



**Ministering
in Changing
Ethnic
Patterns**

JANUARY 1975

home missions

home missions

Volume 48 Number 1 January 1975

EDITORIAL STAFF

Walker Knight, editor
Everett Hullum Jr., associate editor
Kim Watson, editorial assistant
Debbie Petticord, artist

CONTRIBUTORS (from the HMB staff)

Editorial Department

John Drinn
Elaine Furlow
Tom Nicholas
Marvin Lester

Photography

Don Rutledge
Knolan Benfield
Paul Obrey

Cover: Five HMB missionaries, whose ministries relate to members of their own ethnic group, are featured this month.

Inside: An old Indian woman comes to the worship service in a remote area of a Navajo reservation in New Mexico.

HOMI MISSIONS is published monthly by the Home Mission Board, Southern Baptist Convention. Subscriptions: One year, \$2.00; two years, \$3.75; three years, \$5.00. Club rate (10 or more), \$1.50. Budget rate (to churches), \$1.25.

Change of address: renewals and new subscriptions should have zip code number. Address correspondence to: Circulation Department, HOMI MISSIONS, 1350 Spring St., NW, Atlanta, Ga. 30309.

Change of address: Give old and new addresses.

Second class postage paid Atlanta, Ga. Copyright 1975 Home Mission Board, SBC.

Second class postage paid Atlanta, Ga.
 and at additional mailing offices.
 POSTMASTER: Please send address changes to:
 HOMI MISSIONS, 1350 Spring St., NW, Atlanta, Ga. 30309.

Continued on page 10

2 JANUARY 1975



JANUARY PREVIEW

From melting pot to mosaic...

There is no melting pot. Never has been. The whole thing was a school-boy myth. Oh, it sounded good in the textbooks—a nice Madison Avenue slogan that no one ever took time to question. Until a few years ago. Then people began to realize the concept had never become concrete. The United States was not a melting pot. For some folks, the news was akin to slapping Mom, throwing apple pie on the floor and sitting while the flag went by. Almost un-American. That's changing now. The concept that's emerging is based on the idea that different isn't bad; it recognizes strength in diversity, beauty in dissimilarity. Oscar Romo, the HMB's director of language missions, calls the real image of the U.S. a mosaic. Each ethnic and racial group, he says, contributes its own characteristics and each fits into the overall pattern in such a way to create a full integrated picture. Arthur Rutledge, HMB executive director, uses the analogy of a tapestry to express the same thought because of culture or language or skin color, he says, many have not melted into a homogeneous glob but have maintained their identities to become brown and red and yellow and black and white threads in the tapestry that is the U.S. It's dehumanizing to tell people their heritage or color or traditions are bad, or that they're any less American if they don't do things our way, says a HMB worker. Now we focus on the differences

and use them to open doors for a more effective witness. The effort, he adds quickly, isn't to divide and conquer, it's to accept and gather. The trend is expressed in two words: indigenous missions, the concept that members of an ethnic group can be more effective ministers to their own people than can an outsider—one who doesn't understand the people's thought patterns. And it is personified in the HMB missionary roster which is becoming a miniature tapestry itself. To illustrate, HMB picked five missionaries who are members of the ethnic group to whom they witness: Oriental, Hispanic, Indian, black, European. None of them are typical, yet all are representative. They are as unique as all humans are common, as common as all humans are unique. This universality, we hope you find in our photographs. For we believe these missionaries prove that more unites the human race than divides it, and that all persons, despite differences in lifestyle, background, physical appearance, are brothers and sisters. Buttressed by this fundamental concept, HMB language missions efforts have emphasized commonality while allowing individuals the freedom to celebrate their gifts of God and the good news of Christ within their own cultural context. In so doing, Southern Baptists have become a tapestry, too, diverse yet strong, as this issue of HMB proves.

- 4 DAVID MCKENZIE: Navaho "no-time" consciousness in New Mexico
- 14 PETER CHEN: Chinese insight, tradition in San Francisco
- 24 MARGARET LASLEY: Black wisdom, wit in Louisville
- 34 ALEXA POPOVIC: Rumanian customs, love in Chicago
- 44 RAFAEL MELIAN: Cuban tenacity, patience in New Orleans
- All text by Kim Watson and Everett Hullum; photography by Everett Hullum
- 54 EXECUTIVE'S WORD by Arthur B. Rutledge
- 58 COMMENT by Walker L. Knight
- 59 MEDIA by A. J. Conyers
- 62 READERS' REACTION

HMB JANUARY 3

DAVID MCKENZIE: Navaho "no-time" consciousness in New Mexico

Everett Hullum Jr.

The desert-like, majestic land of northwestern New Mexico's checkerboard region is the territory of David McKenzie (right), HMB missionary to the Navaho. McKenzie, a Navaho himself, knows the life and the people. Born in Shiprock, he lived in an adobe house without running water or electricity. As a boy, he tended sheep, but not his family's—his father interpreted for a missionary group. But the low pay and poor treatment his father received caused McKenzie's mother to be "resentful," says McKenzie. "She was a courteous person, always willing to do good to people. But I guess there comes a time when this blows up. She told this missionary off

and said she didn't want to have anything to do with religion." □ But McKenzie, like his father, was interested in Christianity. Because of a birth defect, McKenzie has been legally blind since birth. While a student at a school for visually handicapped, he became a Christian. □ His mother wasn't the only disappointed relative. "My uncle wanted me to be a medicine man," McKenzie recalls. "I blew up his mind. Until today he will have nothing to do with me." □ Despite pressures at home, McKenzie was "the white man's religion"—he felt a call to preach. After attending Wayland College in Texas, he returned in 1965 to the reservation as an HMB pastor-mis-



sionary. He was preaching in Farmington when his mother "walked the aisle. I didn't know how well she understood her decision," McKenzie says. "so I asked, 'Why are you coming?' She said, 'I have never heard such preaching of the love I have been longing for; this is the first time in my life I am aware of this.'" □ McKenzie pauses. "Different denominations have been on the reservation for years, but the kind of presentation they've given Christianity has soured the people. Navahos say, 'It's all alike; what difference is it?' That is why it's so hard to establish a work here among the people; they don't understand the difference."

Continued

In the vast, arid regions of northwest New Mexico, an HMB Indian missionary proves that indigenous missions really work.



"We got running water," McKenzie recalls. "But we never got a phone. It was too expensive. All the calls were long distance."



6 JANUARY HM



After eight months in Farmington McKenzie moved to Tinian. "We were used to the city life," he explains, "where we had drugstores, groceries, service stations close. Ramona thought it would be like that at Tinian. So she'd pack things and I would take them out. On the last trip, it was dark when we arrived, so she couldn't see what was outside—like a town or what. The next morning she got up and went to the window. Nothing but desert land. She was so disappointed; she really got mad at me." □ Tinian proved to be an isolated, lonely mission three miles from the nearest paved road. It had neither running water nor tele-

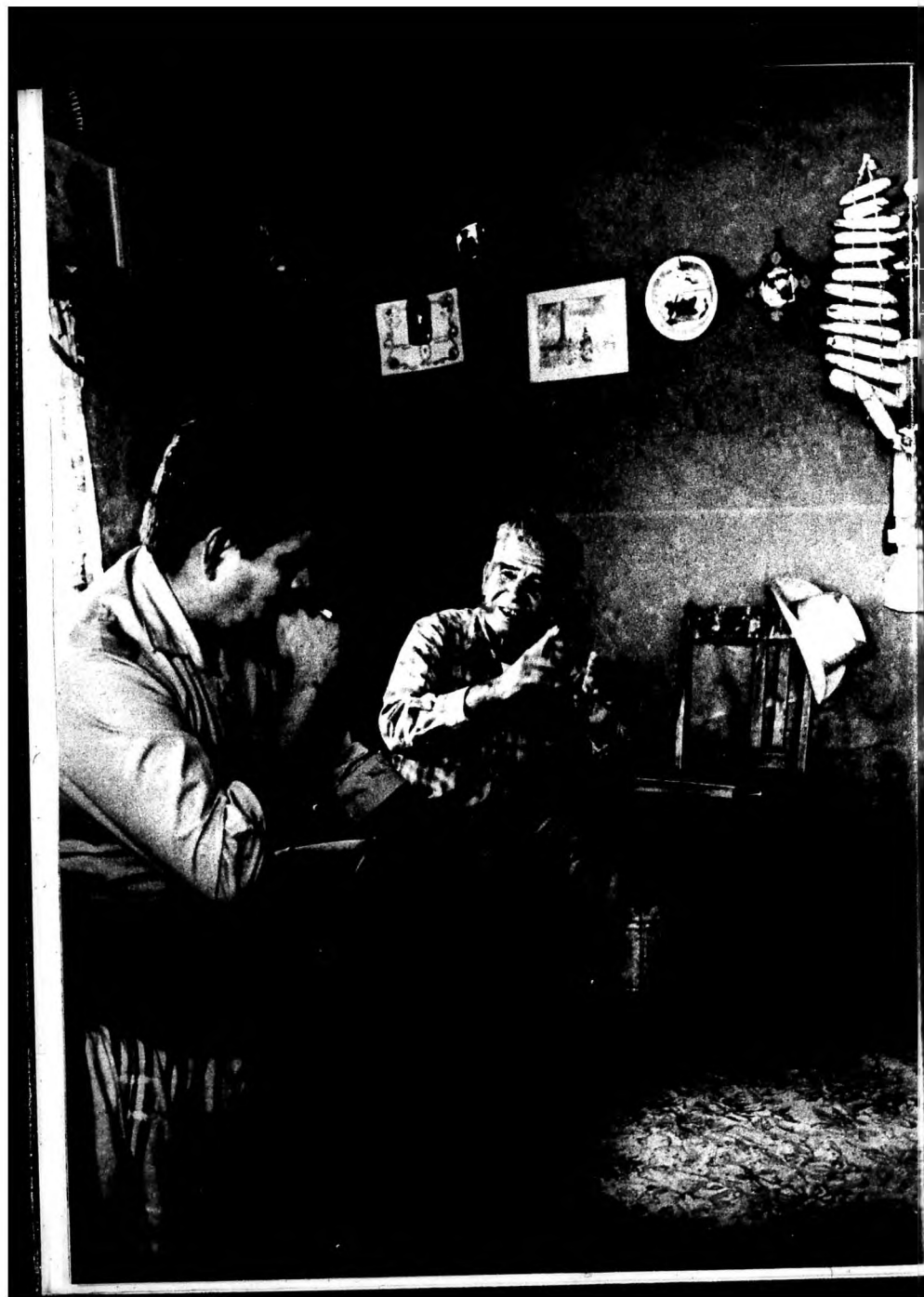
phone. "We got running water after about five years," McKenzie says, "but we never did get a phone. It was too expensive; all the calls were long distance." Dirt roads didn't get any better—maybe worse in fact; and stores didn't get closer. □ But Ramona adjusted. "A wife has to be dedicated along with her husband," says McKenzie. Ramona's help was essential: she is his eyes, driving him the hundreds of miles over rut-and-gully roads he had to travel each month to visit Navahos living in the mesa backwashes and on the open plains around Tinian. □ That, plus raising four children—Karen, 9, Sharon, 7, Anthony, 6 (top left) and adopted son Donovan, 3

(bottom left with his goat and Dad)—kept her busy for seven years. But in 1972 McKenzie became a regional missionary, shifting to a more central location in 600-population Cuba, N.M. And because her husband's work required less travel, Ramona uses her free time in new ways, like learning the ancient Navaho art of silversmithing (left) and continuing her education. In a University of New Mexico program for Indians who want to become teachers, she helps in bilingual classes at Cuba Elementary School (left bottom) and takes extension courses. But every time McKenzie needs to go somewhere, she's back in the van and on those bumpy roads again (below).

Continued



HM JANUARY 7



For eight years, David McKenzie has worked at "knowing the area." He's driven its unmarked—and often unmapped—dirt roads, visited almost every home. Partly his effort was to grow missions, partly to reorient himself to Navaho ways after years in Anglo culture. "I had forgotten Indian ways of thinking," he admits, "like about time." □ The Indian has no concern for time. But McKenzie had become a clockwatcher. "When I am late, I get nervous, upset." At Tinian, McKenzie tried to get people to come at 10:30 a.m., the worship service time he'd been accustomed to at his Anglo church. "Instead, they'd wander in about 11:30 or 12," McKenzie says, smiling, "so I told them to come when the sun was 5-6 inches above the horizon. That worked okay until winter, when the days got short. We made it through that. Then came summer and to my surprise, they were at the church by 7:40 a.m. and I wasn't ready for that." □ Now McKenzie just relaxes and, when asked by an Anglo

"The Indian must come to church because he loves Christ and his people—not because he's begged or bribed to come."

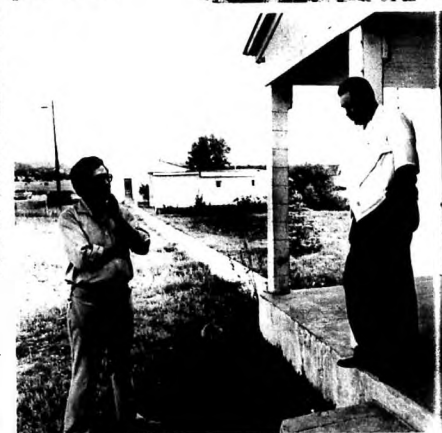


what time services start, calmly replies: "When they get here." □ Time means nothing in visiting, either. In the home of Amillio Castillo (left), McKenzie listens, nodding as the old man roams over Navaho history and recent events. McKenzie never mentions Christianity. "Sometimes it isn't right to bring it up," he says. "Amillio knows who I am and why I'm there. That's enough." □ With Frank Sandoval (bottom right), McKenzie talks about horses, weather, politics—and finally, in leaving, hopes that "you'll come by the mission Sunday." □ During both conversations, McKenzie speaks only Navaho—a language he's had to relearn because he didn't speak it at home or at school growing up. His parents were convinced English would better equip him to live in "the white man's world." His name—as that of most Navahos—is also Anglo. When government officials began taking census on the reservations, all Indians had to have names officials could pronounce and spell. McKenzie's comes from the principal of his first school. □ At one home far from town (below), McKenzie brings clothes that he gives away (middle left) with the admonition "to sort them and give some to everyone." At Tinian, he also sponsors a free medical clinic, run by B.J. Davis of Albuquerque (middle right). But McKenzie questions doles, governmental or religious, feeling they've helped rob the Indian of his self-respect and pride. "The Indian says, 'The Baptist church is giving away candy, I'm going to be there.' But if Christ is going to mean anything to them, they are going to want to come, not because they have a love for Christ and a love for his people." Yet he also recognizes that poverty hurts reservation families; he confesses: "Give-aways are often legitimate. The people need many things."





David McKenzie encourages Navahos living in towns to attend local Baptist churches, as he does in Cuba, where he and pastor Eugene Ray (right) have worked to open the church to everyone. Ray admits some of the "old-timers" had a hard time accepting Navahos and Spanish-speaking people, but came around "when they saw they had no choice. It's the greatest testimony," Ray adds, "to be able to work together." □ Out on the reservation, however, McKenzie recognizes the need for strong indigenous leadership, in religion as in other fields. Today his primary responsibility is training that leadership. He conducts classes for the four laymen he's recruited to lead missions in his area. Wallace Castillo, who pastors Pioneer Mission (top, talking to McKenzie about an upcoming meeting); James Jake, a new worker (above, talking with McKenzie



over mutton stew at a Navaho Baptist camp meeting which drew two dozen people to the Ojo Encino chapter house). Harry Willetto, who coordinated the Ojo Encino gathering (top), and Cecil Willetto, Harry's cousin, who pastors the Indian mission now. □ Cecil Willetto's metamorphosis, from alcoholic to lay pastor, is one of McKenzie's successes. McKenzie saw potential in Willetto, a cool system worker who was converted in a Tinian revival. He began giving Willetto more and more responsibilities at the mission, despite his complaints that "I'm nervous; I can't talk to people, I can't get up before them." McKenzie told him, "I'll help you if you stumble; you can do it." As Willetto gained confidence, McKenzie phased himself out. Now Tinian congregation is larger than when McKenzie was pastoring. "I'm Navaho, but I'm an outsider, I'm from another section," McKen-

zie explains, "while Cecil is one of their own, he's lived here always, he knows the people. He's able to do things in a greater way than I could, even though I can relate to the people better than an Anglo can." □ McKenzie's schooling has made it possible for him to "train and share with men like Cecil and Wallace and Harry, so they could pass that on to their people." But he doesn't see himself as their superior. "I'm not here to be their boss," he says, "just to help coordinate our Baptist program." □ He supervises only until they are strong enough to continue alone; then he backs away to establish other preaching points—like the one at Star Lake. Services there are held "when the people see me coming," says McKenzie. He might draw a dozen—or only one (below). Yet no matter how many, McKenzie gives the full sermon, often running an hour or more—he's on Navaho time again. •

McKenzie isn't "here to be these lay pastors' boss. I'm just to help coordinate our Baptist program."



