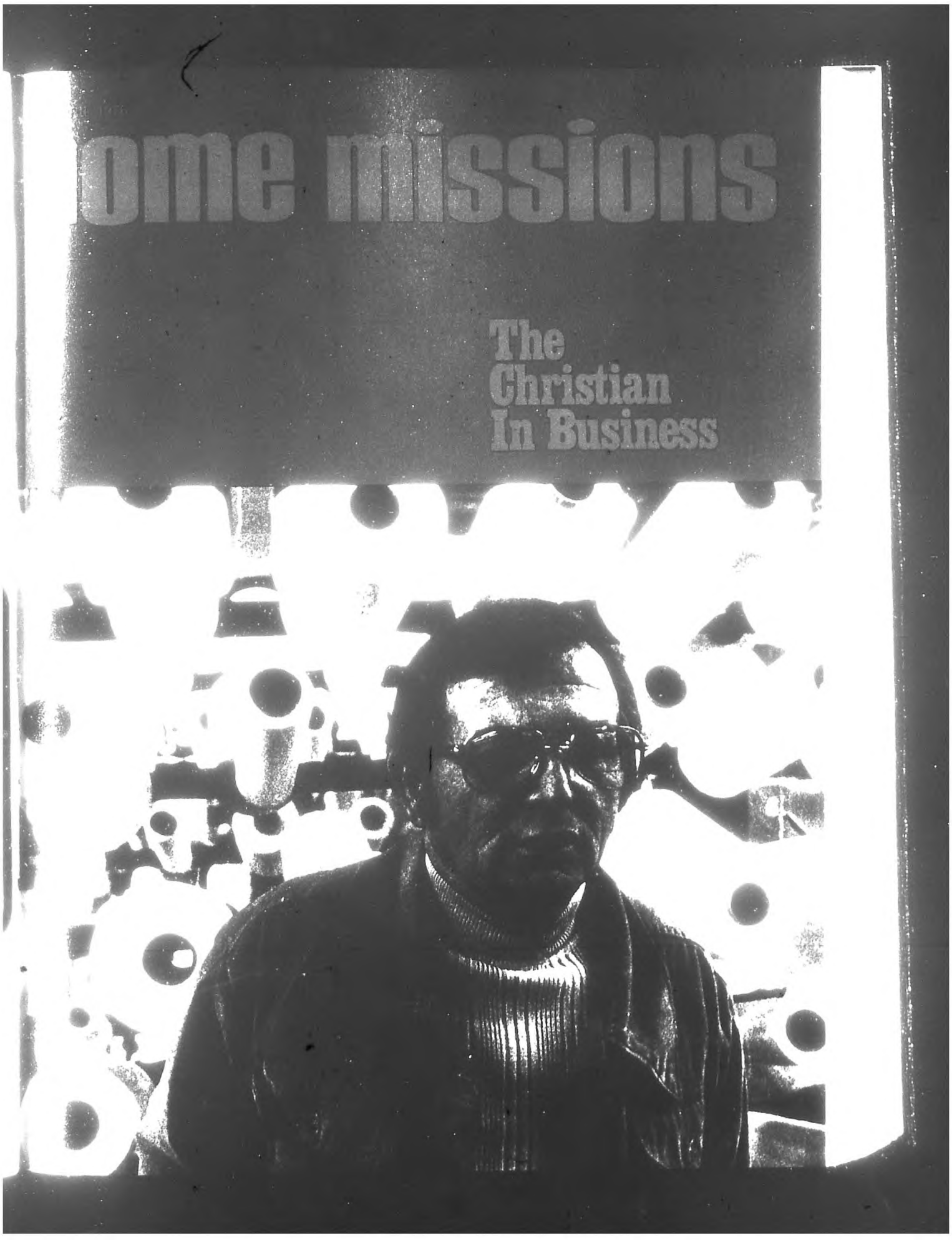
ome missions
The
Christian
In Business

home missions

Volume 47 April 1976 Number 4

Opposite: A youngster creates a pinata at the Albuquerque, N.M., Baptist Neighborhood Center. Photo by Knolan Benfield

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APRIL PREVIEW

From business to Filipino Baptist . . .

Recent bribery and payoff scandals have rocked big business—from oil and aircraft companies to public utilities—headlining daily papers and newscasts for the past several months. News editor, Toby Druin, did a little investigation of his own, to determine the impact, if any, of the Christian in business. His inquiries led him from plush corporation offices tp an Atlanta, Ga., barber shop. The answers to his probe were equally varied. □ A God is Love sticker is posted on the scales at Pambihira oriental food mart in Los Angeles. "Peace is Knowing Jesus," hangs over the fresh vegetables. Here, business and religion are closely intermingled and the store marks the beginning of the first and only Filipino Baptist Church in the United States. Eduardo Peol, the man on the cover, pioneered the work among Filipinos, a population ranked by the INS as first in number among Asian immigrants. His work reaches a small percentage of the estimated 200,000 Filipinos settled in California. □ When Tim Nicholas visited the Albuquerque Baptist center, he found the gamut of services, from health to sewing classes. And behind much of the work are volunteers, including Gary Shepherd, a computer consultant for Sandia Laboratories. Shepherd, who holds a master's degree in mathematics and has done graduate work in theatre arts, has also served as consultant for other Southern Baptist events, including lighting design for the Baptist World Alliance in Stockholm. He also was technical director for Freedom 76 in San Antonio. □ Transcendental meditation, the avowed panacea for everything from heartburn to hypertension, is examined in the final article of HM this month. Although thousands of followers, including Christians, are participating in TM, Glenn Igleheart, director of the department of interfaith witness at HMB, maintains roots of the movement are in Hindu philosophy. "Studies have shown the same results can be achieved by simply cultivating a quiet time or period of meditation," he insists.

The Christian In Business

BY TOBY DRUIN
PHOTOGRAPHY BY DON RUTLEDGE

The bespectacled man above is Dave Morris, a Baptist preacher without a church. But with a congregation of perhaps 20,000. Hired by Presbyterian layman William Pharr at the recommendation of Lowell Sodeman of the HMB's Chaplaincy Division, Morris works as an industrial chaplain—"the conscience of Pharr mills," a friend calls him. On following pages, you'll see how Morris "adds Christian leaven to big business." But Morris' role remains unusual in this era of public mistrust of industry. More common are the hundreds of business people who must contribute their own lonely Christian influence in the capitalistic arena. Can they do it? How? Do religion and the profit motive mix? Asking those questions is also part of the report that follows.

Continued

Dave Morris (in glasses above) has roamed Pharr Mills for eight years, learning about yarn-making—and helping employees in need.

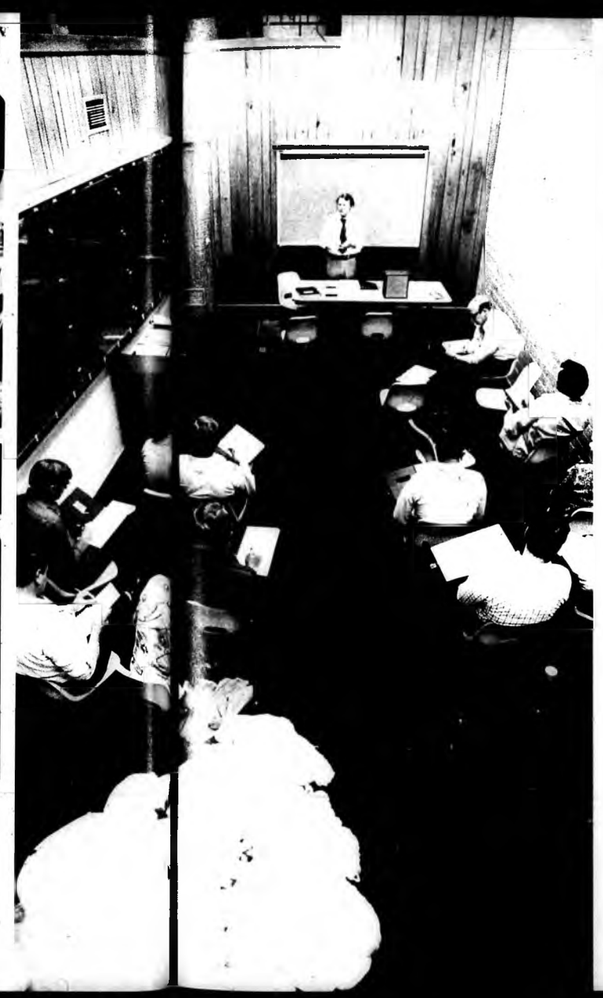
William J. Pharr took a chance in 1939, when he quit his mill superintendent job to buy his own place. "I was crazy," he recalls. "It was shot—hadn't been run for a good many years and everything was about to fall down." But Pharr was lucky. Shortly after he took over at McAdenville, N.C., World War II broke out and the man who doesn't like war found the war causing increased demand for yarn. "Everybody wanted it." They've been wanting it ever since. In the early days, Pharr knew all his employees by name—even when the number reached 1,000. But when the 1,000 became 4,000, it was a different story. His people had needs he wanted to help meet. Pharr's general superintendent, Kenneth Botts, a Baptist, knew Dave Morris, a former Baptist pastor then working as a parole officer. Lowell Sodeman, the HMB's industrial chaplain consultant, threw in his influence in helping "sell the concept to the company." And Pharr hired Morris, who grew up in a textile mill town, eight years ago to become chaplain of Pharr Yarns, Inc., a sprawling giant in the yarns business with plants around McAdenville, between Gastonia and Charlotte. Many of Pharr's 4,000 employees attend no church. For them and their families, Morris has become "the Preach"—the man they turn to for marryin' and buryin'. That pleases Pharr. "I wanted to have somebody like Dave for my people to pour out their problems to," Pharr says. "The longer I live, you know, the more I realize we're all just people and most of us have problems. I wanted someone my people could talk to."

"The Preach" discusses employee needs with the sprawling plant's owner, William Pharr (below).

Morris is now "the preach"—the man Pharr's workers call for marryin' and buryin'.

Continued

Why's a preacher in a factory? Chaplain Morris prowls the plant to talk, listen, quell any doubt.



Tacking a nameplate on a door or printing a brochure on counseling hardly gives a chaplain a foothold in an industrial setting, says Dave Morris. "In industrial textiles, you've nothing going for you because you're a chaplain. The people are suspicious. 'What's a preacher doing here?' they ask. 'He's supposed to be in church, not down here meddling.' From the start you realize all you've got is who you are and what you are and whatever rapport you can establish and whatever situation you can carve for yourself."

Morris does usual chaplain activities: leading or arranging Sunday and holiday worship services in plants; he and assistant Bernice Nixon are always ready to answer calls for help. And Morris frequently prowls the many plants at odd hours, stopping occasionally to talk to workers or foremen about the yarn spinning process that is company specialty—or about personal problems. When he came to Pharr Yarns, Morris—one of 22 Southern Baptist industrial chaplains and president of the inter-denominational National Business and Industrial Chaplains Conference—had no job description. He's worked himself into a lengthy one: teaching classes of supervisors how better to relate to workers, serving as liaison with churches and government agencies in the area; coordinating an adult education program; and recently working with one local Baptist church and the local mental health department to try to establish a mental health center. And Morris "doesn't hesitate to bring to management those things he feels are hurtful, detrimental to employees or the company itself," says the HMB's Sodeman, Morris' long-time friend. "But Dave's working primarily with individuals," Sodeman adds. "His responsibility isn't to help set company policy, but to help meet needs of persons."

Continued

Clockwise, from top far left: *Morris meets Baptist pastor D.R. Kerley and members of his church to discuss a proposed mental health clinic to serve Pharr Mills' employees and families. Using transactional analysis, Morris teaches plant supervisors how to better relate to employees, a subject that continually comes up as Morris makes his rounds. Morris' job—and work load—doesn't stop at the plants' doors.*

Morris goes where he's needed—to a hospital, a funeral home, all over the plant.

