah's witnesses. The persons who come to the morning "Coffee Clutches" are invited to the evening services. Many come but even those who do not have had a contact with an interested Baptist who will continue the conversations begun that day.

The evening sessions have been most unusual and successful. At 7 p.m. the area director says, members are asked to come and pray. As McLin says, "We pray! We don't talk about prayer or read scripture about prayer or take devotionals about prayer. We pray!" At 7:15 the service begins and is over by 8 p.m. The messages are those which commend the Baptist doctrine regarding salvation and Christian growth. At 8 p.m. or shortly thereafter McLin makes a slide presentation on one of the following religious

groups: Judaism, Catholicism, Buddhism, Islam, Latter-Day Saints, Jehovah's witnesses and Christian Scientists. A brief discussion follows. Many stay after the presentation to ask more questions of the speaker.

The last Sunday of the meeting, "Good Neighbor Day In Church" is held which affords more opportunities for relating and witnessing to those of other religious persuasions. (A pamphlet entitled "Good Neighbor Day In Church" is available from the Home Mission Board.)

McLin reports, that much has been accomplished through this type of series of revival services. He highly recommends it to others, especially those surrounded to a large measure by nonevangelicals. Among the good results is the sharpening of interest on the part of Baptist laymen to be a witness to all others—regardless of denominational ties. ■

—M. Thomas Starkes

HOME MISSIONS

May, 1970

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THY CREATOR
IN THE DAYS OF
THY YOUTH
Ecclesiastes 12:1



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In June Issue

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Soil Stewardship Week

"Resources and Renewal" is the theme of Soil Stewardship Week, May 3-10, 1970. The celebration, sponsored

by the nation's soil and water conservation districts, will be observed by churches in rural areas, towns and large cities. Warnings by governmental

officials, ecologists, sociologists, conservationists, theologians, and President Nixon himself, has made the problem of environmental pollution of great concern to the man in the street.

All life is threatened by man's misuse of the God-given soil, air and water.

Churches can act responsibly and share in protecting nature's bounty from waste and pollution. The benefit of God's provision for all people, now

and in the future, is a particular stewardship of God's people. Soil Stewardship Week is a time of thanks for blessing and a time of rededication to action that produces renewal and conservation of resources.

RESOURCE

IS THE BIBLE A HUMAN BOOK? edited by Wayne E. Ward and Joseph F. Green, Broadman Press, Nashville, 1970, 159 pages, \$3.50.

A cross section of fifteen recognized Baptist leaders spells out what they really believe about the Bible—how God inspired it, how it is different from other books, and how human factors show up in it. The topics are those much in the mind of today's seeking Christians. They involve questions every reader must decide for himself.

AFTER THE RIOT AND OTHER DEBRIS by Ed Seabough, Broadman Press, Nashville, 1969, 96 pages, \$1.75.

Poetry, drama and paraphrases of scripture for the college student, written with a sensitive spirit to the complexities of the campus for the Christian.

happenings

Dylon Abreu has been appointed to work with the Spanish in a local church in New Orleans, La.

Mr. and Mrs. Ward Coachman have been appointed to work in Shawnee, Okla. at the Sallateeska Indian Mission.

Mr. and Mrs. Carlos Cobos, Jr. have been appointed to work with the Spanish-speaking in Milwaukee, Wis.

Donald T. Moore, regional missionary for the Ponce area in Puerto Rico, reports that a parcel of ground has been acquired for a church building in Piedra Aguada. This work started with a home fellowship and has developed to the point where the people are taking over regular visitation in the absence of the missionary.

Efraim Horta has been working with seamen through the Seamen's Service and the Gentilly Church in New Orleans. There have been several professions of faith, but for the first time a seaman from Honduras recently was baptized.

Iran M. Souza, first Portuguese-speaking worker, has been appointed in New Orleans. He works in connection with one of the local churches.

Moises Valdes is working with the Sharon Forest Church in the Spanish

department in Charlotte, N. C. The church, Mecklinburg Association, the North Carolina State Convention and the HMB are working together in this project.

The "Whale's Belly" of Pleasant Valley Church, Groton, Conn. now has a layman, Charles Nall, in charge. Along with keeping the "Belly" open Friday and Saturday nights, he has a Sunday School class there on Sunday's.