Today's Indians are struggling to find living space between "old ways" and "real progress..."

"I feel like we are in a transition, which, in 20 or 40 years, will eventually see no more traditional Navaho life—no more reservations," says David McKenzie. "I've seen it happen to the Oklahoma Indians and others—they've become regular Americans, more or less, and they can't identify themselves—they have no language, no art—nothing that will identify them."

There's a touch of sadness in McKenzie's voice as he makes that pessimistic forecast. For to be homogenized into the American mainstream is, perhaps, the last thing the American Indian wants—or needs.

And when a member of the Navaho tribe, considered by many to be the most isolated and sociologically closest unit of all Indian groups in the U.S.—and by far the largest tribe with 90,000 members—when a Navaho makes such a statement, the reality of the change in Indian life is certain.

The conflict between the traditional Indian way of life and the Americanized lifestyle infecting the reservations, from pickup trucks to TV, has caused tensions.

With "progress" has come many things alien to Indian culture, including alcoholism—which devastates many tribes; increased disease—the average life-span for a Navaho is still only 44 years; and crime—stealing has caused many Indians to buy locks for the first time in their history.

Indians were the first settlers in America, coming to the Western Hemisphere probably during the ice age, when a land bridge connected Asia and Alaska.

By the coming of Columbus in 1492, many tribes had developed progressive, civilized societies—the forerunners of the Pueblos, for example, had elaborate multi-level dwellings, revealing an amazing architectural ability with the most primitive of tools. At Chaco Canyon National Park, for instance, a 100-foot diameter kiva—the religious meeting place within the Pueblo culture—was built of stone placed so geometrically accurately it misses by only an inch being a perfect circle.

But Indian culture had no chance against the onrushing Anglo and his manifest destiny to "own" America, coast to coast. Treaties were made and broken with startling regularity. Herded like cattle, the Indian was pushed, shoved and forced onto the least desirable land available; their history was downgraded, their culture deplored though misunderstood, their traditions all but destroyed.

Until World War II, the Indian stoically accepted his fate; isolated and insulated from the rest of the U.S., his lifestyle changed little for 100 years.

But when many young Indians, having served during WW II, returned home, they found they were no longer satisfied to live the primitive lifestyle of their tribe. They began to disrupt traditional ways of living because these "ancient ways" stood against "real

progress." Many immigrated to the cities; others stayed on the reservations, creating an undercurrent of friction and unrest between young and old.

One of the chief reasons Indians left their homes for the cities was to find work. Unemployment on the reservation has always been high, and jobs are scarce even today—though modern tribes have induced some industry to come into their areas—McKenzie tells how an electronics firm found Indians to be better workers than Anglos in assembling miniature circuits, and Allen Elston, HMB missionary to the Warm Springs tribes in Oregon, reports tribal leaders have bought industries—such as lumber mills—to create work for the people.

Nevertheless, statistics show that the nationwide employ-

Sitting around her out-door kitchen, McKenzie passes Indian time with a Navajo woman.



ment rate of Indians is only 40 percent; the average income of most Indian families, consequently, is far below that of the U.S. families as a whole—\$1,500 a year.

But the American Indian is moving forward.

While many Indians still live in areas where conditions are considered primitive, their resistance to change is slowly lessening. Indian people everywhere are placing more importance on education and training for their youth. Leadership is increasingly in the hands of competent and trained Indians who maintain a delicate balance between the old and the new. Health conditions are improving and the people, once called the "vanishing Americans" are increasing at more than twice the rate of the general population. Statistics reveal that the birth rate is 60 percent higher than the U.S. average; however, the death rate is 20 percent higher.

For years, the government has provided a limited number of boarding and day schools for Indian children. Most of these schools attempted to teach students a trade. But coming from a background of limited opportunity and handicapped by timidity and a limited use of the English language, Indians often weren't prepared to compete with an aggressive society. Because Indian children have not been taught to see the value of knowing the English language they have been hampered in school. As a result there is a very high dropout rate and a low attendance among Indians in school. Many of the children, McKenzie says, have been passed on to other grades by the school system just to get them out of the same class. And in the end, while they hold diplomas, they are functionally illiterate. Returning to Indian country, they failed to use and sometimes forgot their trade.

Changes are being made. Instead of encouraging only grade and high school, with an emphasis on vocational training, the government and other organizations have established scholarships, grants and other aids to encourage qualified Indian young people to enter college. This recent interest in their higher education has enabled many Indians to attend college.

Introducing the American Indian to Christianity has been one of the primary objectives of Southern Baptist home missions since the organization of the Southern Baptist Convention in 1845. There has been a steady advance for years, accelerated during the last 20 years through the opening of work in the southeast, the west, and the Rocky Mountain states. The Board now has 136 missionaries to Indian peoples—plus several hundred volunteers called "Messengers of the Word" by Oscar Romo, head of the Language Missions Department at the HMB. These include such men as Navaho lay pastors Cecil Willetto, Harry Willetto and Wallace Castillo, all trained by David McKenzie.

Despite the large increase, however, there are still tribes throughout the U.S. where no Southern Baptist work exists.

Reaching Indians has become especially important during these changing times for they are more receptive to new ideas and concepts. When the transition is complete, mission strategists believe, the task will be more difficult because the Indian people will once again solidify into new patterns of life.

Nevertheless, no one strategy of missions will work for all Indian tribes, for there are many languages and dialects, and the people are as varied in appearance and personality as the land they live in. Mission work shows the same variety. Indian congregations may meet in 100-year-old churches or in a new mission of a white or Indian church. They may meet in a beautiful Indian-center building or in an adobe house, a chicue, a hogan, wickiup or even under a tree.

Many Indian churches are as well organized as any in the Southern Baptist Convention. Most affiliate with a state convention and the SBC. The church may be a separate Indian association or affiliated with a general association. Frequently, a church has dual affiliation.

But regardless of how the work was begun or where it is conducted, missions with American Indians represents one of Southern Baptists greatest challenges, especially with the recent rise in nationalism among Indian peoples.

Indians have always been proud of their heritage. But their new emphasis shatters the quiet, docile stereotype of the wooden dimestore Indian and reveals a militant, aggressive young person anxious to find justice after 200 years of unequal treatment at the hands of Anglo society.

Two recent events—the take-over of the Bureau of Indian Affairs in Washington, D.C. (1972) and the occupation of Wounded Knee in South Dakota (1973)—illustrate the trend.

Many Indian people did not agree with the militant's actions, but few disagreed with their goal: self-determination and a hand in shaping their own destiny. Such attitudes already have begun to reshape HMB mission efforts in many places. Many Southern Baptist missionaries to Indians are white, but an increasing number are Indian. All either speak Indian dialect or use an interpreter when necessary; in some areas, services are still conducted in English, but the trend is toward use of the native tongue.

In the future more and more missionaries to the Indians will be Indians, however, both because the Board's philosophy of indigenous missions calls for native-language missionaries, and because some areas—such as the northern New Mexico pueblos—prohibit Anglo missionaries on their property.

This, too, is part of the revival of traditional Indian life—and religion—which is influencing all tribes in the U.S. Amid the changing cultural patterns and the efforts to retain traditional tribal customs the HMB must work, helping the Indian people find a path that will allow them to retain the best of their past and take advantage of the best of the future. •

PETER CHEN: Chinese insight, tradition in San Francisco

Everett Hullum Jr.

For more than 20 years, Peter Chen has been a Southern Baptist missionary to the largest Chinese-heritage community in the U.S.—the 70,000 people who make up San Francisco's Chinatown population. Son of a wealthy Shanghai merchant, Chen—who'd been educated in SBC Foreign Board schools—came to the States in 1948 to study. While a college student, Chen saw his homeland overrun by Mao Tse-tung's Communist forces. In the political upheaval, Chen remained in the U.S., attending Golden Gate Seminary and pastoring a small Chinatown mission started earlier. □ But when the mission changed locations, "we lost everyone of the ones who were coming," recalls Chen. "We started all over, knocking on doors." □ In 15 years, the mission became First Chinese Baptist Church, an indigenous congregation of almost 300. Chen, however, began noticing a suburban shift in the Chinese population: more and more families were moving out of Chinatown's overcrowded, narrow streets; many, like Chen's friend, grocer Fook Fong (right), were moving into the Richmond section. "I felt my work at First was done," Chen says, "and I could leave." □ With two families already living in Richmond, he began a fellowship which, in five years, became a mission which became a church—Grace Chinese Baptist, with a membership of almost 180 people.

Continued

Despite the Oriental's changing lifestyle, an HMB missionary brings harmony and an awareness of heritage.

PHOTO BY DON RUTLEDGE

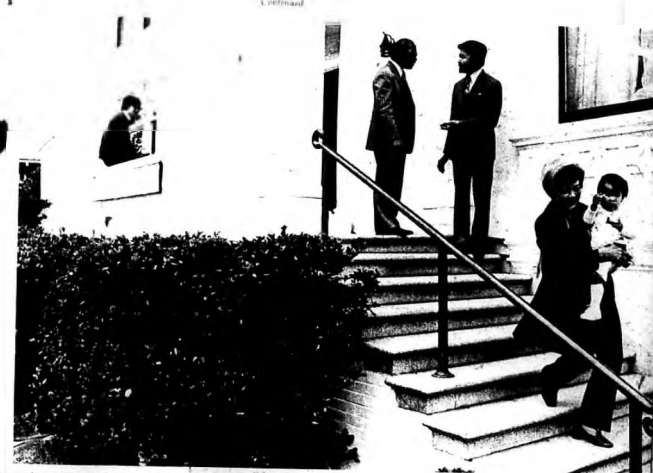


"Here, FOBs and ABCs are all one, one in Christ, and that makes the beauty in itself. We're a family."

Grace Chinese Baptist is 99.9 percent ethnically pure, the only non-Chinese who attends is a young Anglo man who began coming while dating a girl in the choir. But Peter Chen preaches in English; his sermons are then translated into Chinese. That's because Grace Baptist is a mixture of FOBs and ABCs. In Chinatown parlance, FOBs are "fresh off the boat" Chinese immigrants; ABCs are "American-born Chinese." Traditionally, rivalries have existed between the two groups, both of whom feel they are superior. "The Chinese are very class conscious," says Chen, "and the FOBs often have much pressure put on them to succeed, in school or in work."

The ABCs practice traditional Chinese ways for one or two generations; by the third generation, many have forgotten their heritage. Naturally, there is tension between those who wish the old ways and those who do not. In most Chinese churches," Chen adds, "Chinese-speaking and English-speaking are very opposite each other; there are conflicts of some kind. Where in this church, are all in one in Christ, and that makes the beauty in itself. This is a big family." So much so, in fact, that the Chen's home, an old house in the heart of the Richmond section (far right), is used as the church building. "Most Chinese are reluctant about opening their homes," says Chen "but of course, we don't mind. We love

the Lord and a work efficiently done. Which means the men's Sunday School class meets in the kitchen, the women's class is held in the dining room (below right, reflected in a mirror), and the young people's class (left)—because of the crowds—commandeers the living room-turned-church auditorium. Worship is conducted in the same space, but the crowd, averaging more than 100, often stretches on folding chairs back into the dining room. And Chen confesses that if all 180 people came one Sunday, he'd have no place to put them. Yet many do come—and Chen welcomes new members almost every week. Often (as below), they are young people, drawn by the church's burgeoning youth program.



"Our people are half-way," Chen says. "Not exactly Caucasian, but not altogether keeping Chinese life."

The youth of five-year-old Grace Baptist Church hold a special place in the attentions of Peter Chen—"Uncle Peter," as many call him. "I am very proud of them; they are very loveable," says Chen. "Not a single one of them has fallen into the bracket of so-called juvenile delinquency; not a single one takes drugs. When they have a problem, they come and talk about it. I love every one of them." □ He has, consequently, provided for youth many weekday activities: sports (the basketball team won its league championship); music (the choir's led by Peter's brother, Felix, left top); outings (as the one being planned, left center); informal devotions (left bottom), where Chen's casual, open style appeals to young people bridging cultures in transition. "Definitely young people are

changing," he says. □ In a sense, the church remains a bastion against the encroaching, pervasive Anglo society. But with integrated schools—Anglo, black, Oriental all meet together—with omnipresent TV and other media, Grace Baptists' youth, FOBs and ABCs alike, are constantly exposed to worlds their parents little know or understand. "Our young people are half-way," Chen adds. "They do not change exactly the way to Caucasian way of life, and they do not retain altogether Chinese life. Therefore the young people are in great need of help." □ But not all Chen's work focuses on youth. He relates to other area pastors, from Southern Baptists like those at 19th Avenue Church Union, an ecumenical organization, and the evangelical pas-

weekly prayer service. □ Chen's also a member of a citizen's advisory board for Chinatown planning, "with all those big shots," he says, then adds quickly, "but I'm not a big shot." □ He visits people like Joe Fong (top right), in a convalescent home recovering from illness. And he helps newcomers—more than 600 of them in the past 23 years—go through immigration. Not only does Grace Baptist sponsor citizenship and English-language classes, Chen himself "witnesses for quite a few people who are becoming naturalized citizens" (like Mrs. Susanna Au-Yeung, top right). "For a while," says Chen, smiling, "the immigration officers think that we do our living like that." □ Remembering his own feelings of loneliness and desperation on coming to the U.S., Chen often personally greets newcomers, orients them to

their new life—and sometimes puts them up or finds them housing with a church member. Some of these become Christians; others don't. But most of them, Chen has found, ask, "Why are you doing this?" "And then," he says, "We show the love of Christ through what we are doing." □ In fact, from counseling—he has a heavy load—to helping sponsor day-care for children, Chen's life and church center on "showing others Christ through our work. Helping others is a major part of what we do and we are happy from it," he says. "Like the Chinese philosopher said, 'Service is a way to joy.' This is exactly how we feel. We think of no reward," adds Chen, smiling. "We are not asking for a reward. We are doing it because we see the change of the people we help. They are happy, and this makes us be happy, too."

Continued



The Chens pass on Chinese traditions more "by the way we act, not actually in words," Chen says.

But a pastor can do so much for others he finds his own family neglected. That happened to Peter Chen. "My wife Carol and I saw that we help others so, at a very soon, we need others to help us as far as family counseling is concerned. We decided to spend more time together as a family." □ Chen cut back and Carol, a bilingual registrar at a neighborhood center (bottom right), arranged her workload to coincide with the school day. Traditionally, women didn't work outside the home, says Chen. "According to teaching, 'A woman without ability is a virtue.' Simply, a woman's life is the home." But in the States, Chen adds, many women work because it's an economic necessity or because they find "satisfaction coming in contact with different people every day," Carol says. "You can be a definite witness." □ Yet once a week the family—Peter, Carol, and daughters Connie, 16, Cindy, 15, and Cathy, 13, go out together. Evening meals provide more "together time," when Chen teaches Chinese tradition to his American-born off-

spring. "But not every night," he says. "We joke a lot, too." Especially when guests like the James Homs, among the Chens' closest friends, come (below left). □ The Chens want to perpetuate Chinese concepts like "filial piety," which emphasizes respect for family and one's elders. But most teaching is not "actually in words," says Chen, "but in the way we act." And he's careful to avoid heritage pitfalls. "Before, in obedience, the parents had the word; the children had no say. But I will not force my children to do something I would not do. We have to use justice." □ Still, Chen encourages them to learn Chinese art, literature and music—and both Cindy and Cathy (right) with butterfly harp) play Chinese instruments—along with piano and guitar. And 80 percent of the food served in the Chen home is traditional Chinese. Nevertheless, the Chens can be very American—like on a busy Saturday when Chen and Cindy turn to hot dogs for a quick lunch. A few years ago, Chen confesses, "I would not have eaten such food, but I believe that I must be changing too." •



Oriental Americans, like others in the U.S., are finding family "breakdowns" create problems.