In their orientation process, new employees get a brochure telling them the chaplain is on call or they can leave their work any time to talk to him. "A chaplain is a people's man," says Dave Morris. "I am here for the people." "Here" can be almost anywhere in the five or six counties where Pharr employees live. Or it may be in Morris' office or the company chapel, or maybe between spools of yarn in one of the plants. But more often it's in an alcohol detoxification center, a hospital

funeral home. Alcoholism is high in Gaston ty, where most of Morris' people reside. Its dant problems keep the chaplain busy. Morris erformed more than 60 weddings in his eight at Pharr. And every year he is asked to take n at least that many funerals. Half the e don't know the name of a preacher. When need one, Morris gets the call. "A chaplain dustry has to start from the premise that going to be *used*," says Morris, who has never his zest for the job. "It's his responsi- to see that he's used to the maximum."

Continued

Morris' congregation is where he finds it: working on the plant floor or gathered in a back office.

Item Number One: *Headlines, randomly gathered.*
Gulf Oil Executives Fired in Payoff Aftermath. . . . Grain Inspectors Discovered Mislabeling, Underweighing Exports. . . . Lockheed Discloses Millions Paid for Foreign Sales. . . . U.S. Companies Admit Bribes of Overseas Officials. . . . Oil Company Profits Called "Unconscionable". . . . Polls Reveal Growing Mistrust of Business.

Item Number Two: *A news report*
A wealthy Texas businessman/computer magnate gives $1,000 to the re-election campaign of a Georgia congressman on the House Ways and Means Committee. Later, the congressman proposes a tax-credit amendment that will benefit the Texas businessman—potentially offering him a $15 million tax break. When questioned, the congressman says, "Coincidence."

Item Number Three: *Two encounters*
The scene is the Home Mission Board library. A researcher sits at a table, surrounded by news magazines and newspapers.
"Hey, what are you doing?"
"Looking up examples of corruption in business."
"That ought to be easy."
About four minutes later, another visitor drops by.
"Want to go for coffee in about 15 minutes?"
"Can't until I'm finished."
"What are you researching?"
"Corruption in business; I'm looking for specific examples."
"Oh. Well, you should be ready for coffee in about five minutes, then."

Item Number Four: *Wondering. . . .*
When was the last time you believed all the claims made by a television commercial?

Item Number Five: *A question, courtesy of* Newsweek
The September 1, 1975 issue asks: "How Clean Is Business?" Among its comments: ". . . the suspicion that business plays largely by its own rules and not the law's has remained in the American psyche (since the early days of the Republic)—and over the past several months, that suspicion has flowered again into a widely held conviction. . . . Is "minor grease" (bribes) in all its variegated forms so institutionalized in American business that it has become standard operating procedure and a sine qua non for getting ahead? . . ."

Item Number Six: *A quote*
In an article on the "massive grain export scandal," UPI reported one investigating attorney's remark: "Nobody was coming forth as a victim. The fraud was so pervasive it was tolerated. No one was unhappy. Everyone seemed comfortable with the system as long as their losses were passed on to someone else."

Item Number Seven: *A thought*
In such an environment of public mistrust and SOP bribes, can a Christian business person function in a manner that reflects the tenets of his faith?

Absolutely," says Foy Valentine of the SBC's Christian Life Commission. "Certainly," says Lowell Sodeman, the HMB's consultant on industrial chaplaincy. Not everyone can have the opportunities of a Dave Morris, Sodeman adds, to become the "conscience" of his business, but every Christian businessman and woman can witness the faith on the job. And the more responsibility, the better the chance to witness. "Yes," but not if he or she is willing to give only 'lip service,' concludes Atlanta attorney William Major.

"Whether a person is a Christian depends not on what he says, but on what he does," Major says.

To Valentine, a Christian business person's actions should be so different "you can smell the difference—not just that you go an air of piosity, not just with some device as taking 10 minutes off for devotionals—which I'm not opposed to.

"But you should tell it through such things as not price gouging a jar of jelly for 33 cents, then just because times justify it, marking it up to 42 cents, then in a few days, marking it up to 58 cents—all when you could have sold it for 33 cents and made reasonable profit.

"Yes, we should be able to tell the believer from the unbeliever by the way he does business—by the way he relates to his work, by the way he relates to those about him—employees, employers, customers. To be a Christian means to be in right relationship to God almighty through repentance and faith to Jesus Christ. This results in a right relationship to other folks."

Being a Christian business person does not mean being a "hedonist" bent on self-gratification, Valentine says.

"One terrible heresy promulgated in a lot of businessmen's meetings is the idea that if a businessman starts tithing, God will make him rich. Christians sometimes become rich, but a man can be faithful and be poor. He can suffer horrible adversities, as Job did."

Another thing to avoid is to equate being a Christian in business with giving out tracts or allegedly winning souls—and nothing else.

"Some believe Christianity and business don't mix," Valentine continues. "On the contrary, to be a Christian is to have come under the integrating, changing and unifying power of the Holy Spirit, which affects Sundays and all the rest of the week and every area of life."

Baptist businessman Cecil Day of Atlanta agrees.

One of the first things a visitor to Day's office sees is a plaque paraphrasing the golden rule. "That's where you start," says Day. "If you have a decision, you start with the golden rule, rather than 'I-I-I'—being totally self-centered and squeezing out the other guy."

But Day hesitates to say everything he does is "the way Jesus would have done it.

"But I would say that his teachings influence every decision I make. I identify myself as a Christian businessman—one who sees or reflects Christ's teachings. I begin a business deal with the question: 'How would Jesus act?' "

Fred Roach, president of a Dallas home building company, believes his reactions to the same question have helped him realize his "potential."

"There's absolutely no difference in the way a missionary gives his life and the way I've given mine," Roach says. "God enables me to tap my promise more fully. When I release myself to him and under his power try a task, I succeed more often. God honors personal dedication and commitment," concludes Roach, who's held numerous offices in his local church and Miami Baptist Association moderator before moving to

's enhanced those natural talents I've turned over to but more important, God has helped me overcome weak- I'm dogmatic, and he's helped me be less so; I push d perfection, and he helps me overcome my perfec- m."

yne Chastain also applies the golden rule. As director 300 employees of the Management Services Division e Sunday School Board, he feels doing a good job ex- es his Christianity.

all it excellence of work," Chastain says, "honestly trying to the best of my ability to treat you as I'd want you to t me."

The SSB is the Convention's biggest "business." Church program literature, books, films and other items will total about $70 million in sales this year. SSB materials and book store outlets compete with both secular and religious companies.

The agency uses numerous suppliers and contractors. Chastain deals with many of them. But applying Christian principles doesn't make him less demanding in dealing with other firms, he believes. Instead, he feels, it is "Christian" to drive hard bargains—so long as his actions do not drive others out of business or take advantage of those less adept.

"If you go downtown in Nashville, they'll say, 'Don't negotiate with Chastain; he a tough agate. But I think they'll also say, 'He's the fairest man I know,' " Chastain says. "That's Christian interpretation of my responsibility."

Another of Chastain's responsibilities is "developing employees." But if someone has to be fired—and no one is, Chastain says, without every chance "to correct what is wrong with his performance"—Chastain sees that action, too, as his Christian responsibility. "I owe it to the agency, to myself, and to every other employee to help the person find a job in which he can better use his talents," Chastain says.

Such "stewardship balancing" is a continual effort of SSB executives, says W.O. Thomason, SSB vice-president. "The fact that our services and goods have a Christian message does not keep us from being a commercial institution, but it does mean our reason for being is more significant than most institutions with a profit orientation. We must make a profit, but also achieve maximum results in distributing and servicing the Christian message."

Thomason adds that the SSB and secular firms are different because "we never see the people who buy from us as 'just customers.' We see them as Christians or potential Christians. Therefore, we're anxious to give them the best."

The SSB is an equal opportunity employer. Persons working in theological programming all are Baptists, but other employees are hired according to their qualifications.

"We let all employees know our Christian mission," Thomason says, "and we encourage them to be partners with us in carrying out this commission."

Firms with which the SSB does business also know its purposes. Thomason says. "We discuss with them what is happening in their own lives. With most of our vendors, we know whether they are active church members.

Can a business person be both capitalist and Christian? Or will one squeeze out the other?

"And they hold our feet to the fire. The first thing we hear if someone is unhappy is, 'You people say you are Christians, but. . . .' "

At least two other denominational agencies deal in functions that give them direct commercial interests. The Annuity Board handles millions of dollars of retirement funds—$400 million currently and a projected $1.5 billion by 1985. The Home Mission Board's Church Loans Division portfolio now approaches $45 million; the revolving fund grows about $2 million annually on earnings that are continually reinvested in some 250 new church loans each year.

Darold Morgan, Annuity Board president, says the object of the Board is to make as much money as possible for annuitants. "In working in the framework of our SBC-assigned task, we get the finest advice, handle moneys in the most competent manner—and yet do it in a way that complements the Christian stance," Morgan notes.

Continued

Atlanta's Businessman/Pastor

Dapper Atlanta pastor Lester Buice knows the problems of Christians in business. For he's been a businessman—a housing contractor—for almost 20 years.

When Buice was called to Rehoboth Baptist Church in 1947, the church was too small to pay a full salary. To supplement his income, Buice entered the construction business. He's stayed with it ever since, though he considers himself a "full-time pastor."

"Even from the first," he says, "I did it mainly by phone. All total, I'd spend only about a day a week at it. My people know I'd get out of the business if it hurt my effectiveness."

Apparently it hasn't. The church has grown from 160, when Buice came, to 4,000 in 1975—with 447 baptisms last year, a Georgia Baptist Convention record.

Buice says his contracting also opens up opportunities to witness. About one-fourth of those buying homes end up attending Rehoboth. "It's not in the contract, though we kid them about it," he says. "They just come."

Buice receives a token salary—the lowest of any full-time employee at the church. Yet, he retains his independence, partly because it "frees" his pulpit. "I preach whatever the Lord lays on my heart," he says.

Another benefit of his business is the tie it gives him with the business world, Buice says.

Weekly he carries a Christian witness—often in the form of tracts or church newsletters—"into the halls of finance," he points out.

Buice also identifies more closely with the 75 families in the church who are involved in construction. "I know what they're encountering, the pressures they face. My business has made me closer to them," he concludes. •

"Every dime that comes in is sacred money—from churches and Convention agencies. We handle it with extreme seriousness, demanding the best of both worlds: business expertise with Christian responsibility."

The Board does not invest in certain industries: "anything related to liquor or tobacco or motion pictures, motels and restaurants and foreign companies." The Board also avoids business with companies uncooperative with fair employment practices and oblivious to social issues. Brokers with whom the Board deals know its investment guidelines at the outset, says Morgan.

The HMB's Church Loans Division follows similar "good business/Christian responsibility" policies, says Robert Kilgore, its director. Its operation is "Christian," Kilgore adds, not only because it helps churches build, but also in the way it practices its loans program: seeking sound loans that follow guidelines pursued by most lending agencies, yet extending credit when local financing cannot be secured.

Its interest rates, too, are usually below those available from commercial institutions—even though these sometimes cause the division to theorectically operate at a loss.

Kilgore says no "moral" stipulations are made in a loan contract. He admits some considerations could be made to assure such actions as giving consideration to minority contractors or demanding contractors' hiring and policies are fair.

"But all kinds of problems" with unions and local governments would probably crop up, Kilgore feels, if such stipulations were made.

But such a consideration is only one of numerous gray areas Christians dealing in business must face. Distinctly Christian aspects of doing business are not always "clearly definable," contends attorney Major. "There are cases I simply do not want to handle, so I don't handle them," he observes. "For instance, I do not represent liquor dealers, people in the gambling world, or people on fringe areas of the law. But I don't know whether I don't handle them because I contend I am a Christian or simply because I think I would rather have them represented by another attorney."

For others, the decision is more clear-cut.

Herb Long, an Atlanta barber, moved his shop from an area that was becoming populated with "adult" bookstores. He had tried to get rid of the bookstores, failed and moved in a "negative response, to flee the presence of evil."

