

RIL 1975

Home missions

In This Issue: **Evangelism's New Directions**
Chaplain to the Retarded



home missions

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Cover: Southern Baptist Don Cauble stops to listen to a member of his "congregation" at the Abilene (Tex.) State School for the mentally retarded.

Opposite: A mandolin player of the youth choir at First Spanish Baptist Church in Youngstown, Ohio, sings and plays during rehearsal.

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APRIL PREVIEW

A little of this, a little of that

This month's HOME MISSIONS deals with several different subjects. News Editor Toby Druin gets the ball rolling with his account of the evangelism "think tank" in New Orleans, La. It's purpose, as Druin discovered, was to find new ways to evangelize modern man. While he was there, Druin stayed busy by dropping in on a clinic for the continuing education of superintendents of missions at New Orleans Baptist Theological Seminary. And from Texas, HM reports on Chaplain Don Cauble's ministry to the mentally retarded at Abilene (Tex.) State

School. From there, HM makes a great leap, not for mankind necessarily, but certainly for Clark Hill whose travels with HM took him to Youngstown, Ohio. Hill, an audiovisual production assistant at the HMB, covered the work of Youngstown's First Spanish Baptist Church and in the process found himself knee-deep in snow. As HMB photographer Knolan Benfield remembers it, "Clark went bananas over the snow. He had me out there, freezing my hands off, taking pictures of him." Oh well, for the stories and a little of this, a little of that just keep on turning these pages. ●

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HM APRIL 3

Evangelism: Specialization or Stick to the Basics

by Toby Druin

Modern man—of “modern modern man,” to quote Swiss theologian Francis Schaeffer,—requires special attention and special approaches if he is to respond to the gospel and be evangelized.

But there are enough throwbacks to the days before modern man or enough persons not influenced by modern secularization to provide a pool of unbelievers for tried and historically true methods of getting them in the church-house and down the aisle.

These were among the conclusions and observations made in recent conferences aimed both at picking the brains of men achieving results in leading others to make professions of faith in Christ and also in hearing men to whom others are looking for new insights and ideas.

The focus of the conferences—a “think tank” in evangelism in New Orleans and the annual meeting of the state directors of evangelism in Washington, D.C.—was the city, where daily the list of unbelievers grows longer.

The Home Mission Board Division of Evangelism sponsored both meetings, inviting participants to the New Orleans meeting and serving as host to the meeting in Washington of the men who direct and have their fingers on the pulse of evangelism in the state conventions.

The urban settings were typical of the dichotomy expressed in both sessions. New Orleans, long a Southern Baptist bastion, is the site of a SBC seminary and hundreds of SBC churches. Washington, D.C., struggling at best to extend the Southern Baptist witness in an urban, secular culture, is an area where high-rise apartments and locked doors are the modern counterpart of the medieval walled city saying “keep out” to the gospel.

The purpose of the New Orleans meeting was to share ideas about how to scale those walls or somehow pass through them. The men in the Washington session are the ones who will direct the assault.

Jaroy Weber, left, says churches reaching people today are not trying to be “clever or smart.” Right, Richard Bryant displays materials used to reach convention crowds in Miami where he is director of missions.



Emphasis was on winning all the people—blacks, whites, ethnics, young, middle-aged and older. Suggestions ran the gamut. Many stressed the old methods of first locating the prospects, and confronting them with the gospel and their need to respond.

Southern Baptist Convention President Jaroy Weber said in New Orleans that “Churches that are filled today are led by men who stick to biblical principles—not those who are clever or smart.”

Weber said great churches (containing persons who have been evangelized) are built through biblical preaching, good staffs, adequate facilities, and a core of people who believe the Bible as the Word of God and who teach it. The only commodity the church has that people can’t get somewhere else is the Word of God.

The pastor of the second largest church in the Southern Baptist Convention, Weber said evangelism must permeate all the denomination does and he would like to “see us doing more proclamation.”

In Washington, Weber added that people need today a God who is eternal and very personal, an authority—the Bible—that is absolute and relevant and a fellowship—the church—that is meaningful and redemptive. It is the business of evangelism to tell men why Jesus came.

Homer Lindsey Jr., pastor of First Baptist Church in the heart of Jacksonville, Fla., said his church is averaging 14 professions of faith and 12 baptisms a week, thanks to an outreach program that sends 500-600 persons a week into the community. The visitors present the gospel to the people they contact, 10 buses bring in several hundred more, and Lindsey simply preaches the “Word of God.”

Others encouraged the continuing use of those things Southern Baptists have been implementing for years and especially since Arthur Flake wrote “Building a Standard School.”

Tal Bonham, secretary of evangelism in Oklahoma, believes in revivals as a principal tool of evangelism and urges churches in his state to have at least three a year. He was thankful for social ministries and lay renewal, but the best way

Continued

Clockwise from upper right: Fenton Moorhead of Maggie Valley, N.C.; Eddie Gilstrap of Atlanta; and E.V. Hill share insights with the "think tank" in New Orleans.

to help people or get them turned on for God is to "carry the word."

Critics of revival don't discourage Bonham because he feels that those who are criticizing them are spiritually dead. The revival method is of God and will survive.

James Reimer, pastor of Atlanta's Tabernacle Baptist Church, led his church to stage a seven-week revival campaign featuring nationally known Richard Hogue and his team. Hogue and company went into 50 Atlanta area schools, speaking to some 50,000 young people. Buses were sent into the suburban school areas during the final two weeks to bring the young people and adults into Atlanta's inner city for evening services. Some 2,000 professions of faith were recorded. Reimer expects the "discipling" of the converts to continue throughout the year. Others in New Orleans shared many



ways of reaching people in the inner city. Peter Chen from San Francisco has used an outreach to Internationals and a radio program. Wilson Brumley, director of missions for Texas' Union Association, said his churches sponsor a booth at the Harris County livestock show, one of the largest in the world. Richard Bryant, director of missions in Miami, showed printed materials distributed during the national political conventions and other events that regularly come to the city.

The sole layman in the New Orleans meeting, Doyle Martin of Greenville,

S.C., reported that Pendleton Street Baptist Church was reaching people in the inner city through a Christian Service Center, by confronting Sunday school young people with opportunities to minister to senior adults, and through sponsorship of a group house with the state for pre-delinquent youth.

Fenton Moorhead, former youth minister at West Palm Beach, Fla., and Steve Cloud, minister to youth at Winter Park First Baptist Church, Winter Park, Fla., shared insights in reaching young people. Moorhead, who now is establishing

Continued

Evangelism Section created at HMB

At long last, giving evangelism a "bolder profile" in Southern Baptist life, Home Mission Board directors voted in Tulsa, Okla., in March to create a new Evangelism Section in the Board's organizational structure and recommended to the Southern Baptist Convention Executive Committee that the Board be given two new programs — personal evangelism and mass evangelism.