Nine out of twelve young people made public professions of faith during one of the morning worship invitations. Eleven more young people have been saved in the last three weeks through the "Whale's Belly".

Four of six awards for Convention baptism records went to South Dakota churches. North Sioux was the number one church in the Northern Plains convention. Webster was number two; Sioux Chapel was number three.

Mr. and Mrs. James A. Reid of Henderson, Nev. have recently taken into their home a 17-year-old boy who was put out by his step-father. The boy was a high school drop-out, and a trouble maker. They got him back in school and in the short time that he has been with

THE CUTTING EDGE, vol. 2, compiled by H. C. Brown, Jr., Word Books, Waco, 1969, 130 pages, \$4.95.

A discussion of critical questions for contemporary Christians: capital punishment, the sex revolution, the new morality, gambling, the Christian in politics, crisis in the institutional church and others.

DEFROST YOUR FROZEN ASSETS by Carl W. Franke, Word Books, Waco, 1969, 147 pages, \$3.95.

Franke discusses life—assets which Christians possess which could put life in order, frozen by coldness, carelessness, neglect, selfishness and secular mood. He offers creative answers to the probing questions of contemporary Christians.

CHRIST AND THE CITY by Ralph L. Murray, Broadman Press, Nashville, 1970, 126 pages, \$1.50. (An Inner Circle book)

THE TRUTH ABOUT WAR by J. T. Ford, Broadman Press, Nashville, 1970, 127 pages, \$1.50. (An Inner Circle book).

APPALACHIA, August, 1969, Vol. 2, Number 10.

Brewer, Earl D. C.; Runyon, Theodore H., Jr.; Pittard, Barbara B.; McSwain, Harold W. PROTESTANT PARISH. Atlanta: Communicative Arts Press, 1967.

Clark, Carl A. RURAL CHURCHES IN TRANSITION. Nashville: Broadman Press, 1959.

CHURCH ADMINISTRATION, May, 1970.

Goodman, Grace Ann. ROCKING THE ARK. New York: The Division of Evangelism, Board of National Missions, United Presbyterian Church in the United States of America, 1968.

McBride, C. R. PROTESTANT CHURCHMANSHIP FOR RURAL AMERICA. Valley Forge: The Judson Press, 1962.

Rogers, Everett M. SOCIAL CHANGE IN RURAL SOCIETY. New York: Appleton Century-Crofts, Inc., 1960.

Schweitzer, H. D., ed. RURAL SOCIOLOGY IN A CHANGING URBANIZED SOCIETY (Background Papers for a 1964 Illinois Seminar). Urbana: University of Illinois, College of Agriculture, Department of Agricultural Economics, Agricultural Experiment Station, 1966.

them, he has been no trouble, and is doing fine.

The First Southern Church, Caldwell, Md. has started a young married couples Sunday School class, and have six families represented. Their Intermediate girls and boys classes have been running close to 100% attendance. In fact the girls class has been having over 100% lately.

Kona Mission reached its highest average in the history of the mission in Sunday School during the month of January.

The sanctuary of Middletown Church, Portsmouth, R.I. was dedicated in February. First Church of Battle Mountain, Nev. also had a dedication on this date. First Church of Lovelock dedicated its new building Mar. 22.

Eddie Scroggins, chairman of the Colorado Baptist Convention Executive Board, delivered two aircraft radio monitors to Gene Mockerman, pastoral missionary in Northeastern Alaska, upon his arrival for the Alaska Simultaneous Revival Meetings.

The monitors, purchased and constructed by members of the two Baptist associations located on the Western slope of the Rocky Mountains will be

used by missionaries who serve the Eskimo and Indian villages located above the Arctic Circle.

The need for the aircraft monitors became apparent when Mockerman was stranded in an Eskimo village last July for three days. Inquiry revealed that missionaries often spent several days with bags packed waiting for aircraft which never arrived. This equipment will enable the missionaries to monitor the arrival and departure of commercial airlines without standing on lonely airstrips in sub-zero weather.