Long, a Baptist Sunday School teacher, felt his action "a Christian witness." But he admits most of his expressions of faith are covert. "When I have the opportunity, I share my witness," he says, "but not when the shop is crowded. I want to share my faith, but I don't want customers to get the idea I'm pushing it off on them."

Don Rabern, an Atlanta floor-covering business owner, agrees. He believes God guides him in his work, but can't single out anything the business does that clearly labels it "Christian."

"We try to treat people fairly, give good service, quality workmanship at good prices," he says. "But I'm not sure if it is because I'm a Christian. I don't know if my competitor who might not be Christian does it or not.

"I just know that I had good Christian parents, good Sunday School teachers, the Lord has blessed me more than I am worth, and I just believe in treating people right."

Toby Druin photo

Fred Roach: "We can fail and still be in God's will."

None of which, Rabern admits, means the business will be assured of profits. Adds Long, "I was a successful barber before I became a Christian. But I didn't enjoy it as much." Fred Roach puts it bluntly? "God doesn't promise us financial success. We can fail and still be in God's will.'" Roach says he's known Christians who failed in business and "I've asked God why he let them lose money. The truth is, God didn't. They just did things contrary to good business practices."

But, for the Christian, "success is more than making money," Roach adds.

Cecil Day echoes Roach's sentiments.

Day, who claims that applying Christian ethics to his dealings has occasionally cost him financial profits, says "profit" doesn't always mean money.

"I think of it, too, in the sense of doing the right things, of following God's will for one's life. If a person knows he or she is following His will and believes that is best, then," says Day, "that is gain—profit."

Item Number Eight: *A cartoon from* New Yorker

Four Wall-Street types, slightly plump and obviously wealthy, encircle a desk. One is leaning forward, talking into his office intercom: "Miss Dugan, will you send someone in here who can distinguish right from wrong?"

Even in today's uneasy business climate, a number of volunteers ca

Not every Christian can become the "conscience" of his business. But all can try.

BY CELESTE LOUCKS ● PHOTOGRAPHY BY EVERETT HULLUM

THE MINUTE by MINUTE MAN

With time and his own inability to be two places at once as his biggest adversaries, Eduardo Peol carries the Christian message to the burgeoning Filipino community of Southern California

On a cool Thursday night, a thin Filipino with a baby curled in his arm, stood at the far end of Pambihira food store in downtown Los Angeles, Calif.

He had browsed through the shelves, stocked with jars of banana chips, papaya pickles and canned cocoanut milk; passed the fresh produce display of Chinese okra and bitter melon; and paused a moment over the frozen bananas and salty anchovy, frozen in four-ounce plastic bags.

But at the back of the store, he stopped. Behind the fresh fish case, with its neat rows and hand-marked prices: squid 79¢ a pound; pompano, $1.35 a pound; he heard a voice. "Let's go. Number 69."

On a routine trip to the bank, "Fate"—named Edith Lucio—was awaiting Peol. The first Bible study resulted.

The command, coming from the lighted storage room behind the fish counter, preceded an outburst of song: *"It will be sweet it all, when we see Jesus . . ."*

The man walked to the open doorway and quietly peered in. Sitting on stools around cardboard tubs of mung beans were seven Filipinos and a gray-haired Anglo businessman—smiling, singing, then preparing for a Bible study.

"When we are dead to the law, we must be alive to God," the leader began, drawing attention with the gravity of his bold eyes and animated gestures. "What does this word, grace, mean, anyway?" he asked with a quick shrug and dark frown.

Every response was rewarded. Correct answers incited a sudden smile and words of agreement. Other answers he greeted with pensive expressions, with his subtle guidance, leading through more groping questions to the brink of a correct reply.

The wiry leader with mobile face and rapidfire presentation is Eduardo Peol; the meeting, one of several Bible studies he conducts each week in Whittier, Carson, Los Angeles and San Diego.

The Pambihira group contains a handful of predominantly new Christians from Catholic backgrounds, plus a core of members from a Bible study begun five years ago which has grown into the first—and only—Filipino Southern Baptist Church in the United States.

The 11-member mission, formed in 1971, had swelled to 131 by 1975—64 of those additions were by baptism. In four years, the group, which began as an unsponsored mission, had moved through a brief sponsorship by the Home Mission Board to become self-supporting. During that time, the church also had purchased a building in downtown Los Angeles.

The church claims only a small percentage of the more than 80,000 Filipinos living in the city—and estimated 200,000 total population for the south California area. Filipinos rank first among immigrating Asians for 1975. For 1973-74 they ranked second behind Mexicans in total immigration.

First Filipino's congregation is primarily young adults between 20 and 40; most are recent Christians from Catholic backgrounds.

Considering the mortality rate among inner-city churches—and considering the former religious affiliations of its members—Peol's church's growth has been "remarkable," says Eugene Wolfe, an area worker with Spanish-speaking in Los Angeles.

"Where people say you can't build a church, Eduardo did it," chimes Jack Combs, language missions director for the state. "And he did it in a big hurry."

Whether zipping through traffic, crossing busy Los Angeles intersections on the tail of amber lights, or gulping down meals to meet other deadlines, Peol constantly races against time. "Even while walking, when I was a little kid, my father wants me to walk ahead of him" Peol explains, with only an edge of sobriety, "and my father walks fast."

Peol seems a compulsive worker, constantly impatient. Yet his manner is amiable, his conversation punctuated with comic facial contortions and mischievous

Past the cans of banana blossoms and salted anchovy, the only Filipino Baptist Church emerges from a storeroom Bible study in an oriental food mart in Los Angeles.

laughter. "He's a scrawny little guy, and when he opens his mouth, it looks like his face splits, from ear to ear," muses a colleague. "But he has a tremendous personality.

"Eduardo is charming."

In the late sixties, Peol became a television personality as he helped launch the Baptist Hour in the Philippines. Once a month, with hand-written scripts, Peol recorded four radio sermons in one sitting. Every Saturday night, he'd submit to cake makeup and the bright lights of the television studio, to make video tapes for the Baptist Radio-Television Commission broadcast.

On Sundays, after church, Filipinos all over Manila tuned in to Peol's opener, "I am the way, the truth and the life," spoken in Tagalog (the national dialect), followed by a choral rendition of the theme song, "Jesus Saves," and a 30-minute religious program.

Peol worked out a brief sermon and five-minute question-answer format. Sometimes the sermons were in Tagalog; other times he preached in English, the "official" language of the islands.

The message was extemporaneous, and Peol found it difficult to keep within the critical time limits. "They had clock watchers who made a lot of signs: five minutes—five seconds . . . then," he recalls with a grin that creeps into his eyes and ends in laughter, "that's when I ran over."

"All I could say was, 'Good-bye.' "

Peol, who had come to the States to earn a degree from Golden Gate Seminary in San Francisco, rode a motorcycle to his other jobs: teaching New Testament at Mindanao Baptist Bible School in the southern part of the Philippines, working at Immanuel Baptist Church in Davao. Later he held a part-time pastorate in Manila.

By late 1970, at the encouragement of his sister who lived in Los Angeles, Peol returned, with his wife, Adelina, to the United States, and took a job assembling stoves. He was in Los Angeles for several months before making any significant contacts with other Filipinos.

Then one morning, on a routine trip to the bank, he arrived before opening time. While waiting he walked across the street to a drug store. There Edith Lucio, a young Filipino woman, noticed Peol in his *barong*, the hand-embroidered, open-collar Filipino shirt. "I said to myself, I know that guy," Miss Lucio recalls. Her grandmother had been a loyal fan of Peol during the Baptist Hour days. I knew his face and his name, Miss Lucio thought. After a few minutes, she asked, "Are you Eduardo Peol of the Baptist Hour?" Peol laughed.

Although Edith Lucio was not Baptist, Peol discovered she would be interested in Bible study. He wrote down her address. "After a week," Miss Lucio says, "he was knocking at my door."

For almost a year, Miss Lucio's small efficiency apartment—shared by four roommates—was the meeting place for weekly Bible study. Miss Lucio invited neighbors and Peol brought friends. From eight to 14 persons crowded the apartment, sitting in chairs and on the floor, studying the Bible and singing songs.

Frequently, Catholic young people visited. Peol's presentations included questions; often the visitors initiated theological debates. Peol welcomed interaction. "We learn so many things," Miss Lucio remarks. "Any kind of religion you belong to, Rev. Peol can really discuss. He knows his subject matter.

"I think his main asset is he is down to earth. Not like other pastors," she adds.

"I look on him as a friend—a friend of everybody."

> The Filipino church met mornings in a community center, afternoons in a restaurant, until it fit in neither.

Although the lively discussions drew no complaints, sometimes the music brought a knock from Miss Lucio's apartment manager. But Bible studies continued in the gray stucco apartment until Edith Lucio moved. Study at the new apartment lasted for eight months, then resumed at Pambihira, an oriental food store owned by Miss Lucio and her sister.

Spurred by the response of the first Bible study, and anxious to meet the widespread need among scattered Filipinos, Peol quickly established two more Bible studies in the Los Angeles area. Soon, members requested Sunday services.

Peol secured space on Sunday mornings at the Filipino-American Community Center, situated in the heart of the Filipino community. Although the building was a bare-floored recreation hall with a bad organ and a piano with broken pedals, the "congregation" increased.

The location for the early services seemed makeshift, but their meeting in the cultural center of the community actually may have contributed to the church's early success.

Sunday evening service met in homes until crowds forced Peol to seek a new location. Zacarias de Guzman, a Bible study member and owner of the Bamboo Grove Restaurant—serving "the finest Filipino cuisine" in Los Angeles—offered his restaurant space.

Sunday night was the Bamboo G[rove]'s busiest, doubling week night attend[ance]. Yet Guzman closed the doors to customers, pushed aside the fashionable tables and lined up the chairs to fa[ce] the back of the restaurant. Song[s] and preaching replaced the usual fa[re] of roast pig and baby beef.

"My father felt the priority was f[or] the church," explains Susan de Guzman, who manages the restaurant. "At that time, the church didn't have a building. He owned this place—and he knew the church needed it."

Due to growth, and the fact the community center needed the space for upcoming activities, Peol began contacting realtors about property or, available church buildings. To his surprise, there were several empty buildings.

"Back in the Philippines, you don't see churches selling their building," he says. "Here, many church buildings are for sale. Churches are folding up."

Among facilities shown him was the former First Southern Baptist Church of Los Angeles; more recently, Bethesda Christian Church. "It was small," remembers Peol, and priced at more than $50,000. "We decided not to take it."

Church members continued looking, but could not find a place to fit their needs and pocketbooks. They had $12,000 for downpayment. After several weeks of hunting and inquiry, they returned to FSBC.

"The second time we saw it, it looked better," Peol admits, with a chortle.

"Since we had been going around like gypsies, we thought, why don't we settle down? It was not the one we were looking for—but it will do." The church secured a loan and the Home Mission Board offered $5,000. In early 1972, the HMB had appointed Peol a missionary. He served about two-and-a-half years, until the church became fully self-supporting.

Less than a year later, the church was looking for a larger place. "They had it full for the first service," Combs reports.

Despite time spent in church-hunting, preparation and teaching of Bible studies, plus sermons, Peol took another assignment when a seminary contemporary, Court Shepard, contacted him about a group of Filipinos in San Diego area who needed pastoral direction.

"It's just like cussin',' for Peol to say no to an opportunity," explains Combs. "He lives and breathes the work."

Since he had few free evenings left, Peol organized a Friday home Bible study. For the past two years, each Friday afternoon, Peol and his wife have driven 125 miles down Highway 80 to San Diego.

After dining on steamed cakes, egg rolls and a table of delectable Filipino

[illegible]s, Peol and the 20-30 persons who [regularly attend, gather in a large circle [where he teaches the lesson. Then he drives [across Angeles, usually arriving back [at midnight.

[More than a dozen baptisms have re]sulted from the study, and Hilltop Baptist [Church in Chula Vista (a San Diego sub]urb) has adopted the Filipino group, [which organized as a mission almost two [years ago. Hilltop provides Filipino Sun]day school classes and integrates those [who will attend into its regular activities.