The addition of the Evangelism Section increases the number of sections in the HMB to four—Evangelism, Missions, Services and Planning and Coordination. Previously there have been three sections—Program Implementation, Program Services and Planning and Coordination. The Division of Evangelism, now elevated to section status, has been a division in the Program Implementation Section along with the division of missions, church loans, chaplaincy and associational services, all of which remain in the Missions Section.

Under the new arrangement, several division and department names will be changed. The Missions Division will be renamed the "Missions Ministries Division," the Associational Services Division will be renamed "Associational Missions Division" and in the Evangelism Section, the Department of Evangelism Materials and Services will be renamed the "Department of Evangelism Development," the Department of Lay Witness Ministries will be renamed the "Department of Personal Evangelism," and the Department of Mass Evangelism Ministries will be renamed the "Department of Mass Evangelism."

Approved by the Southern Baptist Convention, the two new programs—personal evangelism and mass evangelism—will bring the total

programs assigned to the HMB to 14. Programs already assigned to the Board include evangelism development, chaplaincy, church loans, church extension, associational administration service, pioneer missions, rural-urban missions, metropolitan missions, language missions, cooperative ministries with National Baptists, Christian social ministries and interfaith witness.

Request for the two new programs and creation of the new Evangelism Section came in response to action at the annual meeting of the SBC in Dallas in June, 1974.

Frank Minton, pastor of Far Hills Baptist Church, Dayton, Ohio, made a motion at the Dallas meeting that the Convention consider removing the program of evangelism development from the HMB and creating a new Commission on Evangelism to give evangelism more prominence in SBC life.

The motion was tabled to give the HMB directors, who already had appointed a committee to study the issue, time to consider elevating evangelism within the Board's organizational framework.

The sub-committee—Chairman Carl Bates of Charlotte, N.C.; Landrum Levell, then of Wichita Falls, Tex., now president of New Orleans Baptist Theological Seminary; and A. Bruce Coyle of Memphis, Tenn.—studied the issue for a year before recommending the new section.

Under the new arrangement, Evangelism Director C. B. Hogue will answer directly to HMB Executive Director Arthur B. Rutledge and will be a member of the staff executive council, which consists of the executive director-treasurer, assistant executive director-treasurer, section directors and the administrative assistant. Board President Russell Dilday of

Atlanta said the changes will "clarify Home Mission Board responsibilities in two basic categories—evangelism and missions. They will provide a large base for evangelism input in Home Mission Board and Southern Baptist Convention planning.

Bates, whose committee worked with Executive Director Rutledge in drafting the new structure proposal, said he was pleased with its approval by the Board. "I think what we have accomplished here, if the SBC approves the two new programs, will give us exactly what the Convention asked for—greater prominence for and emphasis on evangelism."

Minton, whose motion in Dallas (See HM, May 1974) prompted the study committee and the subsequent action, said he was "delighted" with the Board's action. The realignment, he said, will accomplish what he had sought in asking for a separate commission.

"I feel this is the way to handle it," he said. "The commission idea was only to get more exposure and elevation for evangelism, and if we can do it within the Home Mission Board, we're better off."

He said he was glad the Evangelism Section director would be on the executive council, adding, "Southern Baptists now have evangelism organizationally where we claim it should be."

The Dayton pastor said he has written to Rutledge expressing his gratitude for the openness of the executive director and the HMB in dealing with the matter.

The experience with the evangelism issue, he added, had convinced him the Southern Baptist Convention was open and responsive "to even one messenger, if his cause is right and it's handled correctly." •

a retreat center in Maggie Valley, N.C., urged "responsible evangelism" that avoids counting converts at baptism. "Let's count them a year later after we have tried to disciple them," he said.

Cloud seeks to reach youth through a family ministry and also through mass evangelism that once a month utilizes anything and everything to bring "pagan" kids into an evangelistic service.

Tom Prevost of Phoenix reminded the think tank that by the year 2000, some 20 per cent of the nation's population will be over 65. Only five per cent of them are in nursing homes and 81 per cent are

active in normal communities, and local churches have a responsibility to reach and minister to them.

Prevost urged "ministries evangelism in the inner cities. 'Ministries will appear. They will hear if we're doing it.'

Both E. V. Hill of Los Angeles and Alfred Smith of East Oakland, two of the black pastors at the think tank, echoed the need for ministries and concern for the day-to-day well being of people as a concomitant to evangelizing.

Smith, pastor of Allen Temple Baptist Church, had to demonstrate he was theologically acceptable and concerned

about the people before he was accepted as a pastor.

Pastor of Mt. Zion Baptist Church in Los Angeles, is recognized as an effective evangelist in leading persons to Christ but also has led in organizing a block area of Watts to better the well being of the community, too. Together, he said.

Wyle, director of missions for Metropolitan New York Baptist Association, called the cities the "promised land," which needs more than evangelism and ministry. It also needs fellowship, the kind that touches man's heart." *Continued*

Concern for people concomitant to evangelizing them



Francis Schaeffer was the focus of attention in Washington, D.C. Left, he draws a crowd of questioners following a lecture; above he ponders a question from John Harlik.



Effective church must be mobile in mission—DuBose

Francis DuBose, professor of missions at Golden Gate Baptist Theological Seminary, said the church, if it is to evangelize in the city, must go mobile in mission, not be concerned merely about a place to keep "its stuff" and remember that it is not a building on a corner, but a dynamic, redemptive people.

DuBose feels the use of mass media is imperative in reaching urban centers. "There can be no indigenous urban evangelism without mass communication because an urban society is a society not only geared to mass communication, but profoundly influenced by it."

To Schaeffer, who gave three lectures in Washington, D.C., evangelism is at the heart of the message of Christianity and faces a great challenge. Modern man has only two values—personal peace and affluency—and sees no meaning in anything. Schaeffer criticized liberal theology which would negate evangelism and which is nothing more than rationalistic humanism.

The theologian, who now operates a retreat center at L'Abri, Switzerland, and is widely known through his writings, said modern man has no background in the scripture, and must receive a certain amount of information about the Bible and Christianity before he can be expected to respond.

"Mass evangelism often is most effective for those who come from some area of biblical knowledge before the sermon," he said. Most of the people he works with have little or no knowledge of the word. "For most people I deal with—today—modern man—you simply could not speak to them for an hour and give them an understanding of truth." ■



Rafael Melian, HMB missionary to the Spanish-speaking community in New Orleans, shares his strategy with the "think tank."

C. W. Freeman, retiring state director of evangelism in Texas, jokes with C. B. Hogue in his farewell address in Washington, D.C.

Equipping the Equippers



First phase of a five-year program of continued education to sharpen the skills of directors of associational missions was completed in January with two, one-week clinics at Southern and New Orleans Baptist Theological Seminary.

Sponsored by the Home Mission Board's Department of Associational Administration Services, the clinics were the first in a series of 14 to be held through 1979 on the seminary campuses. The clinics are part of the Associational Leadership Administration Service.