In 1948, about 100 years after the first Oriental-Americans began immigrating to the United States, Alexander McLeod, an Occidental, scrutinized the inscrutable Chinese—and came away almost as perplexed as his Anglo countrymen.

"Apparently it is as natural for a Chinaman as for a Jew to engage in some mercantile pursuit," McLeod wrote in *Pigtails and Gold Dust*. "Buying and selling is his national characteristic. . . . (The way they live) produces the impression on the Western mind which we call grotesque—their customs are so opposite to our own. . . ." McLeod pointed to such differences as the Chinese habit of giving compass directions as "west-north" instead of "northwest"; the fact that the Chinese family name came first, rather than last; and that the Chinese read a book back to front, right to left.

From Marco Polo, the first European to be exposed to Oriental culture, to Alexander McLeod, Westerners have misunderstood those from the East—and that failure has led to prejudice, discrimination and segregation for Orientals who, driven by the same desires for happiness and wealth that motivate most immigrants, have left their homeland to become minorities in other countries.

In this shabby treatment of the Oriental, the U.S. has been no exception.

Asian immigration to the U.S. began in the 1840s with Gold Rush. In 1840, California had eight Chinese people living in the state; by 1869, more than 130,000 Chinese had immigrated. They worked at almost everything—from gold digging to railroad construction to cooking to laundry scrubbing. Because they willingly worked harder for longer hours, for lower pay, they threatened U.S. workers. As a result, the Oriental—like many other immigrants to the U.S.—found himself boxed in by a series of laws that placed taxes on his head, barred his children from public schools, prohibited him bringing his wife or children over from the old country, made it illegal for corporations to hire him, confined him to certain areas of town and denied him land ownership.

"In some areas," says an expert on U.S.-Oriental history, "killing a Chinese was no more a crime than killing a dog. The killers were safe because the testimony of a Chinese against a white man was not accepted in court."

By the late 1800s, the U.S. had begun enacting laws that, for almost 50 years, limited or entirely prohibited Oriental immigration.

During World War II, thousands of Japanese—most of whom were American citizens—were unjustly uprooted from their homes and imprisoned in fenced "relocation camps." After the war, however, immigration laws relaxed, and Oriental immigration increased.

Between 1960 and 1970, the white population of the U.S. grew by 12 percent, while Orientals gained, for example, 27

percent for Japanese, 83 percent for Chinese and 95 percent for Filipinos.

One percent of the U.S. population—more than 2,000,000 people—are Oriental-Americans; one fourth of these are Chinese, half of whom live in California and Hawaii. Japanese and Filipino are second and third in total numbers.

Statistics reveal that Oriental-Americans have gained much of the "good life." As a whole, they are better educated and have a higher standard of living than the U.S. population averages. Of all Oriental-heritage people, in fact, only among Filipino Americans is the median family income less than the U.S. median.

Poverty still exists, however. In San Francisco's Chinatown, for example, 77 percent of the housing is substandard by city codes; 50-year-old tenements, where new immigrants often live, have four kitchens and four bathrooms for 50 families to share.

To achieve their higher standard of living, both parents in most families have had to work, which has led to new problems within the Oriental American culture. Traditionally, the Oriental has gained security and acceptance through a practice of "extended family" in which several generations—grandparents, parents, children—live under one roof.

Adolescents, with a breakdown in the structure of the extended family, have become more rebellious, and delinquency rates among Oriental youth are rising. A study by Chinese doctors Thomas Mum and Gilbert Lam of San Francisco concluded that the growing tension results from the parents' "inability to react with proper amounts of firmness and flexibility."

With only the extended family as experience, Lam and Mum write, "the parents see their adolescents' behaviour as most unnatural. . . . The immigrant family's problems are further complicated by the fact that both parents often work long hours and cannot give the proper attention to the family. The American born who has never experienced the emotional security inherent in the extended family would not feel the loss of it. The immigrant, however, feels a tremendous loss and feels that he is despised and rejected. Since the family is the fundamental unit of Chinese society, such rejection, again, results in alienation."

Peter Chen's ability to bridge generation gaps and attract youth into Grace Chinese Baptist obviously has helped in his success. But even at the church, Chen says much discussion in adult fellowships centers on "the youth and how we can sustain the Chinese culture. We talk things over as parents, like how they deviate from the Chinese way."

One member of Chen's church admits he will be pleased if his children retain "50-60 percent of their Chinese heritage." But he worries that he might be overreaching, for he has no doubt that Oriental young people are changing.

Chen agrees. And he realizes, as do most Oriental Baptist pastors and missionaries, that it is within this shifting environment that the Home Mission Board must work.

John Lewis Shuck, the first HMB missionary to Oriental people, came to the Board after serving from 1835-1851 as a Baptist missionary to China. In 1854, after returning to the States, Shuck was appointed by the HMB to work among Chinese in California; he organized the first Chinese Baptist church in America in Sacramento.

For almost 75 years, the HMB's work with the Chinese—the only Oriental group with whom it did anything—was sporadic. The present thrust began after World War I in Arizona, Texas and California. It is still concentrated in the western states, where the largest Oriental population lives; but as colonies of Oriental-Americans have sprouted across the U.S., new work has started in such diverse places as Atlanta, Memphis and New York City.

Today the Board's force has expanded to 44 Oriental-language missionaries. All are of Oriental background and many are immigrants themselves.

More than 90 percent of the pastors of Oriental Baptist congregations in the U.S. are foreign born, reports Irwin Dawson of the HMB's Department of Language Missions. Most received at least part of their education in their native country, part—including seminary training—in the States.

Understanding the cultural background and heritage helps the Oriental pastor relate to his congregation, says Dawson, and gives him an ability to deal with problems and needs involving Oriental thought patterns.

An example is the concept of "face," which relates to a person's reputation and, also, the manner in which personal confrontations are conducted.

Peter Chen explains that for a Chinese, it is impolite to disagree with a companion to his face, although "when he is gone, you may say, 'That man, he's crazy.'"

"But the thing is, why should I offend him?" Chen asks. "To him I just say, 'Well, you are right, okay.' If he says yes, I say yes; if he says no, I say no. It doesn't matter as long as he doesn't step over me. Until it involves my well being, I just keep a good face."

The attitude may seem hypocritical to an Anglo, "but it is not so in Chinese culture," says Chen.

The Oriental's outlook toward Buddhism, the traditional religion, is also best handled by another Oriental. Chen, for instance, has learned not to ask the Buddhist to "cast down his religion, or look down on it," because it is such an integral part of the Oriental way of life.

"Many of the Buddhist beliefs are so-called not complete," Chen says, "and I tell them about Jesus and how he came to complete man's understanding of the law and God. I utilize

their beliefs, but I offer some more vital belief. And many of them see this is what I want.

"But before they give up their old religion, they have to find something very concrete for their lives."

Although Koreans pastor all-Korean churches and Chinese pastor all-Chinese churches, the growing trend is to mix English and the native tongue in services. Like Peter Chen, Oriental-language workers find that members of a congregation may speak only one or the other—and translators are necessary to bridge the gap between American born and foreign born.

Yet both American- and foreign-born Chinese share in common the intense desire for fellowship with others of the same background.

"It is the fact that the church is Korean or Filipino or Mandarin Chinese rather than the fact it is Baptist which attracts newcomers," says the HMB's Dawson. "Many who do not attend consider the church to be theirs because they identify with the ethnic community served by the church."

And to some extent, Chen and others rely on the church to help transmit Oriental concepts broader than the technique for making egg foo yong. "There is living teaching at Grace Baptist," Chen says.

Dawson and others in language missions expect this trend to continue. For cultural pride is causing Oriental Americans to reassess their heritage and reevaluate their relationship to others in U.S. society.

Meanwhile the Board, while urging Baptist churches to welcome all persons, supports the concept that "the Christian faith is not limited to one cultural context, but can be expressed in many ways and languages," says Dawson. The attitude is also expressed in a poem by Peter Chen's daughter, Cindy:

*"Who is the Chinese person?
... the Chinese person was my forefathers,
my father, mother, sister, brother.
They came to this so-called free country
to seek their fortune, find peace and justice.
And what did they find?
Disgrace. No peace, no fortune. Nothing—
but they walked in pride—they never lost face.
Listen to me, people! You don't know me—
You don't know a 'Chinaman' till you meet one.
A Chinese person can be broken down until you get a
so-called 'chink'—an FOB, an ABC—a 'gang kul'—
a well-educated scholar—an All-American.
Let me tell you—
Chinese is proud. Yes, proud." •*

MARGARET LASLEY: Black wisdom, wit in Louisville

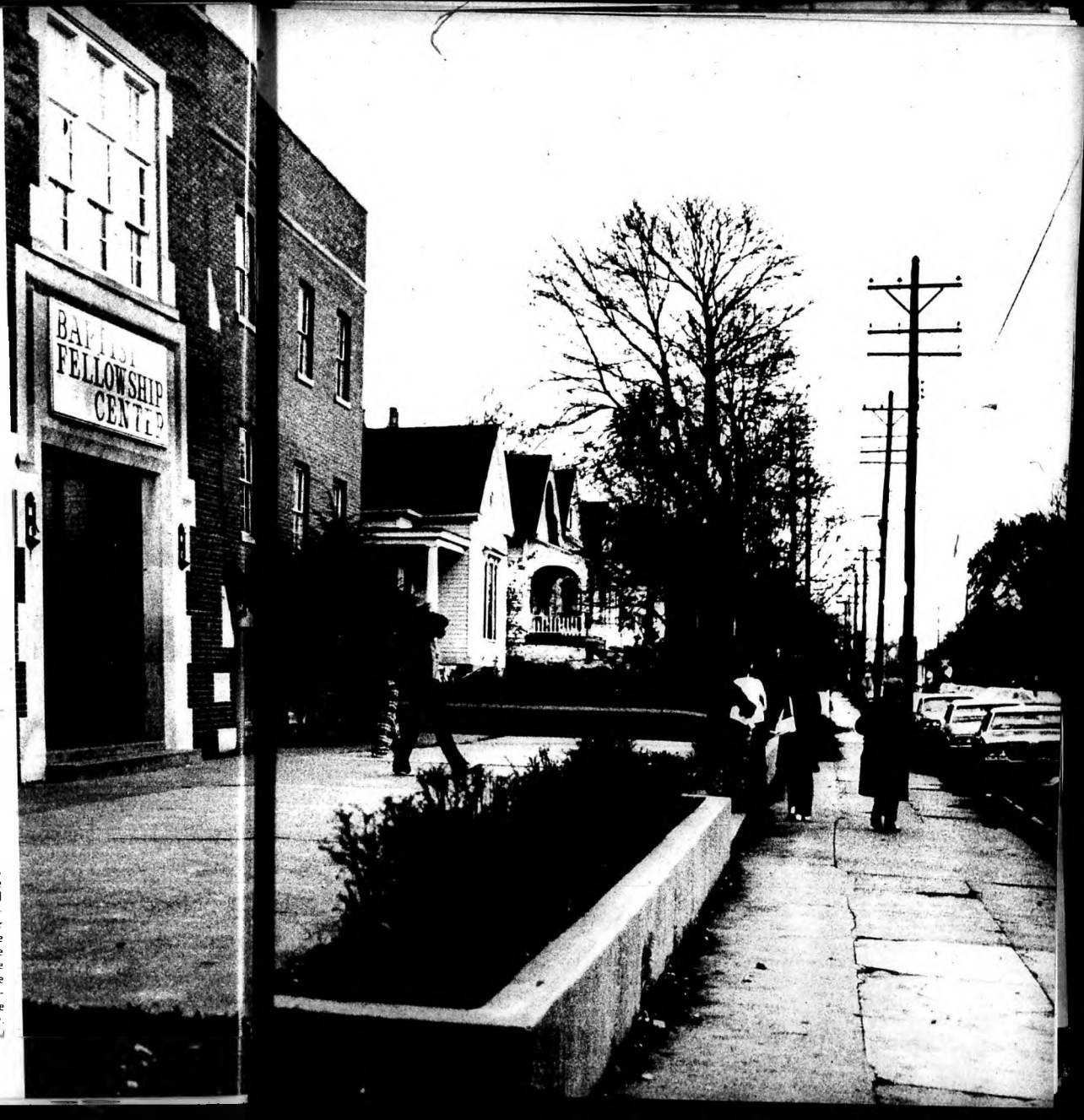
Kim Watson



Can a housewife with three kids find happiness at a Baptist center? One woman's answer has been "Yes!"

There is a cemetery in Louisville, Ky., that Margaret Lasley doesn't like. It brings back bad memories. Almost 30 years ago, soon after she had moved to the city, Mrs. Lasley and her sister were going to a funeral. Thinking that this cemetery was the place, they drove in. As they did they met a white guard face-to-face. He yelled at them and told them they couldn't go in. The cemetery was for whites only! "I made my face calm and said, 'Oh, I hope we haven't disturbed anyone,'" recalls Mrs. Lasley. And with that she erupts into a deep and satisfying chuckle. Margaret Lasley remembers the years before civil rights? years that weren't easy to live. Working as a maid in Kentucky while her husband, Edwin, was stationed in France during World War II, she never got used to riding in the back of a car, using the back door of a white person's house or eating only after the family had eaten. □ But she doesn't do that anymore, for times have changed, and so has Margaret Lasley. □ In 1965, Mrs. Lasley was a typical housewife, her life revolving around her husband, three children and her church. But she became dissatisfied with her contributions—"I was bored"—so there began her odyssey—from one world, one life, to another. □ Mrs. Lasley had been the Den Mother of a Cub Scout troop for seven years. She was losing her enthusiasm; she was ready for a change. Granddaughter of a Baptist minister, she had toyed with the idea of full-time Christian service but other things seemed to stand in her way. Convinced by her husband's and children's enthusiasm, she enrolled in Simmons Bible College for Christian vocational training and started dropping by the Baptist Fellowship Center (right, and left, with Center director, James Washington). Before she had finished Simmons, she had gone from part-time volunteer to part-time employee. In the fall of 1969 she became the Center's director of week-day ministries. Since then life hasn't been the same at the Center—or for Margaret Lasley.

Continued



"Without this pleasant homelife," says Mrs. Lasley, "I couldn't function under this stress all the time."

Because of her early-morning-to-late-evening schedule, Mrs. Lasley's time at home has diminished drastically since she went to work at the Center. But family time is still of prime importance to her. "Without this pleasant kind of home life," she says emphatically, "I couldn't function under the stress all the time. My husband," she says of her high school sweetheart, "is my whole source for everything. Without his cooperation it wouldn't work because I depend on him for everything." □ Edwin Lasley, a conveyor operator for a large manufacturing company for the past 28 years, supports his wife in her work and takes care of her

in little ways as well as big ones: he always keeps his wife's car filled with gas—"I don't even know where the gas tank is," Mrs. Lasley admits—and he washes supper dishes and fixes his own breakfast so that she will have more time to study. □ Like most parents, the Lasleys are also proud of their children: Don, 27; Jeff, 23; and Darnell, 20. Mrs. Lasley beams as she tells you that Don, a natural mechanic, builds and races cars; that Jeff, who married in October, graduated from an Iowa university; and that Darnell (below right), works in electronics. □ Margaret Lasley's life doesn't stop with work and home either. She's the chaplain of the Mt. Lebanon Baptist

Church Women's Guild and she serves as deaconess at the church (below left, Lasleys with pastor S.J. Royal, and below, at the fellowship brunch following services). Activities at the church, especially Sunday worship, are important to her, she says, "but I don't go all the time. I feel like I live my ministry and do my worshipping on the streets everyday." And at least one friend's analysis of her confirms this. After being involved in an automobile accident with Mrs. Lasley, the friend said, "Well, if I'm going to heaven, I won't mind going with Margaret." □ Out of this family setting Mrs. Lasley emerged, at age 40, to begin college and a career. "I wasn't getting any-

where. I wanted to get involved in the human struggle out here." And so Margaret Lasley started to school. Then, when she was offered an opportunity to work at the Center, she frankly admits that "I was scared to go home and tell Ed. So I decided that I'd go home and tell him a little about it today, a little more about it tomorrow and so on... he was skeptical because I would be gone everyday but he understood how important it was to me. I think that's why he finally consented to it..." A large grin wraps Margaret Lasley's face. "Ed's not one to make too much noise about much," she says of her soft-spoken husband. "But, you know, he sure does take care of me."