"The mission has been a significant source of learning and socializing for its members.

Shirley Corbin, an early member who has held Bible studies and vacation Bible schools, explains because of Catholic backgrounds, many Filipinos would not attend a Baptist church, but will gather in a home. "Many are born Catholic," she says. "If you are a Catholic for 30 years, you cannot overcome it for awhile."

Mrs. Corbin's husband is an Anglo, so her "Americanization" experience may vary from most Filipino couples. Yet, she describes problems adjusting to U. S. culture.

Even though Filipinos are characterized as happy-go-lucky and fun-loving, "we are sensitive people," she says. When she first arrived, it was difficult for her to accept the humor. If her father-in-law made jokes and laughed, she became hurt and embarrassed. "Even when he told me, 'No, I was just kidding,' I took it so seriously," she recalls. "It took me five years to get used to it.

These people in the Bible studies are early Christians," she continues. They are accustomed to sitting through worship services rather than becoming personally involved. "If a Filipino is used to praying, 'Hail Mary,' he can't get used to praying through his heart."

The new Christians must overcome superstitions retained from the Philippines.

Adelina Peol offers an example: "You cannot sweep in the hour the sun goes down, or God will punish you. In the Philippines they believe God will sweep your whole family up and you will all die."

Protestants do not engage in rituals she knew from childhood. "We kissed the ring of the priest and the feet of the saints," Mrs. Peol recalls, rolling her eyes and smiling. "I remember one time, my mother brought us to the city for the purpose of kissing the saints. I asked her, 'Why do we kiss this? It's only a statue—and it's cold.'

"She told me, 'Just go on. Don't complain.' "

In his Bible classes, Peol works to break down formalities and reward participation. During a study of prayer he asked, "Do you mean, if a murderer or thief prays, then God doesn't hear?"

"It depends on the prayer," came the answer.

"Very good," Peol responded, nodding. Then he elaborated: "If I pray, Lord, I'd like to receive you as my Lord and Savior, he will hear."

And Peol continually emphasizes the personal, accessible nature of God. "The difference in knowing there is a God and knowing this God is the same as if you know the carpenter through his work, or know the carpenter. We know God," Peol points out, "through Jesus Christ. When God became man, he became like me. He understands me, because he knows what I am going through."

> It's just like cussin' for Peol to say no to an opportunity," says Jack Combs. "He lives and breathes work."

He continually makes himself available, patiently discussing theological enigmas and fostering individual growth. "He is a good teacher," explains one member. "He has helped me understand about the Bible, more than anyone else," says another.

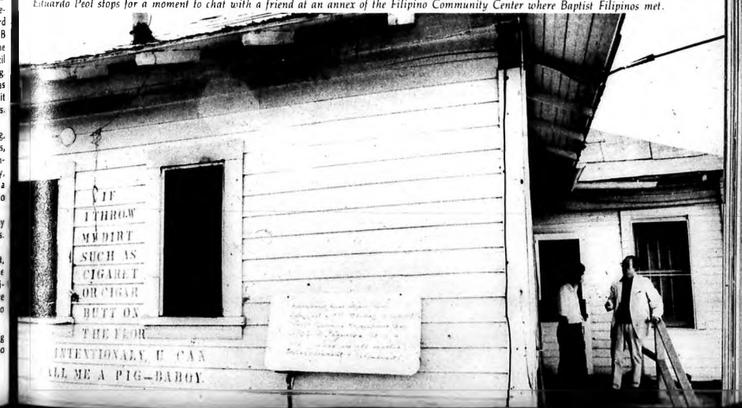
Fellow pastor Fermin Whittaker of Los Angeles, verifies their claims. "Eduardo is not above his people," Whittaker says. "He treats them as peers. I've seen him with his people, sharing with his people. He is direct, loving, down-to-earth."

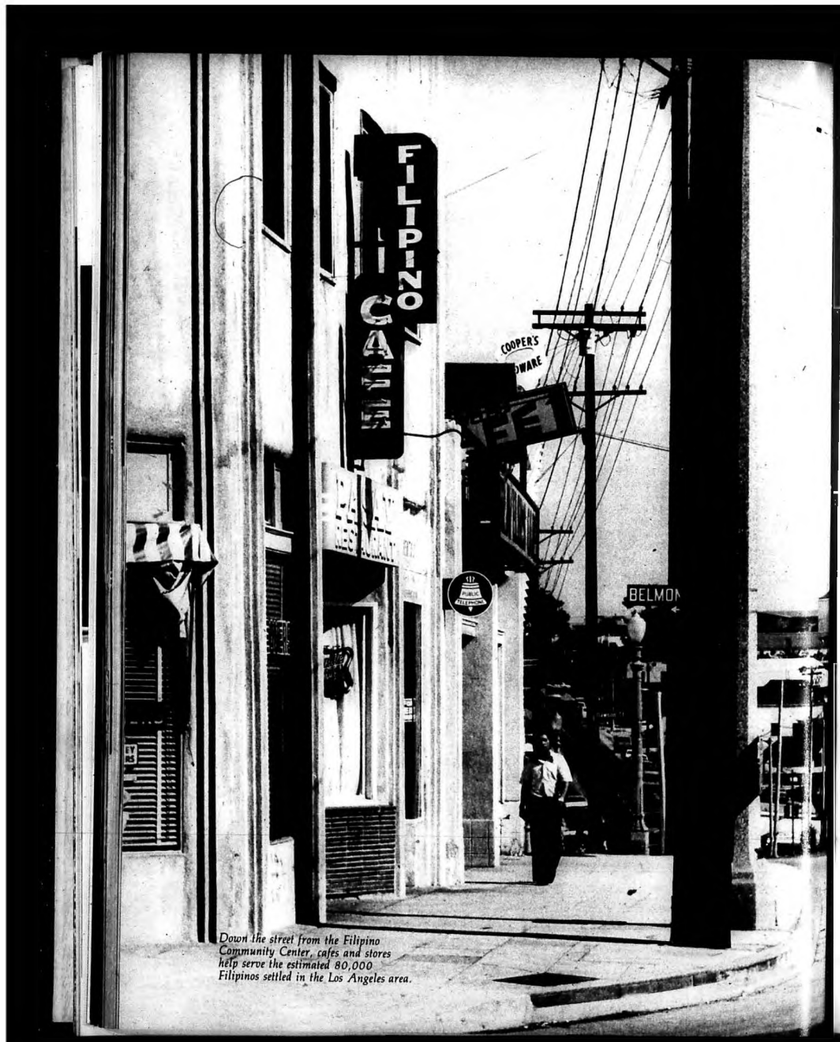
Peol's accessibility is not limited to the Bible studies. "If anyone comes from the Philippines, he goes to the airport to meet them," says Mary Ruiz, the church organist. "His house is a hotel."

"He helps people get loans. He takes other people's babies to the baby sitter. In all my days," she continues, "and I'm pushing sixty, I've never seen a pastor sing in the choir—but he sings in the choir.

"You call the pastor up at any time

Eduardo Peol stops for a moment to chat with a friend at an annex of the Filipino Community Center where Baptist Filipinos met.





Down the street from the Filipino Community Center, cafes and stores help serve the estimated 80,000 Filipinos settled in the Los Angeles area.

...ay, 'I have a problem,' and he's ... she adds, "he won't turn anyone ...

... morning, about 2 a.m., the son of a ...in who had attended the mission ...ked on Peol's door. When Peol ...d into his lighted front porch, he ...the boy's arm was bleeding. "He had ...tly come over from the Philippines," ... remembers. "He was a hoodlum. He ... to get in trouble. He was bleeding ... a knife fight, you know?"

...eol got dressed, helped the boy into ...ar and rushed him to the hospital. ...hen I got there, I had to do some ly-..." he recalls with an embarrassed ...ugh. "I told them this is an accident. ...rrible. They believed me—they *had* to ...believe me. It was a preacher telling ...them."

When Aunt Benita, an elderly member of the congregation, had regular doctor appointments in Long Beach, each Monday she called on Peol for transportation. He picked her up, made the 45-minute drive, waited while she was with the doctor, and brought her back to Los Angeles. "He is not only our pastor spiritually," she comments. "If I ask, 'Pastor, can you take me here, Pastor, can you take me there?' he will. He is an all-around pastor."

Peol got a call about 3 a.m. when a fellow missionary from Fresno was killed in a car-pedestrian accident in Los Angeles. Peol provided transportation for the relatives' trip to the hospital, and later to the funeral home, where he helped make arrangements.

In the Philippines, public transportation shuttled people back and forth across Manila. But in Los Angeles, Peol puts more than 40,000 miles a year on his maroon Duster.

He leaves home about an hour early on Sunday mornings so he can pick up a couple of carloads of passengers for church services. Ditto Bible studies and choir practices.

"Most of the people don't have transportation, or have family who does not have time to pick them up, because they work," he explains. When Peol cannot

Because of Catholic backgrounds, many Filipinos will not attend a Baptist church—but they'll visit a Baptist home.

provide transportation, "I make arrangements. When I say no, I get someone else to pick them up."

He also makes frequent trips to the airport, a 45-minute drive from his home. Former acquaintances or referrals from friends in the Philippines call him upon arrival in Los Angeles. And about half a dozen newcomers have stayed in the Peol home.

"It's not a special ministry we planned," Peol says. "It's something we had to do. People need it. You cannot," he pauses, "send them away."

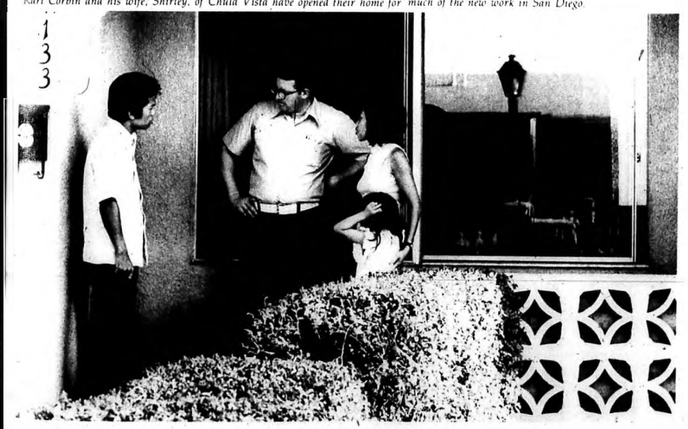
Besides running a taxi-ambulance-counseling service from his kitchen telephone, he admits, "You call us, we have all kinds of services, here."

When a family or individual in the church moves, Peol borrows the white Pambihira van. He estimates he's moved 15 families. One he recalls in particular:

A family with a house full of furniture and large piano was moving 25 miles to Artesia. For Peol, it turned out to be the longest and most difficult move he's helped with, because after they arrived, the family decided they did not like the new home. They asked to move out again. "That was terrible," the 5-foot-5 Peol remarks with a grimace. "Three helped move the piano the first time. The second time, there were only two—one was me."

Peol also does job placement. Through Hilltop Baptist Church, he met several Vietnamese refugees who wanted to move to Los Angeles. He helped them secure jobs assembling electronic equip-

Karl Corbin and his wife, Shirley, of Chula Vista have opened their home for much of the new work in San Diego.



ment. "One of the Vietnamese began coming to our Bible study," he mentions. "They said they would come to our church."

But not everyone responds to Peol's "rescues" so well. "He helps these people—they turn their backs on him," says Mrs. Ruiz.

Peol admits this is discouraging, but he reasons, "You cannot expect people to do what you want them to. You just hope and pray that they will see—what?—God's will for their lives. If you will have a bad feeling, it would be to your disadvantage. Besides, I believe you have been able to help them. And somehow, maybe they will help other people, also.

"I have to bring to mind," he says, "there are many people who have helped me, whom I have not recompensed."

If church members fail assigned duties, Peol does the work himself. And when the church could not hire a custodian, "Pastor Peol was the custodian," says Mrs. Ruiz. "I'd see him many a time come to church at midnight, to straighten chairs and clean toilets.