Clinic subjects cover 12 areas outlined in the plan of Associational Leadership Development—Associational Administration, Counseling, Denominational Programming, Ecclesiology, Educational Principles, Group Dynamics, Mission Perspective, Mission Techniques, Communication, Public Relations, Research and Writing and Sociology of the Baptist Association.

All these areas with the exception of Public Relations will be covered in the clinics scheduled through 1979. A different area, Simulation and Games, will be offered in 1979 at Southern Seminary.

F. Russell Bennett, director of the Department of Associational Administration Services, said other courses and clinics also are being planned. He will teach a two-week course at Midwestern Seminary next March.

"The association is a strategic unit in the mission work of Southern Baptists," Bennett said. "And the director of missions is increasingly significant in the ministry of the association. But in the past we have provided professional training for persons who fill these positions."

"The clinics are an effort to involve the directors in continued education. Ideally, most of the 750 men and women who now serve the associations will be able to attend one or more of the clinics over the next four years."

The first two clinics at Southern and New Orleans seminaries were attended by 27 directors or their associates—eight at Southern and 19 at New Orleans.

Formats for the two were in sharp contrast. Allen W. Graves, president of Boyce Bible School in the seminary's Ministry Training Center, was the sole clinician

Continued

Associational Administration Series Aimed at Sharpening Missions Directors' Skills

Tabby Drun Photo



for the session at Southern Seminary on Associational Administration. With only eight enrolled, excepting a few doctor of ministry degree candidates who attended some of the sessions, Graves led the clinic in seminar fashion.

"I have been involved in similar sessions for the past 12 years—ever since the national convocation at Gulfport in 1963—and these clinics are invaluable," Graves said in praising the educational aspects of the clinic program.

"I think the men felt it was a must, personally, for their own education; it gave them background for mapping out and encouraging similar things in their own areas. One of the extra values of these conferences comes as the men fulfill their own needs and become more receptive to the needs of others."

H. T. Karn Jr., director of missions for Chilton-Unity Baptist Association in Clanton, Ala., said he found the conference at Southern Seminary "extremely helpful." In his sixth year in the missions post, Karn said he went because he was "always interested in finding out something to help me get the job done." He officially enrolled in the Associational Leadership Development course and plans to attend at least one of the clinic sessions each year.

Russell Aho, director of missions in Orangeburg Baptist Association, Orangeburg, S.C., said the Southern Seminary clinic, the third such session he has at-

tended, "was very profitable; it helped me to see some things I hadn't recognized before. It helped me realize I had a responsibility to my pastors to go back and help them in similar efforts."

Aho said he had resolved to block out one week every year for similar learning experiences.

Kenneth Haag, the clinician for the New Orleans conference, dealt with counseling—improving ability to creatively listen to associational leadership, provide a counseling ministry and assist pastors in developing as pastoral counselors.

Haag, who recently moved from a pastorate in Cordele, Ga., to First Baptist Church, Gainesville, Ga., said, "Counseling, or the lack of it, is a growing problem in the ministry where pastors and personal problems are concerned."

"There is almost no one to whom the pastor can turn. We feel the key man in the key position to remedy that situation is the director of missions. Our idea is to try to help him be aware of the need to help these pastors and help him to learn to relate to them and be their friend."

Haag developed the clinic format with the assumption that the participants had some counseling education and aimed it at sharpening their counseling tools, helping them to relate to counselees and generally making them more aware of needs and opportunities to counsel.

"The director of missions is in a position to be the friend a pastor needs in



Toby Drum Photo



time of stress," Haag said. "And besides the pastors, there are many associational leaders and church members who seek guidance or want to talk to someone other than their pastors."

In his clinic, Haag used several New Orleans Seminary faculty members, local pastors and movies of actual counseling situations; he also introduced the participants to Glenn Reddell, director of a counseling center in Lubbock, Tex.

Subjects dealt with included how directors of missions can open channels for counseling, how do I counsel?, types and approaches to counseling, developing an associational counseling ministry and counseling situations for the director of missions.

I. V. Couch, director of missions in Brusby Mountain Association, North Carolina, attended the clinic with Mrs. Couch who last fall became director of missions in neighboring Stone Mountain Association.

Both said they felt the need to sharpen their counseling skills.

John Duncan, director of missions in Shelby Association, Ala., said he had a background of educational psychology and counseling, but felt the clinic gave him new insight into his role as counselor to pastors and others.

The seminars where the clinics are being held have welcomed the opportunity to participate. Brad Curry, director of ministries degree program and coordinator of continuing education at New Orleans Seminary, said, "We feel real good about our role in the program. I was a director of missions myself once in Florida and went to a similar program at Southern Seminary. The opportunity to be made aware of current trends, needs and agencies available to help is invaluable. We are 100 per cent for it."

The list of clinics is as follows:

1976—Mission Techniques, Southeastern Seminary, Jan. 5-9; Sociology of the Baptist Association, Southern Seminary, Jan. 12-16; Associational Administration, Southwestern Seminary, Feb. 9-13;

1977—Denominational Programming, Southern Seminary, Jan. 10-14; Educational Principles, New Orleans Seminary, Jan. 17-21; Ecclesiology, Golden Gate Seminary, Jan. 31-Feb. 4.

1978—Group Dynamics, Southern Seminary, Jan. 9-13; Mission Techniques, New Orleans Seminary, Jan. 16-20; Research and Writing, Southwestern Seminary, Feb. 13-17.

1979—Simulation and Games, Southern Seminary, Jan. 8-12; Associational Administration, New Orleans Seminary, Jan. 15-19; Communication, Golden Gate Seminary, Jan. 29-Feb. 2. ■

Kenneth Haag, (photo at left) pastor of First Baptist Church, Gainesville, Ga., led the conference at New Orleans. Right, the seriousness of the session is mirrored in the faces of the conference.

Hope, Joy, and a Promise of Tomorrow

by Ruth Fowler

Southern Baptist Don Cauble is a minister to the mentally retarded.

Cauble's congregation—as he lovingly calls the almost 2,000 residents of Abilene (Tex.) State School—range from one year old to 86 years old; and in abilities from the helpless to those who will some day be rehabilitated to return to full participation in society.

"I see these folks as being more real than many of us are," Cauble says. "They are genuine. Sure they have their faults. But there is an openness and honesty about them. I suppose because they have nothing to lose, they're not trying to impress anybody."

"They teach me so much about faith—trust—they accept so readily," he continues. "There's something of love and warmth that I experience every day I guess. I find it extremely rewarding to work for our people."

The Abilene school, an institution for the mentally retarded and the epileptic, has residents from all races, backgrounds, religious beliefs and lifestyles. Cauble's ministry reaches to them all—and to their families and to the 1,300 employees of the school who care for the residents.

During the week, Chaplain Cauble conducts worship services for various age groups.

With a partime assistant, Cauble each week also visits all 50 resident halls (dorms) and both the women's and men's sides of the hospital.

To many of the dorms he brings a record player, and he and the residents sing hymns together. He speaks to them individually, remembering each name and his or her special problems. Cauble sends each resident a birthday card, too.