Continued



Mrs. Lasley works because she cares about people—"That's where my ministry is," she believes.

It was mid-morning when Margaret Lasley climbed the steep stairs in the dark hall. At the top, she stopped to catch her breath and then knocked on Apartment 3's door. From inside came the sound of shuffling feet; while his mother caught the scrambling puppy, four-year-old Kevin opened the door. Seeing Mrs. Lasley, his eyes brightened and he reached out to take her to where his mother sat next to the baby's crib (below). □ After a special minute with each child, Mrs. Lasley quietly discussed some of the family's problems with the mother: the children's health, dental bills, the lack of money. The visit to the tiny, cluttered apartment lasted only about 10 minutes, long enough for Mrs. Lasley to let them know that she cares and wants to help. Then it was time to leave, back to the cold, paper-strewn streets, up another flight of stairs into someone else's faded life. □ It was Tuesday and by noon Margaret Lasley had already worked a full-day, visiting the five families she sees on a bi-weekly basis as



part of her field work for her seminary diploma. She helps them when she can, but mostly she just listens and lets them know that they have a friend. Her payment is their love. □ After returning to the office of Christian Social Ministries at downtown Louisville's Walnut Street Baptist Church, where she receives her field work supervision, she talks to Robert Nowlin (in the church's clothes closet, left). "Because they are able to identify with Margaret, we've been able to relate very well to the ethnic and culturally-mixed families in the neighborhood," says Nowlin, minister of social work for the church. □ About 2:30 p.m., after finishing with her clients, Mrs. Lasley drives the 10 miles to Southern Baptist Theological Seminary where she attends classes. "If the Lord sees fit to keep my head above water," she says, "I will graduate in May with a religious education diploma and a two-year social work major." She likes going to school, and she enjoys her classes, especially theology, taught by favorite professor Dale Moody (above right). She smiles when she says that going to his classes are a double bonus because he "sometime throws in a sermon with his lecture." When her classes are over, she's off across the rolling hills of the seminary campus, briefcase in hand, to the library (below right), where she will stay, reading, taking notes, studying, until it's finally time to go home. □ This day, typical of all of Mrs. Lasley's days, is long—12-18 hours and filled with scattered activities, people and responsibilities. But no matter the hours, she is always assured of the fact that when she arrives home, usually with an armful of books, her husband—"Daddy" she calls him—will be there, waiting, to welcome her home right



"I feel like I live my ministry and do my worshipping on the streets everyday," says Mrs. Lasley.

When Margaret Lasley first came to the Center as a volunteer, W.H. Goatley, a HMB missionary, was director. "I always felt he was my umbrella," she says. "He encouraged me to do all the things I never thought I could do—like a coach." Goatley stayed long enough to help her build her confidence, then left to pastor fulltime. He was replaced by James Washington. Today Mrs. Lasley still prefers being in the background, doing her work with no fanfare. "When Daddy asked me if I'd gone to college for four years just to sit in a corner, it made me think. I realized that I could put things I'd learned at Simmons into practice here and there was a

freedom—not hampered by things you have in church." She worked for four years with children after school, leading boys and girls Bible study, crafts, art and putting on plays. But when her title changed from part-time employee to director of week-day ministries, so did her responsibilities. Besides recruiting for the Center's activities, like the day-care center for pre-school children (bottom left), and the women's knitting group (top left), she also interviews and selects the volunteer group leaders, leads orientation and polls the groups about future activities. She's burdened by administrative duties—and doing those things that others never seem to have the time to do, like sorting the

clothes for the Center's clothes closet (below center). "The mothers don't use the closet very much," she explains. "They'll tell us they don't need anything—then they'll send a child over here dressed in its underwear, socks and shoes. So we dress them and send them back home." Mrs. Lasley also counsels the young people that visit the Center—sometimes they're unsaved, sometimes it is a discipline problem—there's nothing wrong with the child, but there is something wrong with where he's coming from. I don't tell them they have to conform to my rules, but we do have a policy of limitations and we try to allow the child to be as free to be himself as possible, as long as he's constructive. All

the group leaders," she continues, "are Christians. They set the example and the kids learn a lot from coming here. They learn to share, and to have fun. But not by us lecturing them—it's learning by example." Proof that a child is better off for the time spent at the Center is seen in new volunteers like Cleo Buckner (top center). A former member of Mrs. Lasley's girls' club, she now works with first and second graders at the Center while attending Jefferson Community College. Unfortunately, there aren't as many "success stories" from the neighborhood as Mrs. Lasley'd like. Ten thousand or more people live in the several-square-mile area around the Center. Many of them are wage earners

whose homes are neatly painted and lawns trimmed. But around the corner pops up a row of shabby, two-story tenements and grassless yards that cry of jobless men and welfare mothers. Mrs. Lasley knows the neighborhood and many of its people, for she has walked its streets, dirty and clean, over and over again. Every year, when the Center begins new programs, she still finds time to canvas door-to-door, inviting people, young and old, to get involved with the activities and, in a sense, to become success stories like Cleo Buckner. For the real reason Margaret Lasley is in Center work has nothing to do with clubs or clothes closets—she's in it for the people, because "that is where my ministry is."



Since 1956 blacks have moved from enforced segregation to equal rights—and equal problems.

Baptist Fellowship Center in Louisville has been around a long time, despite two relocations and an attempt to close it. Founded as the Sunshine Center in 1914, the Center has survived for 60 years, despite strong opposition that surfaced after urban renewal bought the building where the Center was located. Several people urged the local Baptist association to get out of the center business, but "there wasn't another center in the whole state of Kentucky," recalls Margaret Lasley, "so when the Lord started telling everyone to move to the suburbs, he told us to move in here."

In the few years the Center has been serving its all-black neighborhood, it has seen an almost total turnabout in the position of blacks in America's traditionally white dominated society. Since 1956, blacks have moved from enforced segregation to equal opportunity.

Now blacks have the choice to integrate or not. Before they didn't. And despite segregationist movements, most blacks are choosing to move quickly into full participation in American society. (In fact, all three of the largest black Baptist conventions have repudiated the black segregationist movement.)

But while things are definitely on the upswing for blacks in American society, they still have a long way to go before they

can enjoy the economic and social freedoms that their white counterparts have.

In spite of improved black income, the dollar gap between median white and black income actually increased from 1960 (\$2,600) to 1970 (\$3,800). The percentage of white families with an income over \$10,000 doubles the percentage of black families; and statistics reveal it takes two workers in a black family to make as much as one worker in an average white family. Not even college degrees bring the income of blacks up to that of whites—black college graduates still earn less than whites who haven't completed high school.

The economic picture for most blacks continues to reflect inequities. Blacks constitute approximately 12 percent of the labor force in the United States but 18 percent of the unemployed. Furthermore, 40 percent of black workers are in unskilled jobs. Twelve percent of all U.S. citizens fall below the poverty level, but 27 percent of the blacks are classified as poor.

Blacks have enjoyed marked political progress. In many parts of the country, however, the road is still long and winding.

Margaret Lasley walks down "Old Louisville" street toward home of one of her social work "families."



Blacks make up approximately 12 percent of the U.S. population, but their potential political power is considerably more than their numbers suggest, since they are concentrated in the southern "black belt" and in the great industrial centers of the North. Yet their lack of unity has made it difficult for them to "block vote" candidates into office.

The Civil Rights Act of 1964 and Voting Rights Act of 1965, coupled with strenuous efforts by many black leaders, has resulted in an increase in registered black voters. With a million new black voters registered in the South, a total of seven million blacks are registered to vote. In spite of this growth, however, blacks hold only 3 of 1 percent of all elected offices at local, state and federal levels of government.

One encouraging sign is the number of blacks completing high school, going to college and securing undergraduate and graduate degrees. Once they've entered the mainstream of society, they'll provide leadership for improving black life in general.

Considerable tensions still exist in some areas concerning the use of recreational facilities, employment opportunities, and admission to churches. The sharpest tension, however, relates to busing to attain racial balance in public schools. Yet only about three percent of students bused are done so to achieve integration, which leads civil rights spokesmen to suggest the real issue is not busing, but white reluctance to integrate.

In some areas, Baptist churches have allowed their buildings to become private schools rather than being constructive forces for brotherhood and unity in their communities.

And all too often, Southern Baptist churches still make headlines by refusing to seat or admit blacks into membership.

But not all SBC churches are segregation academies or whites-only bastions; many are taking positive, forward strides in race relations. More and more SBC churches are opening their doors to anyone, regardless of race, and the Convention is working to involve blacks at all levels, from local church and associational offices to national denominational posts.

An estimated eight-and-a-half million blacks are members of National Baptist Churches. Southern Baptists claim 12 million members. Figures from the 1970 U.S. Census and 1970 Yearbook of American Churches estimate 38 percent of all blacks in the U.S. are National Baptist and approximately 10 percent of the total U.S. population are members of either Southern or National Baptist churches.

Working together, then, the four conventions offer tremendous potential for overcoming problems relating to race. But working together as equals hasn't been easy for black and white Baptists, any more than it has for other members of U.S. society.

In 1895, the first black convention was formed when three small organizations united to form the National Baptist Convention, U.S. Two other conventions, the National Baptist Convention of America (formed in 1915) and the Progressive National Baptist Convention (1961), have since split off from the original body.

Southern Baptists first ministry to blacks dates to Civil War years, but it was largely paternalistic—the missionaries preached to blacks and set up programs for blacks. In recent years, this approach has changed. What was earlier called the Department of Work with Negroes, then Work with National Baptists, was begun at the Home Mission Board early in the nineteenth century. Despite their name, both departments focused on ministry to blacks, not with them. But as the Board matured in its outlook, the emphasis shifted. The new attitude and new relationship with blacks is reflected in the department's latest name, Cooperative Ministries with National Baptists.

"There is careful planning not to violate the autonomy and priorities of the other group," says an HMB leader, "and we're developing a new spirit of unity."

In the past, all black missionaries were assigned out of the Cooperative Ministries Department; today black missionaries work in their area of specialty: some are in the HMB's Department of Christian Social Ministries, some in Church Extension, some in Special Mission Ministries, some in Language Missions.

Consequently, the number of missionaries in the Cooperative Ministries Department has declined, and most of them—black or white—work toward improving race relations and relating Southern Baptists and National Baptists. Of the 59 missionaries, more than one-third are in work with educational concerns. Another 11 people—like Jim Washington in Louisville's Fellowship Center—direct Baptist centers. The rest are involved in numerous ministries, including serving as catalysts to bring about change in racial attitudes of both blacks and whites.

"In so doing," says Emmanuel McCall, director of the HMB's Cooperative Ministries Department and first black to head a major department in an SBC agency, "we are working to solve long-existing problems and avoid new ones. Blacks and whites have come a long way toward becoming allies in missions. But they must continue to complement and strengthen each other, and to do good as Jesus did."

With that sort of goal, Southern Baptists and National Baptists can help blacks achieve the same standards and degree of assimilation into American society that others have attained. And skin color will no longer be a handicap. After all, black is beautiful—people like Margaret Lasley are proving that.

ALEXA POPOVICI: Rumanian customs, love in Chicago

Everett Hulum Jr.



A 59-year-old pastor has built a church on "faith and fellowship—where we meet our friends."



For Alexa Popovici (left), life centers around his family and his faith. And, even if pressed, it would be hard for the long-time Rumanian Baptist pastor to determine which he loves more: Daria, his wife of 40 years (at right, picking tomatoes from her backyard garden with granddaughter Helen's help), his children and grandchildren. Or the struggling, enthusiastic four-year-old congregation of Rumanian-speaking people he pastors in Chicago. □ "We are united like a family," he says of the 100-plus members of the Rumanian Baptist Church. "If we can't see each other two or three days, that will be something wrong. I know all problems of my members; and not only myself, we know each other's problems. They are in these jobs in new country working very hard and the only refreshment for their feelings is the church. We meet together, we share each to other our successes or our troubles." Says close friend and former Rumanian Baptist pastor, Victor Calinescu (above), "We are not only members of the same church, we are like members of the same family." Member Eleonora Madincea adds, "The church is a place of fellowship, where we meet friends. We are all spread out over the city, yes, really far from each other. And everybody works late, so it's hard to go nights to visit. So all these days when we have church, we can't go home. Brother Popovici turns out the lights and hopes we go home and if he lets us, at midnight we would still be there."

Continued

our
ing
id
le
to
id
ing
y-
st-
ag
ad
ps
ned
ng
to
he





"We started to be like an American church, but our people said, 'We want to keep our own customs.'"



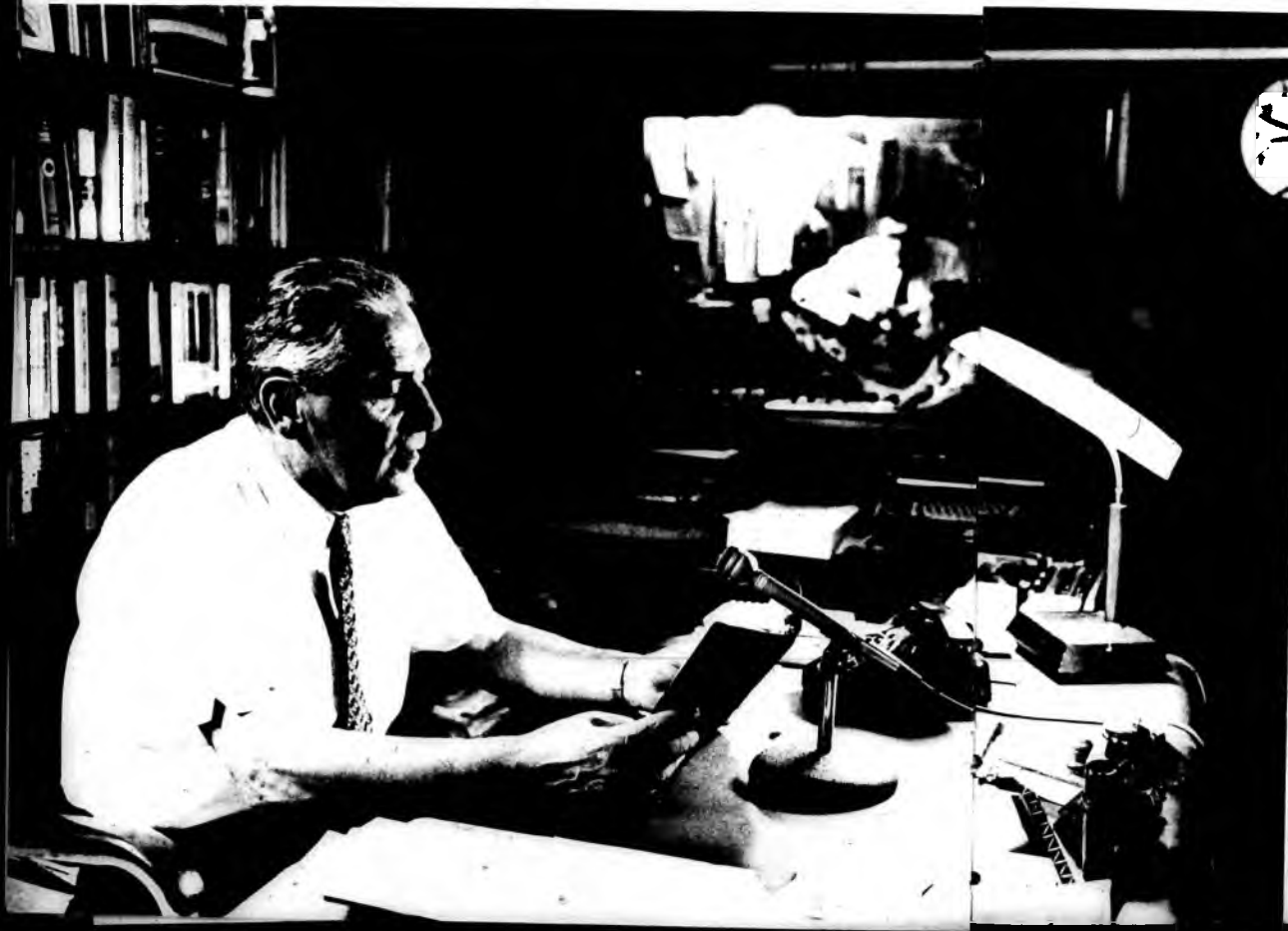
When Popovici came to the U.S. in 1967, he joined the only Rumanian Baptist church in Chicago. But the church's English services failed to satisfy his or other newcomers' needs for Rumanian oriented worship. A group of 22 asked Popovici to begin a fellowship. To find meeting space, he contacted a nearby pastor. To Popovici's surprise, the pastor was an HMB Polish-language missionary who sympathetically opened his church's doors. Three years later, the Rumanians—overcrowded by their growth—used an HMB loan to buy an old church building; lovingly they renovated it, including making a parking area into "a real garden," says Popovici. "I'm proud of that. I like the church to impress each one that will pass it by. And neighbors realize that the people, they love the church." They must. Something—teaching English or citizenship, practicing for orchestra (below)—center), holding Bible studies, having fellowship (below)—



something happens almost daily at Rumanian Baptist Church. But the fullest day is Sunday, when the building becomes a Rumanian enclave in northwest Chicago. "We started to be like an American church," says Popovici, "but after two or three weeks, the people said, 'We don't like that. We have to keep our customs.' When the Bible is read, the people has to stand up. And when we pray, the people has to kneel" (left). Yet the core of church life continues to be Sunday School, such as the class (lower left) taught by Valentin, Popovici's oldest son, and—of course—the preaching service (above).