"I think he gives too much of himself."

Regardless of hours, Peol is constantly seeing additional ways to draw people into the church. Recently, he took advantage of a Filipino custom of home blessing, a ceremony for a family moving into a new house. "I hadn't thought about this ministry before," Peol says, "but this is a way of reaching the family from the very beginning. For the past three Fridays we have had house blessings.

> Peol is a good teacher," says one member of the Bible study. "He helps us understand more than anyone else.

"It is a Catholic custom," he considers, "but it is expensive to ask the priest to come out. So every time we are invited, we try to come." In San Diego, he brings

Home Bible studies—often following elaborate Filipino meals—have proved the best tool for drawing Filipinos into worship.

bers of the Bible study with him.

l hopes the San Diego mission ually will have a pastor. He is trying erest his brother-in-law, a pastor ives in the Philippines.

also hopes new churches will grow the Bible studies around Los Ange- I am grateful we are able to start at one church. The fact that we are to start one, gives me courage," he

t, Peol adds, "personally, I am not fied. I would like to reach more peo-

e people are spread over the area, and l is only one man working out of a 24-hour day. Yet he names other obstacles:

"There is another god here," he says. "It is strong, too! Materialism."

Although some may move to the United States for political reasons, most Filipinos come to make more money, Peol thinks. Part of them are working to financially assist families remaining in the Philippines. The rest, he says, are motivated to keep up with the Joneses.

"People like to establish themselves, buy properties. Generally, they would like their relations to know they have been here only a year and can buy two cars—and an apartment. This brings satisfaction."

In the Philippines, jobs are scarce and cost of living is high. More than 1.5 million people crowd the capital city, Manila. Few Filipinos can afford a car. "There," Peol says, "you couldn't buy a home, you wouldn't be able to buy it the whole of your life."

> About 2 a.m., a young man knocked on Peol's door; when Peol looked out, he saw the boy's arm was bleeding.

Once they move to the States, many are interested in educating their children. But one mother bemoaned the fact that discouragement in school and opportun-

Continued

Already, members are outgrowing the First Filipino Baptist Church in Los Angeles. Above, Adelina Peol teaches a Sunday School lesson; Peol preaches to a capacity crowd.

ities to earn money have resulted in a high drop-out rate among Filipino students. "They see some dollars and want to feel independent," she says. "They feel they can fend on their own. It's breaking the hearts of many parents." In 1973, of 3,320 high-school-age Filipinos in L.A., 615 attended.

Because California is a very competitive labor market, Filipino engineers may end up mess boys; frequently they hold down more than one job to attain a desired standard of living.

Peol's theme song has become an impatient "Let's go, let's go," played to the tune of a car horn's honk.

The other obstacle Peol names is Catholicism. Because the people are accustomed to that tradition, they have difficulty joining other religious groups. He says, "They feel the Catholic church is the true church—and the only church."

At times, Peol has missed the fellowship of church members in the Philippines. "Unlike here, they are not so spread out," he comments. "I would say the response is better in the Philippines – because there are more people."

He grins, and adds facetiously, "They're all Filipinos there."

And, if he takes the time to think about it, Peol continually battles the clock. "The thing that gets me down, is when I know I haven't done what I should. Either because I didn't have time to do it, or I just didn't do it."

Some Saturday nights, he crawls into bed near midnight, realizing he has not had adequate time to prepare for the next day's sermon. "That's not good," he says, frowning. "It may be one thing the Lord will not forgive."

Yet, Peol, racing down the traffic-filled streets of Los Angeles to meet a Bible study or help a church member in need, will continue to vie with time.

When traffic was held up for a screaming ambulance, Peol impatiently leaned forward. "Let's go. Let's go." No sooner had traffic picked up, than he was caught by a stop light. "Oh, my goodness," he muttered, "they should take this light out."

As the long line of cars slowly proceeded across the intersection, a smile wrinkled Peol's face from ear to ear. "Do you know what I really miss from the Philippines? This," he answered, honking the horn twice. ●

the growing place

By Tim Nicholas
Photography by Knolan Benfield

Continued

...y clothes closet sale generally exhausts the center's supply of children's clothes.

Frank Thomas maps out one of Paul's journeys at the center's Sunday service.

Shirley Baty examines ceramic vase.

For an accurate description of the little stucco-and-brick buildings on a corner in south Albuquerque, N.M., you'd have to have a sign reading, "The Baptist Neighborhood Educational-Recreational-Medical-Social-Religious Center." For simplicity—and because nobody has a sign that big—the buildings are only "The Baptist Neighborhood Center." But it offers all those activities—and more. "The basic question we ask before beginning a program," ...ays director Frank Thomas, an HMB ...issionary in Christian social ministries, "is, 'How can it help people grow?' I can honestly say that every activity here at the center developed out of a request from community people. Frank Thomas divides his time, always equally, between center work and ...

...hristian social ministries consult-...r Albuquerque Baptist churches ...ent about a year contacting agen-...that work with people of special ...s." Thomas says. "I asked how ...sts could help." From responses, ...mpiled a list of activities volun-...could engage in around the city. ...he speaks often at local church-...such as the WMU of Rio Grande Baptist. And the number of volunteers is growing after a recent talk, the WMU director called to offer to sew costumes for a play the center is sponsoring. Center activities range, meanwhile, from drama to Sunday worship. Thomas leads the weekly services, which are sponsored by Parkview Baptist Church. "When I came to the center four years ago," Thomas recalls, "I could have discontinued the church part. I decided to continue services after polling the members they wanted them continued." The spiritual aspect of Thomas' work carries into weekday programs, too. At each meeting of the crafts class, for example, a volunteer leads in a devotional. But much of the program remains "freewheeling." Says Sheryl Sims, US-2 missionary at

Continued

the center. "At first I planned activities in detail. But soon I discovered the ladies didn't come primarily to learn anything; they came to have fellowship, talk and drink coffee together." The center, located in a low-income neighborhood primarily peopled by Mexican-Americans and blacks, has other classes: crafts for boys and girls; cooking and basic nutrition, taught through the expanded nutrition program of the University of New Mexico; an urban 4-H club whose sponsor, Miguel Rivera, is salaried for a 30-hour week teaching such crafts as photography, and coaching one of the two boys' basketball teams sponsored in a city league by the center. The center's weekly custom drapery-making class has 27 students, taught by volunteer Alva Sanchez, who once owned her own drapery shop. She's able to help get usually expensive home furnishing items for wholesale prices. Alva's husband, Jose', pastors Sandia Spanish Mission, sponsored by Sandia Baptist Church, which 14 years ago sponsored the Sanchez family after its immigration from Cuba. "None of the women in the class are Baptist," says Mrs. Sanchez, "but we've just now started a Bible study in one home." In a year's time, the monthly well-baby clinic draws 100-200 children. B.J. Sheryl Sims, US-2er.

Davis, general practitioner and pediatrician, has been saying "Stick out your tongue" and giving booster shots—tetanus, polio, DPT—since 1969, when he first visited the center to play the musical saw. Davis and Mrs. Sanchez are just two of the many volunteers who help keep the center operating. But it's Thomas' energy that brings the people in. "We make a home visit to every one who comes to the center," says Thomas. "We try to find out their feelings about the center, make sure they know about other activities we offer, and find out about their church membership. We have very few direct services such as the well-baby clinic or clothes closet," Thomas adds, "because we don't want to do things other organizations can do." But one thing Thomas decided others couldn't do was attract kids with a scouting program. So he started one at the center. Later, Vince Armijo, the Scouts' new area director, took over the community scouting program. "He's really developed it," Thomas says. "Now he refers boys to the Baptist state convention's opportunity camps, which are for boys on probation or who are potential delinquents." But Thomas keeps the center out of the city's "services catalogue." Thomas says, "because we'd get more referrals than we could handle." Yet he does handle emergencies in food and clothes—and when volunteers are needed, several agencies turn to the center. "Our purpose in using volunteers is to develop friendships and have people show their faith. I want Baptists to have an opportunity to relate to people they wouldn't ordinarily come in contact with." To practice what he preaches, Thomas participates in a monthly "Friends" program at the New Mexico State Penitentiary. Along with 200 other volunteers, Thomas visits a prisoner, giving him a chance for conversation — and sometimes counseling. On top of everything else, Thomas is studying for a clinical membership in the Transactional Analysis Association, a counseling group.

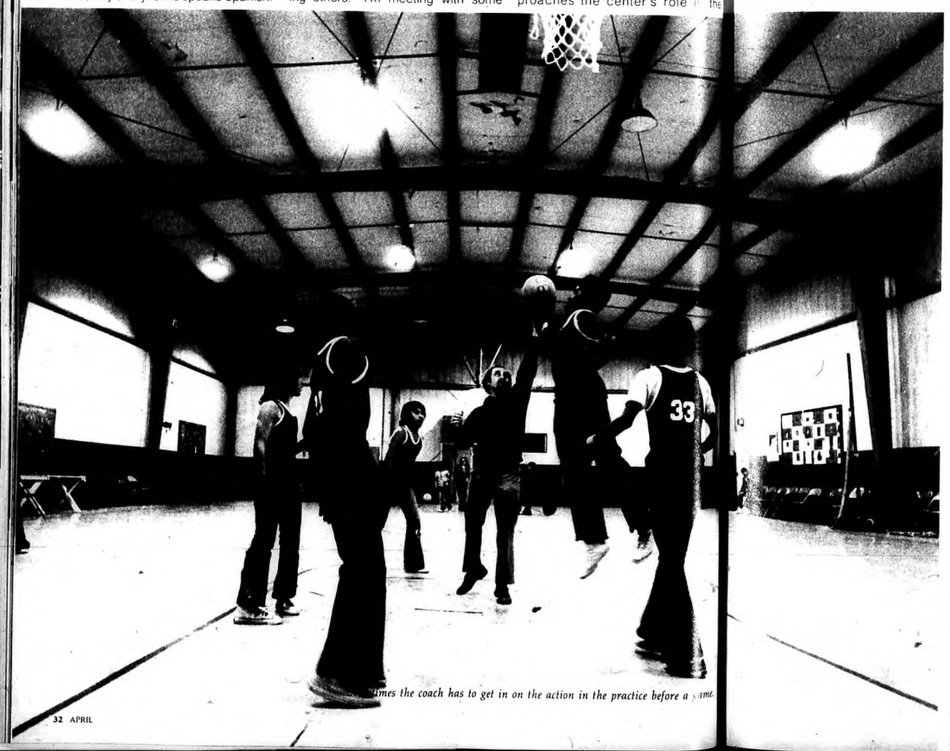
Continued

He's just making sure the doctor visit miss at the monthly well-child cl

(Top) Alva Sanchez, in polka-dot dress, explains corner stitching in drapery class. (Below) Women's craft class makes flowers from fake fur. Said one, "Mine looks like Phyllis Diller."

"I'm at a point in counseling where I don't want to listen to people's troubles and play, 'Ain't it awful?'" Thomas says. "When they come to me, I ask if they'd like to solve some of their problems, the most common of which is depression." Most personal counseling is done by individual group leaders in the graded clubs. The classes led by Shirley Baty, assistant director and a neighborhood resident, "relate to her best because they know her best," Thomas adds. Of the three staff members, only Sheryl Sims speaks Spanish.