"Music is a real medium," Cauble explains. Worship services were mainly music with a few prayers and a brief devotion. Residents request songs; sometimes the person who makes the request leads the singing.

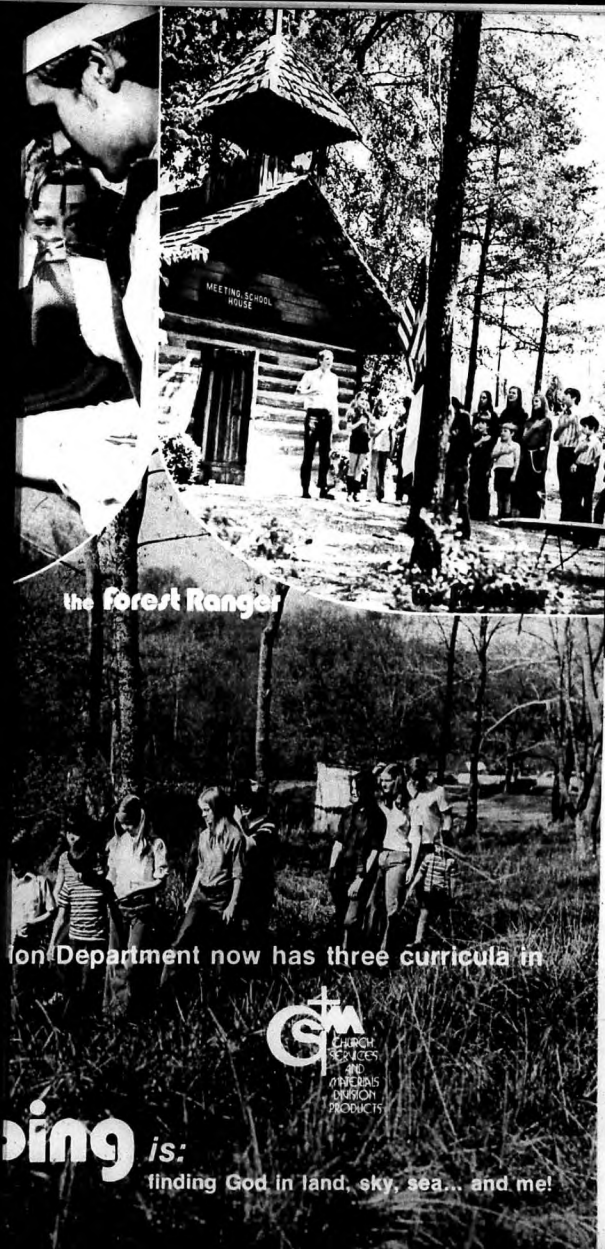
"Maybe the person doesn't lift a hand, maybe the person doesn't open his mouth. Maybe the person is non-verbal," Cauble says. "That doesn't matter, the other residents accept that person and he feels good."



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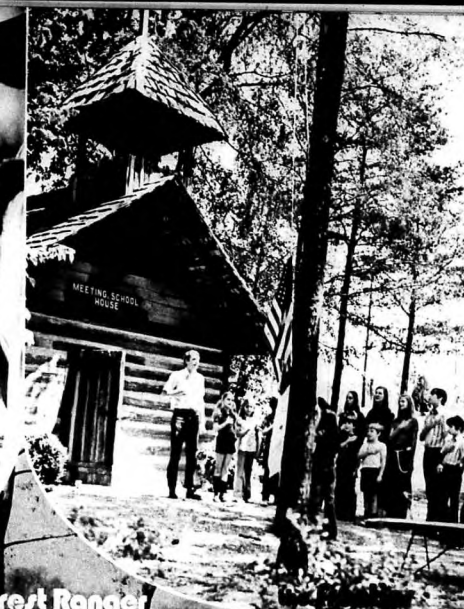
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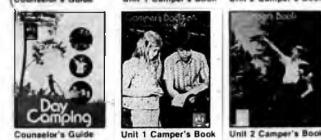
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finding God in land, sky, sea... and me!

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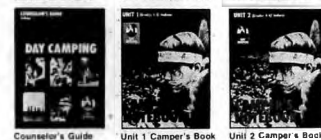
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David Clanton Photo



Top left, Cauble steals a minute from his rounds to make a phone call and to catch his breath. Right, Cauble looks in on a young resident of the school. Bottom left, sitting with Cauble in his office, some members of the youth chorus learn a new song.

To the mentally retarded person, acceptance is probably the second most important quality. Love heads the list. Cauble loves. And in so doing he is the residents' example.

"No one can feel or believe that there is a God who loves them unless there is a person, someone in human flesh, who can get close and communicate in some manner, 'I love you,'" Cauble says.

He opens the campus to college students from the three church-related colleges and universities in Abilene. They teach Sunday School every Sunday.

"Some of these college students have experienced things that have changed their lives, because our people have given them so much. They've found the same thing I have: that they can learn more from the residents than they learn from us; that they give more to us than we give to them," Cauble says. "I find it a joy to walk across the campus."

Continued

His love crosses denomination lines. Few people know or care that he's Southern Baptist. They know only that they want him to officiate at the funeral of their child, to be at their own bedside when they're sick, to help them over a difficult time, to love them. His congregation is Baptist, Church of Christ, Methodist, Presbyterian, Catholic, Lutheran. His ministry also touches the employee. He may counsel an employee before an upcoming marriage, or about the birth of a child, or when death strikes. He performs wedding ceremonies and visits those who get sick.

The death of a resident or the pain of a resident affects the employees.

"Many of our employees reach the place in a few months or even a few weeks where they feel like parents to our younger residents—almost as if they have given birth to this child," Cauble explains. "They become substitute mommies and daddies for our residents who can no longer be cared for at home."

"If we who work here are going to be able to minister to the residents' many different needs—physical, material, social, spiritual—then we certainly need to be growing people. We need to be people who can live with ourselves and cope with our problems," Cauble believes.

The families of the residents are another facet of Cauble's ministry.

"It's a traumatic thing to realize that you have a child that may never go to school, to college, will not be self-supporting. He will always need a little, or total, supervision," Cauble says.

"So there is always a little guilt in the parents of such a person. And sometimes there's bitterness because the family has not been able to accept the fact that this is something that can happen in any family. Maybe because it's an only child; maybe because the family had some great hopes for this little baby. But this little baby that was expected, in a sense, dies. And in his place comes a retarded child who'll never make the parents burst with pride."

Cauble understands their struggles for he's been through them, too. His first son is mentally retarded.

"All the prayer, all of the faith, all of the begging God will not change retardation. God somehow does not see fit to put a new brain into the head of a brain-damaged child," Cauble says. "My wife, Falby, and I had to come to accept this if we were going to begin to become whole people. It wasn't easy, it's never easy. This is the reason sometimes Christian people, religious people, have more dif-

Cauble, with employees of the school, teaches a course on mental retardation. Far right, Cauble with volunteer, Mrs. Carolyn Schlegel, stops to answer a young resident's question.