John Shannon, pastor, First Church, Mt. Shasta, Calif. has started a community family counseling service in their building. A psychiatrist told a group of about 50 people that many times he was a poor counselor in comparison to a minister.

Superintendent of missions Jon Wade Lurtz of High and Southern Plains associations in Kansas has bought a 19-foot "mission trailer." It will be used for mission projects in both associations. One project will be housing for two student summer missionaries in a town where a strong Baptist witness has not been established.

HOME MISSION

May, 1970



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Edwin T. Winkler: A Steadfast Leader

by A. RONALD TONKS

An often forgotten, but important, worker for the Domestic (Home) Mission Board was Edwin T. Winkler who served as president of the Board from 1872 until 1882. Winkler was born in Savannah in 1823 and received his education at Chatham Academy in Savannah, Brown University, and the Newton Theological Institute. Beginning in 1845 he served for a short time as assistant editor of the *Baptist Index* (*Christian Index*). Between 1847 and 1852 he was the pastor of Baptist churches in Albany and Gillisonville.

During the period between 1852 and 1854 he was the corresponding secretary of the Southern Baptist Publication Society in Charleston. He remained in Charleston until 1872 first as pastor of the First Baptist Church and then later the Citadel Square Baptist Church. He moved west to Marion, Alabama in 1872 for health reasons to become the pastor of Siloam Baptist Church.

It was in Marion that he made some of his most creative contributions to the cause of Christ. According to the usual practice as the pastor of Siloam Church he was invited to become the president of the Domestic (Home) Mission Board to replace W. H. McIntosh who, after 17 years of service, had accepted a pastorate in Macon, Georgia.

Winkler was a man of no half measures. Barely had he launched upon the task of leading Siloam Church and the Domestic Mission Board than he assumed responsibility as editor of the *Alabama Baptist*. The former Baptist paper of Alabama, the *South Western Baptist*, had been merged with the *Christian Index* of Georgia following the Civil War largely due to pressure from the Union Command in Alabama who resented the overt Confederate sympathies of Samuel Henderson, the editor.

Winkler was described by his contemporaries as a man of profound intellectual ability, a polished pulpiteer

as well as an effective writer. He was also a dedicated denominational administrator. At the time that he assumed the responsibility of the presidency of the Domestic (Home) Mission Board many were convinced that the Board could not long survive. The issue of the continuation of the Board had been debated at considerable length at the Southern Baptist Convention in 1868, and it was decided that the Board should not die.¹ In spite of the commitment for the continuation of the Board some Baptists asserted that the Domestic Board could not be supported too vigorously.² If matters had continued as they were, with only minimal funds being supplied to the Board to provide an aura of unity and support the Board would not have survived. Criticism had also been leveled against what some considered the inefficiency as well as the extravagance of the Board. The conventions of Georgia and Alabama had been contemplating establishing separate state mission boards to do the work of home missions which in turn would compete for both the funds and the loyalties of Southern Baptists.

The Domestic Board needed to receive nothing less than the full support of the denomination and the undivided cooperation of all the state organizations. It was easy to pass resolutions and affirm support on paper, but if tangible help were missing in practice, it was to no avail. This was the situation which challenged the new president, Edwin T. Winkler, in 1872.

While the situation was discouraging for Winkler, he undertook his work with vigor. The indebtedness of the Board of \$13,500 at the end of 1872 hung like a dark cloud over the Board. He led the Board to try every means conceivable in order to increase the support received from churches and individuals.

The merger of the Sunday School Board with the Domestic Mission Board in 1873, which seemed to be a step toward increased efficiency among Southern Baptists, proved to be a

most impossible burden for the Board to bear. Just at the time when the Board needed to receive additional support of the denomination it came under increasing criticism from within the Convention. Winkler, in association with W. H. McIntosh, the corresponding secretary, encouraged the Board to consolidate its mission work, to reduce the outstanding debts and to secure the cooperation from the various state mission boards so that they would become collecting agents for the Home Mission Board. The plan worked well as the outstanding indebtedness of the Board was reduced, but it did prompt additional criticism of Winkler and the leadership of the Board that the Board was not extending the work as it should have been doing. Winkler through the *Alabama Baptist* reminded the critics of the Board: "Let it be remembered that the Board can respond to these calls (for additional missionaries), only as the means are furnished by the men and women who love Jesus in the South."³