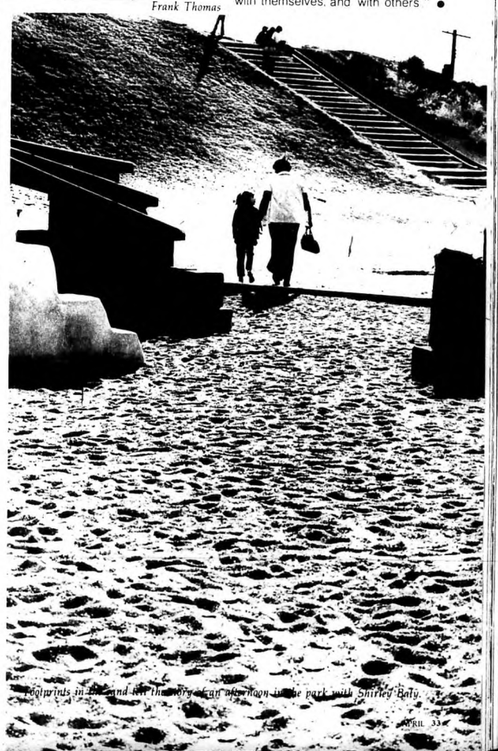
"But," she says, "I speak Castilian and that doesn't always communicate here." Besides club activities, Miss Sims handles secretarial and bookkeeping work for the center. Two college students live in apartments at the center, in return for doing maintenance work. Mrs. Baty schedules weekday activities and leads several classes. She had been a nutrition aide at Bernalillo County Extension center when Thomas asked her if she would like to work at the center. Since then, she's been active in recruiting others. "I'm meeting with some black pastors about volunteer ir olve- ment," she says. "The voluntee who come down here are like everyor else when they arrive the first time says Miss Sims. "But once they've s en they know something others ton't When I first came, I was in ulture shock, seeing 13-year-old girls pregn months pregnant, meeting alc holic husbands who beat their wives. Aca demically, I knew this sort of thi g ex isted, but it took a while to unde tand how to feel about it." Thoma ap proaches the center's role i the



Sometimes the coach has to get in on the action in the practice before a game.

Frank Thomas

community as he approaches the center's basketball team he coaches. "The teams suffered losses this year," he says softly, and unexpectedly. "Two boys got jobs and two were stabbed in a street fight." The losses of the center, Thomas knows, come too. "It's hard to see tangible results in people's lives. But you can, over a period, see people grow and begin to think about how they're going to make a living, planning families, even breaking down prejudices and becoming more at peace with themselves, and with others." ●



Sequoyah in the sand and the boys on an afternoon in the park with Shirley Baty.

TM

A new label for an old discipline

by Jane Day Mook

EDITOR'S NOTE. TM—Transcendental Meditation—has swept the U.S. in recent months. Time magazine reports 370 TM centers around the nation with 6,000 teachers and 30,000 adherents signing up each month. A National Institute of Health grant has pumped $20,000 into a project to educate public school teachers in TM. Yet few realize the interior teaching of TM is avowedly Hindu, says Glenn Igleheart of the HMB's Department of Interfaith Witness. "Any religious organization in America has the right to promulgate its teaching, but TM should acknowledge its Hindu origin and philosophy."

Igleheart explains the movement's attraction: "It's obvious there is a definite need here. But Christians know their faith and prayer and personal devotion offer everything found in Transcendental Meditation, plus fellowship and communion with the living God."

A closer look at transcendental meditation follows.[1]

The teacher had introduced himself as David and he stood facing a class of 35 or 40 people. In the class were young people in cotton shirts and jeans, middle-aged professional and business people, and a few obviously wealthy individuals. They were all sitting in a stuffy blue-walled room staring at pictures of two Indian holy men and waiting to find out about Transcendental Meditation.

Transcendental Meditation, or "TM" as it is known to millions, is a method of achieving "deep rest" and a long roster of fringe benefits. The technique is simple enough for children and most adults to learn. All one does is sit quietly with eyes closed for 20-minutes, morning and afternoon, while repeating a mantra that is individually prescribed.

Continued

TM *Continued*

A mantra, according to David, is a purportedly "Meaningless Sanskrit word of known beneficial effects."

The claimed benefits of TM are legion, but David does not catalogue them. "Just do it, and your life will improve," he says simply. TM's 600,000 American initiates would doubtless agree. With its deeply calming yet energizing effect, TM looks on the surface like a specific for the anxious, tense society in which we live.

Transcendental Meditation was introduced to the West about 20 years ago by Maharishi Mahesh Yogi, one of the two gurus smiling down at the class over a bouquet of zinnias. The Maharishi, whose real name is Mahesh Brasad Warma, was born around 1918, grew up in a middle-class family in north India, and graduated in physics from Allahabad University.

When it came time for him to seek a business career and a bride, Mahesh chose instead to join a prominent religious leader called Guru Dev. The second portrait in the room is of Guru Dev, a bearded holy man in a saffron robe who sits under an umbrella and regards the students with a penetrating but tranquil eye.

For 13 years, according to TM legendry, Mahesh served his master in total obedience and learned from him as a disciple. Thus he became part of the long chain of *rishi*, or sages, who for thousands of years in India have handed down, one to one, the traditions of the earliest Hindu holy writings, the Vedas.

The chain continues: "No one on earth can teach the whole wisdom except Maharishi," says David to the class. "Everything we learn is from him, and every TM teacher is trained by him. We don't add or subtract from what Maharishi says. We are like a postman who just passes on what is given."

Before Guru Dev died, the legend goes, he gave to Mahesh the assignment of finding a simple form of meditation that anyone can follow, a form of meditation that would be useful to active people in the world and not just for recluses and monks.

For two years Mahesh sat in a cave in the Himalayas. In 1956 he emerged with the technique he called Transcendental Meditation—and with a label for himself, "Maharishi" (great seer).

In the turbulent, unstrung '60s with their culture of drugs and war, a cheerful wise man from the East was attractive to the point of fascination. The Beatles beat a path to the Maharishi's door—and away again. The Maharishi came to the United States for appearances on TV talk shows. He taught his technique of meditation. Slowly a small but ardent core group of meditators took shape.

After a time of fits and starts the TM movement began to roll, gathering up converts on the way—a half million in Europe, more than that in the U.S. It also gathered money, since each adult must pay a fee of $125 for initiation and instruction.

TM centers sprang up everywhere. In New York a TM group began to produce audiovisuals to evangelize the world. In Los Angeles a printing press opened, then last fall a TM TV station. And for the heart of the movement, teacher training, a university took shape. Its home, when it became known, seemed an unlikely spot—Fairfield, Iowa.

Fairfield is a small town of 8,715, set in southeastern Iowa's flat abundant cornfields. It once boasted a small, respectable, Presbyterian-related school, Parsons College. But as years passed Parsons could not cope with the massive competition from universities nearby. An educational entrepreneur took it on, gambled heavily with idea, staff, and funds—and lost. Discredited and bankrupt, Parsons closed its doors in 1973.

For the relatively paltry sum of $2.5 million, the lieutenants of the Maharishi purchased the 185-acre campus with its 24 buildings—classrooms, dormitories, library, chapel, student union, dining hall, administrative center. The newcomers made a down payment of more than $1 million. They erected a sign: "Maharishi International University" (MIU). In September 1974, they opened the doors, and the first students arrived.

The students numbered 400 that first year. Now there are a few more and they tend to be short-haired, bandbox-neat young people. "A throwback to the fifties," says one town father, beaming approval.

Boys wear suits and ties. Moustaches are permitted, but there are few of them, and it seems the only beard allowed is that of the Maharishi himself. Beyond superficialities, there is a pleasantness, an air of serene wholeness in these MIU young people that quite seduces even a jaundiced heart.

Most of the students are already meditators by the time they arrive at MIU. If they are not, meditation is the first thing they learn, for meditation in MIU thought brings one to the source and basis of knowledge, to cosmic consciousness.

Not all students are freshmen. Some have transferred from other institutions. But even so, they must take the first year core curriculum required by all. This core curriculum consists of 24 courses, all of them taught in the light of the Science of Creative Intelligence, or SCI, the body of knowledge and wisdom developed by the Maharishi. Courses scheduled for one week include:

- Astronomy, Cosmology, and SCI—The Galactic Symphony of the Pu[lsating] Universe.
- Physics and SCI—Quantum [Mod]els of Pure Consciousness.
- Western Philosophy and SCI—[From] Plato's Republic to Maharishi's [Vedic] Plan.
- Vedic Philosophy and SC[I—The] Sources, Course, and Goal of Kno[wledge] from the Vedas to the Maharishi.
- Music and SCI—From Melody [of En]vironment through Song of Sou[l to] mic Symphony.

Features of the second year at MIU [are] three "forest academies," month-[long] interruptions from class during wh[ich] woodland retreats, the students [seek] deeper rooting in cosmic consciousness. Third and fourth-year studies include courses in a student's major, and nine majors are now offered. Ultimately a MIU student graduates with a B.A. or B.S. degree.

Teaching at MIU is in the hands of a young, full-time resident faculty of about 38. "But the faculty members seem to come and go," townspeople say. It's hard to know who is on campus at a given time, for faculty members often go to Europe to spend time with Maharishi. When a professor is away, teaching is done mostly by videotaped lectures.

Faculty credentials are impressive. All professors and assistant professors (24 or two thirds of the total) have doctorates. All instructors (14) hold master's degrees.

President Robert Keith Wallace, now 30, has his Ph.D. in physiology from the University of California at Los Angeles. The university itself has been accorded status as "candidate for accreditation" by the North Central Association of Colleges and Secondary Schools and is eligible for funding from the Department of Health, Education and Welfare.

MIU's approach to education can scarcely be called traditional. Indeed, says the Maharishi, traditional education "only creates a vaster field of ignorance." But the stated goal of MIU is the ancient pure goal of education every where throughout history: to develop integrated individuals who use their talents and skills for an enlightened society.

"The success of MIU," says its catalogue, "will be measured by its direct and indirect effects on the quality of life everywhere. Social harmony and world peace can only be achieved (by) raising the inner states of the individual (so that he becomes) strong, satisfied, and able to fulfill his desires in a way that will enrich and glorify the desires of others. The immediate stated goal of MIU is to solve the age-old problems of mankind in this generation by training one teacher of the Science of Creative Intelligence for every 1000 people in all parts of the globe.

The Maharishi anticipates that in the

[Over] the years the number of TM practitioners will reach one percent of the total population and, by a kind of automatic action, this one percent will [affect] the world. Already, he says, one percent of the population of San Francisco [and] Utica, N.Y., have been initiated into TM.

Further, the Maharishi asserts, a preliminary study in 240 cities shows that when one percent of the people practice TM there is a 17 percent drop in crime. There is a cause-and-effect relationship here. The Maharishi says yes.

Late September on a golden fall day the Maharishi arrived in Fairfield for his second visit to Maharishi International University. In the morning I watched students sweeping and hosing down the sidewalks and polishing door handles by way of preparation.

In the afternoon, I stood with a crowd of perhaps 300, waiting for the Maharishi's car to pass. Many carried flowers—roses, chrysanthemums, zinnias, and field asters—in spite of the sign over the counter in the university bookstore where flowers are sold: "To avoid disappointment: do not purchase flowers for Maharishi, for there will be no chance to present them." There was a chance the sign could be wrong.

Next to me on an army blanket sat two middle-aged women who had driven 400 miles that morning to be in Fairfield when the Maharishi arrived. In front of us a slender young Indian woman in a red-and-gold *sari* waited, somewhat alone. She was from Hyderabad, India, she said, and an internist who had learned TM in India. "But of course I will soon be going back to Hyderabad," she said, "and there I shall use the practice of meditation along with medicines in my treatment of people's illness."

I talked with a retired shopkeeper from Arkansas, who also drove the whole way to Fairfield to see the Maharishi; "I've been meditating just over a year," he said, "and I wish I had started a long time ago. It's the best thing that ever happened to me." The man wore a turquoise cross around his neck, so I asked him what church he belonged to. "None exactly," he explained. "That is, I was a member of a church, but I dropped out 15 years ago."

"But you still wear your cross."

"Yes, of course! TM has made me a better Christian than I ever was before."

Among the students around me I heard fragments of talk. "As Maharishi says . . ." "According to Maharishi's lectures on . . ." "But in Maharishi's teaching . . ." "Maharishi wants us to . . ."

It was easy in Fairfield to believe the story about how the Maharishi stumbled once while descending from a platform, and a great gasp arose in the audience. How could Maharishi stumble?

And the companion story. Could it really be true that in Boston on a dark stairway backstage, Maharishi had asked why there was no light?