David Clanton Photo



David Clanton Photo

difficulty than people who are not involved with the church or do not have close relationship with God. Somehow we think as Christians whatever we pray for we're going to get. It just ain't so.

"We had to come to the place that we could live with this and accept this, admit our hostilities, admit our guilt feelings, admit our bitterness and finally blast out at God," Cauble recalls. "One of the great things about God is that he is big enough to take it."

In the process of accepting his child, Cauble learned that "God accepts us as we are, loves us in spite of what we are and sees in us something that we don't even see ourselves. He's begun a work in us that he has promised he will carry on until completion," Cauble says.

"Life is not all beautiful, there are many things about life which are disgusting, putrid, bad, miserable. But somehow by the power of God I've been led through these experiences to the place where I can somehow live in a real world, and also, know that there is a real God who lives in a real world."

A mentally retarded congregation means sorrow, and certainly heartbreak. But for Don Cauble, it also means hope and joy—and a promise for tomorrow.

Fowler is a staff writer for the Foreign Missions Board, Richmond, Va. Photographer Clanton is with the Public Relations Department, Baptist General Convention of Texas, Dallas.

Abilene (Tex.) State School began as an institution for the epileptic and has since been changed to include the care of the mentally retarded.

Because most people with epilepsy do not require institutional care now, the majority of the residents are the mentally retarded. The campus includes office facilities, a complete education system including classrooms and gymnasium, a swimming pool, a canteen, an indoor and an outdoor chapel, a hospital with emergency room, ambulance service and dental care, playground areas, a laundry, and an "enchanted barn" for social and special events, plus 50 resident living halls.

Residents participate in many activities including train rides and recreation. They attend school and/or work in the sheltered workshop.

Volunteer services provide money and clothing for those without families or means. Residents are not locked up, but are free to come and go as they please within the campus.

Superintendent of the state-supported institution is L. W. Cain; assistant superintendent is Bill Williams.

The school has doctors, nurses, dentists, teachers, recreation directors, psychologists and social workers to attend residents' needs. Attendants work an eight-hour shift almost always on the same dorm, allowing them to develop a close relationship with the residents.

Salt in the Community

by Clark Hill



Knolan Benfield Photo

John Pistone pastors the only Baptist church in Youngstown, Ohio—First Spanish Baptist Church of Ohio. Ninety percent of the congregation is Puerto Rican, and Pistone's ministry leads them into an involvement with their church and into an involvement with their community.

About 1,375,000 Puerto Ricans live on the U.S. mainland. Eighty-five percent of these are in the metropolitan New York City area, the rest scattered across the country. One small pocket is the Youngstown area. Authorities estimate that 8-10,000 Spanish-speaking people live in Youngstown, and the majority of them are of Puerto Rican descent.

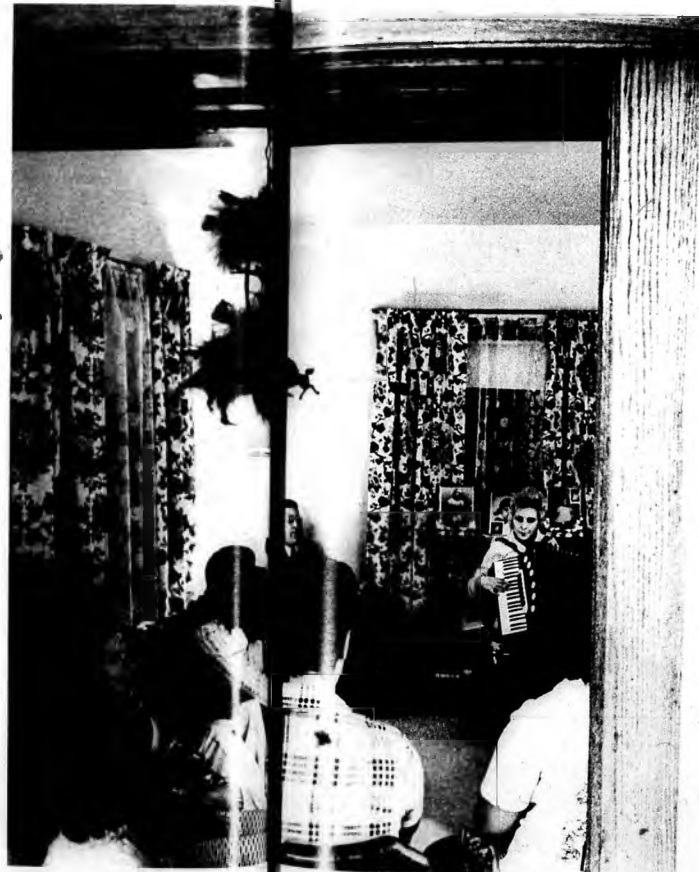
"I believe missions could grow through the development of strong lay people," says Pistone. Setting aside one Sunday night a month as a lay-led service is only a small part of Pistone's effort to make the year-old church into a base of mission support. Almost every night of the week church members lead Bible study fellowships in their homes; the church operates Christian Spanish Language bookstore; and the church has helped to start and maintain missions in Puerto Rico, Panama, Chile and Los Angeles. In their own Steel Valley Association First Spanish Baptist has even started an English-speaking mission.

The people of First Spanish Baptist build their lives around the church. Pistone, a native of Argentina, observes that the Puerto Ricans seem to be more sentimental than other Spanish language groups. They believe that the Bible is the center of their lives, Pistone says; maybe this is why as a church they are active almost seven days a week. And when a family moves into a new home, the congregation holds a dedication service led by Pistone. It's all part of a lifestyle—for the culture that these people share is Puerto Rican and the fellowship they share is Christian.

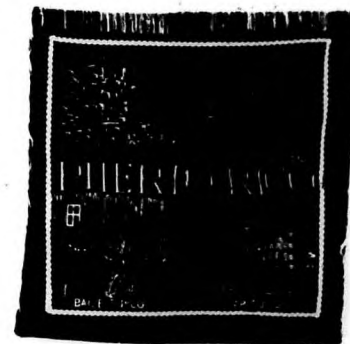
Continued

John Pistone, left, pastor, First Spanish Baptist Church. Pistone leads services, right, during a home dedication.

The culture they share is Puerto Rican and the fellowship is Christian.



Knolan Benfield Photo



The Puerto Rican youth of First Spanish Baptist live in two cultures: American when they are at school or with friends outside the church fellowship, and Puerto Rican when they are at home or with church friends. Though most of them were born in America, they speak Spanish fluently. And the culture of the island, which is still very much "home" for their parents, permeates their lives, too.

There are two elements that are common to gatherings of First Spanish Baptist youth: Bible study and music. Their music blends guitars, mandolins, ac-



The youth group meets at the church early in the evening for choir practice, upper left, and then moves to a member's home for Bible study fellowship, upper right and below, and entertainment, far right.