Continued

Popovici does many things for Rumanian immigrants, from sponsoring their arrivals to performing their weddings.



But the Sunday-only routine isn't what keeps Alexa Popovici "so busy now, as never in my life." With help from sons Valentin and Laurian, he tapes radio programs (left); some are broadcast locally, others go, via a Christian station in Europe, into Rumania. Popovici also writes numerous books and tracts. □ Because he remembers his own "very strange feeling to arrive and you don't know anything," he greets Rumanian immigrants. World Council of Churches sources inform him of arrivals; often he "sponsors" the newcomers, 90 percent of whom are "illegal," having left without government sanction. "When you see someone who have a warm heart and will shake hand with you," Popovici

says, "that is a thing you can appreciate. I made the decision, all my life when someone come I go to the airport to welcome." □ He doesn't stop there; he helps them locate housing, get a social security number and a job, and find friends and a church home—whether they're Baptist, Lutheran or Orthodox. □ SBC life also takes time, from coordinating outreach with missionary Jim Godsoe (above center) to talking with pastors such as Leroy Cox and Frank Wloch (above left) in associational meetings. And then comes work that isn't really work: performing weddings (above) that have become a blend of cultures: bridesmaids from America, sermon, food, a full meal—from Rumania. "The best is still from Rumania, I think," says Popovici with a grin.

Continued

"Keeping all of the old customs is not as important as to be good Christians," Popovici says.

Food, strong family ties, feelings for people—in the past eight years, these have changed little for Alexa Popovici. But otherwise his life is radically different. In 1966 he had ridden in few cars. "If someone would tell me, 'You will drive a car and that car in a crowded city, I couldn't believe. Myself to drive a car, no, impossible!'" Today he drives (below left). □ In communist-controlled Rumania, his children's future was uncertain; today, college-educated, his sons are engineers, his daughter Verencia, a pharmacist (below center). □ And his wife, limited by Rumanian food shortages before, now cooks many different meals (below right). Daria Popovici also has, for the first time, a washing machine and dishwasher. □ But the most impor-

tant difference has been the freedom. "No one can understand what it means," says Popovici. "You can't understand how sweet is the honey until you will taste something bitter." □ Popovici has tasted the bitter. In his final years in Rumania, he was stripped of the Baptist Seminary presidency and his pastorate in Bucharest; he was imprisoned, and forbidden to preach—or pray—in public. □ Born in the U.S. of Rumanian parents who returned to their native country before their son was seven, Popovici at 17 "understood I am called to be a servant." He attended the Southern Baptist-sponsored seminary. Marine duty interrupted his ministry; after WW II, he returned to the church. But a new communist government imposed religious restrictions that led to con-

frontations. "I was a stubborn Baptist preacher, like my father, and they asked me to be obedient to some orders and I can't do," he recalls. "I was punished." By the early sixties, "I saw that I have no future. I can't preach, I can't teach. Then I think it will be better to leave. It was very hard for me, but I was pushed by events." Two years after applying, he was given permission to emigrate. So, with two suitcases, the Popovici family came to Chicago and a new life. □ They want to keep as much of the old culture as they can, but they are not as concerned with traditions as with today. "I would like my grandchildren to remember their background," Popovici says, "but I will ask them only to follow my steps and my father's as good Christians. That is the important thing."



European Americans have learned to adapt to American customs without losing their own traditions.

Alexa Popovici tells a story about his early days as a missionary in Rumania. On a trip into the countryside, he preached in a church with a number of gypsy families. One invited him to her home for a meal. "I could not get out of going," Popovici remembers, "so I told I would come for breakfast."

When he arrived, he found the mother—dirty and unkempt—cooking over an open fire in the yard before the gypsy-wagon. She asked him what he wanted. Thinking quickly, he said, "Two boiled eggs." "I could not think how she could damage that," he recalls.

From inside the wagon, he watched as she prepared the eggs. To his amazement—and consternation—she not only boiled them, but greased them also. And then, because her hands had dirtied them, she licked—Popovici demonstrates the motion—the eggs clean with her tongue.

"Oh," I said, "What will I do?" Popovici says. "So when she brought the eggs, I cut them open and ate only the yolks. She looked at me surprised. 'Brother Popovici, here, eat this, too.' 'No, no,' I said, 'I am already full.'"

Popovici smiles. "When you are a missionary," he says, "You have to learn to adapt to other people's ways. And you must be resourceful."

Alexa Popovici learned to do both—and being able to adapt and being resourceful have been characteristics that have helped his ministry for the past 40 years. But never has the 59-year-old Popovici had to be more resourceful, or adapt more, than since 1967, when he came to the United States.

And in that sense, he's no different from millions of other people who have emigrated from Europe to the U.S.

Probably 70 percent of the nation's people descend from European stock. Their ancestors—seeking asylum and assimilation, fame and fortune—were driven to this land by personal, economic, or social upheavals: Pilgrims coming in the 1600s to gain religious freedom; Irish flooding in to escape the devastating 1840s famine in their native country; thousands pouring in as Nazi persecutions of the 1930s pushed them from their homes.

First settlers were from Northern Europe, with others coming from Spain via South and Central America. By 1776, when the nation was born, its population numbered 3.8 million. And the "American fever" that swept Europe for the next 150 years was just beginning.

The peak in European immigration to the U.S. came with the waves of people who flooded the U.S. in the decades around 1900. Economic conditions in Europe plus the swelling demand in America for raw labor combined to bring 8.7 million immigrants to the States in one 10-year span, and 35.7 million between 1820 and 1970.

Of these, many came only to work; their "home," their loyalties—and often their families—remained in the mother country. Perhaps one-third of the immigrants, like Alexa

Popovici's mother and father, did return to their native land. But the majority stayed, locked in Irish or Italian or Polish subcultures that dotted countryside and city. Huge numbers settled in the heavily industrialized north, where their unskilled labor was valuable to a growing job market.

Few societies assimilate immigrants easily, and the U.S. has been no exception—despite "melting pot" slogans. Both residents and newcomers can be overwhelmed by cultural differences such as language, religion, tradition, food likes and dislikes. But because the only obvious distinction between the European immigrants and their American "hosts" was language, most barriers did disintegrate as second and third generations, products of school and society, began to shed semantic differences.

In fact, evidence exists, reports Daniel Moynahan in *Beyond the Melting Pot*, that politicians, anxious to control blocks of votes, exploited and encouraged ethnic differences rather than help immigrants blend into American society.

Nevertheless, most European immigrants lost their culture and traditional heritage. And, as one source points out, "their individualistic rejection of any identity other than American destroyed most of the cultural contributions which immigration potentially could have introduced to America."

Recognizing this, the mood of European immigrants—as well as other foreign-language peoples—is to recapture some of the distinctives abandoned by previous generations. With energy generated by continual immigration from Europe—120,000 came in 1969, for example—today's people of European background are anxious to preserve some of their heritage and culture.

And it is in this setting, through such people as Alexa Popovici, that the Home Mission Board works.

Southern Baptist work with many European-language groups dates back only about 10 years. Initial efforts have been difficult because of misunderstandings and prejudice, and complicated by the changing of cultural patterns, by the strength of or loss of language identity, and most of all by the difficulty of locating and contacting such persons.

Most new work starts with recent immigrants, who seek social contacts with others from their native countries and/or who need help with English or adapting to their new country in general.

Largest groups of European immigrants are the Germans, numbering about 17 million, who settled in the industrial centers of the Northeast and on the farms of Wisconsin, Minnesota, Missouri, Kansas and Texas. Poles constitute a large segment, with more than eight million in the Northeast and the Great Lakes region.

Foreign-born Russians total almost a million. (The First

Ukrainian Southern Baptist Church was organized in Philadelphia in 1970.) Czechs constitute an impressive 1.5 million-person segment of the nation. Another 400,000 Slovaks live in the United States.

Rumanians, like other European-Americans, have adapted much of the new but still want to pass on their heritage to each generation.



Italians also came in force. More than five million have immigrated since 1920.

Several U.S. cities—Boston, New York, Buffalo, Hartford, Cleveland, Minneapolis-St. Paul, Chicago—have been major centers of immigration, and much of the HMB's language work has focused in these areas.

Chicago, because of its high rate of immigration of language-culture groups, has become a focal point. Besides Popovici's Rumanian congregation—one of only four Baptist Rumanian groups in the U.S., Chicago Baptists have worked with Russians, Poles, Germans—and will begin an Arabic church in the spring.

Only a small percentage of the HMB's total language missions force works with European-Americans. The Board has some 1,200 language missionaries; of these, only 28 are specifically assigned to European language groups—and all but six of these are in northern states.

The Board also has a number of general language missionaries like Harold Hitt in Portland, Jim Godsoe in Chicago, and Jim Goodner in Boston, who work with several language groups, including some of European extraction.

But traditionally, Southern Baptists have not concentrated their missionary efforts toward European-Americans. During the years of extreme immigration, few European language people settled in areas within the sphere of SBC work. After the SBC went national in 1942, it still hesitated to target efforts specifically toward European-Americans, because they assimilated so quickly into the American mainstream.

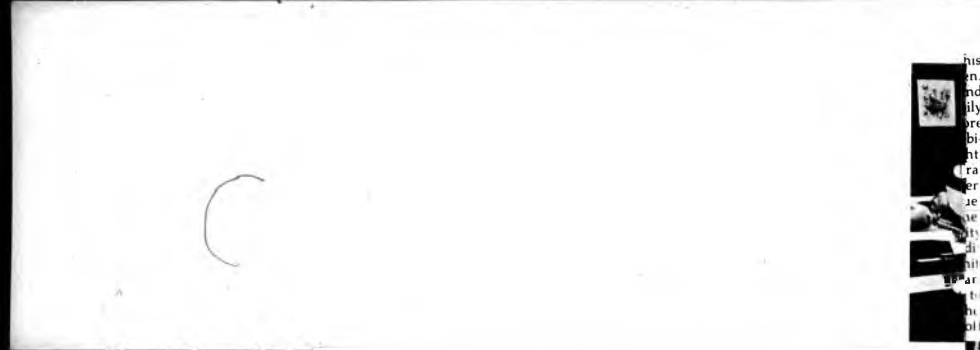
Elias Golonka, a Polish Baptist who came to the Home Mission Board's Department of Language Missions in 1963, helped change SBC awareness of European-American needs. Now a European-language missionary in New York City, Golonka—who speaks seven languages fluently—helped Southern Baptists realize the cultural heritage of the United States by extending their contacts with others. He also spoke out against ethnic and racial prejudices—wherever he found them.

On one occasion he and an Italian worker were meeting with a city mission's committee; afterwards, they rode home together. "Brother Golonka," the man said, "you are Polish and I am Italian and we understand each other. But these American guys are so strange that I am having trouble understanding them."

Golonka replied, "Did it ever occur to you that these American friends are probably saying the same thing?"

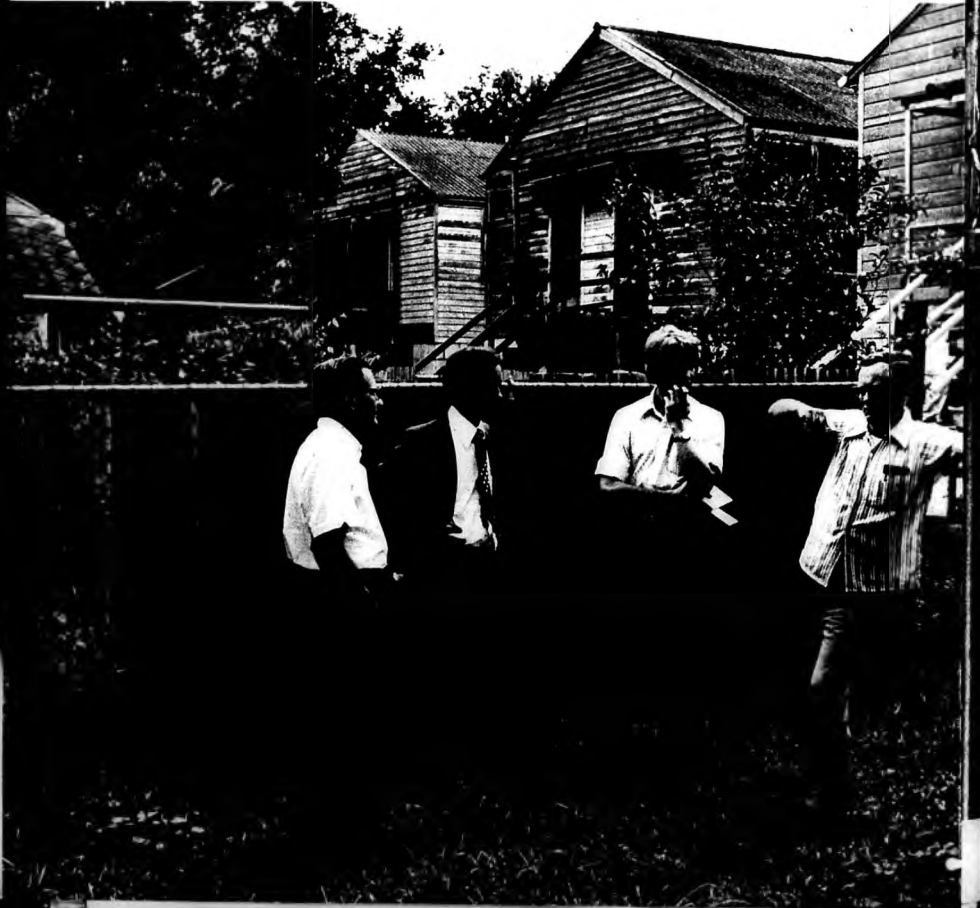
The Italian smiled. "You're right, but I still say these Americans are funny people."

Understanding the funny people—whatever their background—while helping them maintain their cultural identity and personal integrity, is what the HMB's language missions work is all about. •



RAFAEL MELIAN: Cuban tenacity, patience in New Orleans

Everett Hullum Jr.



This past fall, two Spanish-language Baptist congregations in New Orleans merged. One of the congregations, a mission of Gentilly Baptist Church, was pastored by Efraim Horta, an HMB missionary who became the combined group's pastor. The other church, Latin-American Baptist, was led by another HMB missionary, Rafael Melian (at far left, with Gentilly pastor Richard Stiltner, in tie, architect Doug Ashe and Horta, examining the new church's building). Both Stiltner and Horta supported the merger. But the moving force—the mediator who brought it together—the “buffer” who absorbed the transition's shockwaves—was Melian, Latin-American's interim pastor for 10 months.

□ “Melian doesn't push forward to get the credit,” says one church member. “But he makes things happen.” Patient, easy-going Melian isn't so sure. “I'm not doing anything, really,” he says. “The circumstances provide what is going on. In my program, I try to develop things the circumstances provide. I do not try to press circumstances. If I find a big wall in front of me, in my mind, I am dreaming something; and I say, it would be good to do this if the circumstances are that way.”