At MIU love of Maharishi has turned to adoration. He is no longer granted leeway as a man, nor the weakness to stumble and to need light.

Then the Maharishi arrived. The crowd surged around his car, greeting him with hands palmed in the Indian fashion and pressing flowers on him. A lilting song rose.

Disengaging himself, the Maharishi entered the library, where he was to hold a conference for faculty, trustees and press. He had long gray hair, a triangular white beard, full lips, merry eyes. He clambered onto a yellow-covered dais, sat cross-legged on a yellow-covered couch, and spoke in a high flat voice.

"As every one knows, the power of good is greater than the power of evil.

"MIU is like a loving father who wants to give everything good to his children so that they don't have to struggle (and) don't have to go through stress and strain to achieve all they want.

"Whatever a man desires he should be able to accomplish through just 20 minutes of TM morning and evening.

"Life is not a struggle. It is bliss."

Afterward, when the Maharishi had finished speaking and greeting the crowd,

TM *Continued*

I ran into my friend from Arkansas. His face was close to radiance. "I gave the Maharishi my flowers," he said. "It's the greatest experience of my life."

Is TM unique? Yes, say the Maharishi's followers, and they have now trademarked the name TM. Only a TM instructor, according to them, is trained to pick out the right mantra for you. A wrong or unsuitable mantra might fail to lead you into deep rest; it might actually cause you harm.

No, TM is not unique, say some scientists and skeptics, among them Dr. Herbert Benson of Harvard Medical School. Benson collaborated with Robert Keith Wallace on research into the physiological benefits deriving from TM. He says we should be grateful to the Maharishi for reintroducing the practice of meditation into the West, but, he insists, you do not have to have a TM instructor or a secret mantra or pay $125 to start.

In fact, all you need to do, Benson says, is sit comfortably for 20 minutes in a quiet place, close your eyes, relax from the toes up, breathe out while repeating the word *one*. It's rather like counting sheep, says Benson, without the mental effort of moving up the number scale. For that matter you can pick some other word that makes no particular demands. Wordsworth apparently had good success saying "Wordsworth."

In historical terms TM is not unique and it is not new.

In the mystical practice of ancient Judaism (second century B.C.), a meditator sat repeating the name of a magic seal. In Islamic mysticism or Sufism an ordinary person could achieve ecstasy by rhythmic exercises involving postures, breath control and oral repetition. And a thousand years ago, a Christian brother named Francisco de Osuna outlined a path to God that involved a short prayer repeated over and over.

Francisco was followed in the 14th century by an anonymous Christian who wrote a beloved classic in the literature of devotion. In *The Cloud of Unknowing*, the author says that union with God requires descent to lower levels of consciousness and that these are attained by eliminating all distractions and activity. By entering a "cloud of unknowing," said the seer, we contact God directly. As a help, a one-syllable word such as *God* or *love* should be repeated. "Choose whichever one you prefer," says the unknown author, "and clasp this word tightly to your heart so that it never leaves . . . This word shall be your shield and spear . . ."

Every one of these practices of meditation is tied with religious faith and life. So is TM a religion?

No, say the devotees.

Yes, say many thoughtful Christians, including nine pastors in Fairfield who are bringing suit to prohibit the use of public funds for the teaching of TM.

Maybe, admit Christian meditators, who stand uneasily halfway between the two points of view.

The mantra is the first obstacle a Christian must get through if he or she is to engage in TM. In Hindu and Buddhist tradition, the word *mantra* means a prayer or a magic/mystic formula used in devotion. It is much more than a neutral mental device. Like the tool word in *The Cloud of Unknowing*, it is meant for reaching unity with the divine.

In TM the mantra is given at the time of initiation, and initiation is the most important state in the process of learning TM. What does it involve? First, the would-be initiate is instructed to bring as offerings, a clean white handkerchief (symbol for cleansing the spirit), a bouquet of flowers (flower of life), and three fruits (seed of life).

Secondly, the beginner is asked (but not required) to take off his or her shoes, intimating that "the place where you are standing is holy ground." Hindus and Christians in India traditionally remove their shoes before entering temple or church.

Third, the initiate is asked to bow along with the teacher, who may even kneel, at the end of the service.

The initiation ceremony centers in the *puja*, which is the word used in Indian languages for the act of worship. The heart of the TM puja is a Sanskrit hymn of adoration, which reads in part:

"To Lord Narayana, to lotus-born Brahma, the Creator, to Vashishtha, to Shakti and his son Parshar . . . I bow down.

"To Shankaracharya the redeemer, hailed as Krishna and Badarayana . . . I bow down.

"To the glory of the Lord I bow down again and again, at whose door the whole galaxy of gods pray for perfection day and night. Adorned with immeasurable glory, perception of the whole world, having bowed down to him we gain fulfillment."

Obviously, gods and mortals exalted to the level of gods are being worshiped here. The teacher knows what he is chanting. The initiate does not. During the recitation of the Sanskrit hymn of adoration by the teacher, the initiate is a spectator. But he is also a participant simply by being there and by presenting his offerings of handkerchief, flowers, and fruit. He is therefore—perhaps unwittingly—involved in an act of Hindu worship.

In spite of all this, Jonathan Shear, professor of philosophy at MIU, states categorically that the rite of initiation "is not a religious ceremony at all." Yet if a would-be initiate refuses because of religious convictions to bring his offering or to be present for the initiation puja, he will not be initiated. It is as simple as that.

Like Shear, the students at MIU seem to find no conflict between TM and their faith. The dignified former Presbyterian college chapel has sabbath services on Friday evenings for Jewish students and faculty, Roman Catholic Mass once a month on Saturday evening, an Episcopal service Sunday morning, and services for other Protestants Sunday evening. In addition, a good many from MIU students and staff, find their way in one or another of Fairfield's 17 churches.

Presbyterian minister John Dilley of Fairfield's First United Presbyterian Church probably has been more intimately connected with MIU than any other minister in town. Dilley is himself a meditator, as are his wife and children.

John Dilley was in the University of Iowa hospital—he has a history of two heart attacks—and one day a team of doctors asked him if he practiced TM. He didn't. "We suggest you take it up," they said.

That was a year and a half ago. The whole Dilley family found that TM "centered them down" for much more meaningful family devotions than they had ever had. "TM is certainly not prayer," Dilley insists, "nor does it replace prayer. But for me it clears the mind so that in prayer mind and spirit move more naturally toward God."

Furthermore, Dilley's physical condition has responded just as the doctors expected. His blood pressure is down, his heartbeat slower, his general condition better than it has been in years.

"I think that TM can be used by God for our physical and emotional well-being," says John Dilley. "But a Christian must recognize that the philosophy behind it is totally Hindu. Not just the initiation puja but the world-view. For instance, according to the Maharishi teaching there is no need for suffering. Suffering is a person's own fault, the result of his imperfect consciousness. Therefore, there is no sympathy, no compassion, literally no 'suffering with.' And so there is absolutely no social concern.

Remembering these words of John Dilley's, I talked with some MIU students about world problems like hunger, social justice, human rights, race relations, poverty, international conflict. For me these are aspects of the real world, and moral reality dictates engagement. For them the real world seems to lie elsewhere, at another level, not in Bangladesh or Angola or Lebanon or Appalachia or the ghettos of American cities. They begged me to take up TM and discover the real world of enlightened consciousness. I begged them to end their retreat and come out into the real world of pain and shadow. •

Mrs. Mouk, a freelance writer, has lived in India. To prepare this article, she returned to her home state of Iowa, where the TM school, Maharishi International University, is located.

EXECUTIVE'S WORD

Pray for us"

Hundreds of vocational missionary volunteers will be needed in the years ahead. In 1975 a total of 414 were appointed, a typical number during recent years. There was a slightly larger number leaving the home missionary ranks—some by death or retirement, and some by resignation. Many, however, had been under short-term appointment, and had completed their one, two or five years assignment. A large number of these were mission pastors, whose congregations had advanced to a level of full self-support.

Women in Home Missions—I am sometimes asked about future needs for women as home missionaries. A February, 1976, analysis of our present missionary force indicated that 858 women were under appointment. They account for slightly more than 40 percent of the total number of home missionaries. Of these, 733 were under appointment with their husbands and 125 were single. The women working alone were almost altogether in Christian social ministries (60) and language missions (41). Much smaller numbers related to cooperative ministries with National Baptists (8), church extension (5), special missions ministries (4) and rural-urban missions (1). In view of the increased number of women now pursuing theological degrees in our seminaries the Board is exploring the possibility of appointing an increasing number of single women in the future. This would include possibly some types of work in which women have not served extensively heretofore.

Ethnics in Home Missions—The Board is committed to the view that indigenous mission work is the most effective kind—work which produces its own leaders and involves its own people meaningfully in its witness. It is my view that much progress is reflected along this line by the fact that 81.5 percent of missionaries serving as pastors of ethnic congregations are themselves ethnics. Almost 20 percent of the congregations are served by "Anglo" pastors. But it is in general (catalytic), specialist and program leadership roles that "Anglos" generally serve. Three-fourths of the 121 positions of this type are filled by "Anglos" and one-fourth by ethnics. These trends are expected to continue, with a growing need for ethnics to serve as pastors and for Anglos to serve principally in "enabler" type roles.

Financial Support—Recently I was asked why the HMB does not provide full financial support for all home missionaries, as the Foreign Mission Board does for foreign missionaries. Actually the Board does provide full support for about one-third of its missionaries. This group includes (1) missionaries serving in fields not related to a state convention, such as in Puerto Rico and at Sellers Home and Adoption Center, as well as other ministries in New Orleans long carried on by the Home Board; (2) missionaries in New England, supported by the Board in keeping with understandings with the sponsoring Maryland state convention; and (3) general missionaries, such as in deaf work and interfaith witness, who serve two or more state convention areas, and sometimes regions. These assignments roughly parallel those of some foreign missionaries and the Home Mission Board provides full support.

But what about the two-thirds? Why doesn't the Home Board provide full support for them? The answer is that experience has taught us that mission fields develop more satisfactorily when related as closely as possible to the field being served. Normally the work matures faster when the related state convention and local forces assume responsibility for work in their area, rather than for a mission board with offices 1,500 miles away to conduct direct missions efforts in their midst.

The usual procedure calls for the state convention to provide assistance in keeping with its resources. The individual congregation is also involved in the support, as feasible. The objective is for the congregation to handle an increasing part of the funding, as possible, in types of work where there is a church-type congregation. The Home Board represents all Southern Baptists by channeling financial help as well as program assistance, as needed and as available, to reinforce the mission work in the state. Missionaries supported in this way are missionaries of both the HMB and the state convention. God is blessing this work.

I believe that sensitive, missionary-minded Southern Baptists all over the nation join me in gratitude for our home missionaries. God is using them richly as extended arms of the churches in the name of Christ. We thank God for their faithful and fruitful ministry as they serve our Lord in areas of urgent need all across our beloved nation. •

COMMENT By Walker L. Knight

New strategy for Hawaii Baptists

NOTE: This column is written from Hawaii, where Editor Knight is on a two-month study/work sabbatical.

Veryl Henderson, the young pastor of Lahaina Baptist Church on the island of Maui in Hawaii, was rejoicing that the church had enlisted a few families from among the more stable, older persons in Lahaina, once an important whaling port.

Previously, he and his wife had been the oldest members during the nearly seven years he has been with the work. Because of the transient nature of much of the population in this resort, tourist oriented community, they had been running on a treadmill—enlisting 19 to 20 persons a year and losing almost an equal number. Of the 44 members in the small congregation, Veryl had baptized 32 of them. So, not only are they a changing congregation, but they are a very inexperienced congregation.

The Lahaina experience is not unusual in Hawaii.

Don Rhymes, who came to the strong First Southern Baptist Church of Pearl Harbor a year ago from the Personnel Department of the HMB, estimates that his thousand-member congregation completely renews itself every four years. The congregation is composed mostly of military personnel and their families, who seldom have long tours of duty in one place.