Knolan Benfield Photo



corded and voices. When Pistone came to First Spanish Baptist eight years ago, the youth were interested in forming a music group. After they invited a music group from Puerto Rico to play and sing for the church, they decided they liked what they heard. Some 40 of them spent more than \$2,000 on musical instruments. They named the group "Los Querubines,"—"The Cherubs"—and now they're a regular part of services at First Spanish Baptist. The group has also appeared on television in Youngstown and performed for the Ohio Baptist Convention.

First Spanish Baptist's bicultural youth have found living on the "Mainland" as a Puerto Rican interesting, but "we always look at ourselves as Christians and not as Puerto Ricans. Before God we're all equal—Jesus died for all," says Ephraim Caban Jr., whose parents came from Puerto Rico in 1951.

Ephraim's belief that everyone is equal is generally shared by his friends and the church. Their parents may remember facing the prejudice of earlier days on the Mainland, but the youth have either forgotten or were never aware that the openness they've found is not a charac-

teristic of all cultures.

However, the youth, some of whom have never visited Puerto Rico, feel the same love for the island that their parents do. Yet while they may have heard idealized accounts of life on the "Paradise Island" in the Caribbean, they are aware of problems there, too. They understand the poor economic situation and the overcrowded living conditions. "Visits to the island strengthen our ties," says Orlando Cruz, "but I would not want to live there all the time."

"We're trying to be salt in the community," says Pistone. The Baptist pastor has

Continued



Knolan Benfield Photo

developed a good working relationship with Youngstown's mayor, Jack Hunter. Pistone is chairman of the Human Relations Commission of Youngstown, and is on a committee investigating the police department.

"I believe you have to serve the human being as a whole," Pistone says. "The main thing is to lead a person to knowledge of Jesus Christ, and after that to serve the person with all his needs—especially with ethnic groups like the Spanish who need help in getting jobs, education and better housing."

Two-way communication has been established between city hall and First Spanish Baptist. "When problems arise," says Mayor Hunter, "you don't wonder who to call, you know. We find representatives of the Spanish-speaking community don't necessarily come in and represent interests of the Spanish community alone, but rather interests of the total community," adds Hunter.

The youth of First Spanish Baptist were interested in the total community when they went before the Youngstown city council to argue for restrictions on the location of pornography shops. Three weeks later the council did pass restrictions. First Spanish Baptist youth don't take credit for the action, but they do believe their input was a factor.

Ten years ago, 90 percent of Pistone's congregation was living in substandard housing, but now 95 percent own adequate homes. Part of the effort to improve housing opportunities for members of the church is Maranatha Court, the street where 13 families of the church—including the Pistones—are building a Christian community.

The families bought 15 acres adjacent

to the church property, subdivided the lots and hired a contractor to supervise and then went to work putting in a minimum of 15 hours a week building their own houses. Pistone estimates that they are saving 50 percent on the cost of building the houses.

Could such a community be isolated from the rest of the church and from the surrounding community? Pistone has considered this possibility but says that those building the houses are making an effort not to keep to themselves. "We want other people to see Christ through this neighborhood. It's not just that we're satisfied here and need nothing else. We would lose all the purpose if this were something just for us alone."

Maranatha Court made the TV news when the mayor and First Spanish Baptist Church of Ohio dedicated the effort. Many other things the church does haven't made the news, but, as John Pistone says, "We're trying to be salt in the community." •

Hill is audiovisuals-production assistant, Audiovisuals Department, HMB, Atlanta.



House construction, right, at Maranatha Court and Pistone, below, with Youngstown Mayor, Jack Hunter.



Knolan Barthelemy Photo

COMMENT by Walker L. Knight

Will we do what we do

Jeffery Hart McGruder was interviewed in 1973 by his former ethics professor at Yale, William Coffin, concerning McGruder's actions as part of the Watergate debate.

In the interview published by *Harper's Magazine*, Coffin asked McGruder why he did things he was told to do by his superiors that he knew were wrong.

McGruder answered, "You enjoy your job, you've got four children, you're not rich—sure—you can leave and go somewhere else. But is it that important? So you subvert your individual judgment over here to join a more effective policy over there. It's the same thing in business."

Coffin responded, "When you subvert your opinion, you are in effect subverting yourself. Your identity is at the mercy of the person to whom you are loyal. Right? If you start giving away your right to say no, there's an erosion of self."

Then McGruder says, "You know, it's a question of slippage. I sort of slipped right into it. Each act you take leads you to the next act and eventually you wind up with a Watergate."

The interview reveals in classic form how a person loses his integrity. When man is faced with any event, according to Charles Hancock of the HMB's personnel division, he will perceive that event in two ways. First, his perception will be determined by his needs: for esteem, for safety, for power, for affection.

In many instances, the individual may not at all be aware of the strength of these needs, or how strongly they drive him, so that they are determining his actions. McGruder's needs were for job security, wealth, and esteem.

The second factor is that one's perception will be determined by his values. These values may be values he has accepted subconsciously from his parents, even if he is prejudiced. They may thus be values imposed on him, or they may be values he has chosen for himself.

Hancock says that the tough ethical decisions of life are made when our needs with our values, or when values and we have to make a decision between them. Each time we face a decision in the face of an event and the need of a person perceives the event in light of his needs and values, and his response will be a feeling that triggers the action response.

Once we act, a new event has been set in motion. The process starts again.

McGruder said, "You know, it's a question of slippage. I sort of slipped right into it. Each act you take leads you to the next act and eventually you wind up with a Watergate." Institutions and nations, for that matter, deteriorate by these small acts, the slippage. The acts are not as isolated from each other as they appear.

Recently, the Baptist state paper in Missouri published a survey of editors to determine the best direction for the publication. One editor responded, "The integrity of the editor and the paper is best served when the personalities involved (all of them) are thoroughly dedicated to Christian principles and are reasonably free from the drive for power and recognition."

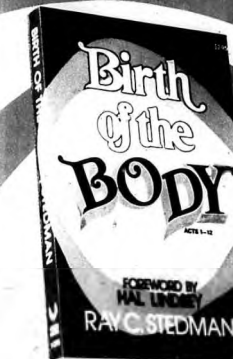
This editor has enunciated both of the factors which determine perception. He states values as "dedicated to Christian principles" and he states needs as "the drive for power and recognition." Self-deception is often so pronounced that we act on one level while rationalizing the action on another.

The ethical person will seek to know himself, to be honest with himself, and to acknowledge his needs. We are prone to feel that having emotional needs is somehow to be inadequate, to be less than a man, even to deny the power of Christ in our lives—yet we can acknowledge having physical needs for food and water and rest. If we come to know ourselves, we might then understand why we are tempted to act other than we preach, to move with integrity, to be less than whole. McGruder's slippage might be stated as unawareness.

Coffin's point on loyalty is significant. He said, "When you subvert your opinion, you are in effect subverting yourself. Your identity is at the mercy of the person to whom you are loyal."