Despite the efforts of Winkler and the limitations of funds for the Board some state conventions lamented that the opportunities which presented themselves were not seized upon by the Home Mission Board.⁴ This kind of action suggested that many in the Southern Baptist Convention were not completely satisfied with the state of the Home Mission Board. Winkler, well aware that some Baptists wanted to perform radical surgery upon the Board, wrote in the *Alabama Baptist* that the problems of the Board were not solved by destructive criticism but by helpful assistance from all.⁵

By 1880 agitation had begun to mount at the Southern Baptist Convention that the office of the Home Mission Board be moved from Marion to Atlanta in the hope that this action would improve the effectiveness of the Board. Winkler writing in the *Alabama Baptist* stoutly defended the Board and its work and called for greater financial help if the enterprise was to be advanced.⁶ Winkler was always specific explaining the goal and purpose of the missions to be the preaching of the gospel.

Winkler's greatest test of dedication to the Home Mission Board came at the Southern Baptist Convention in 1882 when the Convention considered the removal of the Board to Atlanta. One of the few speakers to speak against

the move, Winkler pointed out that the plan did not take into account the hardship faced by the Board since the Civil War. He claimed that the Board was held responsible for all the mistakes in the South. "This Board," he said, "has had to carry the dead carcasses of fallen enterprises. After Dr. Sumner was sacrificed Dr. McIntosh was called," and the debt of \$17,000 was cleared.⁷ Not only would the Convention lose the experience of the present Board but also be called upon to pay increased costs in Atlanta. He said the Board was hampered and crippled by the state boards and lack of support from the churches and was then marked a failure by the Convention. In spite of Winkler's oratory the convention dismissed the members of the Marion Board and transferred the operations to a new Board in Atlanta.

Winkler seems to have recognized, in writing in the *Alabama Baptist*, that the decision was sad but inevitable. To him the Convention was merely following what the Board in Marion had tried to do regularly—stimulate interest in home mission work.⁸ A little later he wished the new Board well and promised that he would not discuss the old or the new Board for some time.

Winkler, who died the next year in Marion while still the pastor of Siloam Church, was praised by J. C. Furman at a memorial service during the South Carolina Baptist Convention as a man of magnetic eloquence, genial disposition and effectiveness as an advocate for any cause to which he was enlisted.⁹ He had been a great leader for the Home Mission Board during some of its most difficult and trying days. Along with W. H. McIntosh, Edwin T. Winkler had laid a firm foundation on which others could build an even larger home mission program for Christ. ■

Footnotes

¹*Home and Foreign Journal*, 1 N.S. (July, 1868), 10.

²*Religious Herald*, February 4, 1869, p. (2).

³*Alabama Baptist*, August 30, 1877, p. (1).

⁴*Minutes of the Alabama Baptist State Convention*, 1878, p. 11.

⁵*Alabama Baptist*, November 18, 1880, p. (2).

⁶*Ibid.*, May 20, 1880, p. (2).

⁷*Christian Index*, May 18, 1882, p. 6.

⁸*Alabama Baptist*, June 1, 1882, p. (1).

⁹Caroline Winkler Bristow, "A Brief Sketch of Edwin T. Winkler," Unpublished manuscript in the archives of Dargan-Carver Library, Nashville, Tennessee, p. 4.

FIFTH OF A SE ES

HOME MISSIONS

July, 1970



the Pastors' School

June 29 - July 3
1970

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and in Chicago

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Dr. Frank Stagg

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at the University of Chicago
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Dr. Thomas H. McMill

Professor of Old Testament
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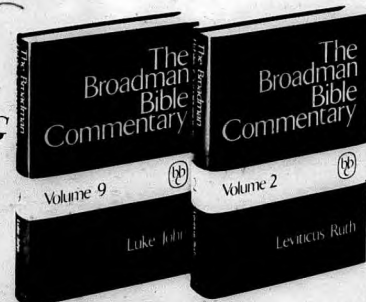
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BROADMAN PRESS

In June Issue

Training Christians
For Urban Mission

46

Chaplain's Prayer Calendar

June 1: Harry D. Morgan, Okla., Army; Frederick A. Taylor, Mo., Army; June 2: Daniel P. Jenkins, La., Army; Robert H. Rogers, Miss., Army; Jack A. Hanberry, institutional; June 3: James W. Jones, Navy; A. N. Hollis Jr., Ga., hospital; June 4: Johnnie B. Dellinger, Ala., hospital; Oliver C. Wilson Jr., Ga., hospital; June 5: Roy J. Hullove, Miss., Army; Ray W. Fullilove, Navy.