□ It is surprising, say Melian's associates, how often circumstances “are that way” since Melian came to New Orleans in 1967 to survey language-work potential for the HMB. He now works as language coordinator for the city's Baptist association, under its executive secretary, Mercer Irwin (above). But he's seldom in his office at association headquarters, for his work, he feels, is with the people: preaching, occasionally (right), but more often listening, “to analyze what is going on, to help make plans; not being a man to put his tongue in some place—I hate to be the chief, the strong man. Just to help everybody is happy, because happiest they will be, the better the work, and the better the work, the better I feel.”

Continued



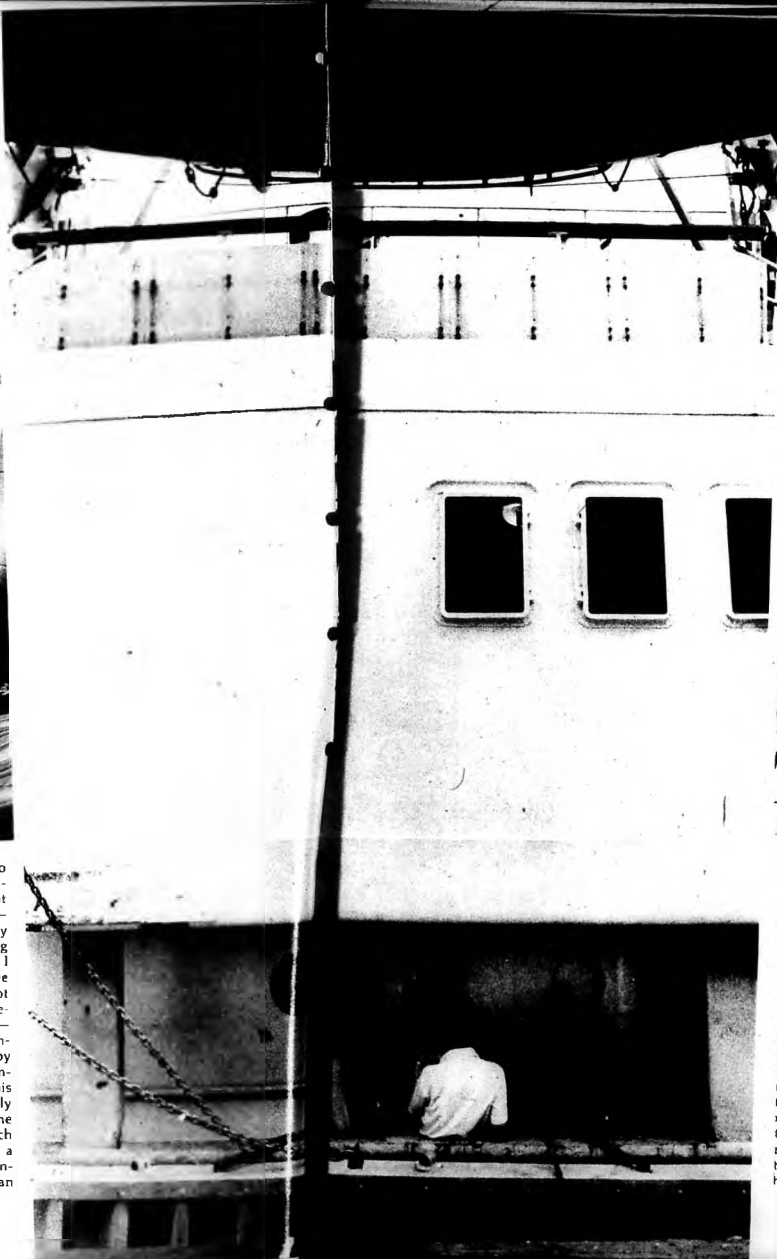
An HMB missionary to Spanish-speaking people subtly makes things happen in the Bayou City.

Two of Melian's major jobs are to relate to pastors and "to keep aware of the needs of our churches."



The description fits Melian himself. His first days in New Orleans, he was "in a kind of shock in what I was supposed to do." He had an office, a desk and telephone, and "nothing, really, to do." His English was so bad, he recalls, "I said, 'My goodness, I wish nobody call when nobody here but me.'" But someone often did, and he learned to handle it. That became easier as his English improved ("I'm get along better now") and he began to define the scope and responsibility of his job, which has grown as he's grown. □ He's never quite gotten accustomed to the pace he has to work: "I don't like it," he says, "that rush, rush, rush all the time; that pressure on you I don't like." If he moves slowly, it is because "time is one of the basic things for me, and I'm not rush." Some accuse Melian of ducking contro-

versy, and he admits he doesn't like to force issues until all alternatives are exhausted. "I know," he says, "I cannot live without friction. Friction—tension—is part of life. But I do not like when my situation is what causes a split, or big argument. If I am disturb the peace, I better put my own wishes aside. I have been called to be a minister of peace, not of problems." But when problems demand, he acts clearly and decisively—as when he recently fired a Spanish-language worker for refusing to abide by decisions of the group for whom his ministry was aimed. □ Yet Melian enjoys his work and finds it satisfying, especially when his contacts extend beyond the routine ones with pastors and church leaders. When Benjamin Docampo, a member of one Spanish-language congregation, became ill, Melian began



visiting his family (son Eduardo and wife Alido, above right) in the hospital. In fall, 1974, Hurricane Carmen threatened New Orleans; Melian helped gather Spanish-speaking families whose homes were in danger of flooding; they spent the night in Gentilly Baptist Church (above). And Melian's welcome everywhere, from the docks—which he visits occasionally with John Vandercook, peripatetic director of Baptist Seamen's Ministry—to individual homes, such as that of Noemi and Antonio Martinez and Noemi's father, Filomeno Hernandez, members of First Spanish Baptist. Like the Melians, the Martinezes are Cuban refugees. Hernandez was a Baptist pastor there, and he and Melian share many memories—and many concerns, too, for the people who make up the Spanish-heritage community of New Orleans.

Continued

"Time is one of the basic things for me. I'm not rush-rush-rush. I don't like that pressure."



I don't try to develop my program," says Melian. "Sometime I maybe will not be here. But the church is here to stay; the church is the one. What I develop is for the churches." As an enabler—a missionary who helps others do their work—Melian divides his time between starting language fellowships and assisting existing ones. When he came to New Orleans, the city had only two Baptist congregations for Spanish-speaking people: First Spanish, a self-supporting church, and Templo Bautista Latinoamericano, a mission of Central

Baptist. Now eight Baptist Spanish-language groups dot the city, "reaching roughly 750 people a week," Melian works with them all. He recently helped First find an interim pastor, Bobby Adams, a seminary professor who was a missionary to South America (top photo). He's also working with the pulpit committee in calling a permanent pastor. One of the first people Melian met was Jorge Martinez (far right), pastor of Templo Bautista, which in nine years has grown from a few families to almost 100. Melian has many friends there (right)

and when the mission celebrated its anniversary, he preached (top right). In spite of serving as an interim pastor occasionally, he tries to visit different churches each Sunday "to keep aware of their needs." To begin new work, Melian has also helped bring Spanish-language pastors to New Orleans. One is David Lema (above left, talking to a family he relates to strongly, Cuban carpenter Jose Torres and his wife, both of whom are blind.) Lema, a Cuban in the states only three years, has built to 60-70 members the Spanish department of Williams Bl



9° ANIVERSARIO



Baptist Church. "When he first came here, I took him with me everywhere: to introduce him to pastors, to churches, to the city. I feel like nursing him," Melian says of Lema, "but you know what I find out? What he need just one foot in dry land, as soon as he has that, he doesn't need me. He is an individual, he's mature. He's going his own. I should not continue a paternalistic approach with him. Now I don't worry about All the Spanish-speaking people from that neighborhood know him. He is a man of the streets. He loves to be among people."



In 10 years, Melian has gotten a thorough indoctrination in the U.S. lifestyle, but...

In 1967-68, when Melian did his survey, he found 80,000 Spanish-speaking people in New Orleans. The majority came from Central America, others from Mexico or Puerto Rico. A fast growing segment was Cuban—like himself. A Havana native, Melian was a doctor in a country province when Castro seized power. By 1961, political pressures forced him to emigrate. "I didn't like the idea to come to the United States," he says, "but since I'm not the 'fight personality'—more I try to be at peace with everybody—I thought it best to move." In 1962, with government permission (and carrying only a small bag of clothes), he, his wife Miriam and their three children flew to Miami. The first days were nightmares: cold, damp, bone-weary, and shuffled through immigration. Following weeks were little better: Melian spent three months seeking work—any kind—before finding a pastorate. "All of this was bad," says Miriam, "but it was

good, too, in the sense that we had started a new life." In 1963, Melian became an HMB missionary; he served five years, then—frustrated by the gap between himself and his environment—he resigned to "continue my American culture education," first at a Florida College, then at New Orleans Baptist Seminary. Much has changed since that lonely night seven years ago when the family spent its last \$10 for a New Orleans motel room. Both Melian and Miriam finished seminary. She added a college degree and now teaches in elementary school (below left)—a career unlikely in Cuba where "pastor's wife duties" demand more time. Radically different are other things, too, from food—"there's more and it's different"—to family life—"the pattern in Cuba is easygoing," says Miriam. "Here all the time you are on the go." The maid most middle-class Cuban families have is impossible to afford in the U.S. The children, all of whom speak English more fluently than

Spanish, dated younger "and without chaperons." Ralph, 18, is in college (with roommate Jorge Hernandez, top left); Miriam, 17, and Rolin, 15, are high school students with a typically hectic, "hi-bye" pace. But the Melians retain some old ways. One is the simple pleasure of conversation with neighbors like Justo and Emilia Gutierrez, also Cuban refugees (above). Says Melian, "We spend evenings on the porch talking to them, two or three hours lazy around. I really enjoy that more than TV." But where U.S. society has failed to convert him at some points, it's succeeded in others: "When we first came, many times we did not have a penny in our pocket," he recalls. "We struggled on faith and ignorance of what is going on. Right now, I'm more concerned with some things I was never aware of before, like insurance, money, budgets." In those subjects, at least, Melian gets A's—highest marks he can earn in his struggle for an "American culture education."



Hispanic Americans are the largest minority language group in the U.S.—but they're not "one people."

Hernando Cortez, the 15th-century Spanish soldier who conquered much of Mexico, and Rafael Melian, the 20th-century HMB missionary who conquered nothing and, being a peace-loving person, has no desire to. Cortez and Melian have a lot in common, at least as Melian sees it.

"I studied history in Cuba," says Melian, a Cuban refugee, "and I remember he was the man who made the way over to the western. He got a rough time with Mexico, and he said 'We stay here, we come here, we're going to do something here.' And he burned his ships, so there was no way back. He wept, he cried. That night was cold."

"I really had that in mind when I left Cuba. Burning my ships. I kept memories, but it is surprising to me that the past is not anymore with me."

Melian pauses. "I have developed another culture. It doesn't belong to Cuba, it doesn't belong to the United States. Even it is different from my children's culture. It just my culture."

Like Melian, many Spanish-speaking people have come to the United States, their ship ablaze behind them. And like Melian, they have become a part of the culture without ever melting into it. They no longer belong to their homeland—or their ancestors' homeland—but they feel uneasy alienation from Anglo-dominated U.S. society.

Yet from New York City's Puerto Ricans to South Texas' Mexicans, that is changing. Hispanic Americans, a U.S. charter-member minority, are stirring.

Twelve million strong, they are increasingly outspoken about generations of education and job-wage discrimination, about semi-citizenship and "si-si" stereotypes. Hispanic Americans' ancestors settled in the Southwest before the Pilgrims landed at Plymouth. During the past three centuries they have influenced the cultural, intellectual, religious and economic development of the nation.

Though the Spanish language and culture—including, often, the Catholic religion—is their common denominator, Hispanic Americans are a diverse group composed of Mexican-Americans, Puerto Ricans, Cubans, Spanish-Americans, Central Americans and South Americans.

Jim Wright, a Spanish-language missionary who's worked with two of the groups, Mexican-Americans and Puerto Ricans, warns against lumping too closely all Hispanic Americans.

"The language has the same base," he says, "but I discovered shifting to Puerto Rican accents and pronunciations took time. And not only was the language different from what I expected, the culture was different, the people's way of thinking was different."

And Rafael Melian has found some words he used frequently in Cuba have altogether different meanings to people from Honduras. "I have to be careful what I say with them sometimes, or it can be bad," Melian says.

Mexican-Americans, numbering more than eight million, are the largest group of Hispanic Americans. Natives of the Southwest before the territory was annexed by the U.S., they suddenly found themselves strangers in their own home, cultural and economic subjugation by English-speaking people robbed the Mexican-American of his land and his pride. For decades he suffered discrimination and segregation.

But the sleeping giant awoke in the '60s and Mexican-Americans—85 percent of whom have been born in the U.S.—began to reclaim their cultural heritage while gaining recognition as loyal American citizens. Says George Sanchez, professor at the University of Texas: "Many people are confused. They think that Mexican-American sort of indicates some allegiance to Mexico. That is not true, never has been. Oh yes, there is an identification. We speak the same language. We're the same people. But no political identification."

In recent years, Mexican-Americans have made significant advances in education, economic conditions and political activity; they've voted into office several Mexican Americans and been the swing vote in numerous other elections.

Yet the majority remain poverty stricken and culturally deprived, living in urban ghettos—"barrios"—and in rural, agricultural areas. They still have hundreds of migrant farm workers for every professor or doctor in their ranks.

Puerto Ricans, U.S. citizens since 1917 when their island became a U.S. territory, are free from immigration quotas and 150,000-200,000 live in the U.S. now, primarily in the Northeast.

Since Communism took control of their island, more than 650,000 Cubans—like Rafael Melian—have sought refuge in the United States, which began a program of refugee assistance in 1962.

Melian explains why he and others, many from the professional and managerial class, decided to emigrate. "First, the children. We recognize and get scared that someday our children would be against us. They would be brainwashed against us; that was the basic approach. Second, the freedom we were losing. We were feeling restrictions already."

The largest Cuban center remains Miami's "Little Havana," which has been described as the closest-knit ethnic community in the U.S.

Spanish-Americans, some of whom trace their ancestry to early Spanish colonists, live in northern New Mexico, southern Colorado, northern California and parts of Nevada and Utah.

Like most Hispanic Americans, Central and South Americans have trickled into the U.S., rather than washed in great waves of immigration. Yet their numbers have become significant: in 1960, more than 400,000 lived in the U.S., and immigration rates have hovered at 30,000 per year for the past several years.



In his role as a catalyst for new work, Melian often speaks to many Spanish-speaking groups in the city.

From every section and every group, however, is emerging a new breed of second, third and fourth generation Hispanic Americans who have gradually adapted cultural values and language. "The transitory new breed can live, speak, and relate in either of the two cultures and languages or a combination of them," says Oscar Romo, himself a Mexican-American "new breed" who directs the HMB's Language Missions Department.

Romo estimates that 20 percent of the Hispanic American population are "traditionalists" who live along the Mexican border or retain a close relationship with their native countries.

Another three to five percent are almost totally assimilated, he says, and hold views and attitudes Anglo in nature, many of these are professionals: physicians, attorneys, teachers.

The rest are members of this new "bilingual, bicultural majority" which is creating a new dimension to American life. To this group, especially, are Home Mission Board ministries directed.

Southern Baptists have been witnessing to Hispanic Americans since the late 1800s, when work began in the Southwest with Mexican-Americans. The percentage of the HMB language missions corps which relates to Spanish-speaking people has grown over the years, until today 75 percent of all language missionaries are to Hispanic Americans—and two-thirds of them, more than 500 missionaries, are in Texas and New Mexico, where live more than half of all Mexican-Americans in the U.S.

But the Board also has almost 100 missionaries working with Puerto Ricans and Cubans, the next two largest groups of Spanish-speaking people. HMB workers serve both in Puerto Rico and Puerto Rican sections of the northeast; they served in Cuba until Castro's takeover in 1969 forced non-Cuban Baptists out of the country. Several are in "Little Havana" in Miami; others, like Melian, scattered wherever exist large pockets of Cuban refugees.

The majority of Spanish-language missionaries are now Hispanic Americans who understand the philosophy, psychology, culture and language of the people. "They are one of the main reasons an indigenous church succeeds where well-meaning non-Hispanics might not," says Oscar Romo.