Wholeness comes from commitment, the willing and practical and thoroughgoing devotion of a person to a cause. To Jesus the will of God was his life. He lived and acted not by the knowledge of good and evil but by the will of God. He appeared to move without regard for the morality of his day, healing on the sabbath, letting his disciples eat of the ears of the field. His freedom was shocking, but his was a higher loyalty, precisely what was lacking in McGruder's case. •

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EXECUTIVE'S WORD

Comments from the west

When Carolyn Weatherford was elected executive secretary of Woman's Missionary Union I extended to her an invitation to let the Home Mission Board host her on a visit of about one week to home missions work in any part of the nation. She accepted promptly, and January 24-February 1 became the dates and the West became the target area.

There were seven in our party, traveling in two private planes. Kenneth Day, director of the Board's Promotion Department, led in arranging and planning the trip, and he and Loyd Corder, director of the Board's Associational Services Division, served as pilots. Mrs. I. W. Bowen III, recording secretary of the Home Mission Board, Dr. Fred B. Moseley, assistant executive director-treasurer of the Board, and Mrs. Rutledge and I, along with the pilots, accompanied Miss Weatherford on this exceedingly interesting and encouraging tour. Here are some of Miss Weatherford's reactions:

"For years to come I shall be talking about my first missions trip as executive secretary of Woman's Missionary Union. My limited vocabulary does not permit me to describe adequately the experience, but several words and phrases come to mind:

"*Big.* Home missions covers a big territory. As we flew from forest to plain to mountain, through snow and rain and sun, as we visited people in open country, in big cities, on Indian reservations, and in small towns, I was impressed with the scope of home missions.

"*One Mission.* Again I was reminded that we have placed geographical boundaries for efficiency in administration. We have categorized missions into foreign, home, associational, city, church. Actually, missions is not limited by artificial boundaries. In the Mandarin Baptist Church of Los Angeles I talked with Mrs. Chang, the pastor's wife, now related to the Home Mission Board, who was led to Christ in China by foreign missionary Blanche Groves. Her husband was led to Christ by Ethel Pierce, another foreign missionary.

"In San Francisco I met and talked with An Thio, a young man from Indonesia. As a student in San Francisco he was invited by a Christian couple into their

home. After two years of friendship and Bible study, he is now a Christian. It's working with internationals in the school in San Francisco, burdened with concern that they come to know Jesus while they are in the United States. I met senior missionaries, students from schools in Alabama and Arkansas, spending a semester in mission work in the West. Over and over I found myself humming, 'In Christ there is no east nor west, in him no south nor north.'

"*Diversity.* In San Francisco I spoke at an associational meeting. Eleven different ethnic groups were present, all a part of one association. The choir sang 'How Great Thou Art,' and soloists sang verses in their own native tongues. A pastor's wife sang in sign language, the language of the silent people. As we all joined in the chorus in English, our diversity became unity in our praise to God. There is a diversity in methodology, from the ministry of Allen Elston with the Confederated Tribes of Warm Springs in Oregon to the ministry of Jim Reid among the 'night people' on the strip in Las Vegas.

"*Creativity and Innovation.* Mr. Chin, an architect in the Mandarin church in Los Angeles, led that church in the design and building of a place of worship on what had been viewed as an unlikely piece of property. Juanity McClamen is televised in Las Vegas, giving a summary of the news in sign language, so that deaf people can get the news via TV. Lynne Gurney has used her creative hands and heart to transform an old, broken house into a warm, friendly student center and home for her family in Colorado Springs. State executive secretaries and WMU secretaries, in Washington, Dan Springer and Sara Wisdom, in Idaho, Idaho Darwin Welsh and Gernice Ward, have dared to admit that 'what we did back yonder' isn't necessarily what must be done in the new areas to reach people with the Gospel. Talented and attractive men and women are planting themselves and their talents in 'pioneer' areas, planted, not buried, and the harvest is thrilling to behold.

"*Pride in Leadership.* Viewing from Los Angeles, I saw four of the men who lead in the work of the Home Mission Board left me with a sense of pride in the people whom God has called to these places of responsibility.

In Dr. Rutledge, Dr. Moseley, Ken Day, and Loyd Corder I sensed a joy in what the Lord is letting them do. I was inspired by the love and appreciation for these men and the Board that were expressed over and over by the people whom we met. I was grateful each time I heard a missionary say that he was not bound by the Board to programs and approaches that were not feasible nor practical in the area where he was ministering. In the way that he planned and directed the tour, I felt Ken Day's trust in the Lord. In the care and skill with which they flew the planes, I saw exhibited the faith of Ken and Loyd Corder.

"*Mission support through prayer.* I came home more convinced than ever of the importance of prayer in missions. I want to encourage more money for the Cooperative Program, more gifts to the Annie Armstrong Easter Offering, but I saw these in their proper perspective. One missionary said, 'We couldn't use another missionary now. There's no place for him. We don't even need any more money. But, oh, how we need your prayers.'

"We had the happy privilege of being with two missionaries on their birthdays. Eugene Wolfe in Los Angeles and Betty Comer in Gallup were celebrating their birthdays when we visited them, and it was wonderful to share in their feeling of prayer support. Somehow, I have a new feeling of prayer responsibility, and I know a simple rote prayer will not really support missions. I have determined to keep so informed of home missions needs that the Lord really will work through my prayers.

"*Indigenous missions.* One definition of indigenous missions I heard on this trip was: 'When a person who has become a Christian as a result of our work becomes a pastor of one of the churches, we will be back yonder.' I was grateful to meet Jimmy Anderson, who has indeed made the work of the Frank Blevins indigenous. 'His fine Creek Indian is now succeeding. Dr. Frank Belvin, who I met on the entire trip I pray that there will be many Jimmy Andersons across our nation who will step into places of Christian leadership, thus completing and continuing the circle of missions.' •

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PRAYER CALENDAR

A quarterly listing of chaplains' birthdays

APRIL

April 2: S. Jack Payne, Ga., Air Force; John L. Sharp, Tenn., Army; Paul L. Stinley, Va., Air Force; April 3: David James Farmer, Ga., institutional; James L. Fox, Tex., Air Force; William J. Clardy, Tex., Navy; John J. Wilson, Ga., Navy; April 4: Dale L. Rowley, Ill., institutional; April 5: Richard M. Tipton, Ill., Navy; Joe H. Parker, Tenn., Navy; James M. Pilgrim, S.C., institutional; April 7: Elbert N. Carpenter/Ky., Navy; April 10: Fred A. Duckett, W. Va., V.A.; Maurice Eugene Turner, Tex., Navy; April 12: G. C. Dennis, La., hospital; Billy R. Nix, Ala., Army; Charles F. Pitts, Tex., V.A.; Charles F. Jordan, S.C., Navy; April 14: Marvin V. Enquist, Ga., institutional; April 15: Richard M. Christian, Tex., institutional; April 16: Robert H. Burton, Ga., institutional; James O. Dorriety, Ala., industrial; April 17: James R. Brown, Ky., Air Force; Paul D. Foxworthy, Mo., Air Force; Homer Thomas Hiers, Jr., S.C., Navy; April 18: Dennis Barnes, Ark., hospital; Richard G. Cook, Va., Army; Thomas N. Pettus, Ky., V.A.; Jack Orville Varnell, Tenn., Navy; William G. Ruprecht, N.Y., V.A.; April 19: George W. Fuller, Tex., Navy; John E. Green, Tex., Army; Jerry M. Poteet, Tex., Army; Buddy Michael Reeves, Okla., Navy; John L. Clough, Fla., Navy; April 20: Isaac M. Copeland, Jr., Va., Air Force; James H. Eastland, Ky., Air Force;