June 6: Nathan L. Mulloy, N. M., Army; Floyd E. Sims, Tex., Navy; June 7: William H. Barker, Miss., Air Force; June 8: James R. Perkins, Mo., Army; LeRoy W. Raley, Okla., hospital; June 9: Marvin L. Gold, N. C., hospital; June 10: Elynn G. Edwards, Fla., Army; Claude B. Marshall, N. C., Navy; Charles A. Shaw, Ga., Navy; Lee Butler, Tex., hospital; June 11: Justus P. Selph, Tenn., Army; Sud-derth A. Harms, Tex., Air Force; Louis B. Parks, Tex., hospital.

June 12: Earl B. Keele, Mo., Navy; Ernest R. Barnes, N. Y., Navy; June 13: Emanuel I. Corona, Calif., hospital; Harry McCartney, Fla., hospital; June 14: Iran N. Marks, Ark., Army; Leonard T. Melton, Fla., Army; William O. Graham, Fla., hospital; Arthur P. Graham, Va., institutional; June 15: Jack E. Brown Jr., Wash., D.C., Army; Cecil R. Threadgill, Ala., Navy; T. D. Whitehan, Ark., hospital.

June 17: Garce Michael Harrison, Neb., Navy; Blake J. Greer, W. Va., Army; Francis M. Marks, Okla., Army; Eli H. Campbell Jr., Ga., Navy; Donald N. Paulson, Calif., Navy; Lawrence B. Cobb, Ariz., hospital; Jared A. Walker, Ala., hospital; W. Bryant Spivey, S. C., hospital; June 19: Roland B. Armstrong, Mo., Army; Robert E. Saunders, Tenn., Army; George P. Bowers, N. Y., Air Force; C. D. Salee, Tenn., hospital; June 20: William E. Dodson, Ala., Navy; James N. Brister, Miss., hospital; Glenn D. Moore, Army, Tex.

June 21: Malcolm Sadler, Ga., Army; Harry R. Thorpe, Tex., hospital; June 22: John D. Gould, Pa., Navy; Fred W. Reid Jr., N. C., hospital; June 23: James R. Barnett Jr., N. C., Army; Ala W. Jones, Va., Navy; June 24: Donald C. Beeson, Mo., Army; Jasper I. Dean, Ala., Army; Donald B. Doggett, Tex., Army; Ed F. McDonald III, Tex., hospital; June 25: Jack S. Parham, Ga., Army; June 26: James E. Leath, Tex., Air Force; James J. Nations, Miss., Navy; June 27: Sherman B. Richards, Ky., Navy; Robert E. Ballard, Ga., hospital; John M. Smith, S. C., hospital.

June 28: James M. Bragan, Ala., Army; Donald W. Gover, Tex., Army; Donald T. Dillard, Ind., Navy; Larry D. Slaughter, Mo., institutional; June 29: Paul P. Everett, Kan., Army; Henry G. Wade, Calif., Army; Ray E. Prager, Ala., hospital; Harold W. Stubblefield, Tenn., hospital; June 30: Orvis R. Hill, Okla., Army; Joel R. Smith, Ga., Air Force.

HOME MISSIONS



A report to thoughtful laymen . . .
**Is your
minister's salary
keeping pace
with today's high cost
of living?**

Consumer prices rose 13.6% from 1963 to 1968. And proportionately have been rising even faster since.

How is your minister faring? Is he able to meet day-to-day expenses and still save something for his family's security? A recent study suggests he isn't. While other professional people have realized sizeable increases in salary to help cover the cost of inflation, ministers certainly have not.