To visit the congregation is to sense warmth and an eager spirit to welcome visitors, but Don says the members tend to hold each other at arms' length. Knowing they will soon break the ties, they avoid the pain that comes with extremely close relationships.

Don hopes to teach them that it is worth the price.

He is also leading the congregation to turn its eyes to local people, non-military related, who are moving into high-rises and housing recently released by the government.

Already they have a service for Koreans. Goldie Rhymes, Don's wife, has left in a class for the mentally handicapped that has attracted a significant number of persons from throughout the Honolulu area.

Don's prematurely white hair stands out in this congregation also. Most members are young with few grandparents to show off grandchildrens' pictures.

Hawaii's that way. More than 50 percent of the population is less than 25 years of age, and Hawaii Baptists are growing up with the population.

Within the past two years the 36 churches and 17 missions (counting language congregations in some churches) have developed a comprehensive mission strategy that looks at all peoples and opportunities, including the larger South Pacific.

The strategy places strong emphasis upon strengthening the churches which compose the Southern Baptist witness on these islands. One can hardly imagine the emotional drain that a Veryl Henderson and a Don Rhymes face with congregations going out the back door as fast as they come in the front. And to gain members with leadership experience is reason to rejoice for a week. Many do not even know the Old Testament from the New. No wonder that the strategy emphasizes aid for the pastors in understanding their role, planning for fellowship, for study, for strong family relationships.

There is a realistic awareness that effective outreach will only follow for any length of time from churches who are strong internally and whose leadership remains healthy—physically and spiritually. But no one's waiting for perfection before they start reaching out—they are: to the hotels to minister to the tourists who stream through Hawaii at the rate of 60,000 a day; to the language groups who make this a culture bouquet of exquisite beauty; to the military who have provided some of the historic strength for this young convention; to the students who make up one of the nation's largest universities; and to the overlooked groups who suffer from neglect in prisons, in rest homes, in golden ghettoes of affluent misery.

More and more the strength of Hawaii Baptists is coming from stable congregations of local people, but these are slow burning when each person must be introduced to Christ across cultural and social barriers, breaking ties with the religions of their families. Most of those enlisted are youth and young adults, who must be trained and led to take responsibility.

Even now Hawaii Baptists are looking beyond these islands to other Pacific islands where doors appear to be opening. The first of these may be the South Sea islands from which the original settlers came to Hawaii. It will be like going home for some, but returning with gifts—the gift of life in Christ. •

MEDIA by Phil Davis

The creative approach

"Since you have been a member of this congregation, what has been a very meaningful or significant experience that has happened to you that might not have happened if you had not been a member of this congregation?" This question was asked 24 leaders of one congregation. The answers, in *Creative Church Administration*, reveal 19 who had no trouble recalling such an experience, but each had occured at least 11 years earlier, and six had to go back 20 years or more!

This says something to church leadership brought up on church administration books that geared practices to task oriented organization and efficient execution, with the church as the center of a cluster of rather unrelated and almost independent organizations. In the past few years, however, several books have shifted the emphasis from organization and efficiency to people and interpersonal relationships; they define administration as a process in the call of the church to be in mission. This requires creativity, and this book by the Yokefellow's Lyle E. Schaller and Southwestern's Charles A. Tidwell can spark just such an approach.

Wide-ranging in its coverage of administrative concerns, the book uses the experiences of hundreds of churches that changed their concept of church from "building" to "body of believers."

The authors contend that church members' frame of reference influences their church-oriented expectations, goals, and values. If people describe their churches in terms of the building, minister, number of people attending, finances and the majority do—then all administrative planning will go into these areas; creative thinking about real ministry and mission will go by the boards.

This book offers excellent models and suggestions to those concerned that they have fostered a "survival perspective" and want to place more emphasis on spiritual growth, community outreach, neighborhood evangelism and social concern, and the act of worshipping God.

The authors strongly affirm "the doctrine of original sin, and much of (the book) is based on the assumption that structures and organizations created and managed by sinful people tend to undermine the individual's and the congregation's attempt to be faithful and obedient to the call of God." Every plan they propose, every motivation they explore is examined in light of God-centered, Spirit-led, person-oriented church administration. Considering some church programming, church buildings use, and the bitter competition between churches, that concept, in itself, is creative.

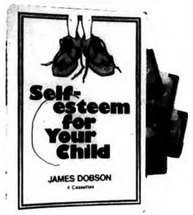
Creative Church Administration, by Lyle E. Schaller and Charles A. Tidwell. (Nashville: Abingdon, 208 pp. PB, 1975). $4.95

Some words through misuse or overuse lose their meaning, or become catch-alls for widely-divergent philosophies or movements. The worked-to-death word "relevant" means pretty well what its user wants. Another word—"renewal"—is fast becoming an "in" word conveying a multitude of confusing religious ideologies. But George E. Worrell, in Broadman's new book, *Resources For Renewal*, has brought together a series of sermons, Bible studies, testimonies, illustrations and renewal interpretations that can leave the reader in little doubt as to what renewal *ought* to mean. For the pastor or lay leader whose concept of the renewal movement begins and ends with the Lay Renewal Weekend, this book will be a revelation and a blessing. Bill Clemmons' essay on the roots and direction of that movement; Reid Hardin's sermon-testimony on the exciting journey of renewal in his life; thoughtful, short illustrations from the writings of many movement leaders; undergirding Bible study passages; and simple, appealing testimonies of lay people show the great care and wisdom used in providing just the right mix to give meaning and substance to this vital religious experience.

Renewal, in essence, springs from a believer's becoming aware that *all* Christians are to be ministers, developing their witness by deepening discipleship. That, coupled with the realization that a pastor's real calling is to equip lay people, results in real renewal. Reading how others—pastors and lay people—are doing just that will provide inspiration and example to thousands who wonder why their religious lives have become dull and routine.

Resources For Renewal. Edited by George E. Worrell. (Nashville: Broadman, 196 pp. PB, 1975). $3.50

Every Member Evangelism For Today. By Roy J. Fish and J.E. Conant. (Harper & Row, 111 pp. PB, 1976) $2.95. Southwestern's Roy Fish has up-dated Conant's decades-old classic showing how the church can motivate and use every member in evangelism. Language has been revised, and Fish has provided new examples to fit present-day experience. The basic assumption—that the Great Commission is not optional and that every church member should be trained for, and engage in, personal evangelism—remains the book's principal thrust •



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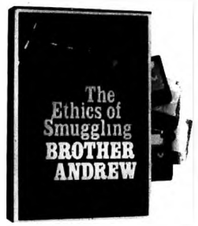

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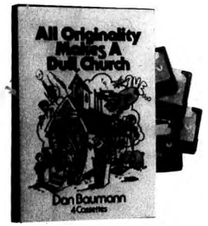

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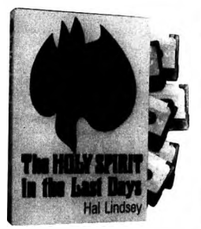

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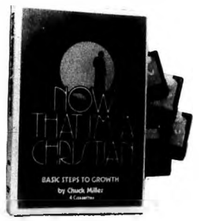

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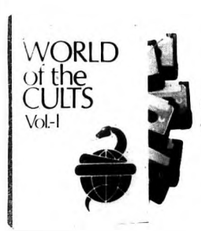

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READERS' REACTIONS

"... a very attractive report"

The "Annual Report" (Feb. HM) was very good. ...informative, encouraging and challenging. The color pictures make it a very attractive report. I am glad to hear that we are still reaching people for Jesus in varied ways.

I plan to use much of the information in my church.

Ray Gilliland
Crofton, Ky.

Recent reviews ...

I've just completed reading HM issues on hunger and on missions in the future. (Nov.-Dec. and Jan.) These two issues excited me more than any other since "Three Churches" in October, 1973. If I may, I'd like to tell you how these affected me.

Nov.-Dec. is the best HM has produced. I have never been so motivated to do something by any publication, secular or religious. Before reading it, I thought much of the reporting of the hunger crisis was either an exaggeration or the reporting of an isolated situation. However, the combination of HM and the Dec. 22, 1975 issue of *Time* completely changed my mind. I now see the worldwide, national and even personal implications of this problem. I have decided to join with those who are missing meals and giving the money to fight world hunger. I also plan to suggest to my church that we collect a world hunger offering.

As for Jan. issue, while it outlined clearly the possible future for home mission work, it left me confused as to my own future. I had already decided to go into home missions, hopefully in Church Extension. However, it is apparent that the field of home missions work will be so varied, I don't know what I want to do. Orrin Morris' excellent summary of trends had much influence. Apparently, the city and its environs will be at the forefront of future ministries, so my expected college major—urban life—will prepare me well.

...about those Baptist Press articles from 1996. They were fascinating! If only a few of those possibilities come to pass, Southern Baptists can look forward to their greatest day in home missions.

Jim Peck
Atlanta, Ga.

• ...two of the most important and thought-provoking issues I have ever read. World hunger and the ministry of the church in the future are closely intertwined. We cannot consider one without the other. Both matters require a recommitment to Christian theology and ethics.

HM is a future-oriented journal for which I am deeply grateful.

Harry Hollis
Nashville, Tenn.

• Apparently I need enlightenment. Could someone please tell me when [illegible] truth turned around... The chapter and verses must have escaped me somewhere...

God told Adam and later Noah essentially the same thing, "Be fruitful and multiply and replenish the earth." Please show me the first verse of scripture advocating zero population growth or anything in that "ball park."

If someone will not show such a scriptural admonition, then will they not rewrite the issue, especially "The Cause and "Modest Proposals"? "The Cause claims... people are the cause of the problem; God claims people are his first line cure. The writer (makes) economics, politics, ecology and weather the co-villains with man. Where does religion fit in? Who will write of the nations who feed rats, monkeys, bulls and other animals and let the children starve?

Their caste systems cause starvation of people by the millions.

Where did someone get the wisdom and authority to decide that two proposals were absolute requirements while all the others were options...? The two "essentials" are practically the only two which are *not* scriptural. Where did God ever teach his followers to reduce their standard of living?

Compassion, generosity, help for the helpless ... yes! But wherein did he ever indicate that a person must cut back on his own acceptance of God's blessings?

The second requirement scares me terribly! Virtually all your readership is undoubtedly people who know Christ and are raising their families (as Christians). If they reduce their number while the heathen nations continue at three percent growth per year, the already alarming ratio of unbelievers we must evangelize will mushroom in just a couple generations. Shades of falling into the hand of the enemy!

Bruce Morris
Grants, N.M.

• [illegible]d Hunger) was a truly outstanding piece of Christian journalism.

I am pleased that Bread for the World is [illegible]ted as an agency worth considering [illegible] support. However, Bread for the World is not a relief agency, as the article implied, but a Christian citizens movement, organizing Christians to seek government policies that will deal with the root causes of hunger. We welcome support, but we want people to know what it is going for. And above all, we want many Southern Baptists to join in becoming citizen advocates for the hungry. HM readers will be pleased to know that Owen Cooper, former SBC president, is on the executive committee of our Board of Directors. For information about our program and membership, write us at 235 East 49th St., NYC, 10017.

Arthur Simon
New York, NY

EDITOR'S NOTE. We did not mean to imply that Bread for the World was among those agencies providing direct relief. Our listing came because we, like many others, believe government policies must change before the world hunger crisis can be eliminated. Bread for the World is a lobbying organization dedicated to that goal.

• Although my pastor has raved about the greatness of HM for some time, I have not been able to feel so positive. I do think the issue on evangelists (Sept. 75) was interesting, though a little biased *against* evangelists. However, the issue on world hunger impressed me. The information is invaluable ... suggestions for individuals and churches have been a big step toward helping us do something about the problem of world hunger.

But I had difficulty figuring out the intent (of Jan. HM). ...It was a hodgepodge of quotations by futuristic pessimists and not nearly as interesting as *Future Shock*. Well, maybe next month will be better.

Larry Haynes
Kansas City, Mo.

• I commend you for what may be the best issue of HM (on world hunger) ever published.

George Hern
Memphis, Tenn.

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