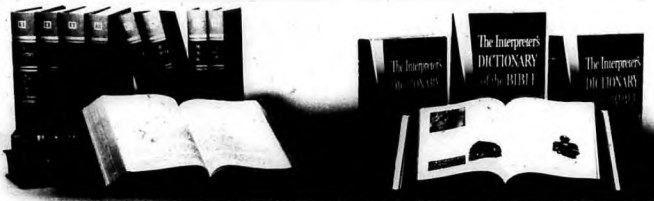
April 21: Kenneth R. Thompson, La., Air Force; Aubrey T. Quackenbush, N.C., V.A.; April 22: Joseph W. Magruder, Okla., Army; Huel E. May, N.C., hospital; April 23: Harry S. Walker, N.C., industrial; April 25: Joe P. Self, Jr., Tex., institutional; April 26: Clyde E. Brazeal, Ala., hospital; William James Clark, Wis., Army; B. Lynn Self, Tex., institutional; April 27: Dillmus William Barnett, Ala., Army; Leroy A. Sisk, N.C., Army; Thomas W. Haygood, Jr., Ga., hospital; April 28: Carl H. Burton, Miss., Army; Thomas L. Jones, Fla., SBH; Merrill C. Leonard, Tenn., Navy; Robert Carter, S.C., hospital; April 29: Alfred J. Albernehy, N.C., Air Force; John H. Carnes, Ga., Navy; William H. Heard, Ark., hospital; Roy C. Wood, Va., Navy; Richard Allen Headleg, Wash., D.C., Air Force; April 30: William M. Cuthrell, Jr., Va., Air Force; Melvin Brown, Jr., Tex., institutional; Cecil G. Irwin, Ga., V.A.

MAY

May 1: Charles B. Prewitt, Okla., Air Force; Malcolm H. Roberts, Mo., Navy; May 2: Carlisle M. Franks, N.C., hospital; May 3: William M. McGraw, Jr., Ala., Air Force; Harold W. Runnels, Mo., Army; May 4: George E. Ormsbee, Mo., Army; May 5: Joseph H. Coggins, N.C., Air Force; A. J. Thiessen, Ore.,

hospital; Franklin LeRoy Dittmar, Okla., institutional; Edward F. Lovill, N.C., hospital; Charles B. Roper, Jr., La., Army; May 6: James L. Burck, Ky., institutional; James H. McKinney, Utah, Army; James W. Quarles, S.C., institutional; May 7: Clarence B. Roland, Ga., Army; Carl I. Pearson, Ark., Navy; May 8: James E. Sams, Va., V.A.; May 9: John B. Hunter, Ark., hospital; May 10: James D. Bruns, Mo., Army; George W. Miller, Fla., hospital; May 11: George R. McHorse, Tex., Navy; Stafford G. Rogers, La., hospital; May 12: William C. Fuller, N.C., Navy; May 14: Donald H. Cabaniss, Ga., hospital; Richard M. Graham, Va., institutional; May 15: James E. Lockhart, Mo., hospital; Joseph E. Wilson, La., Army; Bradford L. Riza, Tex., Air Force; Horace A. Duke, Ark., hospital; May 16: Clark O. Hitt, Tex., hospital; May 18: Jack Wendell Roberts, Fla., Navy; May 19: James F. Kirstein, N.C., Navy; Thomas M. Richardson, Ala., Army; William R. Swenson, Minn., Navy; May 20: James Alfred Stanford, N.C., Army; James M. Rigler, Mo., Navy; Harrell Rex Lewis, Tex., hospital; Daniel O. Davis, Jr., New York, Army; Alvin L. Wilson, Mo., Army; May 21: John Dand House, Ga., Navy; May 22: Walter E. Sanders, N.C., hospital; Lawrence E. Johnston, Colo., hospital; Robert E. Smith, Tex., Army; May 23:

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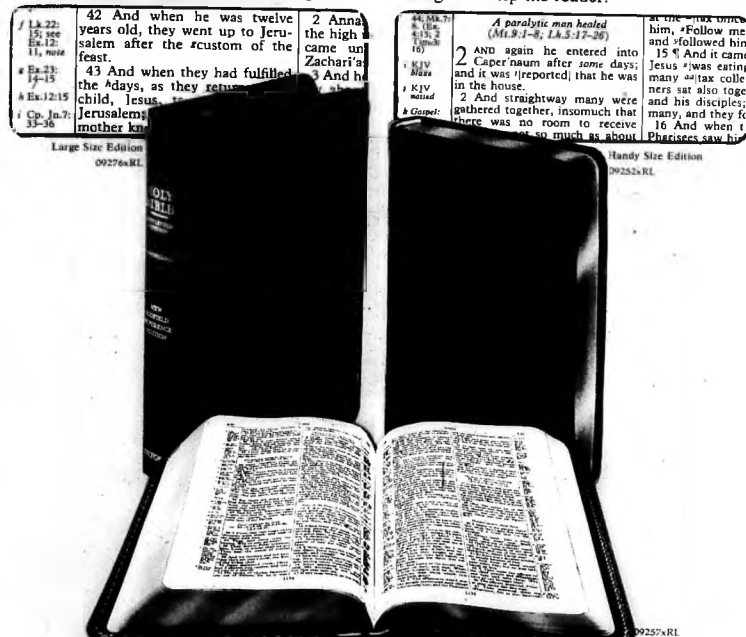
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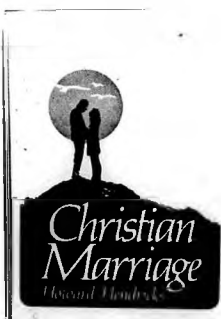
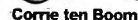
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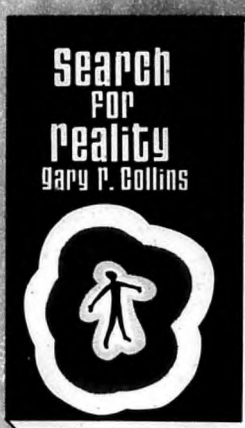
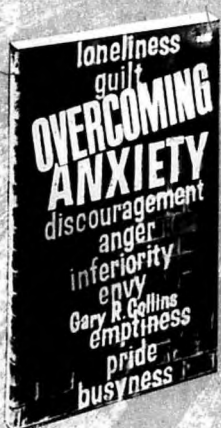
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