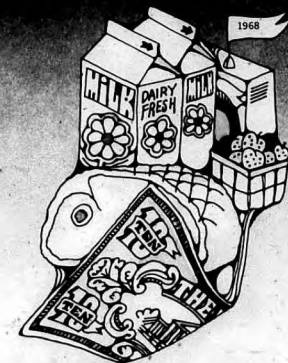
ANNUAL INCOME BY SELECTED OCCUPATIONAL GROUPS

(Medians)*	1963	1968	% in-crease
Accountant	\$ 7,668	\$ 9,367	22
Attorney	12,300	15,283	24
Director of Personnel	10,680	13,215	23
Chemist	10,248	12,751	24
Professional Social Worker	7,479	11,184	49
Public Junior College Teacher	6,735	8,863	32
Clergy of 14 Denominations	6,863	8,042	17

*A median is the middle item in a series

Ministers' salaries now rank the lowest in this group, have increased the least both in actual dollars and in percentage. As a result, many ministers today are facing a real financial emergency. Over 25% find their debt has increased in the past five years. More than 26% find the need for more money a serious problem.

The ministry is rightly regarded as a "calling". But shouldn't a minister be able to provide his wife and children with adequate food, housing, clothing, medical expenses, education and still have something left to set aside for retirement?



Says one who left the ministry: "Every year since Seminary I ended up just a little more in debt. This did not change until I left the pastorate. Service in the church cost me heavily. When my wife and I analyzed my financial future closely, we figured that the education of our three children might be jeopardized. We wanted them to go to college, but didn't see how it could be done on a minister's salary. One financial setback results in years of debt."

What can be done about this problem? A church that takes its mission seriously will pay its minister a fair salary.

The National Council of Churches has prepared a guidebook for use by lay leaders entitled *A Fair Salary For Your Minister*. The data is based on an NCC survey that was financed by Ministers Life. It helps to answer such relevant questions as "Do laymen understand the minister's financial situation? Do people take financial advantage of their ministers? What special income does your minister really get? What business costs are ministers expected to cover? How does a responsible church set the minister's salary?"

Ask your denominational headquarters for copies of the *Fair Salary* booklet—or you may order a single copy from the limited supply at Ministers Life.

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LATE NEWS

CULPEPPER TO RETURN TO SEMINARY

Hugo H. Culpepper, head of the Home Mission Board's Division of Missions for five years, will return this fall to his former post as W.O. Carver Professor of Christian Missions and World Religions at the Southern Baptist Theological Seminary in Louisville, Ky.

He held the endowed chair from 1963 to 1965 prior to becoming missions director for the Board. His service on the seminary faculty began in 1959 after 19 years as missionary in China, the Philippines, Argentina and Chile under appointment by the Southern Baptist Foreign Mission Board.

Culpepper's reappointment to the faculty was highlight of the annual meeting of the Southern Seminary board of trustees.

HASTINGS ACCEPTS BOARD POST

Carroll Brownlow Hastings of Dallas was recently appointed assistant secretary of the Department of Work Related to Nonevangelicals. Hastings will major on Catholicism, doing research and writing in the area of Catholic life and thought.

He joins the staff in June, after serving as minister of Christian education at Park Cities Baptist Church in Dallas since 1960. He has also been director and teacher of the extension division of Baylor University.

Joseph R. Estes, secretary of the department, said of Hastings: "He comes with extensive denominational experience and should be well received in our Home Mission Board work."

The Texas native is a Baylor University graduate and holds a master's degree from Southwestern Baptist Theological Seminary, Fort Worth, and a doctorate from Southern Seminary.

CHAFIN TO PREACH ON BAPTIST HOUR IN SUMMER

Kenneth L. Chafin, director of the Division of Evangelism for the Southern Baptist Home Mission Board, will be the speaker on The Baptist Hour's summer series, the Southern Baptist Radio and Television Commission recently announced.

Chafin, former evangelism professor at Southern Seminary, will relieve Herschel H. Hobbs, regular Baptist Hour speaker. Chafin also previously taught at Southwestern Seminary.

He has previously spoken on the Baptist Hour and has also been a speaker for the radio variety program, "Master Control" which the commission produces.