Their acceptance and their places of responsibility are indications, too, of how far Hispanic Americans have come in the past few decades. Mike Mojica, a Home Board missionary in Laredo, Tex., could be speaking for any Hispanic American when he explains his feelings about being Mexican-American.

"Being Mexican means a way of thinking and acting, a way of being looked at, a way of looking at relationships with other people, a way of looking at life. We are proud of being American citizens, yes, but we think of ourselves as Mexican-Americans. There is no shame anymore in being Mexican. •



EXECUTIVE'S WORD by Arthur B. Rutledge

A time for new goals

A new year is a time of beginning again, an occasion for self-appraisal and fresh efforts at progress. Even though we often fall short of new year's resolutions I am convinced that carefully set goals, seriously worked at, are of great importance to both individuals and organizations.

For several years the Home Mission Board has been carefully establishing goals. Only in this way, we feel, can we produce planned actions instead of unplanned reactions. The choice lies between investing time in developing and implementing challenging goals or spending excessive time responding to emergencies. Of course emergencies arise even in the midst of the best planning. These must be dealt with, but responding to emergencies is not our prevailing work style. By planning carefully we take the initiative in determining what should be done, rather than letting circumstances dictate our actions.

The HMB's commitment to planning took positive shape in a staff reorganization in 1971. A Planning and Coordination Section, with a relatively small staff, was formed to assist the HMB administration in its agency-wide planning responsibilities. It serves also as liaison with the 33 state conventions regarding our cooperative missions and evangelism plans. This has strengthened the Board's work significantly.

More than a year ago the HMB staff began developing goals for 1975. They were completed by mid-1974 and adopted by the Board five months ago. As the new year begins we have before us some challenging and realistic goals which find expression in all the Board's programs and activities. Each organizational unit has proposed goals, now approved, which set forth its purposes in the light of respective assignments, availability of funds, and general goals of the agency.

The 1975 HMB goals are introduced by 11 general items, including: "Seek to enter as many high priority fields as possible. Seek to increase total number of missionaries to 2,250 while encouraging advancement to complete self-support as rapidly as feasible in each situation and while also encouraging state and local forces to assume a larger portion of financial support as feasible. Undergird the denominational emphases in program planning and implementation, in speaking and writing, and in other appropriate ways. . . . Promote the Cooperative Program, in keeping with denominational plans. . . . Give major attention to this as the first year of a two-year major forward thrust in the denomination-wide mission support. . . . Exercise faithful stewardship of funds made available, utilizing them and other resources in the most effective ways possible, consistent with the Board's long-range goals."

Annual goals are set against the background of longer range goals. In 1966 the Board adopted a report of a study committee which spent two years projecting home mission goals for the next 10 years. Called "Direction '77," the paper has been restudied during the past two years and updated in a document titled "Direction '79."

During the remainder of this decade the HMB will focus on a two-pronged emphasis. Every HMB program will relate meaningfully to one or both of these goal areas, stressing (1) evangelization and (2) beginning new congregations.

In keeping with the Southern Baptist Convention's planning for the rest of this decade, which emphasizes a "Bold Mission Thrust," the Board has adopted the following themes for the four-year period, 1976-79: "Let every person in our land have an opportunity to hear and accept the gospel of Jesus Christ! Let every person in our land have an opportunity to share in the witness and minis-

try of a New Testament fellowship of believers!"

Some HMB goals of the past have not been met fully. Doubtless this will occur in the future. But the discipline of establishing worthy goals and the existence of challenging goals have resulted in spiritual and statistical progress, which would not have been realized without the drafting of and commitment to challenging and attainable goals.

The goal-setting process involved staff members at all organizational levels, as well as the Convention-elected directors. The identifying of goals has helped to keep before the HMB the central purposes for which the agency exists. It provides a way of identifying priorities and of measuring progress. It provides a target which helps to keep a staff and a body of directors pulling together.

Two years ago the staff spent many hours developing a "Long Range Planning Base" for the remainder of this decade. It identified barriers of various kinds which must be crossed in home missions "to make disciples for Christ of all people in the homeland." Cultural-religious barriers, social-economic barriers, barriers of scarce resources in leadership and funds, and geographical barriers were identified.

This planning-base paper, and every statement of HMB goals, is introduced by the declaration that "the overarching purpose of the Home Mission Board is to develop and promote a single uniform missions program to assist churches, associations, and state conventions in crossing barriers to make disciples for Christ of all people in the homeland."

We begin the new year with a set of challenging goals before us. These are years of exciting opportunities. May God use us all, on the eve of our bicentennial year, to help our beloved America to move nearer to being indeed "a nation whose God is the Lord." •

MISSIONS IN CHANGING ETHNIC PATTERNS

FILMSTRIPS

COOPERATIVE MINISTRIES WITH NATIONAL BAPTISTS
52 frames, 10 min.; A. Y. Tradesmen, professionals, Southern Baptists working together through cooperative ministries. \$6.50

CROSSING BARRIERS IN INTERRACIAL MINISTRY
52 frames, 10 min.; A. Y. National Baptists and

seen from both black and white perspectives, with suggestions for effective ministries. \$6.50

INTERNATIONALS

52 frames, 10 min.; A. Y. Tradesmen, professionals, diplomats, students make up International population in U.S. \$6.50

EUROPEANS

52 frames, 10 min.; A. Y. Europeans from three groups. Filmstrip shows these with different approaches to worship. \$6.50

ORIENTALS

52 frames, 10 min.; A. Y. Chinese, Japanese, Koreans form main oriental influence present in U.S. \$6.50

TODAY'S AMERICAN INDIANS

65 frames, 10 min.; A. Y. Indian nations today, their problems and accomplishments. \$7.00

BAPTISTS AND THE HISPANIC AMERICAN

52 frames, 10 min.; A. Y. Hispanic Americans creating their own identity in American culture. \$6.50

LANGUAGE MISSIONS: AMERICA'S ETHNIC

TAPESTRY
52 frames, 10 min.; A. Y. OC. Language people add their cultural pattern to America's whole. \$6.50

SLIDE SETS

INDIANS

20-slide pack, color slides, script. Today's Indians' accomplishments, problems, worship. \$3.00

BLACK BROTHERS AND SISTERS

20-slide pack, color slides, script. Look at black experience and uniqueness of black worship. \$3.00

HISPANIC AMERICANS

20-slide pack, color slides, script. The "new breed" Hispanic American comprising yet separated from cultures of Hispanic Americans and Anglo Americans. \$3.00

ORIENTALS

20-slide pack, color slides, script. Chinese, Japanese, and Koreans influence and worship. \$3.00

EUROPEANS

20-slide pack, color slides, script. Europeans—builders of America—today, their worship. \$3.00

CASSETTE

ETHNIC WORSHIP AND MINISTRY

Side one—sampling of Ethnic Worship services; side two—narration for five slide sets: Indians, Black Brothers and Sisters, Hispanic Americans, Orientals, Europeans. \$2.00

POSTER SET

3-poster set—Ethnic Groups. 4-color, 26" x 36" rolled in tube features blacks, Hispanics, Indians, Europeans, Orientals. \$5.00

ADDITIONAL SUGGESTED RESOURCES

AVAILABLE FROM BAPTIST BOOK STORES

A—Adult OC—Older Children
Y—Youth YC—Younger Children

TEACHING AIDS FOR 1975 GRADED SERIES
AVAILABLE FROM THE HOME MISSION BOARD
ON SHARE THE COST BASIS

1975 GRADED MISSIONS SERIES

MISSIONS IN CHANGING ETHNIC PATTERNS

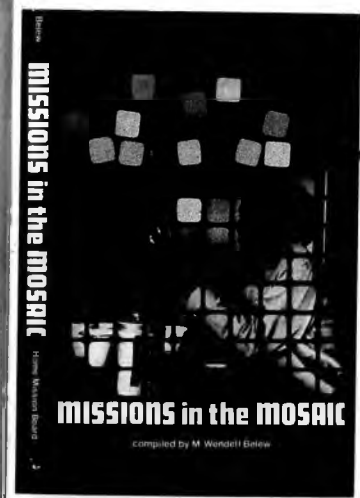


Youth: \$.75

Younger Children: \$.75



Note: Four of the five families in this issue of HM were featured in the youth book. However, this issue also serves as supplementary resource material for anyone involved in this year's HMB missions study.



Adult: \$1.00



Older Children: \$.75

Teaching Guide for older children, younger children, youth and adult books: \$.35 each

Order from Baptist Book Store

New Year's Questions

First-of-the-year thoughts naturally run to new directions, to predictions of the future, and sometimes to new resolves. This article may wind up with some talk about future trends, but most of it will deal with what determines those directions. From this some insight might come as to the part each of us plays in changing directions and in determining the future.

Three rather broadly defined factors determine the direction in which any group goes: first, the direction the leaders desire; second, the direction the followers want; and third, the direction in which the larger society is generally moving.

Leadership is important, but the role of the leader probably receives more credit than it deserves in determining the course of events. The leader may be more important in how the group gets to its destination than in determining where it is going.

Most of us romanticize leadership. We carry around the image that the leader is the more intelligent and better endowed among us. Intelligence is important, but if the difference between leader and followers is excessive, the leadership relation is adversely affected. Leaders do tend to be above average in intelligence, but not too greatly removed. Otherwise, they are distrusted by their followers.

Leaders who are effective are those individuals who best articulate the goals of the group, who initiate the most actions toward attaining those goals, who motivate others to play well their roles, who are best able to analyze problem situations to gain insight, and who stimulate the group to do what they already wish to do. To say that leaders are the ones determining directions for their groups is to convey half truths. At most times the leader actually is following. Quite often a leader finds his only recourse is to lead others in the direction in which they want to go.

Guy Bellamy, on the home mission staff a few years back, spoke of "dog leadership." The farm dog usually ran ahead of the wagon until a fork in the

road was reached. There he waited to see in which direction the wagon would go, then he took up his position of leadership.

All leadership is dependent upon following. No one leads unless someone follows, even in a dictatorship. A leader's influence is derived from the acceptance given him by the followers. When he exercises his leadership in a direction in which the followers do not want to go, then he loses some of his influence. Some leaders are so cautious they never risk their influence, and others too quickly sacrifice theirs. The easiest thing for any leader is to call for greater effort toward a goal already articulated and accepted by the group.

The third factor, the direction in which the larger society is moving, will affect the direction of the group either positively or negatively. World conditions, affluence, economic health, the influence of mass communications and technology, population growth and mobility, current crises and perceived crises of the future, such as war and famine—all of these bear upon any large group's future direction. Rapid changes here can suddenly change the direction of any group.

Periods of rapid growth or significant changes in direction occur when all three factors mix to contribute toward a common direction.

For example, for Southern Baptists such a mix provided a period of exceptional church growth in the 1950s. The housing boom following World War II overtook the lull in housing starts during the war. Vast new suburbs were created everywhere. Southern Baptists meanwhile had exploded out of the southern states during the war, and they were asking the denomination to start churches in the newer areas. Leadership enunciated the 30,000 Movement, which coincided with the Pioneer Movement. The result was national expansion and church growth in the older states as well as in the ones newer to Southern Baptists.

Television was born in the '50s, and by

the 1960s we had a new view of the nation. The national conditions of poverty, discrimination and other complex social ills were seen almost for the first time by the people. National leadership responded to the crises, as did many of the denominations, including Southern Baptists. The SBC at Houston adopted the "crisis in our nation" statement and asked the Home Mission Board to provide the denomination with leadership in implementing it. However, in this case leaders, followers and society did not all ways go in the same direction. Tension existed between the three, and disagreement about the validity of the direction was strong. This slowed the effort, but the tension was healthy enough to bring significant change. Thousands of churches and individuals led in making one of the major shifts of history in how Southern Baptist churches relate to their communities and to persons in need.

Late in the 1960s and the early 1970s the drug subculture highlighted the search for meaning that has come to characterize modern, technological man. Not only was the Jesus Movement born outside the established churches, but the search took on bizarre directions into the occult and eastern mystical religions and gave new impetus to many Christian sects and cults. Society's direction was toward meaning, especially among the young. Leaders of the SBC responded with new emphases in evangelism for a Convention which has always seen itself as evangelistic. Thus the current groundswell for evangelism appears to find a convergence of the three factors: leaders, followers, and society. Whether society is passing up Christianity in favor of its mystical or new eclectic religions remains for us to discover in the late 1970s. Christianity has almost always responded, at least in western culture, with new adaptive methods and new energy.

How well will leadership articulate the goals, initiate proper actions, motivate and train followers, and correctly analyze problems? Finally, how well will leadership stimulate the Convention to do what they already wish to do? •

Changing ethnic understandings

This year's HMB Graded Series not only describes but celebrates the varieties of lifestyles among ethnic families and communities in America.

For younger children, *Pedro's Pinata* follows the adventures of the young son of a Cuban family who finds happiness in sharing his treasured pinata with Carlos, a Mexican-American boy. Joyce Williams' text is accompanied by Bob Braun's lively illustrations.

Rosita, for older children, is a story of a Puerto Rican family—Rosita and her brothers—in Chicago. Elaine Selcraig Furlow's fast-paced style conveys the drama of young people discovering new horizons in the ethnic variety of urban living.

Everett Hullum's *Faces in the Tapestry* introduces young readers to five teenagers, one from each of the five major ethnic groups in America: Hispanic American, American Indian, Negro, Chinese-American, and East European, each becomes as much a representative of youth as of the ethnic groups to which he or she belongs. These are real people, and Hullum is able to convince his reader of this as personalities emerge from the cold statistics and transcend our stereotyped images of cultural groups.

Missions in the Mosaic, compiled by M. Wendell Blew, presents six views on ministering with American ethnic groups. The preposition "with" is important here. Blew points out that the present day mission approach is to give, but also to receive. It is one of sharing a ministry with indigenous (native) leaders and lay persons.

Each of the chapters is written by a member of the HMB staff, and each deals with the ministry among one of the major ethnic groups. Audio-visuals supplementing this material (mentioned below) are also available.

Pedro's Pinata, Joyce Williams. (HMB, 45 pp., 1974), \$.75.

Rosita, Elaine Selcraig Furlow. (HMB, 75 pp., 1974), \$.75.

Faces in the Tapestry, Everett Hullum. (HMB, 91 pp., 1974), \$.75.

Missions in the Mosaic, compiled by M. Wendell Blew. (HMB, 93 pp., 1974), \$1.00.

Books, film, and tapes

"Today's American Indian" (Broadman Films, 1973), \$6.50. An HMB filmstrip designed to promote understanding of the American Indian, his culture, and his present-day outlook. There is a strong emphasis upon the conflict between maintaining a cultural identity and adapting to the larger society.

"Orientals in America" (Broadman Films, 1974), \$6.50. Southern Baptist mission work with various oriental peoples is featured in this HMB filmstrip. The viewer is introduced to the variety of oriental groups, distinguished by nationality, present location, and their length of residence in the United States.

"Baptists and the Hispanic American" (Broadman Films, 1973), \$6.50. This filmstrip introduces the viewer to America's second largest ethnic group, Americans with Spanish and Latin American background. Both the problems and opportunities of ministering with Hispanic Americans are dealt with in a brief but effective manner.

"Europeans: Builders of America" (Broadman Films, 1974), \$6.50. The purpose of this HMB filmstrip is to create an awareness of the many Europeans in America and to suggest the means by which they can be ministered to and served. This presentation also includes a helpful look at the development of SBC work among language groups.

"Black Brothers and Sisters" (HMB, 1974), \$3.95. This slide set (accompanied by text) illustrates the changes that have taken place in Home Mission Board ministries with blacks. The viewer follows developments from the first Southern Baptist efforts to aid black churches and schools, through cooperative enterprises with the National Baptists, to the 1972 national consultation between National and Southern Baptists.

All those Voices: The Minority Experience, edited by Charlotte L. Greenspan and Lester M. Hirsch. (Macmillan, 1971, 484 pp.), \$5.50. Greenspan and Hirsch bring together selections from the literature of and about ethnic minorities, from Jonathan

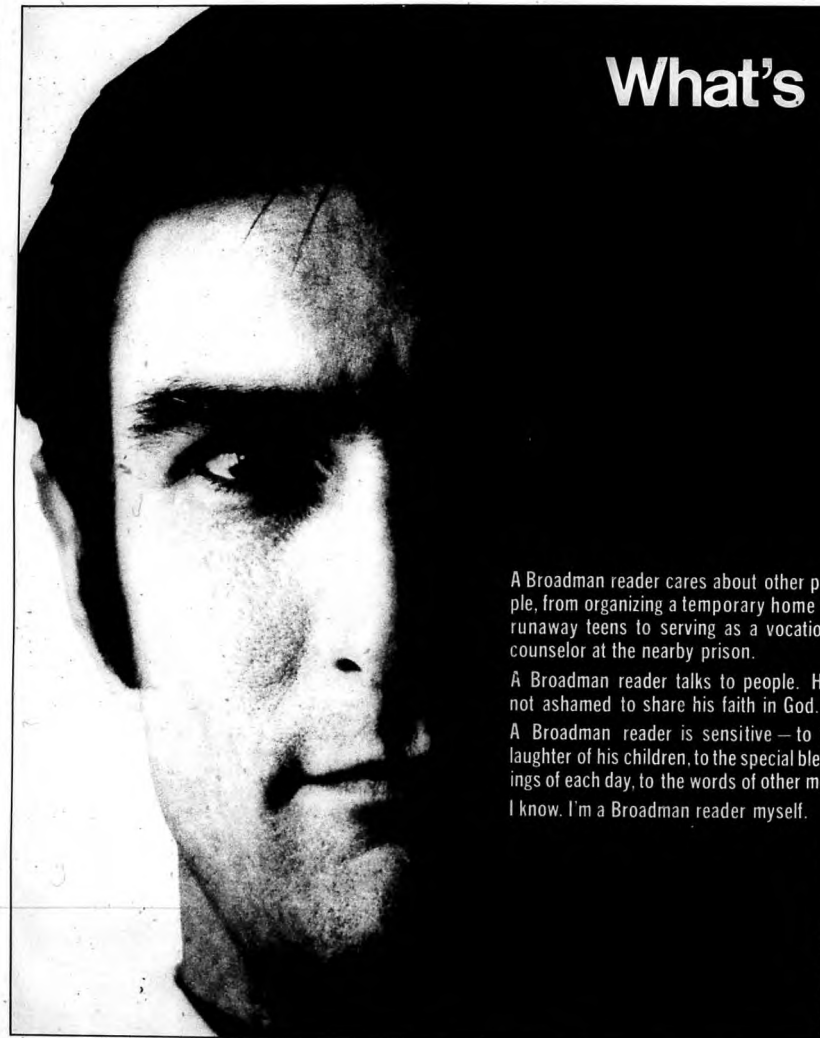
Swift to LeRoi Jones. The variety of essays, poetry, drama, fiction, and even a political speech (Alfred Smith's answer to anti-Catholic propaganda in the 1928 campaign), makes this a useful source book on minority issues.

The Poisoned Tongue, edited by Stanley Feldstein. (Morrow, 330 pp., 1972), \$3.95. Subtitled *A Documentary History of American Racism and Prejudice*, this anthology begins with sources from colonial America and attempts to illustrate a consistent line of racist attitudes down to the present time. The last section presents some of the more bizarre publications of modern extremist groups.

Racial and Ethnic Relations, edited by Helen MacCall Hughes. (Allyn and Bacon, 212 pp., 1970), \$2.52. A part of the *Guidance in Social Study* series, this book selects from important studies on ethnic and racial attitudes over the past decade. Chapters include an examination of high school desegregation, the circumstances of race riots in the 1960s, and ethnic variety in Hawaii. While most of the studies deal with American ethnic groups, the editor includes several studies on minority problems in India, Japan, and Israel. •

Conyers, a graduate of Southeastern Seminary, is pastor, La Bapista Church, Inc., La. As HMB media editor, his column appears monthly.

6% Interest Colorado Southern Baptist Subordinated Debenture Bonds For Offering Circulation Tear out and mail to Bill Landers, ADM. 771-2480 Colorado Baptist General Convention P.O. Box 22005 Denver, Colorado 80222 Name _____ Address _____ City _____ HMB _____
--



What's A Broadman Reader Like?

A Broadman reader cares about other people, from organizing a temporary home for runaway teens to serving as a vocational counselor at the nearby prison.

A Broadman reader talks to people. He's not ashamed to share his faith in God.

A Broadman reader is sensitive—to the laughter of his children, to the special blessings of each day, to the words of other men. I know. I'm a Broadman reader myself.



Halfway houses, work-release centers, vocational counselors—the concerned Christian has a place in the life of a prisoner. Take a look **Behind Prison Walls** with Tennessee Commissioner of Correction **Mark Luttrell** and learn how you can help. \$1.95

What causes violence? What can the church do about it? Can families do anything? **Dr. Harry Hollis, Jr.** answers these questions in **The Shoot 'Em-Up Society**, an appeal for Christian alternatives to the insanity of violence. paperback, \$1.50

A compassionate reformer, a liberated servant, a prayerful participant—this is the Christian citizen. **S. Melton Gaddy** describes him in detail in **Profile of a Christian Citizen**. Are you responding to your civic responsibilities? \$1.95



Jack R. Taylor offers guidance and advice to Spirit-filled Christians in **After the Spirit Comes**. Let the Spirit channel your experience into new, energy-giving abundant power for well-rounded Christian living! \$3.95

You'll never top the world's greatest success story! But you can learn from it. In **Success, Motivation, and the Scriptures** **William H. Cook** shows how Jesus' success story can be a pattern for yours. You can be successful and lead a full Christian life—without contradictions. \$3.95



"God is good. He let me be born and bred at the buckle of the Bible Belt," states **Dr. James L. Sullivan**, retiring president of the Sunday

School Board of the Southern Baptist Convention. Share the personal experiences which helped shape one of the world's outstanding Christian leaders in **God Is My Record**. \$3.95

So many Christians forget that **Jesus Was A Jew** and that there is an active segment of Christian Jews in the world today. **Arnold Fruchtenbaum** has collected the testimonies of some of these Christians. Be inspired with their faith. paperback, \$2.95

Are you bored by day-to-day activities? Feel love missing from your daily life? **Touch Life** and discover a new dimension of living. Here is a collection of prose pieces, photos, and art to refresh your awareness of life. **Billie Pate** is the author and **Mancil Ezell** designed the graphics. paperback, \$1.95

Life is sometimes tough for a ten-year-old girl. She wants to be a lady, but she's really still a child. Help that young girl you know by giving her **Between You and Me, God**. **Patricia Simmons** has written some prayers, each dealing with a problem of growing up and including a verse of Scripture. \$2.50

Answers to doctrinal questions are only a fingertip away! In **A Layman's Handbook of Christian Doctrine** **Dr. Herschel H. Hobbs** has organized information on doctrinal concepts in an easy to use manner for on-the-spot consultation. paperback, \$2.50

Are you baffled by the number of translations of the Bible available today? Which are acceptable? Are any misleading? At last, there is an objective presentation of the differ-

ent translations in **What Bible Can You Trust?** Ten of the most widely used translations are discussed by pastors and other Christian leaders. The choice is left up to you. paperback, \$2.50

"In this volume I return to my first love—the Bible," comments **John W. Drakeford**. From his experience in teaching psychology the author has applied the concept of group study and interaction to the study of the Bible. Twenty-six actual programs are offered as examples to help you begin in **Experiential Bible Study**. paperback, \$1.95

Nicodemus, the woman of Samaria, the man born blind—the **Men and Women in John's Gospel** continue to be vivid, relevant characters. **Jerry M. Sell** presents a fresh interpretation of John's Gospel that helps us see our own problems and potentialities. \$1.50

"At-the-scene" interviews with eyewitnesses of the crucifixion in **When They Crucified Our Lord** bring a new dimension to the Easter season. An imaginary newspaper reporter, as related by **Bruce R. Coltharp**, interviews Caiaphas, Peter, Pilate, Judas, Simon of Cyrene, and Dismas. paperback, \$1.50



These new titles are available at your Baptist Book Store

BROADMAN

now a popular price
paperback!

THE HIDING PLACE BY CORRIE TEN BOOM

The bestselling
true story of one
of the towering
women of our
time... and the
amazing faith that
turned a gentle spinster
into a vibrant
Christian activist
who defied the
Gestapo.

Nearly two million copies sold
... soon a major motion picture!

Order from your
Baptist Book Store

SPINEL BOOKS
FLEMING H. REVELL COMPANY

"To proclaim it (victory in Jesus) is to
live it and to live it is to receive it."

E. Stanley Jones



THE DIVINE YES

In his last book,
E. Stanley Jones—
global missionary-evangelist, best-selling
author, and beloved spiritual leader
—embodies the victory in Jesus about
which he preached so energetically for
over seventy years! The man who
resigned his elected position as a
bishop in The Methodist Church to be-
come a missionary to India surveys
the new meaning and possibilities for his
life after a crippling stroke. \$5.95

Order from your Baptist Book Store

Chingdon



62 JANUARY HM

READERS' REACTION

Take two Tums and keep reading...

I always turn first to the "Readers' Re-
action" section. This is one of the most
informative and really stimulating sec-
tions of your magazine. Often the com-
ments in the letters are encouraging;
many times the comments point out to
me areas of Christian education to which
we in the local church need to give better
attention; sometimes the comments give
rise to frustrations and that helps my
digestion and my prayer life.

Thank you for the consistent quality of
your magazine. Thank you, too, for the
good works that get done because a
Christian friend like HOME MISSIONS
is there to show where and how it needs
doing.

Edmond L. Russell, Jr.
Danville, Virginia

Pastors' wives

I read every word of June HM with in-
terest, especially "Minister's Wives." I
was a minister's wife. I could identify
with many things in the article. All of us
have had unpleasant experiences, some I
had forgotten until I saw them in print.
They seemed big then but in retrospect
unimportant.

Through almost 37 years—five church-
es in four states—we loved and served
our people. Beginning our ministry in

depression days we learned to live on a
small income. After 10 years we were
provided a house—after 19 years, a car—
after 24 years, utilities—after 30 years,
annuity. We sent three children through
college on a nominal salary.

Now, I am a minister's widow. My
identity came from my husband, too. It
still does. Christ and the church were
first in his life, the family second, but
what a happy second place we had.

I agree with the statement by Mrs.
Rutledge, "She needs to be called to."
I'm grateful for nearly 37 years of happy
memories.

I deem it a privilege and an honor to
have been the wife of a good pastor and
happy to sign my name.

Mrs. Ray Stow
Platte City, Mo.

Pioneer movements

The October issue was very informa-
tive and honest about the area of Pioneer
Mission work.

For the past two years, I worked in the
inner-city of Pittsburgh, Penn., and
learned first-hand what pioneer work
means. I also learned how little I know
about reaching out in Christ's name es-
pecially in places where God's name was
used more frequently in vain than in
worship.

Another thing I learned was that most
people have no idea of what a mission
field we have in our "own back yard."
And besides not realizing that, there are
so many needs in the homeland, we
usually just leave it to someone else to
take care of. (If we do have concern,
then we just give our two bucks and say
we've done our share.)

Mrs. Bettye Janis
Louisville, Ky.

• In the summer of 1963 I served as a
student summer worker in Ohio under
appointment by the Home Mission
Board. At least two things resulted from
that summer's experience: first, a defi-
nite feeling that God was calling me into
the Christian ministry in a special way;
second, an appreciation and love for
those pastors and laymen involved in the
"pioneer" movement.

You may understand then why the
September and October issues have
been enjoyable reading to me. These
accounts remind me of the dedication
and determination of the friends made
during that summer.

After reading the two issues, I am es-
pecially appreciative of the fine spirit
shown by the leadership of the Indiana
convention in the area of student mis-
sionaries. Harmon Moore, Don Hernan-
George Jones and others are taking p...

tive steps to share the reconciling love of
God on the campuses of Indiana. I wish
this vision were evident in more of the
newer convention areas.

Inel Harrison
Murfreesboro, Tennessee

• After reading the June issue of HOME
MISSIONS regarding the ministers, it
seems to me that the solution to these
men's problems lie in the current HOME
MISSIONS, to wit: the pioneer mission
field.

Perhaps it's time for these men to in-
vestigate the expanding mission field
here in the United States and to seriously
consider that the Lord has closed what-
ever pastorate they held or are holding
onto, and to instead pray for guidance in
the pioneer mission field. Certainly ra-
cial problems can be cited as reasons for
leaving the pastorate, but in the develop-
ing pioneer field, racial problems do not
exist, by and large. Where previously
servitude was the way of life in the South,
it is not the way of life in the West. And if
the pastor has resigned church and call
after spending so much among the Semi-
nary hallways and classrooms, he most
certainly can allow himself the time and
prayer needed for developing a church

where none existed previously. It would
be hard to be the only Baptist pastor in
large cities, but at least the man would
not have to compromise or alibi his way
away from God's call to be a pastor,
shepherd and preacher of the Gospel of
Christ.

These men were once uncompromis-
ing firebrands of the gospel ministry, in
seminary days, in those years right out of
Seminary and perhaps in the prime of
their ministry, when a rather large wall
was thrown up in front of them. Of
course we Southern Baptists tend to look
at the large meccas of our faith: Nash-
ville, Dallas, Louisville, etc. But let's not
forget the large ratios mentioned in the
Pioneer missions articles which indicate
that large cities are in the West, and
larger percentages of people are un-
churched. I came from one of them, and
I'm going back. But the need is for more
to go. Let's not hear anymore of flimsy
excuse-ridden failing pastors, but rather
let's start hearing about men of God,
challenged anew to present the same
Gospel of Christ as they dedicated them-
selves to doing many years ago.

Bob Gilchrist
Louisville, Ky.

Now in paperback
The No. 1 religious
bestseller

"DAKTAR will tremendously chal-
lenge today's Christians."
—Dr. Clyde M. Narramore

DAKTAR
Diplomat in Bangladesh

by Viggo Olsen, M.D.
with Jeanette Lockerbie
\$3.50



Watch for the movie!

moody press
THE NAME YOU CAN TRUST

Order from your Baptist Book Store

If you're buying
a Bible handbook,
buy THE BEST.

UNGER'S
BIBLE
HANDBOOK

"Easily
the best
of all
books
of this
type."



A mountain of facts right at your
fingertips... including a book-by-
book commentary on the entire
Bible • pertinent archeological
discoveries • historical back-
grounds • fascinating explanations
of how we got our Bible • statis-
tics, weights and measures • an
outline of church history.
930 pages \$4.95

Order from your Baptist Book Store

moody press
THE NAME YOU CAN TRUST

Where are they now?

Nicky, Maria, Israel... and
others you met in THE
CROSS AND THE SWITCH-
BLADE?

And David himself?

Problems he faces as a pub-
lic figure... his "addiction"
to the rat race... his
marriage.

And what does he have to say
about the "forgotten" teens
of suburbia? The end times?

In this revealing sequel to
THE CROSS AND THE
SWITCHBLADE, David Wilk-
erson answers these ques-
tions... and more.

Read...

Beyond
the Cross
and
the
Switchblade

Beyond
the Cross
and
the
Switchblade

Order from your Baptist Book Store

Clash \$5.95
a chosen book
FLEMING H. REVELL COMPANY

HM JANUARY 63

THE FACES OF MAN



There is only one man in the world and his name is All Men. There is only one woman in the world and her name is All Women. There is only one child in the world and the child's name is All Children.

This thought, by poet Carl Sandburg, is the life-beat of our first Home Mission Board poster set, five full-color posters (26" x 36") with quotes printed on each.

Sandburg's expression of the brotherhood of humans is beautiful and original, but the concept itself is as old as humankind. In every generation, persons of every color and every culture have voiced the same realization; we being called homo sapiens are members of one family.

To emphasize our human universality, the HMB poster set production team chose quotes by members of the five races living on this earth. The quotes ranged from one by a 16th century Chinese to one by an unknown Sioux Indian, but they all express—in their unique way—the same idea: our skins may be black or red or white or yellow or brown, but our species is human; we are all alike, all dependent upon the other, all threads in the tapestry woven by God.

Perhaps as significant as these concepts—for Southern Baptist, at least—are the people pictured in the poster set. For they represent not only the faces of humankind, but also the faces of Southern Baptists. All those featured in the poster set attend SBC churches in the Miami, Florida area.

For the complete set, send check or money order for \$5.00 to The Home Mission Board.